

scription which as matter of fact is very questionable. When he sets this description over against the efforts of Christian Missions, which have made the natives hate rather than admire Christian civilization, the implied reproach of Christian missionaries is unworthy of him. Our civilization, alas ! is another thing from our Christianity ; it means gin, brandy, gunpowder, and too often shameful debauchery on the part of British traders ! But that our missionaries should by implication be described as behind the Mahomedan fakirs in earnestness and devoutness and humility is an imputation to be indignantly repelled. The life of the European missionary, especially in Central Africa, is a life of hardship and of peril. It is surely unnecessary to call witnesses to this fact, when in our own pages from time to time we have to chronicle hardships and fevers and deaths. But we may give the testimony of a witness more competent than most. Mr. H. H. Johnstone, now our consul at the Cameroons, well known for his charming books on the Congo and Kilima Njaro, and well known also to be no idolater of Missions, says in the November *Nineteenth Century*, in an article on "British Missions and Missionaries in Africa": "A protracted stay at the Mission will also convince you of the earnest sincerity of purpose which inspires the missionary and his wife. It will show you how the pursuit of an exalted idea can clothe an inherently commonplace nature with unconscious poetry and pathos. And you will also learn that the life of those modern evangelists in Africa is full of disappointments, danger, and monotonous discomfort."

3. Canon Taylor evidently looks upon Mahomedanism as a stepping-stone from heathenism to Christianity. But comfortably to do this he has to soften down the Mahomedanism we know by winking at the monstrous wrongs and immoralities which are inseparable from it. As to the moral results of Islam he does not feel comfortable. Islam does, to be sure, insist on temperance, although it is certain that Arab traders are among the chief importers of the spirits which are degrading Africa. But, letting alone that, what about the slave trade, which has its tap-root in Mahomedan polygamy? What about the degradation of women? What about the fierce fanaticism of the Mahomedan devotee? The head of our Mission at Blantyre in our last number described whole tracts of country inhabited by dense populations as turned into a waste howling wilderness by the visits of Mahomedan slave raiders. Is this long to be tolerated upon the face of God's earth? Even as the adjunct of a temporary scheme of religious truth is its spread to be desired? But it is notorious that Mahomedanism, so far from being a stepping-stone to Christianity, is one of the very strongest fortresses of unbelief. Converts from Mahomedanism are comparatively few, although not so few as some would represent. It is with Mahomedanism as with Judaism—the difficulty of gaining converts from them is in proportion to their likeness to Christianity. They