

THE MISSIONARY WORLD.

HOW THE OPIUM TRAFFIC AROSE IN INDIA.

Mr. David MacLaren, who has been identified with anti-opium agitations since 1840, gave a brief account of the traffic. First of all the East India Company, which was the Government of India at the time, made opium from the juice of the poppy. Secondly, then that company sold opium to China. Thirdly, they withdrew from the shipping into China, and left that to private merchants, who were imprisoned, with the consequence that the China war took place. After that, the introduction of opium was legalized, and the Chinese began to grow it for themselves. In due course, the English Government took over the government of India, and now the largest manufacturer in the world is Queen Victoria. Then the Chinese began to draw a revenue from opium, not only that imported, but from that grown in the country. So the Government which had said that it would never draw a revenue from the misery of the people, has been induced to do so. We are responsible in the sight of God for all these evils. How shall the united influence of missionary societies and churches be brought to bear? I do not know what we can do. We can say to the Government, however, when the Chinese treaty expires, that the Chinese shall be at liberty to do as they wish. The Indian Government are still the makers and producers of the article. Samples are brought from China, and examined chemically, in order that the same kind may be produced. If we say, "Give it up," then bankruptcy seems to stare the Indian Government in the face, because of the failure of revenue. If the opportunity for repentance is not accepted, surely God will take the matter into his own hands. Therefore, I think, we must teach the people

of this country, so that when God's judgment falls upon us we may be able to recognize it. The country should be warned that the judgment of God will descend upon us in respect of this. At the same time we must use our endeavours to induce the Government to stay the evil. It is said, "The Government must live." That is what the poor outcast of the street says. Do we admit it in her case? Is the argument more valid, then, in the case of a Government? I do not see the way out of the difficulties involved in doing right, unless it be our Government considerably curtailing expenditure in India, and not engaging in wars as they have done in the past.

ALEXANDER DUFF.

There was an old man I wanted to see when I first went to Europe in 1867. I was told not to fail to go to Edinburgh, and see Dr. Duff of the Assembly. I stayed in Edinburgh a week, to get a little of the old man's fire. He pleaded for an hour and a half once for India, and at the end of that time he fainted away. They took him up and carried him to the vestibule. When he revived, he said, "I didn't get quite through; let me go back and finish." They said, "If you go back, it will cost you your life." "Well," he said, "I shall die if I don't." So they carried him back. As they passed up the aisle the people rose, and tears flowed down every cheek at the sight of the old veteran. He said to them, "Fathers and mothers of Scotland, is it true that you have got no more sons to give to India? I have spent twenty-five years of my life there, and I have come back to die. There is plenty of money in the bank, but your sons are not willing to go. If a call comes from the Queen to go there in the army, they are ready. Is it come to this, that the Lord calls for recruits for His kingdom, and they will

not go?" And turning to the Moderator he said, "If there is no one to go to India, I will return to them, and will let them know that there is one old Scotchman that can die for them if he can't live for them."

A SKETCH OF THE MISSIONS IN CHINA.

When this century began, China was destitute of the Gospel. In 1807, Dr. Morrison, first Protestant missionary to China, landed at Canton, a few years later followed by Dr. Milne and others. First these men sought to acquire the language, constructing a dictionary and translating the Scriptures; but thirty years after, there were only three native Protestant Christians in the whole country, and only six in 1843; there were 350 in 1853; 2,000 in 1864; 20,000 in 1875; ten years later fully 25,000, and now over 30,000.

In 1885, about 600 missionaries were in China, in connection with thirty-two societies in upward of seventy cities and towns, in fifteen out of eighteen provinces, over 1,100 native teachers and preachers being associated with them in their work, in more than 500 stations. In 1875, there were no missionaries west of Hankow, on the Yang-tse-kiang, 600 miles from the sea, but in 1885, fifty men and women were located in Western China, some of them 1,500 miles from Shanghai; and the journey from that part to their stations takes longer than from America or England to China. In 1825, only two medical missionaries were at work among the hundred millions in Western China.

During the last ten years, the Bible societies having been making great efforts to scatter the Word of God. The most fruitful field is Fuh-kein, in which are about one-third of the whole number of converts; and yet it was eleven years before the first convert was brought in. Converts come principally from the lower

classes; we have never known of a mandarin becoming a Christian who was in office at the time of his conversion. Literary men are seldom found among church members, but a very few Buddhist and Taoist priests have been led to Christ.

The principal hindrances to missionary work are: 1. The notorious conservatism which resists anything foreign. 2. Self-satisfied pride. 3. The veneration paid to their sages, Confucius, Mencius, and others. 4. Evil reports, spread among the people, poisoning their minds against the missionaries and their message. 5. Superstition. 6. The opium traffic with its untold misery, leading to enormous crimes.

The main helps available to the missionary are: 1. The street chapel, with opportunity after the preaching for personal conversation. 2. Itinerary journeys for evangelistic purposes. 3. Day schools, which influence parents as well as pupils, and afford nucleus for meetings of a general character. 4. The dispensary and hospital, which afford access gained in no other way. 5. Social calls. 6. The bookstore, reading room, and guest rooms. 7. The wide distribution of the Word of God and of religious tracts and books.

From all parts come reports of steady progress in Christian work. The Rev. Mr. Lloyd has laboured in Tuh-chow, under the auspices of the Church Missionary Society for twelve years. The 1,600 converts whom he had found in 1876, have grown to 6,000, himself having baptized 1,000 in ten years.

Chinese Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbours. Rev. Hunter Corbett bears witness to their childlike faith in the power and willingness of God to fulfil every promise, to their unshaken faith in prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few have persevered in the study of the Scriptures until they repeat entire chapters and sometimes entire books, from both Testaments, and, better yet, they are able to explain them.—A. T. Pierson, D.D.

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