

duct, but even ventures to interpret his motive. Having met Mr. Booth, and having been very much moved to admiration of his singleness of aim and absolute self-surrender to his mission, we cannot accept Dr. Johnston's judgment of him or his work. And, knowing the man in this instance, and being entirely out of accord with the hasty decision rendered in his case, we cannot avoid the conviction that if, in other cases, we knew the parties criticised, we might be compelled to a still more emphatic dissent from the positions to which our author seems to come with so little hesitation.

Our truth-seeking friend is such an iconoclast that perhaps he uses his axe a little too freely in breaking down the carved work of the sanctuary. He reminds us of Talus with his iron flail. For example, he slashes away at the principle of presenting in the Christian family home life an object lesson to the natives, whom he thinks incapable of anything beyond a "curiosity similar to that of the country bumpkin's first introduction to a menagerie." *

The delineation of native character in this book is not calculated to arouse any frenzy of interest in African missions; as, for instance, where one young missionary had his enthusiasm suddenly cooled by a demand for "five days' pay" from certain interested native inquirers who had been coming every day to listen, but indignantly remonstrated against "listening for nothing."

That native character does not, at the outset, present many features calculated to provoke admiration is nothing strange to one who believes that man is by nature "dead in trespasses and sins," and, as dead, incapable of motion, sensation, enjoyment, or reception of spiritual things, and utterly destitute of restorative power, until touched and quickened by the Spirit of God. But this, instead of a reason against missions, is the grand argument for them. "The Son of Man is come to seek and to save that which is lost." And if we find men absolutely *lost*, it is what we might expect. And yet among just such tribes the grandest harvests have been already reaped. Henry Richards at Banza Manteke found savages who did not hesitate to turn even his Scripture teaching to the gratification of their own greed, and yet out of this same material God constructed one of the most prosperous missions in the world field. Seven, fourteen, twenty-one years have sometimes passed before one convert has rewarded toil. But when the quickening Spirit has begun to work, life has developed even out of death.

Dr. Johnston's mastery of epithets—especially depreciatory ones—may be seen in his description of certain tribes: a "people exhibiting the most despicable traits of character ever heard of."† The whole vocabulary of denunciation seems to be at our author's disposal. But mature judgment and growing charity uniformly prune away the liberal use of such terms as excessive—as, in fact, an excrescence even upon literary style. As

* P. 333.

† P. 62.