

speeches on the evils of opium and urging union in one anti-opium society to fight against the common foe. It was calculated that there were 1,500 people present. One pitiable sight I noticed while taking the names of those willing to enter the society, was the eagerness with which men whose faces bore the marks of this pernicious habit came asking to be enrolled as members. When informed that the pledge was to not smoke opium, etc., and that we could not at present offer means of helping them to break off the habit, it seemed to come to them as a painful surprise. The opening of opium refuges must be one of the active departments of the anti-opium society.

But it was the last meeting I attended that seemed to me to be the one likely to bear the most fruit. This was held at the Taotai's school, when the students were dispersing for the New Year's holidays. Here we had no clamour or sound of brass band; but over two hundred young students, many of them having a degree, assembled to hear the subject advocated by the teachers of the various schools and a few outsiders. Chinese scholars do not show their feelings in boisterous applause, but I felt that these men going to nearly every city and town of the Fu magistracy would themselves become advocates of the cause.

The cause is growing, and now to further it, Chungking has been divided into six districts, at each of which a monthly meeting will be held, at which the members will be present, and non-members will be enrolled. The tide is rising which will bear opium out to the sea of oblivion. Let all lovers of God and China work while it is the day of opportunity.—*The Chronicle*.

A RULER OF SIXTY MILLIONS

GIVES HIS OPINION ON INDIAN MISSIONS.

A Scotchman is Sir Andrew Leith Fraser, Lieut.-Governor of Bengal, who has seen thirty-five years of service in India. He has long been an elder in a church of Indian people at Nagpur. His weighty speech in connection with General Assembly of United Free Church last May was published complete as *Missionary Paper XXIV*, and from it the following paragraphs are selected:

"If I had no respect for religion, I should still, I think, have the sense and justice to realize the

great obligation under which the government and people of India lie to those who are carrying on mission work in that country. When I think of the moral effect of the work which missionaries have been doing, how they have raised the standard of work and set an example to government institutions. . . . When I look back upon scenes of greatest distress and strain that I have had in my service, I find missionaries standing nobly by our side in regard to plague and famine . . . when I remember all this, I am glad of an opportunity of expressing the deep sense of obligation which, as an officer of the government, I feel to missionaries of this church, and other churches working in India.

"There is another ground in respect of which I have an interest in Missions. I am a Christian. I believe in the Lord Jesus. I believe that the best thing the people of this country can carry to people of the far ends of the earth is the gospel of Jesus Christ, and because the Government of India must be neutral in the matter of religion, I am the more grateful that the Church at home has taken up work which the government could not do.

"I will set my testimony against that of the few whom you will hear telling you of the lack of results of mission work. I will tell you that I have examined the matter carefully in all parts of India, and I rejoice in the results. Try those who profess to be judges of mission work by this test: Ask them with how many missionaries they have discussed methods and results of their work; ask how many schools and colleges they have gone into; how many boys they have followed into their after life, to see results of the education they received; how many native churches they have gone through; how many Native Christians they have had among their friends and acquaintances. You cannot have the knowledge without interest. 'The works of the Lord are great; sought out.'—*Woman's Work*.

A BUDDHIST FESTIVAL

This has been a gala day for Nan People. During the moonlight of this month (September) they have their ceremony called *Kin Koy Salak*, which means that they carry offerings to the temple in small baskets made especially for the occasion; they are of woven bamboo, about six inches across and a foot high. One time when I first came out here, I asked a man having