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The Great Missionary Failure.

CANON TAYLOR'S chief indictment is that the results of missionary effort are not worth what they cost—a most extraordinary statement to come from a Christian teacher, who must often have quoted the words of The Great Founder of Missions,—“what shall it profit a man if he shall gain the whole world, and lose his own soul”? It is impossible to say how many so-called “converts” are genuine Christians. Perhaps, there are as many “backsliders” in Christian countries as in heathen. But, assuming that a reasonable proportion of those who are enrolled as “members” in the mission churches, are living consistent lives, it is absurd to say that “vast sums of money, and the still more precious lives of hosts of devoted labourers, are thrown away in the prosecution of hopeless enterprizes.” The whole amount expended by the American Board in fifty years mission work in the Sandwich Islands (1820—1870), was \$1,220,000; the total number of natives admitted into full communion during that time, was 55,300; the cost of each was, consequently, \$22.06. Vast sums of money forsooth! How much is expended annually in the maintenance of religious ordinances in England? How much in Canon Taylor's own diocese? How much does it cost per

communicant? If that is the test, there may be failures nearer home than China.

He says the *quality* of our missionary converts is “bad.” Is it not unreasonable to expect that heathen converts should present the same type of Christians, as converts in Christian countries? Heathen converts must be compared with their neighbours who have not embraced Christianity. When that is done, the transformation is marvellous. Making due allowances for hereditary instincts and social environment, the converted Hindu, or Hottentot, or Malagasy, or Fijian, will stand comparison with the average church member of other countries.

Another insinuation is, that “the want of success in missions is to be attributed to the inferior quality of the missionaries. That comes with a bad grace from the minister of a Church that has on its missionary roll, names like Martyn, Heber, Selwyn, Pateson, Caldwell, McKenzie, and James Hannington. All the churches have given of their best men to the foreign mission field, and many of them men who have attained a front rank in Christian Philanthropy—Schwartz, Carey, Morrison, Burns, Judson, Williams, Ellis, Scudder, Duff, Livingstone, Moffat, and scores of others. It is a shame to speak of such men as “hirelings,” and that is just what Canon Taylor does. All missionaries are not alike, competent and successful, it is true, but,