

honour to His name and please Him best. If a missionary to Mohammedans, though he has never baptized a Mohammedan, has yet established confidence and friendship in place of the old hatred, surely this is a great gain.

The prospects for Christianity in Africa are not so discouraging as many people believe.

The economic disadvantages of Islam are very great, and polygamy in particular is a serious hindrance to progress. Under the influence of Christianity, which undermined the foundations of polygamy in Basutoland, the old hoe culture of Africa has given way to the plough, and this marks the dawn of a new era.

South Africa, with its many Christian natives, is today trying to come into touch with the negro church of America; and though this movement at present frequently shows itself in immature and reactionary forms, it already shows signs of settling down to an orderly progress. Thus the old African curse of slavery will give birth to new aids towards establishing the Christian native in the faith.

I should like to refer to another source of help, of which we might take advantage, namely the numerous Euro-African half castes whose existence we may deplore but cannot deny. Since they do exist, every effort ought to be made to give them a sound European and Christian education. They would then form a connecting link between Europeans and Africans, in the same way as the half caste descendants of Africans and Arabs render the greatest service to the latter as regards their mental and moral influence on the natives. As already stated, it would be better if the half castes did not exist, but since they do exist, we have to save them from deterioration and to enlist their services on behalf of Europe.

The same principle may be applied to the Swahili and Hausa languages which, pervaded as they are by Moslem