J. Smith

LECTURES

ON

MEDICAL MISSIONS.

DELIVERED AT THE INSTANCE OF THE EDINBURGH
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CONTENTS.

PREFATORY ESSAY.

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The old accusation of incredulity or indifference on the subject of Religion, so often brought against medical men, ought not to be regarded with indifference, either by them or by the public. If it were true that so large a body of intelligent men, whose education and habits of thought ought to have made them better acquainted than most men with the laws of Nature, and with the method of inquiring into natural truth, have either neglected to inquire into this subject, or are generally dissatisfied with the evidence on which the religious belief of most men rests, the fact would justly demand serious consideration.

Without attempting entirely to absolve the profession from this charge, we may assert, that in so far as it has a foundation, the sceptical tendency of medical men has resulted chiefly from two causes, both of which, we may hope, have diminished, and are likely to diminish farther, with the extension of knowledge and civilisation among mankind. *First*, The religious profession of a considerable part of mankind has been associated with superstitions, from

changes for their habitation, was constructed, *first*, on the general principle of *adaptation of means to ends*, implying intelligence in the constructor; and *secondly*, on the more special principle of adaptation to the "*conditions of its own existence;*" by which last terms we mean, not, as some have imagined, that each structure, and every part of each structure, made its appearance *wherever* the external circumstances, and the other organs adapted to it, existed, but that every structure and part made its appearance *only where* those external circumstances, and those other organs, existed likewise;—obviously implying, not that the pre-existence of those conditions of its existence caused it to appear, but that the Power which caused it to appear was cognizant of those conditions, and adapted it to them.[1]

That at different periods of the earth's history, or on different parts of the earth's surface, *different* species of animals have been brought into existence under conditions so nearly alike, as to have been certainly adequate to the support of *the same* species, has been so often observed, that naturalists have a name to express the relation subsisting between the various species which have appeared under similar conditions, and to serve similar purposes, at

[1] See Whewell's Philosophy of the Inductive Sciences, Bk. ix. ch. vi. § 17.

various times and places—terming them the *representatives* of each other. And that all the external conditions necessary to the growth and support of a species, may exist for ages, without that species showing itself, is quite certain from the known fact, that species long subsisting, even within historical periods, on different parts of the earth's surface, have died out; and again, that species known to have been introduced into certain regions of the earth, within a limited time, by man, have multiplied rapidly, and maintain themselves easily there. In fact, almost every species would seem to have been introduced only at one or two "centres of creation," and extended in all directions from thence; so that the conditions requisite for its existence must have been spread much more widely than its individuals.

These facts prove incontestably, that the introduction of any species into the world, and the construction of any organ in a species, and its adaptation to the conditions of its existence, have not been determined by any general laws, but have been effected by an Arbitrary Will, acting in combination with supreme power and consummate intelligence. It is by precisely similar evidence that we are informed of the designs or intentions, and the mental qualities, of any individual of our own species, and if the in-

ference above stated is not admitted, no one of us can be justified in believing in the power, the intelligence, or even the existence, of any individual intelligent being except himself.

3. Every individual, of every species of animals, is not only provided with organs of sense, by impressions on which mental acts are excited in it, but is enabled, by what we term Intuition to know, and is prompted by Instinct to do, immediately on feeling its sensations, certain things requisite for its own maintenance, or for the purposes which we now know that it serves in the general plan of creation,—but which are neither known to it by experience, nor within its reach of intelligence to infer, at the time when it first comprehends these truths and does these actions. And many of the actions of Man himself, from his birth till his death, are on the same footing, and appear, on the most careful examination, to be indications of an Intelligence with which his is always connected, and on which it is dependent, but which is greater than his, and must have existed before his did. Even when exerting his highest faculties, man appears, on a review of his actions, to have been, as an eminent French author expresses it, "l'ouvrier intelligent et libre d'une œuvre qui n'est pas la sienne;" and all his knowledge of *what exists, or ever did exist*, appears, on

the strictest inquiry, to rest ultimately on information which is thus communicated to him by Intuition. "He is led to it," (to use the expression of Reid,) "in the dark, and knows not how he came by it." "The pride of philosophy," continues this author, "has led some to invent vain theories to account for this knowledge, and others, who see this to be impracticable, to spurn at a knowledge they cannot account for, and vainly attempt to throw it off. But the wise and humble will receive it as the gift of Heaven, and endeavour to make the best use of it." (Essays on the Intellectual Powers, p. 278.)

4. Among those truths which we learn by Intuition, is the "reality and immutability of *moral distinctions;*" and attendant on this is a feeling of Duty, consequent on the apprehension of these distinctions, but which every man nevertheless feels that he very frequently violates. For such violations of duty, man is naturally disposed to make Atonement, and at the same time he is conscious that the mere promise or resolution of amendment of life is a very inadequate atonement; and thus the ideas of Sin and of Sacrifice have presented themselves to mankind, and made part of the history of the human race, at least in every nation where that distinctive character of the human mind, the disposition to "look before and after," has clearly shewn itself.

A medical man, or man of general science, who has not studied and reflected on all these different subjects, is not qualified to judge, better than another man, of the conformity of Revelation to the "Constitution and course of Nature," as made known by philosophical inquiry. One who has gone through this course of study in a truly philosophical spirit, will very generally be found better disposed than the generality of men, for the humble and grateful reception of the main truths of the Gospel. He must necessarily assent to the position, that Man was the last and greatest of the works of Heaven upon earth, and will be fully disposed to believe, that when his "dust returns to dust, his spirit will return to God who gave it." He must know that in man, as in other animals, a Nervous System, and certain physical changes in that structure, are the essential conditions under which any Mental Phenomena shew themselves; but he must be equally aware, that these mental phenomena are made known to us, whether in ourselves, in other men, or other animals, not by the evidence of Sense, but by Consciousness in the one case, and by Inference in the other—evidence always resting ultimately, as that of sense does, on Intuition, but always so clearly distinct from that of sense, that we cannot, without logical absurdity, identify or even

compare acts of Mind with any material objects. When he thinks of the mental powers and capacities, and of many of the mental dispositions granted to the human race, he will hold it to be no vain presumption to believe, that man was "formed in the image of God;" but when he looks around him on the uses to which these powers are applied—when he thinks of the vanity of human wishes, the atrocity of many human acts, and the perversity of human nature,—he cannot but admit, that there is "an Enemy in the world;" and that if the human mind is to be preserved for higher purposes, either in this state of existence or another, it must be by the aid of a special dispensation. He will observe farther, that the study of Nature presents many infallible indications of miraculous interpositions of Divine power; and although these have been at a considerable distance of time from the present, yet he must perceive also, that in the view of the greater Mind, on which all inferior minds are essentially dependent—"one day is as a thousand years, and a thousand years are as one day." When he contemplates the infinite ingenuity displayed in the structure and endowments of all parts of all created beings, he must admit the force of the appeal:—"He that made the eye, shall He not see, and He that planted the ear, shall He not hear?"

And when he reflects on the principle of Intuition—on which all his own knowledge is ultimately dependent—he can hardly fail to perceive, not only that he "lives, and moves, and has his being," in constant dependence on another and a greater Mind, but that his own mind is so constituted, as to be open to the influence of a higher Spirit, which may act on it as the wind acts on his body, when he "hears the sound thereof, but cannot tell whence it cometh, and whither it goeth."

That the view of human nature which will present itself, in the present age of the world, to a purely scientific, but intelligent and candid inquirer, is strictly in accordance with that which is held out to us in the Gospel, is strikingly shown by attending to the frank and generous testimony borne by Dr. Chalmers, to the soundness of the opinion of the late Dr. Brown, on the subject which he himself designated in his Lectures as "the most interesting of all that can come under our review, viz., all that is admired and loved by us in man, and all that is loved and adored in God,"—and which he had investigated as a purely scientific question. "The primary fountainhead of morality," says Dr. Chalmers, "is placed by the soundest and ablest thinkers in the science of theology, not in the will of God, but what is superior to will, and to all jurisprudence,

in the nature of God." "On this subject (with a single objection to his nomenclature) we hold Dr. Brown to have argued most ably and successfully, and can assure his many philosophical admirers, that our best and highest theologians think with him." And he adds, on a general review of the ethical part of Dr. Brown's Lectures, (which he republished):—"The beauty of such moral pictures as he has drawn, and an enthusiasm like his on the side of goodness and truth, must find an echo in every bosom, and will meet with an abiding testimony from men of wisdom and worth throughout all ages."—*Preface to Dr. Brown's Lectures on Ethics*, (edited by Dr. Chalmers in 1846,) pp. 11, 12, 22.

The same general observation as to conformity to the spirit of Christianity, may be made on the following passage, which has been quoted as a short exposition of the peculiar doctrine of a popular German moral philosopher:—"Man is not placed in the world of sense alone; the essential root of his being is in God. Hurried along by sense and its impulses, the consciousness of this life in God may be hidden from him, and then, however noble may be his nature, he lives in discord and discomfort, without true dignity or enjoyment of life. But when the consciousness of the true source of his existence rises in him, and he resigns himself to it,

then peace and happiness flow upon his soul."—*Fichte, on the Nature of the Scholar, &c.*, (translated by Smith,) p. 142.

Again, can we have a more distinct enunciation of what has been stated above as to the essential constitution of Man—formed in the image of God, and constantly dependent on his connexion with God, but liable to passions and disorders originating in his own perverse will, by which he is continually estranged from his high origin—than that which is contained in the following noble passage from the most celebrated living author on this subject in France, explaining and adopting the language of Plato, and of the greatest philosophers of Greece?—

"L'inspiration,[1] dans toutes les langues, est distincte de la réflexion, c'est l'aperception de la vérité. J'entends des vérités essentielles et fondamentales, sans l'intervention de la volonté et de la personnalité. L'inspiration *ne nous appartient pas.* Nous ne sommes là que simples spectateurs, nous ne sommes pas agens, et toute notre action consiste à avoir la conscience de ce qui se fait. La raison est elle humaine, à parler rigoureusement? ou bien n'est

[1] This word is used, as the context shows, in the same sense in which we here use, according to what appears its more general acceptation, the word Intuition.

elle humaine que par cela seulement, qu'elle fait son apparition dans l'homme? La raison, vous appartient elle? Qu'est ce que vous appartient? C'est la volonté et ses actes. Je prends telle résolution—cette résolution est exclusivement mienne, elle est ma propriété. En est-il de même des perceptions de la raison? La raison conçoit une vérité mathématique: peut-elle changer cette conception, comme ma volonté a changé toute-à-l'heure ma résolution? Essayez et vous n'y parviendrez point; et non seulement en mathématiques, mais dans toutes les autres sphères de la raison le même phénomène a lieu. En morale, essayez de concevoir que la juste n'est point obligatoire; vous l'essayerez en vain;—la raison vous imposera toujours la même aperception. Vous ne pensez pas comme vous voulez. Votre intelligence n'est pas libre, Qu'est ce à dire? C'est que vous ne constituez pas votre raison, et qu'elle ne vous appartient pas.

"Toutesfois faites attention, que cette raison qui en elle-même est universelle et absolue, et par conséquent infaillible, *tombée qu'elle est dans l'homme,* et par là en rapport avec les sens, les passions et l'imagination, d'infaillible qu'elle etait en soi, *devient faillible.* Ce n'étoit pas elle qui se trompe, mais ce en quoi elle est l'égare; de là toutes ses aberrations. La vérité peut être aperçue par la raison dans

son état humaine, si je puis m'exprimer ainsi, mais elle peut ne l'être pas toujours de la manière la plus fidèle."

"Ainsi arrachée à la raison faillible de l'homme, il ne reste plus qu'à la rapporter à la raison non encore tombée dans l'humanité, à la raison universelle, absolue, infaillible, à la raison éternelle,—hors de l'espace et du temps, et de tout contact avec le relatif, le contingent, et l'erreur,—à cette intelligence dont la nôtre, ou plutôt celle qui fait son apparition en nous, est un fragment,—à la pensée pure et incorruptible que la nôtre réfléchit."—*Victor Cousin, Introduction à l'Histoire de la Philosophie*, p. 168, *et seq.*

Again, let us observe what is the view of human nature, and of its connexion with Religion, which has presented itself to the mind of the most learned and scientific of the actors in the recent convulsions of government and society in France:—"L'homme est imparfait autant qu'ambitieux. A côté de tout bon penchant marche un mauvais penchant, qui le serre de près et lui dispute le pas. On peut sonder toute la nature humaine, on trouvera partout le même mélange, le même péril." "Il y a une immense ignorance de la nature de l'homme et de sa condition, à croire que laissée a elle-même, la liberté humaine va au bien, et peut y suffire." And in stating the grounds of his hope, that the recent

changes may end in benefit to his country, he lays the chief stress on "le secours de l'esprit religieux, Puissance tutélaire, qui malgré les abus et les fautes où sa force même et son étendue l'ont entrainée, a depuis tant de siècles, veillée et agi plus qu'aucune autre, pour la dignité morale et les plus chers intérêts de l'humanité."—*Guizot, de la Démocratie en France*, pp. 12, 22, 145.

But it may be said, that although the conclusions of the ablest men of science have been in perfect harmony with the elementary principles of religion, yet in going farther into religious doctrine, there has been, and still is, much difference of opinion among men of science, and particularly among medical men. It may be asked, in reply, whether there are not many differences of opinion among others, all of whom are, nevertheless, equally earnest and sincere Christians? But these differences do not relate to the belief, that the only Atonement which can avail for our salvation has been granted to us as a free gift from heaven,—nor to the essential parts of the conduct by which we can conform to the Divine standard and rule of life. There is no difference of opinion among Christians as to the inefficacy of human works for the salvation of the human soul; nor as to the duty required of

us all, to "do justly, and love mercy, and walk humbly with God;" nor as to the obligation on us all (however imperfectly it may be fulfilled) to look up with love and gratitude to one Father in Heaven—to "do to all men whatsoever we would that they should do to us"—and to acknowledge in our daily prayer willing submission to that eternal rule of divine justice, that we can hope for forgiveness of our own trespasses, only inasmuch "as we forgive those who have trespassed against us." It may surely be asked, whether agreement on these points is not "enough for human life, to keep our hearts together;" and whether most of the differences which nevertheless subsist among us have not proceeded from an over-anxious desire to possess, and to proclaim the possession of, precise and definite knowledge on subjects, which it is one of the conditions of our present existence that we should see "as through a glass, darkly;" since it has not pleased God, in this probationary stage of our being, to communicate to us, or perhaps to make us capable of comprehending, any such precise information?

But, on one point of practical importance, quite sufficient to justify our associating together on the present occasion, there is not only no difference of opinion among Christians, but there can hardly be any among any intelligent observers of the history of

mankind. It cannot be denied that Christianity has attended the highest attainments of the human mind, in literature and science, in civilisation and refinement, in power over Nature, and in the disposition to a beneficent use of that power; and it is equally certain, that in the experienced power of Christianity over human nature, we have a security, such as no other human acquisition can afford, for the permanence of these blessings.

We know that in many parts of the world powers have risen up, wealth has been accumulated, luxury and art have flourished, and the social edifice has been raised to a high point of elevation, only to be more signally overthrown and ruined. The lamentation of the Roman poet over the fallen glories of Greece—

> "Vile solum Sparta est, altæ cecidêre Mycenæ,
> Œdipodioneæ quid sunt nisi fabula Thebæ;
> Quid Pandioniæ restat nisi nomen Athenæ?"

may be repeated over almost every spot upon earth —in the New World as well as the Old—where a great and long-continued assemblage of human beings has taken place, not sanctified by Christianity. "J'ai toujours marché avec l'opinion de cinq ou six millions d'hommes," might be said by many conquerors and founders of mighty empires, as well as by Napoleon; but the end of all has been the

same. "All are of the dust, and all have turned to dust again." It is of that power only over mankind which was announced by the words, "Peace upon earth, and good will towards men," which was at first despised and rejected of men, that the historian can now say, that it has grown like the grain of mustard seed, and seems destined to "cover the earth as the waters cover the sea."

It would, indeed, be presumption to predict, that any one of the great seats of science and civilisation in Christendom shall be exempted from the fate of all human greatness; but when we look at Christendom as a whole, and especially on the progress of society, of knowledge, and civilisation in Europe during the last four centuries, and on the superiority enjoyed at this moment by those who call themselves Christians, over the other nations upon earth,—it is not unreasonable to express a confident expectation, that the future history of this favoured portion of mankind will be, on the whole, one of advancement rather than of recession. And if we ask ourselves what reason we have for thinking that the superiority of Christian over other nations will continue, the only satisfactory answer we can return is this,—that the acts of Governments and the enterprises of individuals, influenced as they now are by public opinion—in the formation of which the religious in-

struction of the people is the most essential element —may be expected to be so far modified by the spirit of Christianity, that the power of Christian nations shall be a benefit and a blessing, instead of an injury, to the people subjected to their rule; and that the knowledge of this fact shall, sooner or later, disarm the resistance to them.

It is certain that if the simple and sublime precepts of Christianity—the fear of God and the love of mankind—are allowed to regulate our dealings with the less enlightened nations of the earth, this effect will necessarily follow; to a certain degree, in various parts of the world, it has already followed; and the only security on which either reason or experience authorizes us to place any reliance for the continuance of this influence over the rest of mankind, is the union of that power over Nature, which we have acquired by Science and Art, with that sense of obligation to use that power for the glory of God and for the good of mankind, which is imposed by Christianity, and by no other power which has ever yet influenced masses of men.

It is hardly to be expected that so entire and disinterested a devotion to this good cause shall often be exhibited, as we read of in the private journal of one of the most illustrious of our contemporaries, written at a time when the success of his enterprise

in Borneo was very doubtful; but the hearty admiration which that enterprise has excited in this country, gives us reason to expect that a portion of the same spirit will continue to animate British conquerors and colonists there and elsewhere.

"As I am here, I feel as it were the trumpet-call of Providence leading me on as an instrument; and if partial success attend me—if others are doomed to reap where I have sown—still I will be content with this. I have tied myself to the stake, and heaped faggots around me, and if others bring the torch, I shall not shrink. I feel within me the firm, unchangeable conviction of doing right, which nothing can shake. I see the benefits which I am conferring. The oppressed, the wretched, the enslaved have found in me their only protector. They now hope and trust, and shall not be disappointed while I have life to uphold them. God has so far used me as an humble instrument of His hidden Providence, and whatever be the result, whatever my fate, I know that the example will not be thrown away. He can open a path for me through all difficulties, and awaken the energies of the rich and powerful, so that they may protect this unhappy people. I trust it may be so; but if God wills otherwise, if the time be not yet come, if it be the Almighty's will that the flickering taper be ex-

tinguished ere it can be replaced by a steady beacon, I submit, in the firm and humble assurance that His ways are better than my ways, and that the term of my life is better in His hands than my own." "At all hazards, I am resolved to enforce justice and protect property, and whatever the results may be, to leave them in God's hands. Without this there can be no stability or permanent prosperity to this country; and my own character would be that of a mere adventurer, rather than what I hope it has been, is, and shall be, that of a man of honour and integrity, who is willing to sacrifice and suffer in a good cause."—*Brookes' Narrative of Events in Borneo and Celebes*, vol. i. pp. 273-279.

Now, a similar emancipation from the paralyzing effects of tyranny and oppression—that is, from the effects of human pride, vice, and selfishness—attends, in a greater or less degree, the extension of British rule and British influence in all parts of the East; and must continue to attend it, if the spirit of Christianity shall really and practically animate the councils of our rulers and the minds of our leaders. But for this practically beneficial influence, that power could not possibly have extended itself as it has done, over an empire believed to include nearly a fifth of the human race. And when we look to the present condition of mankind in the earliest resi-

dence of the human race,—the fairest and most fertile spots on the surface of the globe, which have returned to deserts under the influence of human misrule,—we cannot but hope that it is part of the designs of Providence that, sooner or later, a new crusade, under happier auspices and in a more enlightened spirit than the former, may diffuse happiness and intelligence among nations which have been wasted by tyranny and ignorance. In this enterprise, however it may be conducted, when we look to the position now occupied by the British power in Asia, we may reasonably expect that Britain will be a main agent; and we may hope that the benefits silently and steadily conferred on the natives of India by British justice, science, and art, dispensed under the guidance, and secured by the obligations of Christianity, may be the chief instrument in the hands of Providence for this regeneration of lost and nearly forgotten nations.

