

elements, are the medium of communication for considerable areas, and the most efficient agency for popularizing the Mohammedan religion. The utility of these languages, however, is so great that there is no object in trying to check their spread. It will be much wiser to use them as instruments for missionary work, and fill them with a Christian spirit, as they had previously been imbued with the spirit of Islam. This will involve the further advantage that the linguistic diversity of Africa will cease to be an obstacle to the formation of larger church organizations. The use of these languages renders possible the establishment of a Christian press in touch with large areas, and ensures the action of the Word on people who could not otherwise be reached. Wherever Islam has carried the Arabic language and characters, a book or newspaper written in Arabic can find its way: a circumstance to which more attention might well be paid than has hitherto been done.

But, we need scarcely say, our final and highest trust in the victory of the Cross over the crescent does not rest on any of these things, but on the power of truth, and faith in Him who is Himself the Truth, Jesus Christ.<sup>1</sup>

<sup>1</sup> A more detailed proof of the propositions I have advanced will be found in the following articles:

“Zwingt uns die Heidenmission Muhammedanermision zu treiben?” *Verlag der deutschen Orientmission*, 1906. Gross-Lichterfelde.

“Die Bedeutung der Muhammedanermision für die Heidenmission.” *Verlag der deutschen Orientmission*, 1906. Gross-Lichterfelde.

“Mission und Islam in Ostafrika.” *Ev. Missionsmagazin*, Basel, 1907.

“Wege zum Herzen des Muhammedaners.” *Sudan Pioniermission*-Wiesbaden, Emserstr. 12; 1909.

“Die Mohammedanische Gefahr in Afrika und die Einheitssprache.” *Ev. Missionsmagazin*, Basel, 1909.

“Warum darf die Christliche Mission vor dem Islam nicht Halt machen?” *Verhandlungen der kontinentalen Missionskonferenz*, Bremen, 1909.