

the doors to the dominions of native princes before closed to Christian evangelization.

In Syria and Persia we read of good results among the Mohammedans through medical mission work. Everywhere God's blessing seems to rest upon this form of Christian effort.

These hospitals and dispensaries are not merely institutions for the relief of present suffering, but they are *training schools*, where the natives are taught Western medicine and surgery and sent out among their fellow-countrymen as intelligent, useful practitioners. Thus the benefits go on to future generations.

In all these missionary medical institutions the truths of the Gospel are taught publicly or by the bedside, and Christian Scriptures and tracts are given to the patients to read and to take to their homes. Thus the *good seed* of the Word is cast into soil prepared to receive it by the ministry of suffering and the solace of Christian sympathy. May we not confidently hope that much of it will bring forth fruit unto the glory of God?

I am glad that you have organized yourselves into a society to help forward the work of medical missions, and trust that your efforts may be crowned with success. Let me remind you that as the great object of medical missions is to employ the healing of the suffering body as a means of benefiting the immortal spirit, so the work must be undertaken not from mere humanitarian motives, but in a spirit of prayer that God may use the skill of the physician as the means of saving the soul of the patient. Only then will the doctor be a missionary—God's messenger to the deathless spirit of man.

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There are two theories of medical missionary work: The first divides it into two categories, one medical and philanthropic, aiming to gather kindly disposed crowds; the other, spiritual and missionary, seeking to lead men and women to Christ. According to this theory, medicine is *a means to an end*, and if the same end could be reached by any other plan, as by doles of bread or cash, it would make no difference to the Church.

The other theory is that a medical missionary is representative of the men sent forth by Christ, with the instruction, "Heal the sick, and say unto them, The kingdom of God has come nigh unto you." They were clothed with miraculous healing power—a power possessed temporarily and intended to magnify their Master's omnipotence, His truth, His compassion, and the fulness of His salvation to soul and body. The modern medical missionary is therefore a man clothed with a healing power—that is the fruit of the presence of the spirit of Christ among men; a power which is one of the marvellous gifts of God, which has been slowly evolved through the centuries till now it is a magnificent inheritance, and in the hand of increasing knowledge moves with surer aim to overthrow disease; a power which is permanently present in the Church, and which is to be possessed in constant union and under the direction of the Spirit for the service and glory of Christ.

According to this theory, medicine is not a means to an end, but is an *integral factor* in the work of presenting Christ to the heathen. Along the lines of diligent and patient study the modern Christian enters upon this possession of healing power, and goes forth into heathenism to reveal in deed and in word the Master whom he serves as a mighty and compassionate Saviour, whose salvation embraces soul and body, and who permits His servants to evidence and to seal the power, character, and extent of His salvation.—*Medical Missions.*