

we shall yet, in God's own time, see the great citadel itself surrender.

The first notable victory won by the agitation was the ratification of the Chefoo Convention in 1886, after nine years' delay. The Opium War of 1840 was waged in support of what Mr. Gladstone correctly described as "an infamous contraband traffic"; for the Chinese Government at that time strictly prohibited the import of opium. Even at the close of the war they refused to legalize the traffic, and the Emperor of China nobly declared: "It is true I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

The welcome news has been received from India that the opium dens have been entirely closed, both in the city of Bombay and throughout the Province of Bengal; another anti-opium victory. The most practical and valuable of all our victories relates to Burmah, the whole of which country is now a province of British India. The beneficial effect of the law restricting the sale of opium is shown by the following figures, showing the quantity of opium sold in Burmah before and after the new regulations came into operation: Average of three years, 1890-1 to 1892-3, 58,259 seers (1 seer equals 2 1-10 lbs.); year 1894-5, 19,275 seers. If the time and money spent on the Anti-Opium Movement had yielded no other result than this, they would have been well laid out.

Besides these positive results, it must not be forgotten that the anti-opium agitation has had a valuable influence in preventing the extension of the traffic, even where we have failed to put an end to it. Again, we have been greatly encouraged by the

recent action of Japan in extending to the newly-acquired island of Formosa the prohibition of opium, which has been rigorously observed in Japan itself ever since that empire was opened to foreign commerce.

We see another sign that God is working with us in the remarkable blight that has fallen upon the poppy culture in British India. In defiance of the "law of averages," there have been eight successive bad years for the opium crop. We cannot but ask the question: "Is not this the finger of God?" And we are the more encouraged to go on praying as well as working, believing that He who is the Lord of nature as well as the Judge of nations will hear our cry, while we plead with Him for the unhappy victims of Britain's opium traffic.

J. Hudson Taylor, the apostolic founder of the China Inland Mission, writes: "You may go through China, and you will find thousands, I can safely say tens of thousands, of towns and villages in which there are but small traces of the Bible or of Christian influence. You will scarcely find a hamlet in which the opium pipe does not reign. Ah! we have given China something besides the Gospel, something that is doing more harm in a week than the united efforts of all our Christian missionaries are doing good in a year! Oh, the evils of opium! The slave trade was bad, the drink is bad, the licensing of vice is bad, but the opium traffic is the sum of villainies. It debauches more families than drink; it makes more slaves directly than the slave trade; and it demoralizes more sad lives than all the licensing systems in the world.

One of the far-famed band of Cambridge University men who went from England to China as missionaries of the China Inland Mission in 1885—Mr. Montagu Beauchamp—illustrated in a few words the imperi-