

is exceeding great. In manifold ways they are calling to us to send help to them. Through the nine hundred walled cities as yet unreached, through the outcome of the war just ended, through the three-and-thirty thousand dying daily and going down to Christless graves, come the echoes of the old-time Macedonian cry; but perhaps there is no one way that the call comes more loudly to those of us who believe in restitution—if such were possible—or common justice, than through the opium traffic forced upon the unwilling Chinese by a so-called Christian Government at the point of British bayonets; a traffic of which J. Hudson Taylor said, "It does more harm in a week than all the missionaries can do good in a year, and debauches more families than drink, and makes more slaves than the slave trade." In corroboration of this statement, it has been proven that 80 per cent. of the men and 50 per cent. of the women are addicted to its use. Yet, to the shame of *Christian England* be it said, that under her direction is yearly sent to China from India 80,000 chests of opium—enough poison to depopulate the globe twelve times over, if taken by those unaccustomed to the drug. "How long, oh, Lord, how long?"

THE most recent despatches from China and Japan would seem to indicate that Li Hung Chang, the Chinese Peace Commissioner's mission to Japan has not been in vain, and that a treaty of peace has at last been concluded. The terms of this treaty have not, as yet, been officially announced, but the newspaper despatches are probably in the main correct. The result is, the complete triumph of Japan over her older, more populous, more wealthy foe. The marvellous development of Japan in the material arts of our Western civilization has been most strikingly manifested throughout the war. It may be truly said that it was not the East against the East, but the West in Eastern garb contending against the old East, impotent because of the ignorance and degradation of her people; ignorance and degradation, the result of centuries of Buddhist, Shintooist and Taoist teaching.

All Christendom has been anxiously watching the progress of this war, particularly those who, from a missionary standpoint, could not but continuously wonder what would its effect be upon the cause of missions. There appears a great unanimity of opinion as to the result, among not only those who "watched the fight from afar," but also among those in the very centre of action. Dr. W. M. Ashmore, of Swatow, China, writes: "There is a special Providence in this war; had it not come, Western nations would have been compelled once more to have a collision with China. This time it is not a Christian nation, but a next-door neighbor and a heathen power, that is administering the rebuke. The humiliation of China will be great. She has despised Japan and her improvements. Now she sees plainly she must, as a matter of self-protection, follow those very paths of progress herself." The pride of the Chinese in themselves has been great, correspond-

ingly great will be their humiliation; and we believe through this, one of the greatest barriers to the Christianization of that empire will be removed, and the way wondrously prepared for an infinitely wider dissemination of the truth. It now largely rests with the Lord's children, and the use they make of His means entrusted to them, coupled with earnest unceasing prayer, what will be the outcome of this war. Will there be a glorious advance along missionary lines, or the reverse? The question is a serious one. What are *you* personally going to do with it?

Is it possible for China alone to be the gainer, spiritually, through this war, many may ask? Rev. J. L. Dearing, in *The Watchman*, ably answers this. He says: "Korea has been opened as never before to Christian teaching; and it is unquestionably true that the war will forward Christianity in Japan as well as Korea and China. The slur which has often been heard in Japan that Christianity would make one disloyal, has been effectually stamped out by the loyal attitude of all Christian people." And to the honor of Japan, be it said, she has lead the van among heathen nations by authorizing the employment of native Christians as army chaplains. Ten missionaries and sixteen Japanese workers were chosen for special work at Hiroshima, the military headquarters. This is the more remarkable, for heretofore missionaries and Christian teachers were forbidden to present Christianity in any way to the soldiers, nor were they even allowed to enter the barracks. How much cause then, on our part, for thankfulness, that again He hath "made the wrath of man to praise Him," and how much cause at this present crisis for gifts of prayer and means to accompany our psalms of thanksgivings?

DESPITE the war upheaval in China, the sixtieth birthday of the Empress was observed with much pomp and ceremony. Presents costly and magnificent were sent her from all parts of the world, but decidedly the most significant to us, as mission workers, was the copy of the New Testament presented her by the Christian women of her empire. The *Chinese Recorder*, in referring to this event, says: "Ten thousand nine hundred women of China have given their mighty mites, amounting to about twelve hundred dollars, towards this object." But better far than mere numbers is the fact that these women are accompanying their gift with earnest and continued prayer, that the Word may be "a savor of life unto life" to their beloved Empress. We learn that but a few hours elapsed after its receipt until the Emperor despatched a special messenger to purchase the entire Scriptures for himself. In this hour of humiliation and darkness for the imperial household let our prayers ascend in unison with our sisters in China that God, through this gift, will wing home a message of comfort, of pardon, of peace, to those so sorely needing it.