

"Now you have come, and I bless you,
For all you have brought to me ;
For the 'batter'd hope' and the promise
Of a heaven mine eyes shall see !"

"You have come, like your Master, to show us
The way to His heavenly home ;
A light through our darkness breaking,
The shining of glory to come ?"

And *we*—do we hear them calling ?
Oh, listen! the story is true !
To us, from afar, come sad voices,
"We're waiting,—waiting for you !"

"Waiting,—for you to remember
That here we have never heard
Of a joy that makes life all brightness,
Of the comfort in God's sweet word !"

"For we, *we* too, need a Saviour !
Life is mystery, sorrow and fear ;
O Christian! remember us,—send us,
That Gospel you hold so dear !"

Are we listening, then, through the silence ?
Do our hearts long to heed the call ?
The Redeemer, in whom we are trusting,
Has told us He died for all !

Let us hasten, with prayers, our answer
To send o'er the far, blue sea,
To sad hearts, still dwelling in darkness,
Waiting,—for you, and for me !

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Medical Missions.

THEIR SCRIPTURE WARRANT AND OBLIGATION, THE
NEED OF THEM, AND THE OPPORTUNITIES AND
ADVANTAGES OF THEIR USE.

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The scriptural warrant for medical missions, and the obligation to heal the sick in mission work, is clear and unmistakable. Our blessed Lord and Saviour, who is in all things our example, went about healing the sick, opening the eyes of the blind, and causing the lame to walk. This was not done by our Lord merely as the manifestation of his commiseration for the sufferers, but as an integral part of his mission as the Messiah. In Matthew 8: 16, 17, it is said: "He cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." This passage presents the truth that it was foretold of the Messiah that, as a part of his work, he "himself took our infirmities, and bare our sicknesses," and that in fulfilment of this prophecy "he healed all that were sick;" he "bore our sicknesses by healing them."

The truth that the healing of the sick and the relieving of bodily sufferings of men was a part of the work of our Lord as the Messiah, is also taught in Matthew 11: 4, 5: "When John had heard in the prison the words of Christ, he sent two of his disciples, and said unto him, Art thou he that should come or do we look for another?" meaning to ask explicitly if he was the expected Messiah. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, and lepers are cleansed, and the deaf hear, the dead are raised up, and the poor 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 10: 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 suffering of our fellow-men more effectually 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 dissevered 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 widespread famine, the missionaries volunteered their help in distributing relief to the famine-stricken multitudes 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 medical and 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