

living Bodisats (Buddhas to come) were devised in Nepaul and Thibet. The mysterious Avalokitesvara became incarnate in the Thibetan Grand Lama, and his female counterpart, Quanyin (goddess of mercy), became the chief resource in China, while in Japan appears a veritable doctrine of salvation by faith in the eternal merits of Amitaba. Buddhism has come to the very threshold of Christianity, and scarcely a vestige of the old system is left.

THE IMPORTANCE OF MEDICAL MISSIONS.

[We give the substance of an address by our associate at the annual meeting of the Edinburgh Medical Missionary Society, December 5th, last, in Free Assembly Hall, Edinburgh. The President of the Society, Rev. Principal Cairns, D.D., on introducing Dr. Pierson, "assured him of the hearty affection which the directors and friends of the Society entertained for him, the deep interest they took in the errand on which he had come to Scotland, and the great gratification they felt at his presence with them that day."—J. M. S.]

The amazing importance which Medical Missions are assuming in these days is not, after all, any mystery. The *body* interposes, in a double sense, between the missionary and the soul he seeks to save. It is like a threshold, which must be crossed before we enter even an open door. The wants and woes of the body are even more prominent and pressing than those of the soul. They stand out boldly; the grosser senses take cognizance of them, even when the finer senses, which discern good and evil, not being exercised, become hopelessly dulled and blunted. Many a man who has no sensibility as to his own sin and guilt and lost condition, is keenly alive to his bodily pains and the penalties of violated organic laws. Hence Christ gave heed to the bodily needs and ills of men; He fed the hungry, healed the sick, relieved the suffering, and it was all with an ulterior purpose, and on the way to its accomplishment, namely, the healing of a sin-sick soul. He had, no doubt, the keenest sympathy with even the physical ills of humanity, and He sought to reduce the measure of bodily suffering. But beyond this was a higher, grander service—to give holiness, which is, after all, only *wholeness* to the spiritual nature of men.

It is curious to observe how closely allied are physical and spiritual ills and ailments. In heaven "the inhabitants shall not say 'I am sick,'" for sickness and sin are so inseparable that where no sin is no sickness can be found. Our Lord hints at the kinship between diseases of the body and of the soul when He says, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." St. Ambrose calls the eighth chapter of Matthew "*scriptura miraculosa*;" it follows the great Sermon on the Mount, which was the utterance of words such as never man spake, by a record of works such as never man did, as though to indicate and vindicate Messiah's claim to speak with