

that the African native doctors could be trusted with the general treatment of disease. Monteiro found them proposing to administer the casca poison to a hydraulic press at Ambriz, to test whether it were a witch or not; and finding no stomach or intestines to try it upon, they administered the dose to a female slave instead !

After patient reading of "*Reality versus Romance*," our conclusion is that in Dr. Johnston's eyes most missionaries are *visionaries*.\* He affirms that "there is not an authenticated instance on record of a savage genuinely turning to God or renouncing his superstitions and fetich worship" until he has been many months, and too often years, under instruction. This statement, taken literally, is not to be found fault with, and when examined closely might be construed into an encouragement. For any missionary might have written it with very slight change, thus : "There are many authenticated instances on record of savages genuinely turning to God, renouncing their superstitions and fetich worship, though only after they have been under instruction many months, and too often years." These two sentences do not essentially differ, as Dr. Johnston's form of statement is negative, but does not exclude the positive. Yet one who reads his sentence, by *implication and inference* comes to the unconscious impression that mission work *does not pay* in Africa ; that the native mind and heart are too unimpressible ; that missionary toil yields so slow and slim a harvest that labor is virtually thrown away. Such impressions we know to have been gathered by intelligent readers of this book.

Amid so much that is critical and condemnatory, it is refreshing to find something which our friend Dr. Johnston considers praiseworthy. He finds the labors of McKenzie and Hepburn among the Mangwato have "not been in vain ; for, besides the chief, there are a large number of natives whose consistent and exemplary lives prove that their profession of Christianity is something more than the mere observance of outward formalities." †

The "one mission" which, in Dr. Johnston's mind, "deserves the full sympathy and hearty support of Christians at home more than another" is that of Francis Coillard. ‡ This is unstinted praise ; and there are a few other instances, § but they are very rare. He did find at least one example of what Christianity can do for Africa, in Khama, whom both friends and foes acknowledge to be a "straightforward, honest, and upright man." || Let us be grateful for even one example. Perhaps further candid research in Africa's mission fields might have revealed others.

The editor of this REVIEW and writer of this article, though he has not spent even eighteen months in a transit of the Dark Continent, has spent twice eighteen years in the careful study of missions, and has found the consenting testimony of missionaries, from John Williams to John Paton, wonderful in its unanimity as to the glorious harvests of mission toil even among the most degraded tribes. When one has such witnesses as Lindley

\* P. 154.

† P. 227.

‡ P. 182.

§ Pp. 206, 219, 237.

|| P. 234.