

religion, the more do I feel that in the end I shall have to accept Him at any cost, as my personal Savior ; but how can I do it now and bring ruin upon my family ?”

There are more such than we have any idea of. The surface currents so often fail to tell what the deep-sea movements are.

Sir Charles Elliott, Lieutenant-Governor of Bengal, for thirty years a close observer of missionary activities and missionary problems in many provinces in India, said in a public address :

“ There is unquestionably an undercurrent working among the higher classes in India toward Christianity in spite of all the open manifestations against it, and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ, who alone can uplift, purify, and save.”

This changed front, then, gives royal vantage ground to work for India's redemption. The old apathy ; the old supercilious indifference ; the old silent, but dogged resistance ; the old conviction that naught could shake Hinduism's firm foundations has passed away, and passed never to return. Religious thought in India is drifting hither and yon. The time to rally all Christ's forces has come. Let earnestness of effort and persistence in prayer bring out and energize these secret half-disciples. The currents that are veering away from Christianity may now, by God's blessing on trebled effort, be turned toward the Cross of Calvary, and India yet be won in this generation. The time for work is now.

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## THE PRESENT POSITION OF THE ANTI-OPIUM MOVEMENT.

BY JOSEPH G. ALEXANDER, HON. SECRETARY OF THE SOCIETY FOR THE  
SUPPRESSION OF THE OPIUM TRADE.

India's opium traffic with China has been the subject of protest from English Christians, and even from upright men who do not call themselves followers of Christ, ever since the year 1839, when the Rev. A. S. Thelwall published a pamphlet entitled “ The Iniquities of the Opium Trade with China.” That same year saw the temporary stoppage of the traffic by the Chinese Government. Its seizure of contraband opium was abundantly justified by international morality, tho all its proceedings toward British subjects cannot be defended. The result was the Opium War of 1840, of which Mr. Gladstone said at the time, in the House of Commons, that he had never read of “ a war more unjust in its origin or more calculated to cover this country with permanent disgrace ;” while Dr. Arnold, of Rugby, wrote of it as “ a national sin of the greatest possible magnitude.” China was humiliated and compelled to pay an indemnity for the opium so righteously destroyed, and the trade flourished more than ever. In 1858, after a second war, not so directly connected with opium, China consented to legalize the traffic and to share the revenue