

siderable extent adopted, than from the fetish, with its most deadening and blighting superstitions. They may turn intelligently from Islam to that which is higher and better, and if they can be saved from the persecution of Moslem fanaticism, they may at once throw off its shackles; but the dreadful overshadowing superstitions represented by the fetish are ever and anon wont to burst upon the Christian convert in after years in the presence of calamity, and to carry all before them. It will be another thousand years before Islam can bring the African to the cultured and lettered prejudices of Moslem civilization, such as bind its subjects at Cairo, Ispahan and Delhi; and the Christian church has no need to be discouraged from attempting vigorous evangelism of the African Islam by just such methods as she has pursued in Fiji, Benares and Yokohama; and she should address herself to the duty which is now in so marked a degree providentially imposed upon her.

CAN MOSLEMS BE REACHED?

The question whether Christianity can make inroads on Islam is quite another and very interesting one. The common assumption has been that it was much more difficult to make converts from Islam than from any other quarter, but it must be borne in mind that in no quarter of the globe has there been any attempt to convert them corresponding with the efforts made to reach other classes. Rev. Mr. Wherry, American Presbyterian of North India, writing to the *Missionary Intelligencer* (Jan. '88), says:

"The Muhammadans of India are a hopeful class for missionary effort compared with the three high castes of Hinduism. I venture to assert that, so far as North India is concerned, and in proportion to the labor bestowed, five Muslims have been converted to Christianity for every Hindu convert." And at the Decennial Conference in Calcutta he said: 'Almost every mission in North India numbers among its preachers, lay and ordained, those who were once followers of Islam. I recognize among the names of ordained missionaries and evangelists contained in Mr. Badley's Directory fifteen converts from Islam; the number of catechists and lay preachers who were converts from Islam would increase this to at least fifty.'

The "Church" missionaries say that most of their converts at both Peshawar and Krishnagar are of Muslims. The *Indian Witness*, noticing Canon Taylor's statement that out of 841 converts to Christianity last year in Central and Northern India only 17 were Moslems, says:

"We know of one mission in North India where there were 1,183 conversions and 1,114 baptisms last year, to 892 conversions and 584 baptisms the preceding year. Thirty of last year's converts were from Islam."

The ablest, calmest and fairest discussion of this entire subject of the missionary activity of Islam in India, the character of its converts, its accessibility to Christian effort, and the nature of its antagonism to the same, will be found in the proceedings of the Missionary Conferences held in Allahabad in 1872-73, and in Calcutta 1882-83. It requires self-restraint to refrain from making numerous quotations from these