

overtake the increase of the population for one year; the Church Missionary Society 1,680,000 years to convert the population of the Chinese Empire.

As to the means, the Canon says we have abundance—£1,000,000 from England, and probably £1,000,000 from America, and 6,000 men in the field—and on this point he makes the double charge that we have abundance of means for the work, and that there is an unfortunate disproportion between the cost and the results. Both the quantity and the quality of the work are unsatisfactory.

These are the Canon's conclusions. If Christ had only looked at arithmetic, surely when, as the result of three years of inimitable work, only 120 followed Him to the Mount of Ascension, He would have seen that His work was a failure, and that it would take two million years at that rate to overtake the natural annual increase of the world's population. How much painful sacrifice and loss of life and martyrdom would have been spared? If Paul had looked through the glasses of this "distinguished clergyman," the few converts, some of them of poor quality, scattered in the Greek cities of the Mediterranean, would have made a basis of despair instead of thankfulness and hope. On similiar grounds, every movement having for its object the renovating of the world, the relieving of its poverty, the caring for its sick, the checking of its vices, and the educating of its masses—in short, every philanthropic endeavor, may be pronounced failures as well as missions. In spite of all we have done, there are more drunkards, more uncared-for sick, more outcasts in the civilized world than twenty years ago, but not so many as there would have been without the benevolent and reformatory efforts which are the great glory of our religion. Out of the Canon's method a wet blanket can be woven for the beginning of every reform. All beginnings are small, and almost all movements more slowly at first. All the countries now called Christian were heathen once, and for a long time the rate of natural increase surpassed the rate of conversion; but there came a time when the latter outstripped the former. What we should compare is not totals of increase, but *percentages* of increase. In India, from which land Canon Taylor draws his most dismal statistics, Sir W. Hunter testifies that the growth of the Christian element exceeds that of Mahommedanism and Hinduism, but also exceeds four-fold, and in some cases six-fold, the increase percentage of population. Carefully accurate Sir Charles Atcheson says: "That while in the decade from 1871-81, the population of the Madras Presidency actually decreased, the growth of Christians of all denominations was more than thirty per cent." In the Bengal Presidency, the growth

of population was 10.89 per cent., but the growth of the Christian population was forty per cent.; and "what is most remarkable, that while the increase among Christians of all other races (white men), was only seven per cent., the increase among native Christians was sixty-four per cent., or six times the ratio of the general population." In the north-west province the native Christians increased fifty-four per cent.—exactly nine times as fast as the population. In the Punjab, Hindu and Mahommedanism had increased one per cent.; the Sikhs decreased, and the Christian increase was 38.5 per cent.—five times that of population.

In other fields the percentages run higher—as in Siam, Persia, China. In Siam, population increased 10 per cent. in the last ten years, the Christian membership 600 per cent. In China, 200 per cent. In Japan the total Church membership doubles every three years. This, for the last decade, would be 300 per cent. for all Protestant denominations. Workers in this Sunrise Land hope that in twelve years more Japan will be a Christian country. Does this look like failure?

Man for man, the missionaries in the whole field have thirty per cent. more conversions than the ministers at home, and they work where the weight of public sentiment is against them, where a convert must be ready for social ostracism, where the force of early culture and home life are all against them. The almost universal testimony is that the average quality of the convert on mission fields is ahead of that found at home. Does not Canon Taylor find in his parish of Settrington of 802 souls many whose standard of life is not very high, and who are mere driftwood in the Church? And that is a parish Christian for centuries. The Canon thinks that the means at the disposal of the missionary societies amply sufficient for the work; that is, one cent a head for the heathen population of the world. The Canon himself receives over \$5,000 for his benefice, or nearly \$7 per soul; surely it is not for him, spending his summers in England and his winters in France, to cast slurs upon the work of the noble souls who are facing the powers of darkness with far less provision than he avails himself of in Christian England. As to results, if missions are failures, the Canon's work is utter defeat.

He compares the growth of population to the train, and that of converts to a tortoise, and asks, "When will the tortoise overtake the train?" Look at the figures for China, for the native Protestant communicants (assuming communicants to be one-third of the whole). In 1857 there were 2,000; in 1867, 14,800; in 1877, 39,000; in 1887, 95,000. In the first fifteen years the annual rate of increase was about 133; in the next decade, 1,280; in the next, 2,420; and in the