

the heathen! Having opened his dispensary, one or another would come for medicine or advice, and when people were suffering, or when relieved from pain, they were often more disposed than at any other time to listen to the Gospel. Medical men knew something of the pleasure of seeing a patient rallying from a disease, but what was this compared to the joy of bringing men to Christ? Recently, over the mantelpiece of a medical friend he saw a Chinese inscription, and ascertained that it had been presented to his friend by some Chinese patients, who, in their address, spoke of him as the restorer of spring to them. This proved how grateful these people were for such relief. Of course, self-denial must be practised, but what was this to the joy of years of service for the Master, and the reward He will give at the last. Many of the noblest and most talented in their profession have thus gone forth to serve the Master, willingly laying their scientific attainments at His feet. Dr. Moffat's medical knowledge helped him greatly in his work among Hottentots and Becuanas. He believed God's blessing would rest on their work. In China and India and Japan the same grateful feeling was manifested, and he hoped many then present would devote their energies to the service of Christ in this and other lands.

Dr. PALIN, who has lately returned from Japan, gave a statement of work done there, affirming that a young medical man had far better opportunities for gaining experience abroad than at home. In the mission with which he had been connected, the total number of patients who attended during nine months last year was 3200; during the last twelve months a profit of 500 gen (nearly a dollar) was realized, in the previous year 1000, this sum being used for Mission work, and for building a chapel. The first year was spent in learning the language, and the second there were between fifty and sixty patients; but he had had the large number of 500 in one year—quite as many as one man could attend to. The Japanese, if possible, always made a return for the benefits received, and disliked to be treated gratuitously. But Japan was not so good a field for such labour as China, for in the former country the Government encouraged the practice of medicine, and established hospitals in the principal towns, appointing in most cases a foreigner to take charge of them. China, India, and Africa were the great fields for Medical Mission work, but little effort being put forth for alleviating the vast amount of suffering endured in these countries.

Dr. Palin went on to speak of various rules to be observed in the conduct of such a Mission. Each day a portion of God's Word should be read to the patients, some of whom came a distance of 300 or 400 miles, and it was impossible therefore to estimate the amount of the good that might thus be done. A medical missionary was not a kind of officer attached to a Mission; but he should be eager to embrace any opportunity for setting forth Christ to his patients.

Rev. J. HUDSON TAYLOR said the point for consideration was how could they as Christian men invest their talents so as to bring the fullest glory to God and benefit most their fellow-men; for their desire must be not only to benefit the body but that immortal principle within, which, in joy or misery, must live on for ever. Believing in the plenary inspiration of the Bible as the Word of God, they should study that as they would their professional text-books, but it must also be remembered that a theoretical knowledge of anatomy would never make an accomplished surgeon, and it was necessary, if the Word of God was to be as a sharp sword in their hands, that they must put in practice the lessons it taught them.

He then gave a very interesting account of how he came to undertake the management of a large hospital in Ningpo. The question was

suddenly put to him, the doctor in charge being obliged to leave for England. "Will you take charge of this hospital?" He had previously done some Medical Mission work, but this was a great responsibility, especially as there were no funds, and it would be four months at least before any help could reach him from England. On the other hand, there were the patients to be considered, and the bad effect which the closing of a large hospital would have on the cause of the Gospel. After a week's prayer on the subject, therefore, he decided to undertake the work, but as there were no funds available, he felt constrained to dismiss the paid assistants, their places, however, being filled by members of the native church, who freely offered their services when the matter was laid before them. The average number of patients was 70 to 120 a day, besides in-patients, and several surgical operations he had to carry out alone—he never entrusted chloroform to the natives—were very successful; and God was pleased to restore many patients of whose restoration there was no human hope. Every morning they prayed for funds, and what was the joy of his native assistants when, one morning, he received from a Christian merchant in Liverpool a letter enclosing a sum equal to about £50 for any work to which he might wish to apply it. The effect on the stolid men was marvellous; they were convinced that God had sent this provision for them; they rushed into the wards and told the patients, saying, "None of the gods you serve send you money like Mr. Taylor's God does!" Their faith, too, was contagious, and the joy in the wards was very great. This proved whether the Book was to be trusted or not. For thirty-five years he had believed in the Bible; by God's help he had lived on it; it had never disappointed him. What joy it was to trust God fully; there was nothing like yielding everything into his hands, resting in his promises. The more they trusted God the more successful they would be in their earthly calling. For the good of humanity, and from love to God, they should go forth to these lands, where there was so much need of their services; if they went in God's strength they would have reward indeed.

British & Foreign News.

ENGLAND.

WYCLIFFE ANNIVERSARY.—It is intended to commemorate the five hundredth anniversary of the death of John Wycliffe, by the erection at Lutterworth of a monument to his memory, for which a site has been secured.