It is not assigning too much importance to Medical science or to the Medical art to assert, that of the temporal benefits which must thus precede and attend the extension of Christianity over the world, their influence on social happiness must be one of the surest and most powerful. In order that those who are enabled to dispense these benefits in all parts of the world may feel the importance and dig-

nity of their position, it is desirable that they should learn, and that they should be accustomed to reflect upon, what has already been done in some parts of the world, and may, and as we hope will, ultimately be done in all, by the spirit of the Gospel, animating the possessors of political power and of scientific knowledge ;—not teaching them to despise or reject the aid of human reason or experience, which are essential elements of their success,—but continually telling them that, under the good providence of God, there are objects and rewards for human exertion, in comparison of which any which can be assigned in this world, as the prize of human ambition, are but as dust in the balance.

Even in our own country, it is but too certain that the influence of the spirit of the Gospel, both on the conduct of individuals and on the regulations of the State, is very partial ; and many medical men, who are sincere and earnest Christians, naturally think it part of their duty to supply this deficiency to the best of their judgment and ability. Many others, however, thinking that the means of obtaining religious instruction abound among us, both distrust their own powers, and doubt the advantage of their making the attempt, to act as instructors in Religion ; and believe that they testify to the sincerity of their faith more effectually, merely by humbly

striving to conform to the precepts of the Gospel in their own conduct, and in any influence which their circumstances enable them to exercise over the conduct of others, or the regulations of the State. But in other countries, where similar means of instruction do not exist, a medical man who is impressed with religious convictions, and anxious to bear his part in that great work of Christian charity, which has here been feebly explained, will often find it incumbent on him to undertake, to the best of his ability, the office of Christian instructor; and to such a one it is hoped that the contents of this volume may prove an encouragement, and, to a certain degree, an assistance.

WILLIAM P. ALISON.

INTRODUCTORY LECTURE.

BY

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MEDICAL MISSIONS.

MUCH occupied in various avocations, I might probably have stood reasonably excused, had I declined the responsible duty of commencing this Course of Lectures. And I might well have solicited exemption on the additional and more relevant ground, that a task, at once so onerous and so honourable, should have been laid upon one more worthy and more able to discharge it. But a moment's reflection convinced me that a call of this nature, deliberately made, was not to be lightly evaded; that a man has no right to say "I have no time," or "I have no power," unless inextricably shut up to that conclusion, by having honestly and yet unsuccessfully made the attempt; and that he is bound, in simple faith, to undertake the fulfilment of all duty to his Supreme Master, as *He* shall be

pleased to furnish both strength and opportunity. Accordingly, I at once proceed to meet the call, as best I may; trusting to God's good help, and claiming your kind indulgence.

And, at the outset, let me shortly state the object which it is proposed at least to aim at, in the delivery of these Lectures. It is to explain the nature of Medical Missions; to shew how we may profitably blend the healing of the sick with the teaching of the Gospel, the cure of the body with the care of the soul. It is to exhibit the advantages which a Medical man, by reason of his craft, possesses as a Missionary of Christ;—to illustrate how the heathen lie peculiarly accessible to his influence, when, in such a twofold capacity, he offers to their acceptance twin gifts of goodliest price—for Time and for Eternity. It is to narrate what has been already done in this hopeful direction, and with what success God's liberal hand has crowned the labours of the workmen already in the field—at once so large and so "white unto the harvest." It is to arouse the Christian compassion of our countrymen for the unhappy people of other lands, that sit in darkness and in the shadow of a double death, by directing attention to their every way perishing and lost estate; and to point to the adoption of those remedial means, by which both soul and body may be

renovated and saved. It is to acquaint with these things the mind of our youth who dedicate themselves to the Medical profession; to quicken their hearts, as that of one man, to sympathy with the wretched, and to contribution in their cause; and, by God's blessing, to awaken some generous and energetic spirits to devote themselves, with Christian chivalry, solemnly and for life, to this great and noble apostleship.

These and other cognate subjects will be discussed by the several gentlemen who are to succeed me here. To-night, suffer me to direct your attention briefly, and I fear imperfectly, to several matters of a general or introductory kind. And, first, as to *the importance and the claims of Missions in general.*

That Missionary enterprise, both at home and abroad, should constitute the chief vocation of the Church of Christ, is a proposition which, if not self-evident in its enunciation, becomes at least a truth too palpable to be denied, on an intelligent perusal of the Word of God and a right reading of His providences. It is not needful that I should dwell at any length upon the subject. It has been discussed—so ably, that it has been well-nigh exhausted—by a notable leader of the Evangelistic host, whom this country is proud to call her own—whose praise is

in all the Churches—with whose name that of Missions is inseparably entwined—whom all God-fearing men, irrespective of sect or creed, love and pray for—and whom wide Christendom reveres as a prince and paragon of Missionaries. Dr. Duff's short but comprehensive treatise is, or ought to be, in the hands of all—well-known and pondered; yet, in making such brief observations as your time will allow, you will not wonder if I should glean and scatter some pearls from his treasury.

The argument is short and irrefragable. Since the unchristianized world is lying in the wicked one, and every soul in it is naturally dead in trespasses and sins, it follows, as a corollary, that each individual must be personally quickened and taught of God, else he cannot truly live or safely die. But this wondrous transformation—wholly a work of God—can neither be expected nor realized without the intervention of some earthly instrumentality, which God is pleased to bless. Such an instrumentality was our Lord's personal ministry on earth—a truly mission work; and, when He died and rose, He delegated this—His own high function—to His *Church* and people, throughout all time. He gave them His own great name, "the light of the world," in testimony of His will that the Church, as His "*Witness*" on the earth, should proclaim to all

around His gracious message, and beseech men "in Christ's stead, be ye reconciled to God." Is not the Church's Head "a light to *enlighten the Gentiles*" —"salvation to *the ends of the earth*"—"that taketh away the sin *of the world?*" Is not the Saviour's Body the people on whom He laid His parting mandate, "Go *ye* into *all the world*, and preach the Gospel *to every creature?*"[1]

And the Church prospers just in proportion to her zeal and faithfulness in obedience to this behest; for while the injunction is peremptory, the appended promise is sure, "Lo, I am with you alway, even to the end of the world." Evangelizing, both within and beyond her own local pale, as *the work* given her to do, she lives and grows; failing and faithless in this, she lapses and decays. What Church so boldly and truly missionary as the primitive Apostolic Church at Jerusalem! And what Church so flourishing! "Behold these Christians, how they love one another!" was the extorted praise of admiring heathens. And yet, no sooner did that same Church, "in contravention of Heaven's appointed ordinance, begin to relax in the exercise of its evangelistic function towards the world at large, than its sun, under the hiding of Jehovah's countenance, and

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[1] See Appendix, A.

the frown of His displeasure, began to decline, and hide itself amidst the storms of wrathful controversy, or sink beneath a gloomy horizon, laden with freezing rites and soul-withering forms." The Church never wholly decayed. God has never left Himself without a witness. She waxed and waned as her Missionary efforts did. In the Protestant Church of this land, at the close of the Reformation era—the Reformation itself intrinsically a grand evangelistic movement—it seemed "as if the very windows of heaven had then opened, and the showers of grace had descended in an inundation of spiritual gifts and graces—converting the parched lands into pools of water, and the barren wilderness into gardens that bloomed and blossomed as the rose." And yet that same Church afterwards became "a poor, torpid, shrunken, shrivelled thing;" having undergone the "blight and mildew of Jehovah's displeasure, on account of a neglected and unfaithful stewardship." In these, our own times, there has been a marked revival in Evangelical Christendom; and, parallel with that, there has been as marked a revival of Missionary enterprise. Let the Church be but steadfast now in this as in her other high functions, and she need not fear a fall. Let her "nobly resolve to assume the entire Evangelistic character, and implement the Divine condition of

preservation and prosperity, by becoming the dispenser of Gospel blessings, not only to the people at home, but as speedily as possible to all the unenlightened nations of the earth. And, if there be truth in the Bible—if there be certainty in Jehovah's promises—if there be reality in past history—she shall 'arise and shine, fair as the moon, clear as the sun, and terrible as an army with banners.'"[1]

But, granting all this to be the great office of the Christian Church, it may be asked—How does it peculiarly devolve upon me, *as an individual*, to ply the same vocation? This question would contain its own reply, if happily every such interrogator owned himself to be part and parcel of the Church, whose collective obligation he acknowledges; since each of her members must make conscience of taking his proper share of that duty which lies cumulatively upon the body. Nor could the answer be different, did he grant the primary principle of "celestial ethics," that "man's chief end is to glorify God,"—and *so* "to enjoy Him for ever;" since no one can honestly prefer the prayer, "Hallowed be Thy name," without yielding himself, as an instrument, for the fulfilment of the petitions fol-

[1] See Appendix, B.

lowing it—" Thy kingdom come. Thy will be done on earth, as it is done in Heaven."

Should, however, these postulates be demurred to—and how often are they?—the argument may be safely perilled on a more axiomatic basis. That it is the *interest* of all to seek the *possession* of wisdom and happiness, is an apothegm, the very triteness of which vouches for its universally recognised truthfulness. But why should it not be recognised, with equal universality, that it is the *duty* of all to seek the *diffusion* of wisdom and happiness to their fellow-men? Certain it is that the propriety of this latter sentiment can no more be reasonably impugned than that of the former; and it is in no small measure a token for good, in these our days, that we hear propagated on all sides the philanthropic cry—" *The greatest good to the greatest number!*" We cordially re-echo the important watchword; but we insist, with Franklin, upon making the addition—" You have got a good principle, go through with it;"—seek for *yourselves*, and seek for *others*, too, the possession of the greatest wisdom and the greatest happiness!

"But where shall Wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith—It is not in me; and

the sea saith—It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. . . . . God understandeth the way thereof, and He knoweth the place thereof. And unto man He saith—Behold, the fear of the Lord, *that is wisdom;* and to depart from evil is understanding."[1]

And what of happiness? "Happy is the man that findeth wisdom;" and "happy is every one that retaineth her." "Happy is that people, whose God is the Lord." "Blessed is every one that feareth the Lord . . . . happy shalt thou be, and it shall be well with thee."[2] Men may toil and struggle, as they may, after the object in view; but without personal and vital religion their toil is vain. It must be "in the Lord." Listen to the confession of the German Fichte—"Whatever man may do, so long as he does it for himself, as a finite being, by himself, and through his own counsel—it is vain, and will sink to nothing. Only when a

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[1] Job xxviii. 12, &c.

[2] Prov. iii. 13, 18; Ps. cxliv. 15; Ps. cxxviii. 2.

foreign power takes possession of him, and urges him forward, and lives within him, in room of his own energy, does true and real existence first take up its abode in his life. This foreign power is ever the power of God. To look up to it for counsel—implicitly to follow its guidance—is the only true wisdom in every employment of human life, and therefore most of all in the highest occupation of which man can partake—the vocation of the true scholar."[1]

And turn now to the experience of one of whom Scottish literature will ever and justly boast as one of her most gifted sons, who strove hard for renown and station, and achieved both. He was esteemed wise beyond his fellows, incomparably, and he ardently pursued happiness. But, alas! his plans were sand-built, the structure crumbled down, and mind and body sank under the fruitless strain. His empty halls have long stood a warning monument of the vanity of all mere earthly ambition; and on his deathbed he has left a solemn and weighty legacy to others than his son. "His eye was clear and calm," we are told, "every trace of the wild fire of delirium extinguished. 'I have not a mo-

[1] "On the Nature of the Scholar and its Manifestations." By J. G. Fichte; translated by W. Smith.—P. 192. See Appendix, C.

ment to speak,' he said, 'be a good man—be virtuous—be *religious*. Be a good man. Nothing else will give you any comfort when you come to lie here.'" All else had already left, or was now fast fleeting from him. Nothing would stay but *Religion*.

And what is Religion? The object of all true religion is the salvation of souls, (our own and all men's,) that God in Christ may be glorified thereby. There is but "one thing needful" for every man; one and the same thing for every human being—with which all else that is right and suitable will be given; and that one thing is reunion to God in Christ Jesus. Would that men knew this alone to be the hidden treasure;—would that they could be induced to sell all that they have, to obtain this one pearl of great price! It is the free gift of God. But it must be asked by earnest prayer. And while God promises the answer, He furnishes also the supplication. We find it in the inspired record, "God be merciful unto us, and bless us; and cause His face to shine upon us!" Yet let it be well observed that it ends not there, but continues thus—"*that so* Thy way may be known upon *earth*, Thy saving health among *all nations*."[1] It is not that the blessing shall descend, or that God's face shall shine

[1] Psalm lxvii.

in mercy, on him alone who prays; but that these things may be in him a means to a great end; *that so*, the same mercy and blessing and favour may be known to others—not of the same family—not of the same Church—not of the same kingdom—not of the same race—not of the same colour—but "among all nations." This is the object of the original or primary blessing; and then, this object having been attained, the blessing comes back again increased. "Let the *people* praise Thee, O God: let *all the people* praise Thee! *Then* shall *the earth* yield her increase; and God, even *our* God, shall help *us*. *God shall bless us; and all the ends of the earth shall fear Him.*"[1]

The effect of the gift, on the heart of the grateful recipient, is to leaven the whole man with such "zeal of God's House" as would "eat him up," and give him no rest till the wide world's ingathering. Like David, he wrestles daily for personal blessings; but, like him also, it is ever that this glorious use be made of them—"then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."[2]

But, admitting that Missionary enterprise ought

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[1] Psalm lxvii. [2] Psalm li. 7-13. See Appendix, D.

to be the chief aim of the Christian Church, and that to be aiding therein, as we have means and opportunity, lies as a personal obligation upon all who know what duty is, a question naturally arises, —*Is there any special call for Missionary exertion now*—alike on the part of Christian Churches, and of Christian men? Assuredly there is. Now, when common gratitude for blessings bestowed calls to diligent and increasing faithfulness;—now, when, in God's providence, the overthrow of kingdoms and the heavings of the nations plainly tend to a freer and a fuller spread of Gospel light and liberty;—now, when a door seems opened whereby we may enter in, and we know not how soon it may be shut, —all the sooner if the opportunity be not seized and improved. For God will not always wait, and invite, and expostulate, and strive with deaf and stubborn man. He is very pitiful, slow to anger, and of great mercy; yet He is also holy, just, and true. To His own people of old He promised much favour and blessing, if they kept His statutes and walked in the way of His commandments; but they obstinately denying and rebelling against Him, the blessing was not only withheld, but turned into a curse. Now, when His providence, by portentous signs, seems warning men that the end draweth near—that the span of time which yet remains for labour

is fast closing in, and that now if ever *our* work must be done. For the irrevocable decree has long since gone forth, that "the kingdoms of the world *shall* become the kingdoms of God and His Christ," and "all men *shall* call Him blessed."[1] "All nations whom Thou hast made *shall* come and worship before Thee, O Lord; and *shall* glorify Thy name."[2] "All the ends of the earth *shall* see the salvation of our God."[3] Thus it shall be, whether *we* labour thereto or not. We are not entreated to grant the favour of working *for* God; we are invited to the high and glorious privilege of working *with* God. And if ours is to be the noble destiny of being "fellow-workers with Him," it is now, "when it is called To-day." The marriage *will* be celebrated; the day and the hour are fixed—though of these "knoweth no man." The Bridegroom *will* come; the wise and watching virgins will enter with Him—their lamps brightly burning; the idle, slothful, sleeping, foolish virgins *will* be shut out, in darkness and despair; but their absence and their wail can neither delay nor mar "the day of Espousals." Now there is a summons to labour, when the call of heathen lands is heard louder and louder, "Come over and help us!" Now, when at least

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[1] Rev. xi. 15; Dan. ii. 44; vii. 14, 27; Psalm lxxii. 17.
[2] Ps. lxxxvi. 9; Is. ii. 2. [3] Is. lii. 10.

150 millions of dark and dying souls, in Asia and Africa, are said to be accessible to Christian truth. Now, when the vast empire of China, teeming with its countless myriads, is thrown specially open to our advance; the Emperor having actually published a Decree of Toleration in favour of the profession and diffusion of Christianity amongst his subjects. Now, when successful pioneers in that wide and ripened field are urgently entreating the columns to advance, and carry the breaches they have successfully begun in the strong works of Paganism and Idolatry. Now, when thieves and robbers, taking advantage of this, are busily entering in; and Jesuits, with their accustomed industry and guile, are poisoning the ear of the inquiring heathen, and freshly enslaving his soul with another lie. Now, when the India Mission, in her chief station, has, within the last twelve months, been exposed to the enemy's fiercest onset, and has, by God's blessing, in the sight of the world, come off signally victorious. Now, when missions and missionaries are no longer looked upon with distrust and suspicion by the general world, and discountenanced, if not actually opposed. Now, when we find the mercantile interest, as represented by the Common Council of the City of London, giving £500 to the zealous

and since martyred Williams, to be expended in purchasing a missionary ship; "not," say they, "as forming a precedent to assist merely religious missions, nor as preferring any sect or party, but to be an extraordinary donation for promoting the great cause of civilisation, and the moral improvement of our common species." When literature, by the mouth of Guizot, one of the foremost statesmen and philosophers in France, acknowledges that the constitutional governments of kingdoms, in order to mere permanency, must be moulded, as they have not hitherto been, on Bible principles; and that by Missions the world is to be taught the difficult but important lesson, γνωθι σεαυτον. When philanthropy—mere cold, world-wise philanthropy—beckons on the Missionary as the Heathen's best friend;—when governors of state encourage the work of missions, as the harbinger of peace and loyalty, and good order;—when we hear, but the other day, of the gallant Sir Harry Smith—rarely gifted, *parcere subjectis et debellare superbos*—soldier and statesman in one—thus counselling Kreli, once paramount chief of all Caffraria. Penitent and submissive, having avowed renewed fealty, Kreli receives kindness and sage precept from him whom he calls Father, in return; and, as the sum of all, he is told, "Now go, my son, and God bless you. Mind you go to chapel,

and listen to what the missionaries tell you, and become a Christian." Now, when we read, in the latest accounts from that same country, of fifty-nine Kaffirs coming forward in a body, and declaring intelligently that they wish to be disciples of Christ. Now, when we may see the finger of Providence, at once with encouragement and with authority, pointing to advance, shall we not up and gird ourselves to the good work, and, trusting to His guidance and blessing, fearlessly go "forward?" Now, assuredly, a wide door is opened of Missionary access to Heathens and Heathen-Christians alike; and wo be to the professing Church of Christ if she fail to enter in. Let there be noble emulation here, and generous rivalry; for in such works only are such emotions goodly. Let there be covetousness too in the heart. "Covet earnestly the best gifts."—"Open thy mouth wide, and I will fill it!" But grudging *avarice* there cannot be. The true Christian, covet as he may, will not seek to keep his rich gains to himself. Burning to extend like blessings to others, let man rouse man, and Church stir up Church, to hottest emulation in Evangelistic enterprise; all pointing to one common end—the advancement of Christ's kingdom; the coming of that day when it shall be said that "the winter is past, the rain is over and gone; the flowers appear on the earth; the time of

the singing of birds is come, and the voice of the turtle is heard in the land."[1]

And if it be now asked, *What special concern have medical men with this?* the answer need be but short. They—daily and hourly conversant as they are with the most solemnizing and awakening scenes—are peculiarly called to be themselves *Christian men.* The more profound their knowledge, the deeper their conviction how slender is the thread on which existence hangs; how true it is that man is both "*fearfully* and wonderfully made;" how complex and delicate the mechanism of life; how constant and great the risk of disorder and decay. None hear so often the solemn warnings of God's providence, proclaiming the insecurity of life, the certainty of death and judgment. None read so plainly the scroll that fronts all sublunary things—"and this also shall pass away." On none falls so frequently the solemn sound each passing spirit sends—"Be ye also ready!" Their wonted companions are pestilence and disease; contagion meets them at every turn; and death is to them no stranger, for daily they are side by side. Their toil is heavy, and their dangers are great; but their profession is noble; their privileges are many—and these pertain

[1] Cant. ii. 11, &c.

both to Time and to Eternity. God's Providence and God's Spirit are ever dealing with them. Constant and loud is the entreaty—"Turn *ye*, turn *ye;* why will *ye* die?"—"Turn yourselves, and live *ye!*"[1] Ye know how frail and futile are all earthly holds; how vain and deceitful all earthly hopes; how false and unsatisfying all earthly pleasures. Ye know that man has here no "continuing city;"—that even if he could, it were not well that he should "live alway." And who so well as ye *should* know the wisdom of seeking that other life—the "life for evermore;" the safety of making for that better city, "which hath foundations, whose builder and maker is God?"[2]

And responsibility stops not at themselves. Having become *Christians*, they find it at once their privilege and their duty to become *Christianizers* too. A privilege—for thus only can they satisfy that burning desire which else consumes them, to make known and convey to others the blessings they have themselves received. And a solemn duty—inasmuch as God has

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[1] Ezekiel xxxiii. 11; xviii. 32.

