

missionary force is occupied. So there is no opportunity for starting systematic mission work among the Mohammedan foreigners of the coast of Nias.

In the Batak country matters are somewhat different. There regular mission work is being done among the Mohammedans, because (as Rev. Simon says) "the best defense is attack." The first means of evangelizing among Mohammedans is school work. Another is medical work. A very important factor is the testimony of Christian converts who are not intimidated by the haughty behaviour of the Mohammedans. It is of great importance to note that in some countries where Islam stands in hostile opposition to Christianity, it has become evident that Islam is not invincible but is in fact being conquered by the Gospel. This is a precious fruit of hard missionary work in those regions of Sumatra which are on the frontier between Christian and Moslem population. The heathen acknowledges that he has no religion, that is, no separate *agama*, which may be defined. When he becomes a Mohammedan, he gets one. Why should he ask for another religion? Natives generally think it is impossible for a Mohammedan to become a Christian. They know that Christians sometimes become Mohammedans. So they believe that Islam is superior to Christianity. This belief is strengthened by the proud behaviour of the Moslems towards the Christians and the fantastic pictures of the future of Islam which they paint before the eyes of the heathen. It is therefore a question of life for the Christian mission to show it is not afraid of Islam, but is able to attack it successfully.

It seems to me that this work demands special preparation. The missionaries who are going to take it up ought to have studied the subject carefully. They ought to know the theoretical Islam, and also to get a