On Monday, Feb. 18, the Bishop of Rochester, whose sympathy with the Moody and Sankey movement has been so earnestly expressed, visited their hall in New-cross-road, and took deep interest in the proceedings. The Earl of Redesdale was also present on the same occasion.

BISHOPS IN THE LORDS.—Mr. Willis, Q.C., has given notice of the following Motion, which is said to be an exact transcript of the Motion laid before the Long Parliament, on March 20th, 1641:—"That the legislative powers of Bishops in the House of Peers in Parliament is prejudicial to their spiritual functions, injurious to the commonwealth, and fit to be taken away by Bill." The Hon. Member secured March 21st for bringing on his Motion.

The Rev. Canon Taylor, speaking at a meeting of the Liverpool branch of the Prayer Book Revision Society recently, said, and declared that he said it "deliberately," that in his ecclesiastical appointments, episcopal, diaconal, and canonical, the Premier had done more to Romanise the Church of England and to discourage Protestantism than any man since the time of Archbishop Laud. The men Mr. Gladstone had appointed, with few exceptions, had not been of an evangelical character, but either openly ritualistic or in deep sympathy with ritualism, or at least prepared to

tolerate ritualism—i.e., Romanism—in the National Church.

The facts that several female children have lately died of undue pressure on the brain, through overwork prescribed by Board Schools, and that last week a boy committed suicide because of inability to pass a coming examination, have impelled several statesmen to demand a Government enquiry into the injurious system of cramming.

Speaking the other day, at Liverpool, the Duke of Albany urged the superior importance of cookery classes, to smatterings of useless knowledge in the most ragged schools and the most wretched quarters. These lessons, said H. R. H., show that with the coarsest material and the cheapest apparatus, a neat, clean and thrifty manager may set before a hungry man a meal which he may eat with pleasure and with no need to resort to the public house to wash down an indigestible mess.

The Archbishop of York has decided on dividing the present archdeaconry of York by creating an archdeaconry of Sheffield, which will include the rural deaneries of Sheffield, Rotherham, Ecclesfield, and Wath. The first Archdeacon, it is understood, will be the Rev. Canon Blakeney, D.D., vicar and rural dean of Sheffield. The new archdeaconry will consist of four deaneries, 100 benefices, and a population of over 400,000.

The attention of the Wesleyan Methodists has been called to a startling fact by a pamphlet written by the Rev. Joseph Bush, and entitled "How to Keep our Members." He says, "During the last six years the Lord added to the Methodist Church daily 131, and there left us daily 105. And we ask, Were not ten cleansed; where are the eight?" Mr. Bush makes some practical suggestions on the subject, and especially enforces the need of care and order in dealing with the class-members.

The correspondence which has passed between the Church Association and the Bishop of London in reference to the confessional at St. Peter's, London Docks, and the general licence to officiate given to Mr. Mackonochie after he had been deprived by the judgment of the court, does not set the Bishop in a very enviable light. He appears to be willing to aid and abet illegal practices as far as he safely can, and turns rather ill-temperedly on those who ask an explanation of his conduct. The course of action pursued by the Bishop of Manchester in the Miles Platting case contrasts very favorably with that of his Lordship of London.

We glean the following significant announcement from the *Church Review*:—Some of our South London readers may like to know, for the benefit of their families, that in future there is at Christ Church, Clapham, mass for children twice every week, on Thursdays at nine o'clock, on Sundays at a quarter to ten—both at the Altar of our Lady. The manual used is "The Children's Bread." Matins follows on Sundays at half-past ten, the high mass being sung at eleven o'clock. The use of the sacring-bell has been lately revived at this church. Such facts, so far as they are intelligible, are curiously suggestive of the rapid Romanward movement of those who, in favour of sacramentarianism and priestism, have forsaken the simplicity of the Gospel.

Mr. Booth's latest freak is more than usually absurd. He has ordered that at half-past twelve every day every "Salvation soldier" is to make the sign of the latter S as evidence that he is saved. The literalism and ritualism of this fantastic movement have never been more strikingly manifested. That such things should be possible among people who claim to be Protestant and Evangelical is one of the saddest facts in the religious history of our time. Does any sane man believe that making the sign of S is any evidence of having been saved? Verily we seem to have here a fulfilment of the prediction that "they shall be turned into fables." But if S stands for salvation, as the children would say, it stands for something else too, and probably all sober-minded people, when they see this magical sign being made as the Papist makes his cross, will conclude that the people who act thus, even if they be saved, are also silly.—*Christian Commonwealth*.

THE FATTED CALVES.—This is only half the super-scription. We did not like to write it all at once. To quote it *in toto* it is, as it appears in capitals in the *Church Times*, "THE FATTED CALVES OF THE CHURCH OF ENGLAND." The Churchman who wrote this must have come fresh from an agricultural show. His object is to make a loving exhibition (to ridicule and derision)