[2] "If an undevout astronomer be mad, how much more mad the educated and instructed, but undevout practitioner, to whom God's handiwork is revealed, and the operations of infinite wisdom are laid open in the living creation, and especially in man, the image of God?"—*British and Foreign Medico-Chir. Review*, No. III., p. 5.

given to them, more than to perhaps any other class of men, many and invaluable opportunities of advancing His glory and doing His will, in the salvation of lost souls—perishing, and yet immortal.

It is commonly said that "man's extremity is God's opportunity." The heart is soft in sickness, and impressible; and the soul, awakened, seeks earnestly for hope and comfort then. The faithful pastor is perhaps little less successful in turning souls to Christ by his ministrations in the sick-room, than by those of the pulpit; and the faithful physician, too, can look back, with thankfulness, to many happy times, when with one hand he healed and soothed the body, and with the other guided the soul heavenward and home. Conversion may come mysteriously and softly, as the breeze—no man knowing whence it cometh, or whither it goeth; at other times, it is dated back to special Providences, in perils and escape. But, oh! how often is it referred, with adoring gratitude, to some lingering disease, or sudden and sore sickness? It is in the fear of death and judgment that conscience regains its power, and speaks for God. Memory upbraids, and conviction grows deeper and darker: but memory alone will never bring relief; news, good news, is eagerly sought—news of hope and salvation. Then is the sowing time, while the earth is

soft and open, and watered by the tears of penitence. Then is it that the smitten patient clings with child-like confidence to the physician; and hanging life upon his looks and lips, implores his aid. Then is it that he, sad and sorrowful, his best skill baffled, and himself bereft of all hope of cure, yet rejoices in being able to say—"One thing more I can do; it is the sure prescription—believe and live!" Then is it that in the deep furrow of affliction, the good seed may be by his hand hopefully laid. Nourished by the dews of the Holy Spirit, and warmed by the rays of God's love, it takes deep root, springs up, and bears fruit to the praise and glory of His name.

And still duty and responsibility rest not here. Are the hearts of the distant heathen less impressible than our own? Are their souls less precious in the sight of God? Are there not among them the same opportunities, with a still more urgent need? And, when these are improved, may we not expect, with God's favour, the same blessed and glorious results? Think of the many millions fast chasing each other to the grave. And of these, what a fearful multitude perish eternally! Yes; however hard the thought for the natural heart of man, there is no salvation out of Jesus Christ. But "how shall they call on Him on whom they have not believed? and how can they believe on Him of whom they have not

heard? and how shall they hear without a preacher?"[1] We cannot question the sovereignty of God. We submit in silent and reverential awe. Man's wisdom is but folly; far too limited, and far too weak, to comprehend the plans of the Almighty—"the secret things which belong unto the Lord our God." But, while we bless Him that we ourselves dwell in gospel light and liberty, surely it becomes us well to consider whether we are not called upon, as instruments in His hands, to seek to lessen, even by one unit, the ghastly number of those whom day by day the grave closes over, doomed to the second death. Spiritually, they are dying and dead. Morally, their very virtues are vice. Intellectually, they are uncultivated, feeble, and depraved. Socially, they are but little removed above the beasts that perish. Their bodies are peculiarly the prey of sickness; and their flesh, as if not racked enough by disease, is maimed and torn in their so-called religious rites. Loss of sight is proverbially common; "the blind crowd their streets." Fever, dysentery, small-pox, and other acute disorders, count their victims not by hundreds but by thousands.[2] Deaths of mothers in child-bed are beyond all European precedent; averaging as high as four

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[1] Rom. x. 14.

[2] Presbyterian Review, No. XII., pp. 363, 364.

or five in twenty. Children are in hundreds immolated to idols; the rest are drugged and narcotized; and tetanus, fever, and marasmus, sweep them away. If remedial aid is sought, it comes in a more than questionable shape. "The Brahmin priest chokes often the sick Hindoo with handfuls of the mud of the Ganges; some are burned, and others are buried alive, who, with care and skill in the treatment, might have speedily recovered. At times the enfeebled, the aged, and the dying, are brought to the banks of the sacred river, and there exposed to the burning sun; the mouth and nostrils are filled with mire; or the wretched sufferers are held up in the river, and water is poured down their throats until they expire; or they are left naked to be tormented by clouds of insects, which soon cover them. No entreaties of the wretched invalid are regarded by his murderous relations. Should he survive after being left for dead, he is beaten down with a hatchet or other weapon."[1] The American Indian, with a kinder hand, decoys the aged and the sick into fastnesses and wilds; deserts them there, on very purpose to die, unaided and unseen; and heaps of whitening bones, bleached in the winds of Heaven, remain sad memorials

[1] Claims of Missionary Enterprise, by Dr. Macgowan, p. 17.

of the savage cruelty. Nor will some advance in mere civilisation amend the evil. "China," it is said, by a very competent authority, "though she has attained the highest degree of civilisation of which a nation is capable without the gospel, presents perhaps more physical suffering, from want of medical knowledge, than any other portion of the globe."[1] It would seem as if in these dark and distant lands, the primeval curse were hardly restrained at all in mercy. And if we are tempted to ask, why is man—why are myriads of men—doomed to such misery? Again we bow in mute and silent submission to the sovereignty of God. But, again, shall we not ask if in His hands we may not be honoured to contribute something to the relief of wretchedness so great, to bring light to those who sit in darkness so deep, to save the dying, to awake the dead? The mere philanthropist regards not with indifference the vast fields of heathenism; and can—or dare—the Christian look coldly on? Runs not the injunction thus—"Go *ye*, and teach all nations?" Go ye, as time and power are given, and spread abroad the "good news" "to every nation, and kindred, and tongue, and people." Would that a deeper sympathy were in

[1] Op. cit., p. 17.

us for the miseries of our fellow-men! But the other day, two ragged children were found, frozen and dead, on a wild hillside, where they had lost their way. Sister and brother, they lay locked in their last cold embrace; the brother's shoeless feet wrapped in the woollen dress of her, who, with numbed fingers but still warm heart, had sacrificed herself, in the vain hope of saving him on whom she doated with the full tide of more than a sister's love. Would that, blushing in shame, we were driven by such rebukes as this to more self-denial and more generous love for the souls and bodies of dying fellow-men! Or, rather, would that we strove to imitate that still higher, holier, and more wondrous brother-love, which began in Bethlehem, was complete on Calvary—knows no ebb and no end!

And now let us direct our attention to *the suitableness of Medical Missions for attaining the great object in view.* In the first place, we have the example and precept of the Great Prophet and Great Physician, our Lord. What more interesting, at any time, but especially with a view to the present inquiry, than to peruse the narrative which immediately precedes that most wonderful of all preaching, the Sermon on the Mount? "And Jesus went

about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing all manner of sickness, and all manner of disease,* among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and *He healed them.* And there followed Him *great multitudes* of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."[1] After that sermon, in which the "merciful" and "the peacemakers" were not forgotten in the beatitudes—His first act was to heal a leper; the second, to cure the Centurion's servant, "sick of the palsy, grievously tormented;" the third, to raise Peter's mother-in-law from a fever; the fourth—following the inspired narrative —"when the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the Prophet, saying, Himself took our infirmities, and bare our sicknesses."[2] His whole life was one continuous round of "doing

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[1] Matt. iv. 23, &c. [2] Matt. viii. 16, 17.

good" to both the bodies and the souls of men. "He went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."[1] Associating His disciples with Himself, in the labour of love, and bestowing on them the power "to heal all manner of sickness, and all manner of disease,"[2] they were sent forth, not merely to "preach, saying, The kingdom of Heaven is at hand," but also, "to heal the sick, cleanse the lepers, and raise the dead."[3] Freely they had received; freely they were to give. His last solemn injunction, we have already seen, was "Go ye, and teach all nations." After His ascension, we find Paul and Barnabas, in fulfilment of that command, "separated" for the missionary work, and sent unto the Gentiles. And hardly had they begun their tour, when we read of Paul restoring the impotent man of Lystra, "a cripple from his mother's womb, who never had walked;" and by that miraculous cure so arresting the public mind, that "scarce restrained they the people, that they had not done sacrifice unto them."[4] The first missionary—with all reverence be it spoken—was Emmanuel; He was and is the Great Physician; and among the "multitudes" that followed Him, He

[1] Matt. ix. 35. [2] Matt. x. 1. [3] Matt. x. 7, 8. [4] Acts xiv. 8, &c.

not only preached the gospel, but also "healed all manner of disease." The first missionaries to the Heathen were Paul and Barnabas; and Luke, "the beloved *physician*," shared both their travel and their toil—his own doings unrecorded, simply because he was himself the author of the narrative.[1]

Seeing, then, that the practice of the apostolic Church points so plainly to the appropriateness of uniting the healing of disease with the preaching of the Gospel, as a means of spreading abroad the latter, the only surprise need be that the system so hallowed by example, and enjoined almost by direct precept, should have been hitherto so little pursued. True, the circumstances of the present day and of that epoch are not exactly the same. The power of miracles has been withdrawn; but the wisdom and experience of ages have been given instead; and, under many circumstances, even now the power of healing is very wonderful. The heathen, or Gentiles, to whom the apostles went—the Romans and Greeks, for example—were highly civilized for the time, and more versant and skilled in the healing art than all the nations around; for, be it remembered, it was the time of Celsus, and he was the cotemporary of Ovid, Horace, and Virgil. The legitimate deduction from this, however, seems

[1] See Appendix, E.

plain; that if, under such circumstances, the admixture of the healing of disease with the preaching of the Gospel proved successful in securing confidence and in winning souls, much more is it likely to succeed now, when the movement is by the skilled and experienced upon the ignorant and uninformed.

Perhaps it is objected that the system is dishonest; that the gift of healing is used as a lure to draw men, under false pretences, to change of religious belief. We answer, that the Medical Missionary may well be content to underlie such an imputation, while he can point to Paul's noble vindication of *his* mission-work at Corinth. "Be it so; *nevertheless*, being *crafty*, I caught you with *guile*."[1] Be it so! in the estimation of men. It may be "guile" in the eyes of the scoffer; but surely, in the sight of God, it is a heavenly wisdom in any one who, being "crafty,"[2] wins souls to Christ—a wisdom, moreover, not only sanctioned, but hallowed, for ever, by the example of Emmanuel. While He *taught* the multitudes, He not only *healed* them but *fed* them too. And what impious breath is daring enough to prefer against His acts the imputation of double-dealing or dishonesty?[3]

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[1] See Appendix, F.

[2] πανοῦργος, in the original; one who works *by all means*, to save some.

[3] See Appendix, G.

But, in truth, there is no "guile," in the ordinary acceptation of the word. There is wisdom, and there is true benevolence; but there is no deceit. The Missionary does not pretend to heal disease miraculously, as if by Divine power. On the contrary, should such a thought possess the objects of his charity, it is protested against as vehemently as were divine honours by Paul at Lystra. Neither does he go to the heathen with his right hand extended holding one thing, and his left hand behind his back holding another. He does not openly pretend to do one thing only; and, while doing that, slyly seek an opportunity to do another thing, in secret and by stealth. But he goes with *both* hands extended; each holding its gift, open and exposed; each gift a precious boon freely and fairly offered; in the left hand, health for the body—in the right, health and eternal life for the immortal soul.

It may be said that the science of Medicine runs risk of deterioration by such conjunction, as happened when priest-and-leech-crafts were united in the early and dark ages. To this objection we have more than one reply. 1. We talk not now of an association with *Priests*, with Romanism, or with Antichrist—but with the pure religion of Christ Jesus. 2. "The early (Roman) clergy claimed the practice of medicine as their peculiar privilege;

and viewing it chiefly as a means of personal power and gain, disgraced it by ignorance, charlatanry, and imposture."[1] The men to whom we look lay claim to no exclusive privileges, and seek no gain or power, save the power to do good and the gain of souls. 3. God's blessing could not rest on the unholy alliance, through which the Council of Tours were, in very shame, compelled to break, in the 12th century. From the alliance we seek—with all reverence be it spoken—how can He withhold His blessing?—an alliance which, resting on His promised aid, in simple faith seeks only His glory, the doing of His work, and the advance of the Redeemer's kingdom. 4. We advocate no permanent or general conjunction of Medicine and Divinity—as was attempted in the ancient period of conjunction and decline; but only that occasionally Medicine shall become the graceful handmaid of Religion, and assist in winning souls; that but a comparatively small number of devoted men shall go forth from the Medical to the Missionary field, while the main body still continue, in their peculiar vocation, to advance and elevate the healing art. We as little dream of superseding Medicine by Divinity, as of supplanting Divinity by Medicine. As professions,

[1] Article "Surgery," in Encyclopædia Britannica, last edition.

they are distinct; but, in some cases and certain circumstances, who can doubt that they can be blended with advantage, reflecting on each other a new and more brilliant lustre?

And, besides all this, let it not be forgotten, that to obtain the end of Medical Missions, it is not in all cases essential that the Medical man should be himself the Evangelist. The professions may be distinct in representation while one in operation; the professed Evangelist and the professed Physician or Surgeon working together—in different callings, but, at the same time, in the same spirit, and towards the same end.

If it be objected, on the other hand, that the Gospel is lowered, and in danger of being tarnished, by association so intimate and so secular, again we appeal to the example of our Saviour, who knew that the wondering crowds who followed Him to the mountain and the wilderness, and listened to His *teaching* there, did not come solely, or so much, to hear and learn, as to be fed and to be cured of infirmity and disease. And yet He neither rebuked them nor sent them away. He conferred the favour they sought; and when thereby they were softened and subdued—"when all were under the full glow of grateful feeling and raised expectation, He poured out those gracious words which extorted from the

stoutest adversaries the memorable confession—'Never man spake like this man.'"[1]

We know that "the Word" is *the* great instrument for the soul's salvation; and our argument does not aver that Medicine is to *assist* the Word in that mighty undertaking. She seeks but to be instrumental in opening a way for that Word to do its own work; not to afford help, as if it were too feeble alone—for we know it to be "quick and powerful, and sharper than a two-edged sword."

But, departing from theory, we are thankful to say that we can point to *the actual success of Medical Missions in recent years*—the best of all arguments in favour of their efficiency. It is not the untried experiment of yesterday of which we speak. At this time there are about forty Medical Missionaries labouring in various fields. In Syria, whence the system first sprung; scattered through all Asia; in Polynesia; in Africa; among the savage tribes of America. In God's providence, they seem to have found wide doors specially opened for their entrance. As Medical men, they have found "access to communities and families in heathen lands, where the mere evangelist is not permitted to enter."[2] "He

[1] See Appendix, H. [2] Macgowan, p. 20.

who is a physician is pardoned for being a Christian; religious and national prejudices disappear before him; all hearts and harems are opened; and he is welcomed as if he were carrying to the dying the elixir of immortality. He more than any one else possesses the *mollia tempora fandi.*"[1] In the wilds of the Assyrian mountains, Dr. Asahel Grant, "armed with his needle for the removal of cataract, forced mountain passes" which the sword could not command; and "amidst ferocious warriors won his way to their homes and their hearts. On account of his professional skill he was enabled to traverse in safety regions heretofore untrodden by civilized man; where inevitable death met the ordinary traveller, and in whose defiles an army would perish in attempting to effect a forcible entrance."[2] In Damascus, "while all other Franks were grossly insulted and pelted with stones, Dr. Thomson was allowed to pass unmolested."[3] A Missionary of thirty years' standing in India has declared, that, "but for the attention he was at some pains to render the sick, he knew not how he could have gained the confidence and ultimately the affection of the natives."[4] Mr. Gerstmann, "by the exertion of his

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[1] Douglas on Missions. [2] Macgowan, p. 24.
[3] Third Annual Report of Edinburgh Medical Missionary Society, p. 19. [4] Presbyterian Review, No. XII., p. 368.

medical skill amongst the people (at Jerusalem), was the means of bringing large numbers of the Jews to listen again to Christianity, after they had entirely withdrawn themselves, at the command of the Rabbis."[1] In Siam, Dr. Bradley introduced vaccination, and became something more than the Jenner of an empire of four millions. In Ceylon, Dr. Scudder, by his wonderful healings, eclipsed the great idol Corduswammy; and, as in Lystra of old, they sought to worship him as a god.[2] In China, progress has been great, and promises almost unlimited increase. In 1820, Dr. Livingston established a small hospital at Macao; in 1827, he was followed by Mr. Colledge; and to both of these British Medical Missionaries "the sick, the maimed, and the blind resorted in crowds." In 1835, Dr. Parker, from America, settled in Canton; and to him "patients of all ranks flocked from all quarters." Other labourers have joined since. Now the applicants for relief are counted by thousands; and, true to the apostolic plan, while they are "healed of all manner of disease," they have also "the Gospel preached unto them."[3] So bright is the prospect of success in that vast country, that we find one of the Mission-

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[1] Address to Medical Students by Edinburgh Medical Missionary Society, 1842, p. 16.

[2] Macgowan, pp. 24, 25.

[3] See Appendix, I.

aries thus expressing himself: "I have no hesitation in stating it as my solemn conviction, that, as yet, no medium of contact, and of bringing the people under the sound of the Gospel, and within the use of other means of grace, can compare with the facilities afforded by Medical Missionary operations."[1] Nearer home, the labours of Dr. Kalley, in Madeira, have proved so signally triumphant as to awaken the fiercest rage of the adversary; and the very expulsion of the Missionary and his converts, from the island, stands recorded as the measure of his faithfulness and success.[2]

While we thank God, and take courage, for such signs of favour and measures of hope, let us glance for an instant at *the advantages which Medical Missions are likely to confer on medicine as a science.* So far from dreading deterioration and relapse, as in the dark ages, formerly alluded to, we confidently look for blessing and increase. Additions of great importance and variety are likely to be made to the Materia Medica. Vast treasures of both the vegetable and mineral kingdoms are yet to be explored; and it is not to be forgotten how largely the scientific world is indebted to Dr. Carey for its knowledge of the Flora of India; and that we

[1] Fourth Annual Report, p. 29. [2] See Appendix, K.

owe the Cinchona bark to those who, Jesuits though they were, still bear the name of Missionaries. Diseases, if not actually new, will be found in new phases and forms. Those which are peculiar to the countries visited, may throw new and important light on others of a cognate kind at home. Those which, like the cholera, leave their primary seat, and approach with uncontrolled advance our own shores, and settle here, may be shorn of half their danger and all their dread, by the enlightened missionary having long before investigated them fully in their distant home. By him his native land, early forewarned of the else mysterious and appalling stranger, may be saved at least from panic and dismay. But, above all, let us remember, that surely our own noble profession can receive no shame or harm from having its energies thus directed towards God's glory. On the contrary, will not honour and blessing doubly descend when "her merchandise and hire shall be holiness to the Lord?" The enlightened heathen of old raised the skilful physician to the rank of demigod. "*Homines ad deos in nulla re propius accedunt, quam salutem hominibus dando.*" But how much greater the worth, how much nobler the honour and rank, if while bringing health to the body, he seek and obtain also the salvation of the soul?

In God's providence it is to our profession that Britain stands indebted for her first footing in India,[1] in the seventeenth century; and since then, what vast heaps of Indian gold have been borne away to increase our nation's prosperity. Let now that nation be both just and generous; and through the instrumentality of that same profession send back a knowledge of the "true riches," unlimited and imperishable, to the teeming millions of benighted India. While people of another clime are flocking in thousands to newly annexed territory, in selfish and sordid search of the gold that perisheth; and while this grovelling lust serves but to brutalize humanity, inflaming the passions, and aggravating crime—proving how helpless are such things to satisfy the heart of man, or better his condition, by or for even a little,—let our affections and energies, soaring beyond earth, seek for treasure elsewhere, and with hearts opened wide by Christian love, strive to bring all nations in our company to the El Dorado which shall satisfy and shall endure—to the obtaining of that "fine gold" which makes the possessor both rich in time and rich throughout eternity. China and Africa have been lately made to feel the force of Britain's arm; a

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[1] See Appendix, L.

part of India is at this hour reeling under it; let them now know the warmth and love of Britain's heart. Palestine still lies waste; and Britons have been foremost to explore her ruined desolation. Let Britain, in these days of national intervention, seek the return of Palestine's ancient people to the allegiance of their only lawful King; and may we not hope to be humble labourers in the righteous work, of causing His name once more to be "famed throughout all Syria!"

