

have the gospel preached to them." This passage teaches us that the healing of the sick was as truly an integral part of the evidence of the Messiahship of our Lord, as is the fact that "to the poor the gospel is preached."

We are not, however, left to mere inference as to the duty of disciples of Christ to heal the sick. When our blessed Saviour sent forth the twelve apostles and the seventy disciples, he gave both companies the express command "to heal the sick." Matthew x. 7, 8, reads thus: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." It is to be observed that it is in immediate connection with the command to heal the sick that the injunction is given, "Freely ye have received, freely give." While this injunction bound the apostles to make known the gospel which they had freely received, it equally enjoined upon them to heal the sick, the power to do which they had also freely received. The duty to impart to others what has been freely received is the same, whether these blessings come miraculously, as they did to the apostles and early Christians, or whether they come in the ordinary providence of God, as they do to us.

It is also to be carefully considered that our Lord, in His infinite wisdom, chose the incident of rendering assistance to bodily distress to teach us the great lesson of who is our neighbor, or the common brotherhood of all men. The beautiful and impressive parable of the good Samaritan has inculcated the duty of relieving the sufferings of our fellow-men more effectively than all other teaching on the subject. The fruits thereof are seen in the hospitals and the dispensaries for the healing of the sick, the societies for the relief of the suffering and the distressed, the asylums for the halt, the lame, and the blind, which are found wherever the gospel of Jesus Christ has been received; and they are only found where the teachings of the gospel are accepted.

The parable of the Good Samaritan teaches us the duty of relieving the bodily distresses and sufferings of our fellow-men in heathen lands as a duty we owe to our neighbors because they are in distress. The Jew who had fallen among thieves was not connected with the good Samaritan either by race or religion. But he was a fellow-man. He was in distress. This fact came to the knowledge of the Samaritan, and, having the opportunity and the means of doing so, he relieved his suffering. The command of our Lord is, "Go thou and do likewise." This enjoins upon us to afford assistance to the suffering in heathen lands equally with the suffering in Christian lands, without respect to race, class, or religion; for the very point of the parable is this, that the Samaritan did it to one who was not connected with himself by any of these ties. Not only was the sufferer not connected with himself, he was severed from him by all of them. If we withhold this assistance from those in heathen lands when it is in our power to do it, we, instead of obeying Christ's command, follow the conduct of the priest and the Levite, who passed by on the other side.

In 1877, when China suffered so terribly from a wide-spread famine, the missionaries volunteered their help in distributing relief to the famine-stricken mul-

titudes at the risk of their own health and lives. The point in this conduct of theirs which so struck the mind of the great statesman of China, Li Hung Chang, was the fact that the missionaries did this service for those with whom they had no connection either by kinship, race, or religion.

It is a very remarkable fact that scientific and health-giving surgical practice is found only in those lands where Christianity has become established. It may therefore be accepted that rational and beneficial medical and surgical science and skill are blessings which come to us directly, in the providence of God, as many other blessings do, from the gospel. The promise of our Lord is: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Does not this fact give special force to the injunction of our Lord, originally given in immediate connection with the command to heal the sick, in its application to us in Christian lands, "Freely ye have received, freely give?"

In the light of the example and of these teachings of our Lord, it is clearly a duty to use medical missions, not only as a help to preaching the gospel, but as a duty in itself to evidence the true nature of Christianity, which teaches us to love others as ourselves, and to do good to all men as we have opportunity, and, as the representatives of our Lord, "to bear the sicknesses of men" by healing them.

We come now to the consideration of the second part of the subject, namely, the need of medical missions, and the advantages of this form of Christian work. The need of medical and surgical relief exists everywhere, and it is found among all heathen nations. Sickness and suffering are found in all these lands, and among all classes of the community. And though disease and distress universally prevail, there is no rational and beneficent treatment. On the contrary, for many diseases, and in most cases requiring surgical treatment, suffering and injury result from the treatment, rather than benefit. In China, the people have not sufficient surgical practice to lance a boil or to pull a tooth. The Rev. Dr. MacKay, of the Canadian Presbyterian Mission on Formosa, has greatly extended his usefulness by relieving suffering by pulling teeth. He describes the crowds that often line the road he is travelling, waiting his coming that they may have their teeth extracted either by his assistants or himself. In most parts of China, whenever it gets noised abroad that a European physician is willing to heal, multitudes come to him for relief from the various ills and sicknesses that afflict the people.

In India, the National Association, which was proposed by Lady Dufferin at the suggestion of Queen Victoria, to provide female medical attendance for the women of India, has been welcomed by many of the native princes and other influential people of India with wonderful interest and unanimity. They crowded in large numbers to the meetings which were held to further the formation of the Association. Some of them spoke at these meetings, with great earnestness and urgency, of the importance and necessity of such provision being made. It is their deep conviction of the need of such relief that leads them to welcome it. One of the native princes, Rajah Siva Prasad, of the north-west province of India, in seconding a resolution