

physicians had given her up. They told the Governor-General that they could do nothing more for her, except to begin and give over again all the drugs which had already been administered! In this emergency, his Excellency, having heard of the visit of Dr. Mackenzie to the city, summoned him, along with Dr. Irwin, to attend Lady Li. As Chinese prejudice forbids much that is allowed to Occidental practice, it was found necessary to call in a lady physician. Miss L. H. Howard, M.D., of the American Methodist Mission, was providentially at no great distance from Tientsin, and having been sent for, she was soon installed in a suite of rooms, in the official residence, adjoining her ladyship's apartments. With God's blessing on the treatment of these three physicians, added to careful nursing, Lady Li's life was saved, and she was soon quite restored to health. The fame of foreign medicine was in this way quickly spread abroad, and received the highest approval. The physicians had soon plenty of work. While they remained in the Yamen, or official residence, they operated successfully in many serious surgical cases; and as native doctors know nothing of surgery, the wonderful cures affected produced a great impression. The Governor-General fitted up a dispensary for Dr. Mackenzie in a temple—the largest in Tientsin, built as a memorial to his predecessor—furnished the medicines, and allowed him full liberty to preach the Gospel to his patients. Accommodation was likewise provided, in another part of the same temple, for Miss Dr. Howard's dispensary for women, his Excellency paying all expenses, and granting to her the same privilege. Thousands of Chinese, including all classes of society, came to these dispensaries for medical aid, and had the Gospel preached to them, humanly speaking, under the most favourable circumstances; and so great was the encouragement in this work, that, on the invitation of his Excellency, Dr. Mackenzie determined to remain permanently at Tientsin.

The London Missionary Society's Medical Mission in Travancore has been a most valuable auxiliary to evangelistic work in that province. In the waiting-room of the mission dispensary may be seen, day by day, sitting side by side under the same roof, the Brahmin, the Sudra, and Shānar the Pulayar and Pariah, the devil-worshipper and the follower of Siva, the Mahommedan, Roman Catholic, and Protestant Christian—men, women, and children of all castes and creeds, waiting their turn to be examined, and listening attentively to the reading of God's word and the preaching of the Gospel. There, year by year, thousands hear the story of sweet redeeming love, who would otherwise, in all human probability, live and die without having once had an opportunity of listening to the glad tidings.

By means of his medical skill exercised in the successful treatment of the Raneé—wife of the Maharajah—Dr. Colin Valentine gained access, both for himself and his brother missionaries, to Jeypore, one of the most bigoted and exclusive strongholds of idolatry in Northern India, where the United Presbyterian Church has now a prosperous mission. Dr. Valentine was at first stationed at Beawar, in the state of Mairwarra. His health, however, broke down, and he was ordered to go the Himalayas for rest and change. On his way he had to pass through Jeypore; and while there he visited the Maharajah, who told him in the course of conversation, that one of his favourite Ranees was very ill, that the native doctors could do nothing for her, and that he would be very glad if he

would see her. Dr. Valentine at once consented, and, under very difficult circumstances, succeeded in diagnosing the nature of the Raneé's illness. By the blessing of God on the means used, she was restored to health. Previous to this no missionary had been allowed to settle in that native state. After the recovery of the Raneé, overtures were made to Dr. Valentine to remain at Jeypore as his Highness's physician; he at once told the Maharajah that he was a missionary, and that unless he were allowed to carry on missionary work without let or hindrance, however high the position, he could not possibly accept it. The condition was accepted by his Highness, and Dr. Valentine remained at Jeypore for fourteen years; and thus, by the Divine blessing on the medical mission agency, the native state and city of Jeypore were opened up to the Gospel of Christ.

Another striking illustration of the influence of the missionary physician is the successful work carried on at Urambo, Central Africa, by the late lamented Dr. Southon, of the London Missionary Society. Dr. Southon, on his way to join the missionaries at Ujiji, had to pass through Urambo. Mirambo, the king, hearing that the new missionary was a doctor, sent messengers with the request that he would visit him, and relieve him of a painful tumour on his arm. Dr. Southon proceeded to Urambo, saw the king, and at once proposed to remove the tumour. Chloroform was administered, and the operation successfully performed. The king very grateful for the relief afforded, earnestly requested Dr. Southon to remain at Urambo, and establish a mission at the capital, promised to build him a house and hospital, to provide every thing necessary for his comfort as well as for the work, and to give him as much land as he needed. "The country is before you," he said; "choose where you will, it is all yours." Dr. Southon selected a very luxuriant hill near by, where a good spring of water and plenty of trees made it a very desirable station, and henceforth his letters were dated from "Calton Hill," Urambo. He succeeded in establishing a most hopeful mission; his relations with Mirambo continued friendly till the last, and he won for himself the confidence of the people. The seeds of Divine truth were sown broadcast, and when he was so suddenly and mysteriously cut down in the midst of his usefulness, there was bitter mourning among the Wanyamyezi, and none manifested more profound grief than did King Mirambo.—*Illus. Miss. News.*

Personal Efforts in India.

BY REV. JOHN S. CHANDLER, OF MADURA.

In India the common people always sit on the floor in their own houses or on the ground outside, with mats or without them, as it happens. Frequently they call upon the missionary at his house. They may come from curiosity to see some of his strange American things, or to see his white face and hear him talk; or they may come from an undefined desire to see what advantage may accrue to them if they accept the Christian religion which he represents; or they may have interested motives, as the hope of borrowing money, the securing of his influence in some dispute, protection from prosecution, etc. But whatever the motive, the missionary is glad to have them come, and giving them a seat upon the mat, takes down his Bible and reads and talks to them about the heavenly Father, the only Saviour, the importance of seeking first the kingdom of God, and