And now, if I ask—Is it not reasonable and right—nay, is it not necessary and incumbent, that every student of medicine should contemplate the profession of his choice in this point of view?—surely I shall not be met with an answer in the negative. He may know that profession well in every ordinary aspect—he may be learned and skilful and practised; and yet if he know nothing of Medicine as a handmaid to Religion, in the saving of lost souls, he is but imperfectly and inadequately informed, and ignorant of its brighter and "better part." "The proper study of mankind is man;" and to none surely does this adage apply so forcibly and fully as to the medical practitioner. He must study man not in part but as a whole; his mind as well as his body; the immortal as well as

the mortal part; the animal machine and "the image of God." This city has long been famous as a medical school. She has sent forth many able and skilful men to all parts of the world. Even now there is a talk of improving the more advanced department of Clinical instruction. I venture to desiderate another step. While we have our Theoretical Medicine, Practical Medicine, Surgical Medicine, Juridical Medicine, Obstetric Medicine, Clinical Medicine,—let us have still a seventh, though it needs no establishment of a separate chair—*Missionary Medicine*—which the pupil shall study over his Bible and on his knees. Let us aim at not only providing the world—for already throughout the wide world the *alumni* of this University are found occupying stations of honour and usefulness—with men skilful to heal all bodily ailments; let us hope to send forth a goodly number on a nobler errand—seeking souls for hire; combating spiritual as well as bodily disease, and striving to save both from the first and from the second death.

It has been remarked by one well qualified to speak on such a subject—Dr. Kalley—that in the ordinary practice of Medicine there is a sense of insecurity and incompleteness, even in our most successful services. There is an "innate yearning after employment in labours whose results shall

endure through succeeding generations." Disease may be baffled and dislodged; but only in part, or only for a time. Cure may seem complete, and for a while all is joy and gladness; yet still the sense of insecurity creeps in and mars it all. We know that certainly—though we know not how soon—another or the same disease will return; that all our skill and all our care will prove in vain; and that the frame we tend so anxiously now, will die, and rot, and be forgotten. But let there be another and a higher aim. Let us look and labour beyond the body and beyond the grave. There is no leprosy of the soul so virulent but we may direct the leper to a fountain infallible to cleanse; there is no hurt of the soul by the darts of Satan so deadly but we may point to the cure, telling there is "balm in Gilead, and a physician there;" there is no death of the soul so deep but we may guide to a Spirit whose breathings shall quicken even corruption, causing the "slain" to live again, and to live for ever. Then it is, and then only, that the mind loses the sense of want and insecurity, and that labour rests in hope of seeing its results imperishable and eternal.

In the cure of bodily disease, and preservation from temporal death alone, the patient's gratitude is often but short-lived, and at best only coeval with the

uncertain tenure of his existence; but if these be combined with the cure of spiritual disease and preservation from the second death, a gratitude is engendered which knows a limit indeed—for it is second to another, a higher, and a holier love—the Saviour's due—but it knows no end; unchanged, it is proof against the vicissitudes of this world, and lives on throughout the countless ages of that which is to come.

It is objected by some, I understand, that such spiritual interference is unwarrantable, because it is apt to excite and alarm, and do injury thereby to the sick man's body, whose welfare it is the special function of the medical attendant to protect. To this there are many answers; among others, the following:—We of course presume that discretion and judgment are to be used in such grave matters, and that fully as much care and skill are to be expended in rightly timing and adjusting the spiritual prescription as the corporeal. While *faithful* in this, there is no necessity that we should cease to be *wise*. And again, is it kind, friendly, or warrantable, not to inform a man of danger, which is not distant or problematical, but actual, and at the door, lest the news might flutter and excite him?—danger which, though pressing, is still remediable, but remediable only by instant effort. Passing the burning house

of a neighbour who is asleep, shall we not rouse him, lest he be alarmed, and do himself an injury? Or, if he be just awake, and suspecting something wrong appeals to us, who he conceives must know the truth, shall we still withhold it, lest he be excited, and die of fear? The argument is monstrous, when applied to the things of this world. How much more monstrous, as affecting the things of eternity! A fellow-man, afloat on the swollen stream of time, is borne headlong to eternal destruction, asleep, and dreaming not of danger; there are yet both time and space for his escape, were he awake, and to his feet, in earnest; and, as he sweeps past, shall we refrain from rousing him—lest he be made afraid?

Or, if the danger of alarm be still harped on by our opponents, then we know of a simple remedy. Let allusion to spiritual things in sickness, by the physician and surgeon, not be an occasional, but an habitual practice, that so their introduction at any time may not be regarded by patient and friends as tantamount to a death-warrant. Let these things be spoken of at ordinary times, and not be reserved for urgent deathbeds only, where, alas! sad experience tells that they are least useful; and then the objection on the score of alarm falls wholly to the ground.

Others, again, say—"The medical man meddling in such matters steps out of his province; it is *ultra*

crepidam quite. Let him mind his own business." Assuredly. If his own soul be yet untouched, uncared for, unrenewed—then he has a more urgent business, truly, within himself—one that may fully occupy all his time, and task all his energy, and which, uncompleted, may well debar him from almost every other labour. Then, by all means, let him mind his own business. But if his own soul have been visited with God's mercy, and tasted of His goodness, what more urgent business can he have on hand, than—dedicating himself and his talents wholly to the Lord, whose name he now bears, and whose he now is—to seek, in all humility, and yet in all faithfulness, through good report and through bad report, to discharge the double duty now lying heavy on him—duty to his fellow-man, and duty to his redeeming God—duty for which, whether performed or not, he will have to reckon on that day when every man shall give an account of his stewardship—duty which, if disregarded at the world's bidding, convicts him of a double and damning crime—blood-guiltiness, and denial of his Master.

Already there is an enlightened and zealous graduate of this University—I am glad to call him my pupil and my friend—labouring as a Medical Mis-

sionary in Ireland; and from time to time, the Association of this city, who sent him forth, is made grateful and glad by tidings of his success. We trust that he is but one of many yet to come—the advanced skirmisher, to be followed by a dense and powerful phalanx—ready to spend and to be spent in their Master's cause. And were men found both ready and ripe—duly qualified in both heart and head—faith will not permit us to doubt that ways and means would be found for their full equipment and despatch on their glorious service.

But here let me guard against misapprehension, by touching very shortly on the *Qualifications required for the Medical Missionary.* First, and most indispensable of all, is his own conversion. "Without this, all other qualifications whatever are but as sounding brass, or a tinkling cymbal."[1] First having tasted of the Lord's goodness in his own soul, he becomes as "a man on fire," to proclaim aloud the gift he has received, and to urge his fellow-men to know no rest till they have found it too. "While he *speaks* great things for God, he must strive to *live* great things unto holiness;" his personal example becoming a luminous commentary to all his teaching. He holds his medical knowledge as secondary and subsidiary to his paramount aim of

[1] See Appendix, M.

saving souls. At the same time, he must be no mere dabbler in physic, partially informed. "A little learning is a dangerous thing" at all times, and doubly perilous here. Professionally, he must be fully equipped; accomplished in knowledge, as regards both surgery and medicine, especially the former; for surgery, it is found—what in old times was termed "*quod in medicina efficax et certum*"—obtains not only ample occupation, but also ample confidence, in heathen lands. He must be ready of eye and hand, and not unpractised in any department of his art. He should have a facility in acquiring languages. He should be strong, active, and hardy in body; patient, gentle, warm in heart; bold, yet humble; full of resource, yet trusting only in God; firm, and of indomitable energy of mind.[1] He must lay his account with obstacles, disappointments, suspicions, distrusts, calumnies, and trial in every shape;—he must be ready to sacrifice all personal pride and worldly ambition;—he must be ready to become "all things to all men," that he may "by *all* means save some;"[2]—he must have "counted the cost" before accepting the service;—he must be content with small means, poor lodging, and perhaps poorer fare;—his only luxury may be that of "doing

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[1] See Appendix, N. [2] See Appendix, O.

good"—his only treasure may be in heaven. He must leave home and friends, perhaps for ever. In his dying hour there may be no friendly hand to close the eye, or to smooth the pillow. His "life is hid with Christ." His reward is not seen; it is beyond the grave.

Well may we exclaim, "Who is sufficient for these things?" Our only reply is, "With God all things are possible."—"I can do all things through Christ who strengtheneth me."—"Fear not; only believe!"

And, now that we have considered, however imperfectly, the nature and importance of the cause we advocate—the warrants for exertion and hope—the circumstances which invite and command us to labour—the success which already beckons us on—and the qualifications necessary for entering on the high and holy calling—let me, in conclusion, commend the whole subject to the most serious thought of all students of Medicine. Our profession has heretofore been to blame, and must feel shame in the confession, that hitherto so few of her sons have dedicated their talents and themselves to this great work. Let that thought, while it leads to humble acknowledgment of the fault, stir up all to greater faithfulness in the future. If it be said, Why not

train up native missionaries for this scheme—those who are acquainted with the people, with their language, habits, and prejudices, and who are inured to the climate and customs? We answer, that this is by no means overlooked. Native missionaries will be trained, both for purely missionary work and for Medical Missions. Their labours are looked forward to as a most powerful agent in dispelling darkness, and bringing light to their fellow-countrymen. But they are not enough of themselves. Those who are best qualified to judge have emphatically declared, that the strongest arguments are "in favour of Medical Missionaries being from Europe, in particular, because of that union of steadfastness of character, with energy in action, which they are supposed pre-eminently to possess."[1] As in the warfare of the sword, so will it be in the warfare of the Bible. The Sepoy fights gallantly, but he must be led;—he is ready to charge up to the cannon's mouth, but his officer must be there before him. And so the native missionary, under the guidance and companionship of his European brother, will doubtless prove faithful and dauntless too in the toils and dangers of a holier warfare.

If, again, it be said—What can I, one man, do in

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[1] Presbyterian Review, No. XII., p. 369.

such a vast and boundless field? We answer, God does not always proportion the means to the end; and it is as easy for Him to work by small as by great. "There is no restraint to the Lord to save by many or by few."[1] Think of Jenner and vaccination; of Howard and philanthropy; of Xavier and Elliott, in missions; of Calvin and Knox, single-handed in reform. Think of Jonathan and his armour-bearer, among the myriads of the Philistines; "one shall chase a thousand, and two put ten thousand to flight." One man, as we have seen, won India for Britain; what may not one man do in winning India for the Bible? But a handful of Medical Missionaries have already brought to many thousands in China the knowledge of Bible truth as well as the cure of bodily disease. One humble colporteur, labouring in Western America, has, within the last few years, been the means of distributing 60,000 volumes of religious books, and bringing upwards of 25,000 families within reach of the Gospel. It is not very long since that glorious spectacle was beheld, "when the swarthy negro, casting away his chains, bounded from the earth, and shouted in liberty." And with that event, one

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[1] 1 Sam. xiv. 6.

name—that of Wilberforce—is pre-eminently connected in the world's history.

The subject of Medical Missions having been once fairly brought under your notice, the question cannot be put aside—What am I called to do in this matter? The professional qualifications, essential to personal service, are not likely to be possessed by every student; the natural endowments fall to the lot of few. Would that all possessed the first requisite—personal conversion! but what charity hopes, experience sorrowfully denies. And there are not many, we fear, who to the requisites in head, and hand, and heart, will add the fire and zeal of the true missionary. While, therefore, we think it probable that few will be found who both can and will say—"here am I, send me;" surely there are many—why not all?—who will contribute as they can to the good cause—their name, their interest, their means, their prayer.

On all students I would again urge the solemn duty of studying the subject, and pondering all its bearings. This is well calculated, with God's blessing, to keep the heart aright, under many temptations. To these the student of medicine, I well know, is peculiarly exposed. Amongst others, the nature of his studies, it is said, tends to materialism and infidelity. But let him—each in him-

self—add another living witness to refute the calumnious imputation. The names of Haller and Boerhaave, Cheselden and Paré, Sydenham and Stahl, Fotheringham and Hey, Zimmermann and Good, Hope and Abercrombie,[1] and a host of others, stand recorded as on the Lord's side; and their fame speaks trumpet-tongued in favour of the profession which their genius advanced, their virtues ennobled, and their piety adorned. Will you rank with them? These are times not of dalliance or delay. A man must take his side. There are but two—the side of "the Lord," and that of his enemies. There is no middle station; for "he that is not with me is against me." Have you taken yours? Think well; the answer may be for eternity. And if, as God grant you shall, you are led to choose "the more excellent way," let me entreat you at once to declare your choice, and let your actions speak your mind. I have no grey hairs, or weight of years, with which to urge my appeal. But I am old enough to tell you that I know this—that public avowal of your resolution to "serve the Lord" will tend powerfully and at once to comfort and security. Strange! passing strange! that a man should feel ashamed to confess allegi-

[1] See Appendix, P.

ance to the God of Heaven, and gratitude to Him who died that we might live! Strange! that it is not remembered, or not believed, that "whosoever shall deny Christ before men, him will He also deny before His Father which is in Heaven!" But, alas, frail and feeble is humanity! and too often the tempter succeeds in extorting from the young disciple a Peter-like denial of his Master. Espouse His cause! and when trial comes, manfully declare that you have done so. The worldling's laugh and the godless sneer may, for a time, prove sharp and galling; but soon they will lose their sting, and ceasing to annoy, they will cease to come. Live scoffing down! And it may be, that in your ordinary life and conversation, you may be unwittingly enacting the part of a successful Medical Missionary—at home.

To him who hears, and is both able and willing to obey the call to personal exertion and sacrifice in the great work, on how many topics of comfort and encouragement might we not enlarge! Let him think of the investment he is making of his time, and talents, and knowledge; "lending them to the Lord," who makes sure of an ample return—"He will repay." Banks break, and firms fail; the safer depository gives the less interest; the high return endangers the losing of all. Thus it is with

the treasures of earth; but not so with those of the faithful missionary. Trading as an honest and wise steward, with the talents committed to his care, he lays up "treasure in Heaven," where interest and accumulation are compound and incalculable, and the security is the word of the Eternal.

Let him reflect how many of his brethren go forth to India, in search of mere worldly wealth, toil hard there, and return—successful it may be, but with broken health; to possess, but not to enjoy; not to live in affluence on their gains, but to die and bequeath them to another. Or, losing both gold and health, they suffer double misery and disappointment. "Vanity of vanities" is their cry. And there is a sound in their ears, whose constant echo is as that of the goblin in the minstrel's lay—"Lost! Lost!"

Let him think on the crowded and jostled state of the profession at home, where many of his fellows, with hardest labour and most pinched frugality, scarce save themselves from want; where some are driven into other trades; and where some, long steeped in poverty, lose shame and beg. Remembering this, let him rejoice to know that in the path which he has chosen, success is certain, provided he prove faithful to his Lord and Master. Committing himself to Him, and steadfastly engaged in

His work, God is pledged to his support. He becomes surety for his welfare, and makes good his safety both here and hereafter. "He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure."[1] He shall stand high in good men's esteem; and his name shall be honoured and revered among the excellent of the earth; he is followed by their prayers; their hearts and their homes are his. On his monumental tablet there may not be, but on the memory of his name there shall be engraven, with far greater truth than on Gottlieb Fichte's obelisk—"THE TEACHERS SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."

Let him think of the brilliant career that opens out before him. How noble! by the simple operation for cataract,[2] to "throw open the darkened windows of the soul, and let the sweet light of Heaven into man's otherwise dreary tabernacle!" But how nobler far, to open the spiritual eye, to see the Sun of Righteousness—to behold the Lamb of God. How kind the art, by vaccination, to deposit in man's earthly frame a particle of wondrous

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[1] Isaiah xxxiii. 16. [2] See Appendix, Q.

power, whereby a loathsome and most fatal plague shall be either altogether averted, or rendered mild and tractable when it comes! But yet how far more kind to be the means of introducing into the inner man a new and vital principle, more powerful and prophylactic still—the new heart, the Gospel's light, the Spirit's grace—whereby the worst of all evils, Sin, shall be shorn of its malignant power—shall be subdued and trampled on, and routed and driven away! How blessed is that skill which cures the ulcerous wound, and mitigates the agonies of fell disease! But how far more blessed to heal the soul's else deadly hurt, and pour the Gospel's sacred wine and oil into the sinner's wounded spirit! How merciful the hand that safely amputates the unsightly mass of morbid and anormal growth, whose very weight is burthensome, whose course is deathward! But what richer mercy far, to help, Bunyan-like, to lift that heavier load, which not only oppresses now, but would crush and sink the bearer into endless misery![1] How grateful is the task to cure the halting cripple, and make him walk and leap again, as if in youth! But how more glorious far, to recall the wanderer's steps from folly, sin, and death; to guide his feet unto the way of peace; to shew

[1] See Appendix, R.

him the old paths, where is the good way, that he may walk therein, and find rest for his soul!

Let him contemplate the grandeur of the warfare to which he is called, and the munificence of the equipment wherewith he is furnished by his King, who sendeth forth no man "at his own charges." Let him hear the eloquent address of one Missionary to another, uttered just ten years ago, yet strangely suited to the present time. "When nought reaches our ears from the far distant East but the loud sound of warlike tumult, the clashing of arms, and the clangour of trumpets, it well befits you to go forth as a warrior too. But oh! how different your martial equipment from that of the embattled hosts whose spears are now gleaming on the sunny banks of our Indian streams! Yours are not the weapons of a carnal warfare. Clad in the whole armour of God, your girdle is the girdle of truth; your breastplate the breastplate of righteousness; your shield the shield of faith; your helmet the helmet of salvation; your sword the sword of the Spirit, which is the Word of God; your general panoply the preparation of the Gospel of peace. And oh! how different your respective objects! Let the marshalled squadrons of Sutlej and of Ind proceed, if they will, to the subjugation of earthly kingdoms, and the reinstatement of fallen dynasties. Be it yours to for-

ward the mighty contest for the subversion of principalities and powers; the overthrow of the bloody demons of idolatry and superstition; the destruction of sin, and death, and hell, with all their desolating ravages; and the restoration of forfeited titles and crowns to millions of the species. Let these iron-hearted warriors pant for the signal that may cause the voice of lamentation and wo to ascend from many a dwelling. Be it yours, as the messenger of salvation, to proclaim peace on earth, and good-will to the children of men. Be it yours to hasten on the great year of jubilee, when men shall beat their swords into ploughshares, and their spears into pruning-hooks; when nation shall not rise up against nation, neither shall they learn war any more; when the beams of charity shall shine in every countenance, and joy spread its smiles and influences in every dwelling; when peace, friendship, and happiness shall reign paramount in every land—emblems of what was lost in Eden, earnests of what shall be more than restored in the new Jerusalem."[1]

Let him "think of the unappreciable value of an immortal soul—of the horror of that hell to which, by nature, it is prone—of the grandeur of that heaven to which, by grace, it may be privileged to

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[1] Duff, p. 163.

rise." Let him "strive to realize the appalling fact, that there are millions of such souls now wandering, sunless and starless, in the waste howling wilderness, along and around the very frontiers of perdition."[1]

Let him think of the honour of winning even one soul to Christ—of the honour of being permitted to share, while yet on earth, the joy of angels in heaven over even "one sinner that repenteth"—of the honour of wearing the bright jewelry of redeemed souls in the diadem of glory. Let him think of the double honour that is his; honour from fellow-men, in his life and in his death; honour from God, through life, beyond the grave, and in eternity. And even should his lot seem hard to the carnal eye; should he be poor and despised, insulted and oppressed; should disease come upon him, with premature decay; should his frame be racked with pain, his soul despond in darkness and in doubt—still the peaceful assurance will come, that all is working together for good; that all is tending to but one end, the advancing of God's glory, the salvation of souls, and his own eternal bliss. The voice of an angel will be ringing in his ear, "Won! won!" And in the closing scene of death—happen when and how

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[1] Duff, p. 43.

it may—far from home and friends—untended, unpitied, and unknown—He who first promised to be "with him *alway*," will be with him then; saying, in accents of love, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."[1] The fire of persecution over, the deep and dark waters of death passed through, angels attend him now, and Emmanuel is with him still. The gate of Heaven is thrown open; the new Jerusalem meets his enraptured gaze; and forthwith a gracious welcome falls sweetly on his ear—"Well done, good and faithful servant, enter thou into the joy of your Lord." The white robe is on him; the palm and the crown are in his hand; the "new song" bursts from his lips; and he mingles in the adoring crowd of those who "have come out of great tribulation, who have washed their robes, and made them white in the blood of the Lamb. *Therefore* are they before the throne of God, and serve Him day and night in His temple;

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[1] Isaiah xliii. 1-3.

and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto fountains of living waters; and God shall wipe away all tears from their eyes."[1]

Again the cry is, "Who is sufficient for these things?" Few can hope to be furnished with the *natural gifts*, but all may be replenished with the *supernatural grace*, of which we have so imperfectly spoken. All can inform themselves on the subject; all can sympathize with the work and workmen; all can bring their name and character, their walk and conversation, to tell in favour of the cause; all can contribute of their means, "as God hath prospered them;" all can contribute the most powerful of earthly aids —united and earnest prayer. All cannot be apostles; but all can be zealous and faithful labourers to the same end. "There are diversities of gifts, but the same spirit. There are differences of administration, but the same Lord. There are diversities of operations; but it is the same God which worketh all in all." To one is given the word of wisdom; to another the word of knowledge; to another faith;

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[1] Rev. vii. 14.

to another the gifts of healing; to another the working of miracles; to another prophecy—all "by the self-same Spirit."[1] And let each one of us, as God gives grace and opportunity, labour faithfully in his own gift and calling, "unto the Lord;" trusting to be made humble yet honoured means in advancing that blessed epoch, when "He shall have dominion from sea to sea, and from the river unto the ends of the earth. When they that dwell in the wilderness shall bow down before Him, and His enemies shall lick the dust. When all kings shall fall down before Him; all nations shall serve Him. When there shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all men shall call Him blessed. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen, and Amen."[2]

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[1] 1 Cor. xii. 4, &c.

