

To pray especially:—

First, for the Holy Spirit's guidance for those who have been appointed to the Committee.

Second, for the Holy Spirit's influence for those who have the gifts necessary for the work of Missioners, that they may offer themselves.

Thirdly, that we may bravely and patiently do our share in the responsibility and work, in prayer and active sympathy, and last—but, oh, surely not least—that this Mission may strengthen and "help the weak-hearted, may raise up them that fall, and finally beat down Satan under our feet."

BISHOP OF RIPON ON MISSIONS.

MEETING AT THE CHURCH HOUSE

The meeting on behalf of the work of Foreign Missions, which had been organised by the London Junior Clergy Missionary Association in connection with the Society for the Propagation of the Gospel in Foreign Parts, and which took place in the Great Hall of the Church House last month, was the occasion of a masterly piece of oratory delivered by the Bishop of Ripon, the chairman for the evening. He described his subject as "The Reactionary Value of Missions." He led up to this central idea of his address by an introduction in which he declared his firm belief that missionary work is surely becoming a subject of international interest, but added that its financial support in this country has not kept a relative pace with the growth of commerce, wealth, power, and responsibility during the last sixty or seventy years. He did not believe it would now be true to say that there was a civilised country in the world in which Missions were not popular. He believed it would be found that people of the most diverse religious opinions were agreed in the conviction that missionary effort was a large factor in the ultimate development of the world, and that no reasonable man could afford to leave it out of account. Yet he was by no means satisfied that the country had given to this work as it should have done. Certain calculations he had had the curiosity to make had resulted in the discovery that the people in one diocese, which should be nameless, had given at the rate of 3d per head per annum to Foreign Missions! Let no one imagine that that terrible conventional guinea which figures in donations and subscriptions was a sort of clearance ticket of responsibility in the matter.

Missions and the National Ideal.—

The Bishop then went on to show how missionary enterprise repays the country from which it springs. It was an acknowledged fact that Foreign Mission Work had brought material returns, for missionary effort preceded civilisation, and civilisation was followed by commerce. But the subject of material returns was not one for that occasion; he wished to speak of higher results. It was an eternal law that men and nations saved themselves by saving others. And lucidly and eloquently the Bishop drew successive pictures of the manner in which national missionary enterprise heightens, broadens, and deepens the national ideal. First of all the missionary sets before the world the sublime ideal of life of consecrated service, and was in himself a call to others who of necessity work more or less for personal returns, to remember that life is not a self-seeking affair, but a road of self-sacrifice for the sake of others. So, by contemplation of missionary work, the public ideal of life was uplifted. Secondly, the work of the Church abroad ought to broaden the ideal of the Church at home, and help to free it from all tendencies to pay too much attention to small questions which counted for so little beside the great questions that engross the mind of the missionary. Thirdly, the contemplation of national missionary enterprise deepened the religious ideal by drawing us back to the personal standpoint of real religion. Finally, the Bishop suggested that the internal problems which are racking the Church at home will be solved through obedience to her God in thus going out to preach the Gospel to the world. For the Master had declared that he who does the will of God shall know of the doctrine. "Perchance the solution of many of the difficulties at home will come back to us through the Church's work abroad," he said. "The vision becomes clear to the heart that will obey."

The Rev. R. S. Fyffe, head of the Winchester College Mission at Mandalay, followed the Bishop of Ripon with a graphic speech full of descriptions of work and results in Burmah, and the especial need for women workers. The Bishop of Zululand and the Rev. F. J. Griffith, Vicar of St. Paul's, Liverpool, were the other speakers.

Bishop of St. John's.—If it were proved that missions were ever so bad as they were sometimes said to be, the conclusion is simply that the missionaries are doing the work in the wrong way. We have still to do our best for the heathen.

MEDICAL MISSIONS.

Medical Missions are quite one of the most important manifestations at the present time in the whole world of the practical spirit of Christianity. They use medical science for its highest purpose. Taken at the lowest estimate they confer an enormous boon on suffering humanity, not only in India but in China, Africa, Persia, Arabia, and other countries which are in great need of humanising agencies.

We often hear the objection that this work should be done in our own land, where it is alleged it is more needed. It is done there. There can be no conflict between different parts of the Christian's work. Those who are most earnest and keen and devoted to work amongst the needy at home are just those who are most in sympathy with those working abroad. A living Church at home makes an active Church abroad. From a medical standpoint it appears that the need abroad is greater than at home. In Great Britain it is said that there is one qualified medical man to every one thousand four hundred of the population. In India there is not one to every two hundred thousand. A distinguished officer of the Indian Medical Service has stated that it is doubtful whether five per cent of the Indian population are reached by skilled medical aid. In London the mortality is about twenty per thousand per annum. In Indian cities, even when there is no plague, it is quite double. In Kashmir about half the children born are said to die in infancy. As if the pain and suffering of the Eastern peoples were not sufficient, it is in many cases aggravated by neglect and apathy or by the cruel and barbarous treatment of untrained native practitioners and ignorant imposters.

In Kashmir we are in the midst of a population of this kind, with its high mortality and all its suffering. Let us look at the work of the mission-hospital from the standpoint of the people of the country. They know that in it they have a place to which they can go in time of need; that it is open to all, without distinction of race, creed, or caste; that their religious feelings will be respected, and that when admitted to the hospital they will be treated with kindness, clothed, fed, and receive personal attention and the necessary surgical or medical treatment. They know that the institution is clean, well-ordered, and that they will have a large measure of freedom in receiving relatives and other visitors from their homes. Those who come from the valley also know that they will