

Society 2750 years to overtake the additions made by births in a single year to the non-Christian populations, while, if the population remained stationary, it would take more than 330,000 years to convert the world, "or nearly a million years if the relapses are taken into account." Speaking of India, the Canon says, "At this rate it would take the Society nearly 100,000 years to convert India," and, "It would take all the agencies put together sixty-four years to overtake the increase of the non-Christian people in a single year." Referring to China, he thinks the situation still more disheartening.—"If the population remained stationary, it would take more than 1,680,000 years to convert the Chinese Empire at the present rate of missionary increase."

Without questioning the accuracy of Canon Taylor's figures, we respectfully differ from the inferences which he draws from them. His argument is, evidently, one-sided. He almost totally ignores the work of other societies than that whose failure he is discussing, and which have better results to shew for their labour. When he alludes to China, he seems, strangely, to forget that it is only since 1861 that Christian missionaries received either toleration or protection in that empire, and that the foundation only of missionary work is being laid there. And yet, what are the results to date in China? The number of Christian communicants is close upon 30,000—more than double the number there were five years ago. It were easy to instance accessions to Christianity, greatly in excess of heathen increase, of a kind too that strike at the root of Canon Taylor's fallacy, as in the Sandwich Islands, where Christianity was introduced only in 1820, where heathenism is an unknown quantity to-day, and where a trade and commerce representing \$15,000,000 annually, has taken the place of savagery; or Fiji, where, out of a total population of 120,000; 102,000 are regular worshippers in the mission churches; or Madagascar, with its 1100 congregations, 761 native pastors, 5,226 native preachers, 60,781 church members, and 199,283 native adherents.* And this the result of work begun in 1818, and carried on for fifty years in face of persecution in com-

parison of which Nero's was lenient! Or the little island of Aneityum, in the New Hebrides, where Christianity was introduced in 1848, and where Canon Taylor, if he doubts our word and will go to see it for himself, may read an inscription on the mission church wall, which runs thus:—
WHEN HE LANDED IN 1848, THERE WERE NO CHRISTIANS HERE, AND WHEN HE LEFT IN 1872, THERE WERE NO HEATHENS.

It may be replied that these are isolated cases. Yes, they are; but they are not more so than the instances selected by Canon Taylor, upon which he founds such an extraordinary argument. Has the Canon so far forgotten his marching orders as to throw up the sponge because his society has not made as many "converts" as he would desire? *The Command* to every branch of the service is, "Preach the Gospel to every creature." Were the numerical results much less than those named, he would be recreant to duty who would say with the Canon that, because conversions are few, the missions, say in Egypt, Persia, Palestine and Arabia, should be given up as "futile." Does the Canon ignore the possibility of applying the principle of geometrical progression to missionary statistics? Does he really believe that the present ratio of increase is to be considered as a permanent, invariable factor? Only the other day a serious break occurred in the Cornwall canal. How did it happen? No one could tell. But it transpired that one of the employees had been aware for some time of a small leakage in the embankment—so small was it, he perhaps sat down and reasoned thus with himself,— "At this slow rate it will take 330,000 years to empty that canal or to destroy that embankment." Why should I trouble myself about it? While that servant slept—in one night—a breach was made, a hundred feet wide, and the canal was drained! Is it beyond the range of possibility that something analogous to this may, sooner or later, take place, by which the gigantic systems of Buddhism, Brahminism, Confucianism and Mohammedanism, may be swept out of existence? Is there any one, for example, who is marking the signs of the times, who would be greatly surprised if in ten years, or twenty years from now, Christianity should be proclaimed as the national religion of Japan? We do not say it will be—

* The London Missionary Society's report for 1886.