[2] Psalm lxxii.

APPENDIX.

NOTE A.—P. 7.

"IT thus appears abundantly manifest, from multiplied Scripture evidence, that the *chief end* for which the Christian Church is constituted—the *leading design* for which she is made the repository of heavenly blessings—the *great command* under which she is laid—the *supreme function* which she is called on to discharge—is, in the name and stead of her glorified Head and Redeemer, unceasingly to act the part of an evangelist to *all the world.* The inspired prayer which she is taught to offer for spiritual gifts and graces, binds her, as the *covenanted condition on which they are bestowed at all,* to dispense them to *all nations.* The Divine charter which conveys to her the warrant to teach and preach the Gospel at all, binds her to teach and preach it to *all nations.* The Divine charter which embodies a commission to administer Gospel ordinances at all, binds her to administer these to *all nations.* The Divine charter which communicates power and authority to exercise rule or discipline at all, binds her to exercise these, not alone or exclusively to secure her own internal purity and peace, union and stability; but chiefly and supremely in order that she may thereby be enabled the more speedily,

effectually, and extensively, to execute her grand evangelistic commission in preaching the Gospel to *all nations*."—*Duff*, pp. 13, 14.

NOTE B.—P. 9.

"But if we take our counsel from those blind and deluded guides that would, in spite of the Almighty's appointment, and in derision of our own prayers, persuade us, altogether, or for an *indefinite* period onwards, to abandon the real proper Bible field, and direct *the whole* of our time, and strength, and resources, to *home* : if, at their anti-scriptural suggestions, we do thus dislocate the Divine order of proportion : if we do thus invert the Divine order of magnitude : if we daringly presume to put that last which God hath put first ; to reckon that least which God hath pronounced greatest :—what can we expect but that He shall be provoked, in sore displeasure, to deprive us of the precious deposit of misappropriated grace, and inscribe 'Ichabod' on all our towers, bulwarks, and palaces ? And if He do—then, like beings smitten with judicial blindness, we may hold hundreds of meetings, deliver thousands of speeches, and publish tens of thousands of tracts, and pamphlets, and volumes, in defence of our chartered rights and birthright liberties ;—and all this we may hail as religious zeal, and applaud as patriotic spirit ; but if such prodigious activities be designed solely or even chiefly, to concentrate all hearts, affections, and energies on the limited interests of our own land : if such prodigious activities recognise and aim at no higher terminating object than the simple maintenance and extension of our

home institutions—and that, too, for the exclusive benefit of our own people—while, in contempt of the counsels of the Eternal, the hundreds of millions of a guilty world are coolly abandoned to perish:—oh! how can all this appear in the sight of heaven as anything better than a national outburst of monopolizing selfishness? And how can such criminal disregard of the divine ordinance, as respects the evangelization of a lost world, fail, sooner or later, to draw down upon us the most dreadful visitation of retributive vengeance?"—*Duff*, pp. 27, 28.

NOTE C.—P. 12.

What more melancholy and yet salutary picture of the vanity of all earthly pleasure, than the confession of the decaying Chesterfield! "I have run," writes this man of pleasure to a friend, "the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those that have not experienced always overrate them. They see only their gay outside, and are dazzled with the glare. But I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines, and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect—" ah! the day of sober thought, of serious, honest reflection, comes to the worldling and the sinner, as well as to others, and it must be a day of awful gloom, and keen

remorse, and self-reproach—" when I reflect back upon what I have seen, and what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world has any reality ; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions ; and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most men boast of? No ; for I really cannot help it. I bear it because I must bear it, whether I will or no. I think of nothing but killing time the best way I can, now that he has become my enemy. It is my resolution to *sleep* in the carriage during the remainder of my journey."—*Christian Treasury, May* 1848, p. 95.

NOTE D.—P. 14.

" When the sinner is powerfully awakened to an alarming sense of his sin, and guilt, and danger ;—before, a fiery lake ready to consume him; behind, the dark mountain of unforgiven sin, ready to crush him into perdition ; within, the scorpion sting of an accusing conscience, ready to be changed into the worm that never dies ; above, the thick clouds surcharged with Divine vengeance ! pale with horror, and speechless with despair, his eyes are turned to the wondrous Cross ! Who can describe his emotion, when there he beholds the storm of Divine vengeance exhausted, and even death and hell actually swallowed up and devoured ? Can he confine to himself the bursting expression of his joy,

when the sense of pardon, reconciliation, and love, comes streaming through his inmost soul? Impossible. Overwhelmed with gratitude on account of the great deliverance, and moved with pity and compassion towards all who are still in 'the gall of bitterness,' the spontaneous utterance of his heart is,—Oh, that I could awaken all around me to a sense of their guilt and danger! Oh, that I had the wings of a dove, that I could flee over intervening oceans and continents, and proclaim to all beneath the circling heavens, what a dear Saviour I have found!

"And why should men account such a feeling strange? Why should they marvel at it? Why should they brand it as the very essence of fanaticism?

"Is it not the feeling of the emancipated slave, who longs to announce to his fellow-bondsmen the royal warrant which struck the iron fetters off his own limbs, and made him a joyous child of freedom? Is it not the feeling of the liberated prisoner, who longs to supply his companions in misery with the key that opened to himself the door to the clear fields and broad daylight of heaven? Is it not the feeling of the renovated patient, who longs to administer to his brethren in affliction the precious balm which to his own shattered frame restored the fresh and blythesome vernal glow of health? Is it not the feeling of the rescued mariner, whose vessel, in a night of storms, with lowering elements warring overhead, and mountainous billows raging underneath, has been drifting, amid the moans of the desponding, the piercing ejaculations of the fearful, and the extorted cries of the bold and stout-hearted, 'All

is lost—all is lost,'—rapidly drifting to some rocky shore, that now longs to light up to his associates in peril the beacon-blaze which guided himself in safety to the fair havens? Is it not the generous feeling of all of these united, though vastly heightened and sublimed, which springs up in the converted soul,—inflaming it with zeal to proclaim liberty to the captive, and the opening of the prison-doors to them that are bound? And is not this a feeling which, so far from being chargeable with fanaticism, is justified in its intensest exercise by enlightened reason itself,—and that, too, in the relative proportion of magnitude which an *eternity of wo* bears to the *short-lived sufferings of time!*"—*Duff*, pp. 37, 38.

NOTE E.—P. 30.

Reference to Commentators seems to leave it uncertain when Luke joined Paul in his evangelistic travels, whether at the outset, or at Troas, (where the historian first begins to speak of "We," Acts xvi. 10,) or at some other place and time. But for us this is immaterial. If he started with Paul, we may infer that Paul, from the first, saw his usefulness and adaptation for the work; if he joined at a later period, we infer that previous trial and experience had shown the need of such a coadjutor as "the beloved physician;" and the fact either way makes for the cause of Medical Missions.

NOTE F.—P. 31.

This passage (2 Cor. xii. 16) is held by M'Knight and Whitby to mean, "the enemy says, that being

crafty I caught you with guile;" implying, of course, a denial of the imputation. But probably there is no necessity for this supposition, when the general scope of the passage is considered. Paul says that he had preached to them, without receiving payment, or aught of their worldly goods. He had not insisted on their supporting him—as was their duty—lest this should have proved a stumblingblock in their way. Strong meat they could not bear, in this their transition state; and he waived that for a time. "Being wise (Πανοῦργος —working by all means) he caught them with waiving or concealing it," (δολῳ). For he is speaking all through "after the manner of men." "Forgive me this *wrong*," says he, (verse 13,) in not insisting, during your weak state, that you should all at once do your whole duty, and realize every privilege. Just as he had said in the previous chapter, (verse 8,) "I *robbed* other churches, taking wages of them, to do you service." And thus he caught them with spiritual *wrong* and *robbery*, too; yet who dreams of founding upon the Apostle's admission, in this case, a charge of dishonesty against him?

But while wisdom and skill are to be practised *in bringing the Word of God to bear* on men's souls, yet *in the handling of that Word itself*, the most distant approach to even the appearance of "guile," in any improper sense, is repudiated. "Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness (πανουργίᾳ) nor handling the word of God deceitfully (δολοῦντες); but, by manifesta-

tion of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. iv. 1, 2.

NOTE G.—P. 31.

It should not be forgotten that our Lord's great object in dealing with men was, not to work miracles for their *own sake*, but for their *effect's sake*, as bearing upon His mission to "proclaim the acceptable year of the Lord." Accordingly, all His mighty works were made subsidiary and subservient to this end in a twofold way. *First*, His miracles were in themselves a practical preaching of the Gospel;—each cure of the body was obviously an illustrative exhibition of the way in which He heals the soul. *Second*, His WORKS *were done* very mainly with the view that His WORDS *might be believed.* (See John x. 34, 37, 38.) He employed His powers of healing in order to gain the general confidence, acceptance, and gratitude of the people; and, on achieving this result, He invariably took advantage of it for compassing the ulterior and far higher end, of impressing their souls with the doctrines of His grace. Of course, it is only in the latter of these ways that we call for Medical Missionaries humbly to follow His steps.

That Christ's acts of "healing" did not in themselves constitute the whole, or even the most important part, of His "mighty works;" but that they were rather means towards the accomplishment of these, is further apparent from reference to Mark vi. 5. "He could there do *no mighty work;*" and yet, it is added, that "He laid his hands upon a *few sick folk*, and *healed them.*" It is obvious from the whole context that His

heart was set upon doing mightier works than these—even *healing the souls* of His countrymen. For instance, His complaint in the verse immediately preceding is "*a prophet* is not without honour," &c.; and surely it will not be denied that our Lord's great work, in executing the office of *a prophet*, was not to cure diseases, but to make *souls wise* unto salvation.

While "He marvelled because of their unbelief," He said—"A Prophet is not without honour, but in his *own country* and *among his own kin.*" Might not humble and devoted followers of this "Great Physician" find here precedent and encouragement, for changing *their* sphere of labour to another "country," and another "kin!" where, in addition to "*healing a few sick folk*," (which they do at home,) they might be made the instruments of healing *many* that are perishing eternally.

NOTE H.—P. 35.

"Think, then, of our blessed Saviour amid the deserts, the wildernesses, and the mountains of Judea. Why did these solitudes, which for ages slumbered in undisturbed silence, save when the evening breezes sighed, or the raging tempest swept harmless over their barrenness, suddenly become animated by the tread, and vocal with the sounds, of innumerable multitudes? Did men throng to the Redeemer, for the *single* and *sole* purpose of hearing words of sweet salvation flow from his hallowed lips? No. Why then? The report had gone forth, and all the cities of Judah heard, that with Him resided a mysterious power, that caused the very elements to rebel against their own native and inherent

properties. And they brought unto Him the blind, and the dumb, and the lame, and the maimed, and the sick, to be healed.

"Did the blessed Saviour reproach them for the *secularity* of their *motives?* Did he send them away as betraying a state of worldly feeling, which rendered them unworthy, or unfit, to listen to the words of eternal life? Did he sharply rebuke them, for supposing that he had any thing to do with the *physical*, the *corporeal*, or the *temporal* comforts of men? Did he assure them, that his *single aim* and *exclusive object* was to proclaim the glad tidings of salvation? No such thing. He that knew the heart of man, knew better how to gain access to it. He that knew the infirmities of man, knew better how to make allowances, deductions, and abatements for ignorance and prejudice. He felt, that directly to promote man's temporal wellbeing was not incompatible with the advancement of his eternal happiness. To alleviate suffering, he felt to be a legitimate object in itself; and he knew full well, that a boon of a temporal kind was the only one which the carnally-minded could spontaneously ask, as it was the only one which they were enabled spontaneously to appreciate. He knew more. He knew, that to bestow a favour eagerly sought because its object was highly valued, would be the surest means of gaining attention to the nobler ends of his heavenly mission. Accordingly, at the bidding of his omnipotent will, he fed the hungry, cleansed the leper, and healed all manner of diseases. By such welcome favours, he excited the gratitude, and awakened the admiration of the multitude. He unstopped the

ears of the deafest, and relaxed the rigid fibres of the most obdurate heart. And, when all were under the full glow of grateful feeling and raised expectation, he poured out those gracious words, which extorted from the stoutest adversaries the memorable confession—'Never man spake like this man.'"—*Duff*, pp. 83, 84.

NOTE I.—P. 37.

"He needs to be present on a day for receiving new patients, and behold respectable women and children assembling at the door the preceding evening, and sitting all night in the streets, that they might be in time to obtain an early ticket, so as to be treated the same day. He need behold in the morning the long line of sedans extending far in each direction; see the mandarins, with their attendant footmen, horsemen, and standard-bearers: observe the dense mass in the room below—parents lifting their children at arms' length above the crowd, lest they should be suffocated or injured; stand by during the examination and giving out of tickets of admission to the hall above, where they are registered and prescribed for; urgent cases being admitted at once, while others are directed to come in five or ten days, according to the ability to attend to them. Upon that floor witness one or two hundred selected from the hundreds below, (many being sent away, some, indeed, irremediable, but still more curable, and deserving attention;) officers of various ranks, from the district magistrate to the criminal judge of the province, sitting at the table of the physician, with scores of humbler fellow-citizens,

seeking the same gratuity at the foreigner's hand."—*Statements by Dr. Parker*, p. 22.

"The hospital of the Medical Mission at Hong-Kong, which is under the direction of Dr. Hobson, and which is best known to the writer, may be taken as a general representative of those established at the other ports."—"There, every thing which benevolence can devise, and care and skill accomplish, is done for the patients; and thence, a large proportion of those admitted return to their native towns and hamlets, to tell their neighbours what the strangers have done for them. They have to speak only of benefits received. Their cherished habits were not violently attacked; their superstitious follies and pagan perversions were not made the subjects of ridicule or contemptuous pity; but they were led to their abandonment by showing them a better system of things, and proving its vast superiority through its practical results. Persons who went in wasted, maimed, or blind, came out with renovated vigour and restored sight. Can the Chinese long continue to resist such teaching?"—*Macgowan, Appendix*, p. 40.

"I am happy to state, that while now writing, there are eighty patients residing in the hospital, who daily hear, in an intelligible manner, the holy Word of God explained to them, from which it will be seen, that while deriving every advantage that medical skill can supply for the cure of their diseases, they enjoy Christian privileges suited to their spiritual wants."—*Fourth Annual Report of E.M.M.S.*, p. 21.

"Here is an hospital on a large scale, in a locality removed at some distance from the Chinese settlements,

situated on a high hill, conducted by a foreigner, extensively known as an institution not tolerating idolatry in any form, but teaching the precepts and doctrines of the Christian religion, offering also no support except to the most destitute, and therefore possessing no attractions to the Chinese beyond that of giving gratuitous surgical and medical aid to the sick; and yet the hospital is filled with patients, men, women, and children, of different diseases, age, and dialect, who come with the greatest confidence from a circuit of at least fifty miles, bringing with them their bedding, cooking utensils, rice and fuel, to be simply healed of their maladies.

"Dr. Parker also announces that, on Sabbath, 14th August, he had, for the first time since settling in China, assembled the patients in the hospital, conducted Divine worship, and preached to them. Dr. P. assured the grateful objects of his beneficent exertions, that, great as his pleasure had been in relieving them of their bodily diseases, it was subordinate to that which he experienced in making known to them the doctrines of Jesus."—*Ibid.*, p. 19.

NOTE K.—P. 38.

In connexion with this part of the subject, I annex an extract from Pinkerton's edition of "Vitae Sanctorum Antiquorum," &c., for which I am indebted to my colleague, Professor Simpson. The biographer, Ailred, speaks of St. Ninian, the first Bishop of Scotland, who lived in the fifth century. And it is surely most interesting to observe, that the first introduction of Christianity into our own country brought also the practice of Medical Missions.

"Cap. IV. He cures the king Tuduvallus, and converts him. * * * * At last, at a time when the king more than usually molested the man of God, the Judge in heaven, no longer permitting his servant's injuries to pass unavenged, struck the proud man with an intolerable disease in the head. * * * * And the disease had so great an effect, that suddenly blindness came upon him; and he who had impugned the light of truth lost the light of the flesh.

"At last, after having suffered a great amount of pain and sickness, he came to think that the man whom he had cruelly used alone could cure him. After consulting with his friends, he sends messengers to the man of God to beseech him not to enter into judgment with him, nor requite him according to his deeds, but, imitating Divine benignity, to return him good for evil and love for hatred. The good man came, full of compassion, and quickly cured him (we presume, by ordinary medical means). And it so turned out, that the disease of the body cured the disease of the mind; * * * * for being healed then, both in body and mind, he (the king) began assiduously to cultivate the worship of the holy God."

NOTE L.—P. 40.

"But there is scarcely any limit to the hopes which may be indulged, if advantage be taken of the openings and occasions for the exercise of beneficence, in all its forms, which are now offered to the intelligent Christian physician. He may become, under the Divine blessing, in many various ways an eminent benefactor of his race,

and this even without stepping beyond the bounds of his own strictly professional sphere of action. To illustrate our meaning, we would refer to the remarkable results which, on two several occasions, British surgeons were the means of bringing about, in the simplest manner, by their successful practice, results which issued in no less than the securing to this nation a footing in the vast empire of India ; and so may be regarded as having opened the doors for the entrance of that flood of light and truth which is now being poured over the formerly dark moral wastes of Hindoostan. One of these instances occurred in 1636, when Gabriel Boughton, having treated successfully a daughter of the Great Mogul, and being requested by that monarch to name something whereby his gratitude might be satisfactorily expressed, demanded simply, on behalf of his fellow-countrymen, freedom to trade in the dominions of the Mogul ; which was granted immediately, and proved the commencement of that enormous power and wealth which have since been gained by Britain in India. The other instance referred to, was that of the success of an embassy of complaint sent by the Presidency of Bengal to the Court of Delhi, in 1713, which was mainly owing to Mr. Hamilton, surgeon of the embassy, having cured a disease with which the emperor himself happened to be affected. Mr. Hamilton was offered any reward he chose to ask, and generously confined himself to requesting the emperor's compliance with the demands of the embassy, which was instantly granted; and there were thus obtained privileges of the greatest importance in enabling the East India Company to establish their

possessions on a sure basis."—*Address to Students, by E.M.M.S.*, 1842, pp. 17, 18.

NOTE M.—P. 47.

"As the leading function of a missionary is, by preaching repentance and remission of sins, in the name of Jesus, to call men from darkness to light, from sin to holiness, from Satan unto God; it follows that the seed and rudiment of all his more peculiar endowments must be, *his own conversion*—effected by a specific operation of Divine grace—a specific exercise of the Almighty Spirit's incommunicable prerogative. Without this, all other qualifications whatsoever are but as sounding brass or a tinkling cymbal. Without it, should he be able to discourse in the mellifluous cadences of a Plato, or descant in the philosophic strains of a Bacon,—should he be able to kindle with the fire of a Cicero, or overawe with the thunder of a Demosthenes,—should he be externally called in succession, by all the congregations, and be externally consecrated by all the assembled bishops and presbyters in Christendom, he must still, in the eye of heaven, be accounted as an unauthorized, unapostolic intruder—a thief and a robber, who has climbed some other way into the sheepfold, wholly unsanctioned by the great Shepherd and Bishop of souls."—*Duff*, p. 36.

"The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so efficacious as leading a virtuous, upright, and well-

ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth has done more, and will do more, to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity."—*Chalmers.*

NOTE N.—P. 48.

