

great success, and that they are doing more for Africa than Christian missions are doing; that the Moslem missions are rapidly advancing in all parts of Africa, while Christian missions have barely made a lodgment at a few points.

Now, I wish to examine as thoroughly as time will allow this remarkable exaltation of Moslem missions over Christian missions.

And, first of all, we reply, that the fundamental elements of the Moslem faith and social life being as we have shown above, no true civilization can result from success ever so great. Let all Africa become Moslem, it will have the social structure we have exhibited. Its monotheism cannot save it nor elevate it. It redeems heathenism from some of its abominations, but can never come into comparison with spiritual Christianity. It is of the earth earthy, and can never redeem a single soul from sin.

Another point in the comparison is of great importance to be kept in mind:

Islam has *always* been a missionary religion. Its missions in Africa are twelve centuries old. Christian missions are but just beginning in good earnest. They cover only a part of this century.

The Hedjra was 1,266 years ago. Muhammed had been for twelve weary years a preacher of the faith. He was a solitary missionary, gaining few proselytes until he took the sword. His success was then in proportion to the valor of his soldiers. The tongue and the sword worked together with intensest energy and with marvelous success. And yet twelve hundred years have not been sufficient for the conversion of Africa. There are no proofs of any new missionary zeal on the part of Moslems. Africa has of late, very unwisely, been brought forward in proof of the great success of Moslem as compared with Christian missions. Take the

centuries into the account, and the comparison loses all its force. The wonder is that Africa has not become altogether Moslem centuries ago.

The Moslem missionary goes into Africa with some manifest advantages, in the human view, over the Protestant missionary.

He disembarrasses himself of a family by divorcing his wife, and if he have children, making an arrangement for them. On his mission field he contracts a new marriage at pleasure, which he dissolves if he should ever return. He is thus saved a vast deal of expense. He may marry and divorce at each end just as often as he passes from one to the other. If his family do not wish to go with him, or if he has not the means for the journey, he is justified in so doing. His course is a necessary one, was so decreed, was in the preserved tablet from all eternity, and in doing so he is still a true servant of Allah.

You will easily see that the Moslem missionaries are a vast body, facile of movement, receiving the alms of the faithful, but finding support almost anywhere for their simple lives.

The great advantage, however, which the Moslem missionaries to Africa have over all others is their connection with slavery and the slave-traders. Slavery, as we have seen, is a very essential part of their system, civil, social and religious. The Arab slave-traders have made Africa their hunting-ground for slaves for centuries. As the eastern shores have become exhausted, they have pushed their fierce and bloody raids farther and farther into the interior. But these slave-traders are all good Moslems. For the safer prosecution of their bloody enterprises, it is of vast importance to have Moslem villages and towns along their routes.

The missionaries go to a few