

1. The attitude of a pagan government towards either Islam or Christianity depends quite largely upon the head of that pagan government. Pagan government is so largely patriarchal in character that almost everything depends upon the individual who happens to be chief of the tribe or clan. A report from the Congo describes the attitude of the pagan government as neutral because the tribal heads are simply indifferent to Christianity. Among the Zulus, however, the Royal House assumed an attitude of hostility towards Christianity. "The Royal House and the chiefs," says Rev. F. Ljungquist, "have always been antagonistic to the extension of the Gospel. The Christian Zulus have always been treated by them as outcast strangers. The Zulu kings would not allow a native Christian in the army. When they wanted a square house built or a field ploughed by oxen, they had to make use of the Christian Zulu, but *they paid them*, which implied: 'You are neither kith nor kin to us and therefore we pay you just as any other foreigner.' Bishop Schreuder saw the danger of this outcast position, and tried to induce King Mpande to accept the Christians into the Zulu army, but the king refused, saying, 'How can you expect those trouser-legs to run as fast as my trouserless soldiers?'"

The early history of missions in Uganda will also illustrate perfectly the statement made that the attitude of a pagan government, whether towards Islam or towards Christianity, is very largely determined by the personal character and attitude of the individual chieftain or king in his relation to either of these religions.

These facts suggest the wisdom and necessity of wisely endeavouring to bring the gospel message to the favourable notice of the heads of such pagan governments.

2. In many cases there exists among pagan tribes a