"When the evangelistic spirit, germinating from faith and the new birth of the soul, under the operation of omnipotent grace, proves not only abiding, but grows unto the strength and stability of a ruling principle—a holy passion for the glory of God and the salvation of perishing sinners; when it can smile in the face of anticipated danger, and kindle into greater warmth at the contemplation of trials and difficulties;—and when

around it are seen clustering, in fair and fit proportion, piety, strong but unaffected ; humility, deep but unostentatious ; integrity, meek but unshrinking ; gentleness, conciliatory but uncompromising ; patience, calm but unconquerable ; charity, ardent but enlightened ; zeal, unquenchable but under the guidance of sound judgment ; docility, childlike but discriminating ; sincerity, transparent but unobtrusive ; simplicity, guileless but sagacious and wise—with all the other gifts and graces of God's Holy Spirit :—these, these, are the qualities which constitute the chiefest prerequisites to the missionary call,—the chiefest component parts of the missionary character."—*Duff*, p. 39.

NOTE O.—P. 48.

" When a candidate for the ministry in Scotland, well do I remember how I would have loathed such employment, not only as insufferably flat and dull in itself, but as beneath the dignity, and utterly derogatory to the character, of the clerical office. But, on arriving at this place, it was soon found that the institution of some such initial process, *with a specific view to the systematic attainment of higher ends*, was imperatively demanded, as *auxiliary* to the *ultimate* renovation of India. The sooner therefore it was begun, the better. Accordingly, on the principle of becoming *all* things to *all* men, and *new* things in *new* circumstances, the resolution, once formed, was promptly acted on. And there, in that hall, about four years ago, did I betake myself to the humble, but essential task, of teaching A, B, C. Pilloried though I was, at the time, in

the scorn of some, the pity and compassion of others, and the wonder of all, the work once begun, was, through good report and through bad, strenuously persevered in. And this day you have been a delighted eye-witness of some of the fruits. * * * And tell me now—do tell me candidly—*if it was not worth while to begin so low, in order to end so high?*"—*Duff*, p. 75.

NOTE P.—P. 53.

This eminent physician and excellent man took an especial interest in Medical Missions, and lent the whole weight of his life and character to their advancement. It is interesting to know, from the lips of a distinguished missionary, Dr. Wilson of Bombay, that though he be dead, he yet speaketh in this cause, and that his works do follow him. "I believe," says Dr. Wilson, "that I was the first person in India who introduced his work on the Intellectual Powers, and also that on the Moral Powers, and drew the attention of my countrymen to their great merits, for which they were introduced into the schools for the benefit of the natives. These books have now become the text-books of the General Assembly's Institution and Government College at Bombay; and I have no doubt that, in that city, there are many hundreds who are familiar with the name, and perhaps more familiar with the writings, of Dr. Abercrombie, than you yourselves are. The same thing has happened at Calcutta; for within the last few years, at the request of Dr. Duff, a cheap edition of Dr. Abercrombie's works has been published. To Syria also the influence of these works has extended. When I arrived at Con-

stantinople, I had a consultation with one of the missionaries, in order to have one of them translated into the Armenian language. The suggestion was adopted, and the translation made; upon hearing which, Dr. Abercrombie caused three thousand copies of his work on the Culture of the Mind to be thrown off at his own expense."

NOTE Q.—P. 56.

It is interesting to remark how widely the diseases of the eye prevail in heathen lands, and how frequently the Medical Missionary is called upon, in consequence, to restore sight; while, at the same time, we remember how prominent a place it held in our Saviour's offices of love, to open the eyes of such as Bartimeus, in fulfilment of prophecy—["the blind receive their sight," Matt. xi. 5; and Isaiah xlii. 7, "To open the blind eyes," &c.]—and how specially this is made a type or emblem of spiritual illumination.

NOTE R.—P. 57.

"The most unequivocal expressions of gratitude have been manifested, both in words and in actions. The father, whose only child, a beautiful daughter, had a tumour of seven pounds' weight removed from her back, after she was discharged well, returned with a scroll with a poetical inscription to the physician to this effect:—'A grievous disease had entwined itself around my little daughter; I had gone in various directions seeking for physicians of distinction, and had expended much money upon them in vain. When I

heard of the foreign physician in the provincial city, I took my daughter by the hand, and repaired to his residence with the speed of a courser. He received and treated my daughter, removing the flaw from the gem, and now she is a perfect pearl again.'

"A few weeks after this man, another, named Woo Kinshing, aged forty, presented himself with a tumour of great magnitude, resembling in shape a tenor viol. Superiorly, it extended over the shoulder to the spine of the scapula, and from the acromion process to the trachea; and from the axilla to the sternum, and as low as the breast, carrying that gland down before it. *The circumference at the base was three feet three inches,* its perpendicular length was *two feet,* and its transverse diameter *one foot eight inches.* It was very vascular, especially the upper portion of it, which was in an inflamed and ulcerated state; and the principal vein that returned the blood of the tumour, near the clavicle, when distended with blood, from pressure with the finger upon it, was apparently half an inch diameter. There was a deep longitudinal fissure, and ulcers at several points, discharging blood, lymph, and pus. The weight of it had become exceedingly burdensome, and several times a day the patient experienced severe paroxysms of pain, causing him to groan aloud, at which times he laid his tumour on the floor, and reclined himself upon it; in this posture he spent most of his time, day and night. His countenance and furrowed brow expressed the calamity he suffered. The tumour, with great difficulty, but with complete success, was removed; it weighed fifteen pounds avoirdupois,

and in eight weeks the patient was discharged in good health."—*Dr. Parker's Statements respecting Hospitals in China*, pp. 24, 25. What a striking emblem this poor man of the burdened sinner! The growing weight, the burden "heavier than he can bear," the paroxysms of pain, the groanings aloud, his lying on the floor, and *resting on the tumour as a pillow!*

LECTURE II.

THE IMPORTANCE OF MEDICAL MISSIONS.

BY

THE REV. WILLIAM SWAN,

LATE MISSIONARY IN SIBERIA.

LECTURE II.

THE IMPORTANCE OF MEDICAL MISSIONS ILLUSTRATED BY HISTORICAL FACTS, WITH A SKETCH OF THE FIELD AT PRESENT OCCUPIED.

THE excellent lecture to which you listened last Thursday evening, with which Professor Miller commenced the present course, auspiciously introduced the general subject of these lectures to your attention, and precludes the necessity of my uttering a word by way of preface or explanation.

I shall, therefore, at once proceed to my subject. It is a large one; but I have endeavoured to compress it within limits which, I trust, will prove no heavy task on your patience. Your candid attention for little more than an hour, will, I think, be sufficient for all I have to bring before you.

A simple exposition of the principles and objects of *Medical Missions* will prepare us to estimate their *importance;* a glance at the field, and a sketch of the proceedings of Medical Missionaries, will show the *practicability* of the scheme; the success of these incipient efforts, and the facilities opened up for continuing and extending them, give the highest encouragement to the zealous and devoted prosecution of the enterprise; while the full sanction and approbation of some of the wisest and most enlightened friends of humanity and religion bid us thank God and take courage.

The benevolent spirit of Christianity was seen in the daily walk of its Divine Author while He was upon earth. It was taught in His precepts to His disciples—it was embodied in the lives of apostles and evangelists—it has been illustrated in the deeds of Christian philanthropists of every age—it prompts to individual exertion, and to the sacrifice of ease, worldly interest, and aggrandizement, and it teaches men of kindred sentiments to combine their energies for the more effectual accomplishment of the common objects of Christian charity.

The formation of a Society for the promotion of some scheme of Christian benevolence, is but the expansion of the idea which each individual mem-

ber of such Association is impressed with, as to his own personal obligation to do good to all men as he has opportunity. The combination of effort enables such a Society to do more than the members of it could separately effect for the good of their fellow-creatures, and to do some things which, in their individual capacity, would be found utterly impracticable.

The more immediate subject of the present lecture—*the importance of Medical Missions*—admits of ample proof and illustration. To a portion of the present audience the subject is familiar, and to them the lecturer can expect to advance nothing new; but some may have had little opportunity of attending to the subject, and to them, we hope, the following sketches may not be unwelcome or without use.

The importance of Medical Missions may be contemplated from a twofold point of view—as the benefits that may accrue from them are of a twofold character.

I. The first is—the advancement of medical science in countries where ignorance in regard to it, and where a medical practice, founded on grossly erroneous principles, entails a fearful amount of suffering on the victims of disease in such countries.

II. The second and more direct object is—the promotion of evangelical truth in countries overrun with ignorance, idolatry, and superstition—the Medical Missionary rendering his practice as a physician and surgeon subservient to the promotion of that high object. The last of these is by far the most important object, and yet the first deserves the attention of the disciples of Him who went about continually doing good, healing all manner of disease among the people.

I feel as if no argument were necessary to prove the *importance* of Medical Missions, especially to such an audience as I have now the honour to address. If every thing that bears on the physical and moral welfare even of a small section of the human family, be important, then a system of means so directly adapted to promote the health, and elevate the character, and advance the wellbeing of millions of the race, cannot but be regarded as important in a high degree.

If, moreover, whatever is calculated to advance the interests of science—to diffuse useful knowledge—to dispel ignorance and prejudice—to throw down the barriers that separate the nations, changing them from the attitude and spirit of enemies into the state and feeling of friendly members of the same great family—if, in a word, whatever is cal-

culated to subserve the cause of this world's regeneration, and to go hand in hand with the Christian Missionary in his evangelical enterprise, be worthy of approval and support, then a high place must be assigned to Medical Missions, as possessing these important characters in an eminent degree.

III. In addition to these two aspects of the importance of Medical Missions, there is a third, which ought not to be passed by in silence, namely, *the reflex influence* of the enterprise upon the character of the Medical profession itself—elevating, ennobling, sanctifying it. The limits of this lecture will not admit of our enlarging in illustration of this branch of the subject, but it must receive a few words in its proper place.

The first point of view from which we are to contemplate the importance of Medical Missions, is their adaptation to advance medical science in countries where ignorance in regard to it, and where a medical practice founded on grossly erroneous principles, entails a fearful amount of suffering on the victims of disease in such countries.

In regard to the former branch of the subject, the following considerations are submitted to your attention:—

1. Books on medical subjects are abundant in some of those eastern countries to which the atten-

tion of this Society has been directed. But the utter ignorance of the anatomy of the human frame —the grossly erroneous ideas of the authors of those works, and of the people at large, respecting the nature, the causes, and the requisite treatment of diseases, render such books productive of far more harm than good; while the gross ignorance of the priests, who are almost the sole practitioners, and the blind faith of the people in their prescriptions, authorize us to assert that they far oftener kill than cure, and not seldom render dangerous or fatal the most trifling ailments by improper treatment. According to a famous medical work—of which there are versions in at least four important eastern languages, the Chinese, the Manzu, (or Mantchoo,) the Mongolian, and the Tibetian—called the Durben Undesun, and which is in fact the Buchan's or Graham's Domestic Medicine of those countries, all diseases (of which they enumerate 365, or one for every day in the year) are divided into two classes—the hot and the cold. Their *materia medica* is divided in a corresponding manner into two kinds of medicine—those whose quality is hot, and those whose quality is cold. The hot diseases are attacked with cold medicines, and the cold with hot medicines. So far the physicians of the East are genuine *allopathists*. But in this classification of

diseases and medicines—even allowing the principle to be a just one—it is easy to conceive what practical mistakes persons so ignorant must fall into. They ascertain the *heat* of a disease, not by the *thermometer*, but by the *pulse*, or by the patient's age; and they determine the kind and quantity of medicine, not by any rational examination of symptoms, but by a blind adherence to their book. In Tibet, where the priests of the same faith—that of the Dalai lama—(a modification of Buddhism)—practise as physicians, their mode of feeling the pulse is as follows:—They put their left hand on the right wrist of the patient, and their right hand upon his left wrist, and so feel the pulse of both arms at the same time. Their books on medicine contain minute descriptions of all varieties of the pulse—pointing out what each variety indicates as symptomatic of disease. Some portions of the doctrine of the pulse may be accordant with truth, but the greater part is fanciful and absurd. I have seen an illustration of the absurd, mechanical way of treating disease, which the practitioner thought fit to treat by blood-letting. The blood was taken from a vein in the back of the hand, and the precise spot was fixed upon by the physician gravely measuring from the elbow-joint a span, a hand-breadth, and a finger-breadth, as if the arm of every

patient were precisely of the same length! But when to the ignorance of these pretenders to the knowledge of the healing art is added the influence of their superstition, the condition of the unfortunate patients who come into their hands is rendered doubly miserable and hopeless. The cunning of priest-craft and the presumption of empiricism are combined in the practice of these priest-doctors. They always accompany the administration of medcine to a patient who is rich enough to reward them for their trouble, with the performance of some religious rites—prayers to their gods—sprinkling with holy water—the use of incantations and other mummeries. The craft of this is, that if the patient recovers the priest claims for his religion the honour of the cure, and to himself the credit of having influence with the gods, while, of course, his skill in using the right medicines, and using them aright, secures to the empiric all the éclat he desires. If, on the other hand, the patient dies, the event is ascribed to the displeasure of the gods, and his concealment of some sin of which his disease and death are the due punishment—neither prayers nor potions in such a case being of any avail.

A Medical Missionary, in the midst of such a population, has a noble field of usefulness, and may often, with the most delighted feelings, snatch a

patient from destruction by rescuing him from the hands of such men as are here referred to. But he will need the wisdom of the serpent as well as the benevolence of the Christian, otherwise his most successful exertion of skill may be neutralized, so far as the production of any favourable impression towards Christianity is concerned. This will be understood by what follows. I have known repeated instances of a heathen priest and doctor sending a patient to the Christian Missionary after he found that in his hands the sufferer was sinking to the grave. If the Missionary's treatment is successful the priest claims the honour of the cure in virtue of some of his own medicines, which the patient was ordered secretly to continue to take; if the sufferer perishes after being prescribed for by the Christian practitioner, his death is ascribed to his want of skill, or even to his murderous intention. It is obviously necessary that the Medical Missionary ought never to take under his care a patient in the last stage of disease without very careful preparations, and a distinct prognosis, to which he can in due time appeal. Another rule is never to undertake a case while the native physician continues to tamper with it.

I have spoken of rich patients. The priests have taken care to give currency to a maxim which has

a happy effect in securing the due payment of their fees. It is this, that the medicine which is not paid for will do the patient no good, and that the skill of the physician will be exerted in vain if his services are not adequately rewarded. Perhaps the adoption of this maxim need not be objected to by gentlemen of the profession nearer home.

This reminds me of another example of the cunning and avarice of the priest-doctors of the East. All diseases they trace to the influence of malignant demons, who delight in tormenting or destroying human beings. Accordingly, the prayers and offerings presented to them for a sick person are meant to appease them and induce them to let the patient live. But the priests, in certain desperate cases, pretend to take part with the malignant spirit, whom they must regard as very stupid as well as wicked. They dress up a figure of straw, in the richest clothes of the patient, set the figure on the sick man's best horse, accoutred with his best saddle and bridle, then leading the horse to the field, they strip the straw of its costly covering, stab it through and through with a sword, and then set fire to it. They suppose that the demon all the while has mistaken this figure for the real man, and that the effigy being destroyed, the sick man will be allowed to recover. The dress, with the horse and furniture, are the fee of the offi-

ciating men of the profession. Should the patient recover, great is their renown—if he die, they only say they have had too knowing a spirit to deal with.

Let these examples suffice to show how some portions of the ground are occupied on which the Medical Missionary is called to enter.

In China itself, though many works on medicine have been published, ignorance on the subject is extreme. To borrow the words of a very competent authority, (Mr. Medhurst, for many years a missionary in China, and author of a valuable work on China,)—" We are not to estimate the value of medical knowledge in China by the aggregate of treatises on the subject, or the efficiency of their practice by the number of doctors' shops throughout the country; for though the celestial empire literally swarms with medical works and doctors' shops, yet the number of successful practitioners we believe to be small. For the most part their medical practice is mere quackery;[1] and their surgery, in mo-

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[1] As illustrative of the crude notions of those would be wise men as to matter, the following views of what they call the five elementary bodies may be given, premising that it is part of the sexual or hermaphrodite system continually referred to in their books.

The five elements are iron (metal,) wood (vegetable,) water, fire, earth. The genealogy of these runs thus :—

dern days, does not extend beyond puncturing, cauterizing, drawing of teeth, and plastering, without attempting any operation in which care or skill is required."—P. 112.

Water is the mother of wood.
Iron is the mother of water.
Earth is the mother of iron.
Fire is the mother of earth.

According to another imaginary affinity—

Fire is the son of wood.
Earth is the son of fire.
Iron is the son of earth.
Water is the son of iron ; and
Wood is the son of water.

Then we have the hostile or repelling forces of these elements:—

Iron is the enemy of wood.
Fire is the enemy of iron.
Water is the enemy of fire.
Earth is the enemy of water ; and
Wood is the enemy of earth.

Now, of these five elements the Chinese believe the human body to be composed. So long as the equilibrium among them is maintained, people enjoy health; but as soon as one of them predominates, sickness ensues. All diseases, therefore, are but the disturbance of this equilibrium, and the art of healing consists in restoring the balance.

There are, however, it is admitted, some powerful medicines in use among the Chinese and neighbouring nations following the same medical system, and these their practitioners sometimes employ with marked success. Belladonna is used as a specific in the Siberian plague, and they employ the same plant in the cure of ague.

The Roman Catholic Missionaries were too clear-sighted not to perceive that medicine might be rendered auxiliary to their objects in heathen lands. In a curious old volume, called "Travels of several learned Missionaries of the Society of Jesus," there are recorded instances of their successful practice as physicians, and of the favourable effects produced on the minds of the people by their superior skill. I select one example. It relates to China, and is thus given:—"The Emperor's distemper, which daily grew upon him, had reduced him to such a degree of weakness that the Chinese physicians had given him over. They had tried the utmost of their skill, when they had recourse to the Europeans. They had heard that Brother Rhodes had good judgment in pharmacy, and believed he might perhaps give the Emperor some ease. That Brother has really judgment and experience. God, whose ways are unknown, and who perhaps at this dismal conjuncture made use of this opportunity to secure the Emperor's affection to us, for the advancement of Christianity, gave a blessing to the medicines employed by Brother Rhodes. It was with confection of *alkermes* that he soon took off that violent palpitation of the heart, which spent him (the Emperor) to a great degree, and afterwards advised him to drink *Canary*. The missionaries, who have it sent

every year from Manilla for their masses, took care to supply him. In a short time he recovered his strength, and enjoys perfect health. . . . The Emperor has been pleased to make known what notion he entertains of the missionaries." The writer then proceeds to give at length the copy of the Emperor's edict, commending them, and expressing his confidence in their skill, integrity, and sincerity.—P. 169.

Protestant Missionaries had the subject pressed on their attention in various parts of the great field; and the prominence more recently given to the subject of Medical Missions has resulted less from theorizing upon their probable usefulness, than from the obvious and practical advantages that accrue from the ability of the Christian Missionary while seeking the conversion of the heathen to Christ, to show himself the friend of humanity.

In the mission undertaken by the London Society in Africa about fifty years ago, their first missionary was Dr. Vanderkemp, a Dutch Physician; and he had at once both the skill and the opportunity to make his medical acquirements subserve the good of the mission and the relief of the poor savage people among whom he spent all his remaining days.

Another historical fact deserves a brief notice in

this connexion. The late Dr. Livingstone, one of the surgeons belonging to the East India Company's Establishment, furnished Dr. Morrison, the first Protestant Missionary to China sent out by the London Missionary Society, with some very important information on the condition of the poor of China, their diseases, sufferings, modes of cure, &c. This was in the year 1819. Dr. L.'s communication is too long to be given here; but the result was, that Dr. Morrison immediately began to form a medical library of Chinese books—procured a complete assortment of Chinese medicines—opened a dispensary for supplying the Chinese poor with advice and medicines, superintending it himself from one hour to two hours every morning. Dr. Livingstone also gave pretty constant attendance, and rendered valuable assistance, which his long residence at Macao had prepared him for in a very eminent degree.

He says,—" I am happy to say, that Dr. Morrison's Institution has already done much good: much human suffering has been relieved. Upwards of 300 patients have made very grateful acknowledgments for renovated health. No death has yet occurred."[1] Thus, thirty years ago, was the atten-

[1] Morrison, Mem., vol. ii. p. 21.

tion of Christian missionaries in China directed to the subject, and here we see the germ of Medical Missions. In 1827, Dr. Colledge opened an Eye Infirmary at Macao, where, during the three years of its continuance, relief was afforded to 4000, of all ranks in life.

It would be tedious, however, to go over all the ground which the history of missions supplies on this subject—and I shall not attempt to do so. I may be pardoned, however, for referring, in a sentence or two, to the mission in Siberia, to which I myself had the honour to belong. From the commencement of that mission—another of the London Missionary Society's missions—upwards of thirty years ago—the field being close upon the northern frontier of China, the missionaries found that it was for them impossible to resist the continual application for medical assistance the people made to them. As their own religious teachers were also physicians, they took it for granted that we too combined the two characters. The success of our attempts to cure diseases spread our fame, and brought patients from all parts of the country, and this continued till the mission was suppressed in 1840. The favourable influence of our practice, as administering to the ailments of the body, was manifest in its bearing upon our reception as teachers of the way of salvation; but had

one of us borne the specific character of a Medical Missionary, and practised as a surgeon—had we opened an hospital, and provided for the accommodation and relief of patients on a sufficient scale—the effect would, I doubt not, have been still more apparent; and this, I believe, will be found to correspond with the experience of those who have laboured in other fields.

On this part of my subject, (the proceedings of Medical Missionaries now in the field,) I find it unnecessary to dilate, since the facts brought to light have already been laid before the public in a small but comprehensive pamphlet by Dr. Macgowan, under the title of "Claims of the Missionary Enterprise on the Medical profession." A reprint from the American edition, with notes by Dr. Coldstream, has been perused, I doubt not, by not a few of the present audience.

The facts, then, are briefly these:—

1*st*. That Medical Missionaries are everywhere received as the true benefactors of the people—obtain easy access even to palaces—and to the foot of the throne in Eastern countries—thus raise immeasurably, in personages of all classes and of every rank, the ideas entertained of Christian benevolence and skill, and pave the way for the mission of the Evangelist. This is exemplified in the reception of

Dr. Price at the court of Ava—of Dr. Bradley in Siam—of Dr. Scudder in Ceylon—of all the Medical Missionaries in China, in Africa, in the islands of the Pacific, in India, and in Syria.

In this department of Christian enterprise, we must acknowledge that our American brethren have outstripped us; and unless British physicians come forward more zealously, and in greater numbers than they have hitherto done, we shall still be behind in the race of philanthropy. We refer to the efforts of our transatlantic brethren, however, not in the spirit of jealousy, but in order to stir up to a noble emulation medical men of high talent, and of high principle, in our own country, that they may share in the glory to be won in this field, on which the voice of humanity and of religion unite in urging them to enter.

Seven years ago, when the Address of Dr. Macgowan, published under the title above given, was delivered, he could state, that "the American Board of Commissioners of Foreign Missions had adopted as their settled policy to place a physician at every considerable station; and they had then in their service *eighteen* physicians, the greater part of them laymen—some however being, at the same time, ordained ministers."—P. 26.

There are at present twice that number of Medi-

cal Missionaries in the field, including both European and American. This number, though still comparatively small, shows the strong hold the subject has taken of the minds of Christian men; and we confidently anticipate, that as the claims of Medical Missions become better known, and their beneficial results more extensively experienced, they will yet be multiplied manifold.

In Syria, a learned native of the country—Asaad Y. Kayat—who studied medicine in this country, is occupying a most interesting position as a healer of the diseases of his poor afflicted countrymen, and rendering these benevolent efforts subservient to their spiritual enlightenment. At Hong Kong, in the hospital superintended by Dr. Parker, 3000 patients have received Christian instruction as well as medical relief. One of the assistants in the dispensary, and a member of the little community of native Christians, was formerly a patient in the hospital.

At Shanghae, the numerous patients at the hospital receive daily instruction in Christianity. Every day a group of about a hundred men and women are found seated in the great hall, listening to an address from the Missionary. Dr. Hobson, with his coadjutor, Mr. Hirschberg, at Canton; Mr. Hyslop, at Amoy; Dr. Lockhart, at Shanghae;

with Dr. Parker, and other American Medical Missionaries, are prosecuting their benevolent and Christian labours with untiring zeal, and amidst many encouraging tokens of acceptance and success.

2*d.* Intelligent and shrewd observers among the patients who have been received into the hospitals, and obtained relief through the skill of the Medical Missionary, see that his practice is divested of all that mystery and pretension to secret knowledge, or supernatural methods of curing disease, with which their own priests beguile and mystify the people. This cannot fail to tell favourably upon the estimate formed of their characters as men of truth and honesty—as seeking neither gain nor praise, but actuated by compassion to sufferers and benevolence to all.

3*d.* It must be admitted, that in the corrupt and degraded society of the heathen world, real disinterested benevolence and truthful sincerity are so rarely to be met with, that the people are slow to believe that our medical friends who go and reside among them are actuated by the pure principle they profess. It is suspected that some sinister and selfish end is to be served under the cloak of this apparently disinterested zeal to promote the health and happiness of their fellow-creatures. It takes *time* to live down such suspicions, and when at last it is impossible any longer to question the pure intentions

and moral integrity of the men who unweariedly and unostentatiously dispense blessings all around them, they will conclude that the benevolent enterprise is undertaken as a work of merit pleasing to the gods, and to be rewarded by them with honours and happiness in a future world.

But a great point is gained when a heathen is actually convinced that the Christian physician or teacher is a *good*—a *benevolent*—a high-souled man. You may judge of this the better by listening to a heathen estimate of human nature. The following sentences from a Mongolian book present the subject graphically and poetically :—

"It is a rare thing to find flowers growing in the middle of the highway; it is as rare to find a good man. It is a rare thing to see the gods of heaven walking on the earth; it is as rare a sight to see a good man. It is difficult to find the golden-headed shell-fish in the caves of ocean; it is as difficult to find a good man."

4*th*. It is impossible to doubt that such operations, conducted with zeal, prudence, and perseverance, will tend greatly to benefit the people of such countries. Human nature, bad as it is, is not proof against the influence of genuine and enlightened kindness, shown in forms palpable to the sense, felt in the consciousness of restored health and soundness,

or seen in the looks of beloved relatives who have returned home from their sojourn in the hospital, their pains and ailments left behind, and their features radiant with health and glowing in the hues of renovated vigour, in place of the pale and haggard expression they erewhile wore. The Medical Missionary is by universal consent a benefactor, and the records of the Society contain many touching instances of the warm gratitude of persons who, by costly gifts, endeavoured to express their sense of the benefits they had received from the benevolent disciples of the western religion.

5th. A further extension of the happy results of Medical Missions is anticipated in the gradual spread of sound medical knowledge in those countries—in the adoption of measures to raise up from among themselves a race of practitioners, instructed in the science of Europe, trained up in the hospitals, under the eye of the Missionaries, and able, by their superior professional ability, to supplant the wretched pretenders to the healing art who now infest the land, and are more a curse than a blessing; stripping them, at the same time, of the power they now wield, of rendering their art and profession as doctors the means of fostering the superstitions of the people, and keeping up the credit of the gods as having power over diseases.

But the importance of Medical Missions is to be argued, not by abstract reasonings, or theories however plausible, but by an appeal to facts; and a few of these shall be adduced as the best proof of the practicability of the effort, and the encouragement to proceed in it. It may be interesting, however, first to take a glance at past times, and notice some lessons they teach us, before coming to modern proceedings.

I have already adverted to the fact of Roman Catholic Missionaries of former days having seized the advantage their knowledge of medicine gave them, and by means of it procuring the favour of princes and the admiration of the people. The College of the Propaganda has lost none of its zeal, and ever since the five ports of China have been opened, their Missionaries have been pouring into that country. It may seem to be taking low ground to urge the importance of Protestant efforts merely as a counteractive to the zeal of the Romish Church; but it must be borne in mind, that in doing so we are not contending for the mastery, as the Episcopalian, and Presbyterian, and Independent, and other sections of the Church might evince a generous rivalry to have the first and foremost place in the great work of the world's evangelization. Our strife with the emissaries of Rome at home or abroad is a

strife with the enemies of Christ's pure gospel. They can succeed only by keeping us out and keeping us down, and we can succeed only by preventing the world from wondering after the beast. The fact now stated ought therefore deeply to impress our minds. Popish zeal ought to provoke Protestant jealousy. If we cannot see our duty in the light of revelation, and do it under the impulse of motives presented to our view there, we must be shamed into the performance of it by the activity of the votaries of error. At any rate, no time is to be lost. The sleepless energy of the Jesuit—the perfect organization of the Society to which he belongs—the wise and wily adaptation of his tactics to the shifting scenes among which he moves, and the noiseless yet mighty power of the agency he wields—all conspire to prove that we have no contemptible adversary to cope with when we enter the lists with him for the possession of China, of India, of the world—for Christ. Still, we remember that the struggle is not hopeless. The weapons of our warfare are mighty, but *we must wield them.* He that is for us is greater than all that can be against us. This assurance is the encouragement to exertion—not an argument for indolence, nor a reason for taking repose.

II. It is time to proceed to the second and more specifically Christian object of Medical Missions, namely, their subservience to the introduction of the Gospel.

The Missionary among the heathen as the teacher of a new religion labours under great disadvantages. Can the Medical Mission lessen or remove them? Can the obvious benefits the Medical Missionary confers on the bodies of the diseased tend to secure a more favourable reception to him who comes to confer less obvious but still more valuable blessings? Can the unquestionable benevolence and sympathy of the surgeon and physician help to disarm the prejudices of the people against the preacher—the minister of religion? May the consciousness of having received health and cure at the hand of the Christian physician dispose to listen to instructions from the Christian teacher? All these questions ought, we think, to be answered in the affirmative, and if so, then we may feel not merely warranted to combine the two objects of communicating healing to the sick and sight to the blind with the direct preaching of the Gospel, but we have the highest encouragement to expect the blessing of Heaven on the Christ-like enterprise.

It is proper, however, to state, that it becomes us to exercise a sound discretion in the selection of

spots for the establishment of Medical Missions. There are certain circumstances which render such efforts inexpedient, and a brief statement of some of the chief of these may serve to throw farther light on the *real importance* of this department of Christian exertion. I deem it the more necessary to discuss this subject candidly and dispassionately; and we can *afford* to do it. There is no necessity for extolling Medical Missions as invested with some hitherto unknown and wonderful adaptation to bring about the conversion of the world. No; we should damage rather than advance the cause we advocate by absurd and exaggerated pretensions. The subject has too many solid and unquestionable recommendations to require us to extol its claims at the expense of other modes of Christian effort to evangelize and bless the world. The chapel—the school—the printing-press—the hospital, all belong to one system of means—the preacher—the translator—the surgeon—the teacher, all are engaged in one work; and he is the best friend of the cause who, instead of having his pet schemes and favourite modes of action, looks with a benignant eye and a warm heart upon the whole circle of Christian agency.

1*st*. We should deem it inexpedient to send a Medical Missionary to any of the great cities of the East where European or American physicians and

surgeons are stationed in sufficient numbers to meet the demands made upon them by the natives around, and where such practitioners are disposed or at liberty to devote time and trouble to such cases. We make the last qualifying clause in reference to medical men engaged in the public service, and restricted by the rules of their rank and place from *extra-official* duty. It would evidently be improper to send a Medical Missionary (whose services among the native population must be in general gratuitous) where a private practitioner has established himself, and must live by his profession.

2*d*. We should deem a Medical Missionary equally uncalled for among a people already acquainted with the general principles of Christianity, and manifesting little or no prejudice against it and its professors, any farther than the universal dislike of its purity and peculiar doctrines betrayed by the unrenewed heart. Thus, in those parts of India, for example, where great numbers of the native population have embraced Christianity, and where Europeans of various grades are well known, there appears no special demand for *this* expedient to recommend our religion, and prove the superiority of its principles, and the science and skill as well as the benevolence of some of its adherents. In short, this plan of furthering the Missionary enterprise seems limited chiefly to

countries in such a state as China in relation to European knowledge and religion—full of absurd prejudice, disposed to cherish injurious suspicions, and entertaining sentiments of contempt and aversion towards all foreigners. But those fields are large enough, far larger, indeed, than we have any immediate prospect of efficiently occupying as we ought, although we had a dozen men qualified for the work, and had abundant funds for their equipment and support. In remote and secluded parts of our Indian empire, where there are few or no European residents except the Christian Missionary, *there* is undoubtedly a field where the services of a medical man might be of incalculable value. As a member of the Mission establishment—as taking upon him the department for which his professional skill qualifies him, he may be a most useful coadjutor in the great work of evangelizing the people. They, too, may have prejudices against our countrymen to be removed, and objections to our religion, which the benevolent labours of the medical man may more quickly dispel than the lessons of the Christian teacher.

It is gratifying to know that the subject of establishing fever hospitals and charitable dispensaries, both in Bengal and in some of the other provinces of India, is engaging public attention there as well as at home, and that these humane and benevolent

schemes are advocated by some of the most distinguished men of our time.

The very reasons which incline *us*, however, to demur about sending Medical Missionaries to some parts of India, point us to China as our appropriate sphere of action. There we find the peculiar adaptation of our machinery to the state of the people, and there the happy results of the attempts already made are our best encouragement to go forward.

The Roman Catholic Missions established in China, two centuries ago, read a lesson which Protestants have been slow to learn, and the principle of which is but beginning to be put in practice in our Medical Mission—"*Fas est et ab hoste doceri.*" The Jesuits and Monks of various orders then sent from Europe were men of first-rate learning and talents. Among them were mathematicians of a high order, physicians who could stand before kings; men of mechanical skill, machinists, painters—men, in short, able to represent and bring honour to the science of the West. These men easily penetrated to the palace—they made themselves useful to the emperor and to the empire—they reformed the calendar—they superintended the observatory—they planned fortifications—they taught the scientific principles of arts the Chinese had learnt by servile imitation—they rose to the head of every depart-

ment that required genius, enterprise, learning, wisdom. All this of course they rendered subservient to the introduction of their religion, and the establishment of their own or of the Pope's authority in China. But it was not the will of God their cause should prosper there, and He smote them with judicial blindness; for we can call it nothing less, when we see they were left to quarrel among themselves, and by their mutual animosities and strifes, to bring down first the displeasure and then the contempt of the reigning monarch of China upon those ghostly fathers; and soon their power was gone, and the fabric they reared fell as a mighty ruin, and a monument to succeeding ages of their folly and their pride. Their system of religion we condemn—but we admire the wisdom they at first displayed in their efforts to introduce it into China. They made their science and their knowledge of the world auxiliary to the doctrine of their Church—they made their astronomy their letter of recommendation for their theology—the observatory was but the foundation for the Church—the reformed calendar was but the prelude to the mass-book.

Be it ours to display equal wisdom in our efforts to introduce into the same country a purer faith. Medicine may pave the way for the Gospel, and the hospital may soon become the prayer-meeting

—it is so already—and the place where at once the servant of Christ dispenses medicine to the sick and preaches the words of eternal life to the sinner. This, indeed, is already effected. It is the daily custom for a Chinese reader or evangelist to read a portion of the Holy Scriptures and address the assembled patients at an appointed hour, and then their various maladies are attended to—new cases are received and examined—cases of recovery disposed of—and all treated as circumstances require. We repeat, that all this is not an untried experiment, but matter of actual history—and beholding it, we thank God and take courage.

In this lecture I have referred specifically to *China* as κατ' εξοχην our *field* of Medical Missions; for although the Edinburgh Association has appointed, in the meantime, a medical man of superior attainments and devoted zeal to labour in Ireland, that measure sprung out of providential circumstances, and was no part of the original design of the Institution. It is confidently hoped, that while that agent occupies a useful sphere, where he may be regarded as in training for a still higher and more responsible part, this Irish effort will neither divert the attention of the friends of the cause from the vast eastern field, nor diminish the

interest felt in the marked success of the efforts made there.

The agents and friends of this hallowed cause desire to proceed with their eyes open—making observations as to any defects or errors that may be discovered in their plans. They are wedded to no theories, and their operations will ever be conducted in an enlightened spirit of inquiry. They will be ready to adopt improved methods of carrying out their benevolent design, and profit by experience as they proceed. All great undertakings have difficulties to encounter, and may be exposed to cavil, and meet with discouragement where they expected support; but every effort of Christian philanthropy that deserves to live, will live and prosper, if its friends be but wise enough and zealous enough to persevere in well-doing.

This department of Christian effort has peculiar claims on the members of the Medical profession.[1] The origin of it can be traced to the noble and

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[1] We have seen that many years ago Christian physicians and Christian Missionaries had their attention turned to the importance of uniting their efforts in the common cause. More recently, the plan of a Christian physician going out to a Mission field and professionally opening an hospital, has commended itself to the friends of Missions on both sides of the Atlantic.

generous experiment made by an excellent and skilful physician of another country, who demonstrated the practicability of the scheme, and whose remarkable success immediately drew the attention of others to so beautiful and effectual a method of recommending a religion which taught its disciples to do good to all, and to respect neither race nor creed in dispensing the blessings of health to the body, and salvation to the soul.

The importance of such efforts as the Medical Mission contemplates is enhanced by the consideration of the injury that is often done to Christianity before the heathen by the immoral lives of some who profess it. It is too notorious to be concealed, that the fraud and perfidy—the injustice and cruelty—the pride and oppression of which some of our countrymen abroad have been guilty, and by which many of the poor inhabitants of those regions have grievously suffered in their persons and property, have given them too much reason to regard us as a godless race, who have either no religion or a bad one. It were much to counteract the effort produced by these unfavourable specimens of European morality; and if nothing more were done than to disabuse the minds of those injured people, and to prove that our religion was guiltless in the matter, this would be worth all the effort we have put forth,

or are likely to be able to do, in showing them better fruits of our faith, and purer specimens of the morality, and benevolence, and sanctified skill of natives of these western climes.

I am happy to be able to corroborate these views of the *medical* department of Missionary proceedings, by an authority which those whom I now address will highly respect. It is that of Sir Henry Halford, late President of the Royal College of Physicians. Sir Henry, in an address on the "Results of the successful Practice of Physic," delivered in 1838, before a meeting of that College, which was attended by several ministers of the Crown, some of the highest dignitaries of the Church, and the principal nobility of the land—related a circumstance from which he deduced an important practical lesson. I give it in Sir Henry's words:—"The anecdote most flattering to the medical profession is, the establishment of the East India Company's power on the coast of Coromandel, procured from the great Mogul, in gratitude for the efficient help of Gabriel Boughton in a case of great distress. It seems that in the year 1636, one of the princesses of the imperial family had been dreadfully burnt, and a messenger was sent to Surat, to desire the assistance of one of the English surgeons there, when Boughton proceeded forthwith to Delhi, and performed the

cure. On the minister of the great Mogul asking him what his master could do for him to manifest his gratitude for so important a service, Boughton answered, with a disinterestedness, a generosity, and a patriotism beyond all praise, 'Let my nation trade with yours.' 'Be it so,' was the reply. A portion of the coast was marked out for the resort of English ships, and all duties were compromised for a small sum of money. Here did the civilisation of that vast continent commence—from hence the blessed light of the Gospel began to be promulgated among a hundred million of idolaters, since subjected to the control of British power."

Sir Henry proceeds to follow up this narrative with the following striking words:—"This happy result of the successful interposition of one of our medical brethren, suggests to my mind the question of the expediency of educating Missionaries in the medical art, as the earliest object of their studies." . . . . "We know what the Jesuits have accomplished, in the pursuit of this object, wherever they have found admittance; and I am sanguine enough to believe, that even the proud and exclusive Chinese would receive those who entered their country with these views without suspicion or distrust, which they never fail to manifest when they surmise that trade is the object of the stranger's visit,

or some covert intention to interfere with their institutions."

So far this high authority; and whether, according to him, every Missionary should be so far trained as a physician and surgeon, or, according to the principle of the division of labour, one member of a mission should be more especially devoted to the medical department—the importance of the subject is admitted, and its beneficial effects and tendencies are no longer matter of question. Enough has already been seen to convince us that medical skill may greatly facilitate the labours of the evangelist in foreign lands—that the surgeon may be the pioneer of the preacher—may explore regions to which the religious teacher could gain no access, and so smooth the way for the entrance of his brother and fellow-labourer.

We cannot help thinking that the plan and operations of the Medical Missionary Society will recommend themselves to the favourable attention of young gentlemen training for the profession. It cannot fail to give expansion to their views and elevation to their hopes, when they perceive such a field of usefulness spread before them; not that it is expected that every one should or could personally embark in the enterprise, but that along with their future professional career, while devoted to

the immediate duties of their respective spheres, they may, by connexion with such an Institution as this, take a practical interest in the spread of medical science in other parts of the globe; in the benefits conferred on suffering humanity by medical men, whose generous and self-denying labours they may countenance and aid;—to say nothing of the still higher ends that may be promoted by the means of Christian physicians in heathen lands—opening, and *holding open*, doors of Christian usefulness—co-operating with Missionaries whose more direct object is the spread of divine truth, and thus becoming fellow-workers in the great scheme of the world's regeneration.

If the principles on which the Society referred to is based are sound and scriptural—of which we have no doubt—then it is capable of indefinite extension, and may be destined to reach a magnitude of influence, and a scale of operation, of which its most sanguine friends have no conception. It is as yet but in its infancy, and its powers are limited; but, by the blessing of God on the fostering and friendly care of those who see in it a capacity for doing service of the highest and most valuable kind, it may soon become a mighty instrument of good, going hand in hand with kindred institutions, and helping

on the grand consummation to which all their operations point.

It must strike the reflecting mind, that the walk of philanthropy occupied by the Medical Missionary restores to Christianity, when she first visits a pagan land, a feature of her benevolent character, which has been obscured ever since the age of miracles ceased. There was but one physician among the band of primitive evangelists, "Luke, the beloved physician," and how far he made his professional skill subservient to his evangelical mission, we are not informed; but the Divine Master himself endowed all whom He sent forth with the power to heal the sick, the maimed, the deaf, the blind, yea, to give life to the dead. And wherever these divinely-commissioned healers went, accomplishing their double ministry of love, they never forgot the duty of conveying the minor blessing, which was healing to the body, in their zeal for the greater, the salvation of the soul. The hospital, therefore, where the Christian physician and surgeon plies his daily toil, is certainly a most seemly and Christian-like appendage to the school-room and the chapel—the dispensary a fine counterpart to the study and the printing-office of a Missionary Institution. There, if anywhere, Christianity appears with her

aspect of heavenly benignity, smiling through her tears of compassion on the objects of her divine charity.

It is worthy of special remark, that while our Lord exerted His miraculous power only upon two occasions in feeding the hungry, He was constantly and everywhere putting forth His divine energy in the healing of diseases. A lesson seems to be taught us in this fact in accordance with the highest wisdom, and which has been thought to be a discovery of modern political economy, namely, that we should rarely and cautiously interfere with our charities in a way that may tend to foster idleness and improvidence, but may freely expatiate in beneficent deeds upon objects to whom our charity must be an unmixed blessing. Our curing the blind and the lame has no tendency to *multiply* such objects for the exercise of our charity, but to give food and clothing may, if not wisely managed, both encourage sloth and increase the spirit of beggary—multiplying the objects that need relief, and thus increasing the evil it is intended to remove.

Archbishop Whately has a remark somewhere in his writings to this effect, and other writers on political science have made use of it. Its application to Medical Missions is sufficiently obvious. We have heard of "Rice Christians" in India, and the Mis-

sionaries there soon found that many poor natives could be bribed into a profession of Christianity with the offer of a meal of rice per day; but if, through the agency of our medical friends in China, any of their patients embrace Christianity, it must be under the influence of a much nobler feeling, and one of which we need not be afraid, for it can produce nothing but good. Nothing can be plainer than that we are doing men unquestionable good in restoring to them health, strength, sight, hearing, the use of their limbs and of their senses. We offer no bounty to idleness—no encouragement to beggary; we rob no man of his independence; our charity brings no degradation to the recipient of it; it fosters no vice, and represses no right or virtuous feeling. These are high recommendations, to say nothing of the spiritual blessings that follow in the train of the temporal benefits our Missions are intended to confer.

As the Chinese honour us with the epithets "barbarians" and "foreign devils," distinguishing our soldiers from our Missionaries only by calling the former "fighting devils," and the latter "talking devils," they certainly have the first claim to be taught what we really are, and we shall leave them to determine what species of the diabolical race those men belong to who spend their days among them in

dressing the sores, and tending the sick, and ministering to the wretched among them, suffering under many of the most loathsome and frightful diseases that afflict humanity.

Howard is designated, by his unquestioned title, "The Philanthropist," because he explored the prisons of Europe, and spared neither time nor toil, fortune nor life, in his unwearied efforts to ameliorate the condition of the wretched inmates of the dungeon. The physician who should forsake all the honours and delights of society and kindred at home to sojourn in China, devoting himself to the simple and sublime object of alleviating human misery as far as his skill could reach, would pursue a career not a whit less worthy of the admiration of an age than the career of Howard, and not less illustrative of the spirit of Christianity, whose martyrs are not those merely who perish by the sword or in the flames of persecution, but those also who, in self-sacrificing toil and generous self-devotion, seek the welfare of their fellow-creatures, and lay upon the altar of Christian philanthropy health, fortune, life, all.

One most cheering and animating view of the office of the Medical Missionary in his *professional* capacity is, that he can count upon an amount of visible present success, in his efforts to relieve human suffering, far beyond the palpable and im-

mediate results of the labours of his brother Missionary, whose aim is to convey spiritual good to the multitudes around him. The patients that are discharged from the hospitals cured are reckoned by thousands; and of all who enter, very few cases of failure occur. Restoration to health and soundness is the general rule: discharge as incurable the rare exception. How different the records of Missionary experience in regard to the saving conversion of those for whom the Missionary labours and prays! True, a greater blessing is bestowed, a richer reward reaped, when a soul is saved from death, than when a sick man is restored to health; but no one of a generous or compassionate heart will deem the latter a trivial achievement, and especially when he reflects that thousands are every year partakers of the blessing through the humane labours of our Medical Missionaries.

III. It only remains for us to notice, before concluding this lecture, the third aspect under which we may contemplate Medical Missions, namely, in their reflex influence on the Medical profession itself—elevating, ennobling, sanctifying it.

We live under a benign and universal law, in which the wisdom and goodness of the Divine government is conspicuously seen, namely, that

God's intelligent creatures, when they seek to confer benefits on others, in doing so secure blessings to themselves:—" He that watereth others shall be watered himself." I can only hint at the subject now referred to, for the full illustration of it would be out of place at the close of an already, I fear, too long lecture.

1*st.* Medical science may derive new aids and additional facts to proceed with in investigating the *philosophy* of *disease.* 2*d.* There may be rich accessions to our *Materia Medica* from the plants and preparations in use among the people of the East. 3*d.* There may be light thrown upon some of the mysteries connected with the influence of climate, modes of living, food and clothing, upon the healthiness or unhealthiness of the people—and, lastly, to refer to another class of advantages, the medical profession raises itself far above the place that belongs to it as merely watching over and relieving the sick, or preserving the healthy from the attacks of disease: it takes the rank of a high benefactor of the human race—it becomes the handmaid of Christianity—it shares in the blessed service of diffusing the blessings of civilisation—it strengthens the bonds of human brotherhood—it treats the Chinese and the Hindoo, the Syrian and the African,

as brethren—and it is hailed and honoured in return with gratitude, and esteem, and veneration. The gift of healing exercised by our Lord himself, and by his Apostles, was made subservient to the spread of the truth in primitive times; and if the healing art may promote the same blessed cause still, ought not every Christian man, belonging to the profession, to glow with new ardour in this cause, thanking God for a talent so valuable in itself, and which can be employed with so much advantage in carrying into effect the purposes of divine mercy towards our fallen world.

The importance of the scheme, then, is in every view *great*—its practicability is demonstrated—its recommendations multiply as we advance—facilities for the enterprise increase faster than our means to embrace them. The voice of humanity says—"Have pity on the sick, the blind, the lame, and heal them;" the voice of Providence says—"Go forward;" the voice of revelation says—"Be not weary in well-doing, for in due time ye shall reap if ye faint not." Here I conclude, leaving the facts and reasonings now submitted to your consideration to produce their own effect. May I indulge the hope, that some who were previously favourable to the cause of Medical Missions are now more deeply

persuaded than ever of its claims, and that some who may have questioned their importance, or desiderated farther information on the subject, are now satisfied of the legitimacy and Christian consistency and wisdom of this mode of carrying into effect the beneficent purposes of the God of salvation.

If so, let all who are so persuaded, of the excellence and importance of Medical Missions, make their conviction on the subject practical by asking what they can do to *promote the cause,* and *doing it.*

" A deed is never *done,*" says a modern writer, " till it has ceased in its consequences. Long after the stone has sunk to the bottom, never to rise again, the surface of the stream is troubled with the whirls of its plunge."—*Montgomery, Introd. to Mrs. Huntingdon's Mem.*, p. xviii. This thought may well deter from the commission of evil, and is not less fitted to stimulate in the pursuit of good, and certainly the full comfort of it may flow into the heart of the Christian Missionary, and a full share of it belongs to his medical coadjutor. They are fellow-workers, and companions in tribulation, and in the kingdom and patience of Jesus Christ. When they cease from their labours, their works follow them. Their work will soon be *done*, so far as their active agency is concerned; but the seed of truth they

sow will spring and ripen long after their bodies are mouldering in the dust, and still "bearing fruit after its kind," will multiply itself, and spread, till the great harvest time be come, and then the sowers and the reapers shall rejoice together.

LECTURE III.

THE QUALIFICATIONS OF A MEDICAL MISSIONARY.

BY

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LECTURE III.

THE QUALIFICATIONS OF A MEDICAL MISSIONARY.

THE subject of lecture this evening is, "Detailed consideration of the qualifications necessary in a Medical Missionary, both professional and personal." Truly the field is ample enough to occupy our time, and important enough to occupy it profitably. The two preceding lectures have powerfully presented to us the evils existing in the heathen world, the peculiar fitness of Medical Missions for mitigating or removing these evils, and the actual success which has attended these efforts, wherever they have been steadfastly and judiciously pursued. It is well, therefore, that we should now consider who is a Medical Missionary, and how is he qualified for a work so important.

Let us, in the first place, see that we understand the meaning of the terms. It is very convenient for an indolent mind to be relieved from the trouble

of doing this. How common is it for all of us to employ words which are made use of by others, without our having any definite idea of their true meaning? Others may use them advisedly, having inquired and reflected upon the subject; but we, without reflection or inquiry, just use the words because others do so. The man who indulges in this habit of mind is not likely to have aught that is original, or much that is valuable, in his intellectual efforts. His is the part of the bird with gaudy plumage, which repeats, not what is best, but what is most frequently uttered in its hearing: or of the echo, which does not give forth the full, broad thoughts of the wise and good, but merely the last of the exclamations uttered by the idle passenger. It has been said of O'Connell, with reference to the cry of "Repeal," which he had sounded for so many years—"It had become with him but a word: with younger minds it was a thought, an animating principle."[1] Let it be the care of each of us, that our words shall be the expression of our thoughts.

What, then, is a Medical Missionary? In the estimation of many, he is a minister who is at the same time a medical man; or a medical man who is at the same time a minister—who has been sent

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[1] North British Review, Aug. 1848, p. 545.

to a distant heathen land for the purpose of exercising his twofold profession. We all know that a man becomes a minister by passing through a prescribed course of study, and then being appointed by some competent authority. A man becomes a physician or surgeon by passing through also a specified curriculum, and thereafter receiving a license from some Examining Board. And is this all? So soon as a man is entitled to prefix "Reverend" to his name, and to put "M.D." or "Surgeon" after it, does he thus become a Medical Missionary? None of my intelligent and reflecting hearers will answer the question in the affirmative.

It is gratifying to know, that some of the abuses which were formerly alleged with reference to the conferring of medical and clerical licenses, do not now exist. They are not given knowingly to any one by proxy—they are not given merely in exchange for stipulated fees—they are not given to any one who applies, and who is backed by a couple of certificates. The course of literary and professional training must be gone through—the products of this training must be tested by the appointed examination—the age considered mature must be attained—there must be no public fraud in the course, and no public blot on the character. The candidate cannot obtain the license to preach or to heal, without a

certain amount of qualification. That amount is what we call the average standard—far below the highest that is attainable, and yet considerably above the lowest that is actual. It lies somewhere between these; but its position in the scale has been considerably raised of late years, and, as a necessary consequence, the license has more public respect paid to it than was formerly the case. But is the mere possession of this license sufficient? Is the holder of the license to feel himself at ease? I think it ought not to be satisfactory to any one, far less to one who wishes to be a Medical Missionary.

Without defining more minutely, at this stage of our inquiry, what a Medical Missionary is, let me give some views respecting his qualifications; and the first of these which I name is, A THOROUGH KNOWLEDGE OF HIS PROFESSION. In this statement there is an apparent contradiction of the eloquent address delivered to you a fortnight ago; but the contradiction is only apparent. There was an impression at one time, that a Missionary might have lower qualifications than another man. It was supposed that his willingness to leave his country on such an errand to the heathen, indicated so high a tone of moral feeling as might supersede much inquiry into other things. So far as medicine was concerned, it was always considered right that a

Missionary should carry out with him a medicine chest, and should acquire as much knowledge as to enable him to use it. It was generally recommended that he should attend one or two medical classes before leaving this country. Sometimes arrangements were made for his getting a medical degree; and while teachers, from generous motives, gave tickets without the accustomed fees, the proficiency required in the candidate was looked at very indulgently, because he was to be a Missionary. All this proceeded upon a fallacy which does not now operate to the same extent. Did the healing art consist in the use of certain charms, it might be exercised as a mere appendage to any other; but since it offers scope for the employment of the mental powers, each case requiring the undivided attention of the practitioner, it is not wonderful that we should reject the idea of a minister being transformed into a Medical Missionary, merely by attending a few courses of lectures.

That a sane man is the best conservator of his own health, is a strong truth, although it is much undervalued, alike by medical men and by their patients. There are, doubtless, many occasions on which a clergyman, or any other educated person, may be of essential use in giving advice to the sick. It is desirable that the knowledge of medicines and of

diseases should not be confined to medical men, but should be extended to men of all classes. Men will thus be more judicious in the care of their own health, and more helpful to one another. To a minister, especially, a medical education is of great importance. He is able to grapple with various forms of infidelity which are apt to nestle about medical science. He is spared from those mistakes in his pulpit addresses which are ready to weaken the effect of these addresses upon educated men who are not decided Christians. He is able to distinguish between those mental states which result from disease, in which medical treatment is alone likely to be useful, and those to which the invitations and the promises of God in his Word are the alone remedies.[1] His mind is enlarged from the extended field of knowledge thus opened up to him, and proportionally his usefulness is increased. But the two professions, as such, ought to be kept separate, and the attempt to combine both in the same individual is generally found to be a failure. The attempt has been made. Men of worth and of talent have been

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[1] To those who are interested in such questions I would recommend the perusal of Dr. Abercrombie's works on the Intellectual Powers and on the Moral Feelings; Mr. Newnham's Essay on Superstition; and Dr. Cheyne's "Essays on Partial Derangement of the Mind, in supposed connexion with Religion."

ministers of the Gospel, and have, at the same time, practised as medical men. Some of them have received their fees as others do; some of them have merely acted from benevolent and disinterested motives. Good has doubtless been done by this procedure, but evil has accompanied this good in every instance. It was said, very impressively, at the meeting preparatory to the departure of Dr. Wallace for Ireland, that it is a difficult thing to combine the functions of minister and physician even in a Medicial Missionary, in a heathen land. But still more difficult must it be to combine these in a minister in a Christian community.

The Medical Missionary must first become a medical student. And were a young man to ask me, "What is my first duty as a student?" I would unhesitatingly answer, "*Be honest.*" I do not mean honesty in the vulgar meaning of the word, that is, to withhold our hands from the goods of our neighbour, to avoid that crime by which we are exposed to punishment from the police magistrate. I refer to the character of mind which is typified by Mr. Honest in the Pilgrim's Progress, an upright, straight-forward, *aefald* man, having a purpose, pursuing it; having made a profession, never abandoning it. The student ought to be known as such, not by any peculiarity of dress, which was so much affected

during those ages when mind was prostrated under superstition, and when medicine and all other liberal arts were in a state of decrepitude,—but by the simplicity and consistency of his own character. He has embraced a noble but laborious profession. It is possible to pass his examinations without much labour; but the attainment so easily acquired will be slender, and the happiness secured will have little solidity. I have known men who have trifled away the first three years of their curriculum, and who, by slaving it in the fourth, to the injury of their health, have been able *to get through.* What a waste of mental and physical energy was here! How many opportunities lost which could never again be recovered! How much of the knowledge got in this way to be speedily forgotten, having never been *assimilated,* so to speak, to the mental constitution!

In the front rank of the knowledge to be sought by the Medical student is ANATOMY. The structure of the human body, and its functions when in health, must be known before we can pretend to study the diseases to which it is liable. What an interesting field is here presented for cultivation! How perfect is the animal body as a piece of mechanism! How admirably is every part adapted for the function which it is to fulfil! The statue which

is prepared in the studio of the sculptor is a noble work of art. We see in it the copy, it may be, the perfect copy, of the living form. But it is not living. The marble cannot move, it cannot feel, it cannot think. How graphically is this expressed in those passages of Scripture which reprove the nations, not for admiring such works, but for adoring them:— "They are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat."[1] "They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove; yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble."[2] The sculptor has copied the external form, but his work has finished with that. The artist has copied even the internal organs. The Florentine models in wax are every way beautiful. We see a muscle, a heart, a brain, bearing every visible resemblance to the original. But the ingenuity of man has gone farther still. The Viennese artist has copied even the movements

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[1] Psalm cxv. [2] Isaiah xlvi.

of the tongue and larynx; he has enabled his automaton to utter words; and many of you may have witnessed that curious exhibition in our own city. But the artist has had to stop at a certain point; he could not give life, intelligence, conscience. It is true that the anatomist discovers no life, or intelligence, or conscience, in his investigations. But he finds structure adapted to function. He infers with certainty from what he learns by the scalpel, viewed in connexion with what he sees in the living world;—and he may do so more securely than any one else, that "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?"[1]

There is in practical anatomy what is far from pleasing at the outset. I need not specify the reasons for this. But I appeal to many who now hear me, whether the unpleasingness is not very soon overcome by the earnest student; and whether the knowledge acquired in this way does not always repay the trouble taken, and is not more satisfactory, because more real, than all that can be got from pictures, models, or dried specimens, which are contained in the best libraries and museums.

Let me presume so much as to offer a suggestion on this subject to the young cultivator of human

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[1] Psalm xciv.

anatomy. The *debris* of a human body are in the best sense venerable. The bone or the muscle which passes under our inspection, was once a part of a living being, who had sympathies, affections, a history. It was the dwelling of an immortal spirit, now in the unseen world, with its condition of holiness or filthiness fixed for ever. Let us cherish this consideration. It will not check us in our diligent examination of the structure, but it will check many a wicked thought, and many a low, unfeeling word.

But the knowledge of anatomy alone will not make a physician or surgeon. He must know the chemical constitution of the body and of the multifarious objects which surround us in the world. He must know something of Zoology, of Botany, and other branches of Natural Science. He must know the various substances which exert an influence on the living body in health and in disease. He must become acquainted with the articles used as food, their comparative merits, their adulterations. But his chief attention, next to anatomy, will be directed to disease. By having known the normal state of the body, he will be prepared for knowing every deviation from that. His first object will be to know the general characters of diseases, and then he will proceed to attempt their complete diagnosis. It is in diagnosis especially that one practitioner

excels another. The successful prescriber, or the skilful operator, have each their individual merit; but unless they know the diseases which are under their care, they can be considered only as a shrewd empiric and a clever mechanic. Let me press it upon every student, that to treat a disease which he does not know—to practise by guess—is a most unsatisfactory kind of work. The guesser *may* be right, may be often right; still he does not know whether he is right or not, and his practice has too much resemblance to that of a gamester or a fortune-teller.

We must know not only the name, but the nature of the disease which is before us. We must know at what stage of its progress the case has arrived; what are the remedies best suited for it; what degree of confidence is to be placed in these remedies. Many diseases have a natural tendency to recovery. How often has credit been given to the practitioner, and taken by him, for curing cases of this class, when all he did in the matter was to allow the natural tendency to go on without interruption. Diseases are best studied under the Clinical instructor. The teacher has here a very important duty, which the student cannot well want. He has to tell his pupil what to observe, and how to observe it. He has to direct his attention to the symptoms that

are of most importance, and to the best way of ascertaining these, without injuring or much annoying the sufferer. He has to point out how these vary with the varying condition of the affected organs; and his own previous experience qualifies him for doing this. He will tell his pupil also what are the appropriate remedies, and how these are to be administered; not by giving to him a series of prescriptions, which he is to copy into his note-book, that he may have them ready for an emergency; but by impressing on his mind principles which he is to carry into practical operation with each varying circumstance.

The student will learn also from the writings of others. He will peruse with much profit those systematic works which have been compiled by enlightened industry and research, and of which there are so many examples under the names of Elements, Systems, Dictionaries, Cyclopædias. He will learn much also from the monographs of original observers—those leading spirits of the profession, who have each raised the science one step up the ascent, and whose names are associated with such advance. Such writings sometimes evidence no talent except that of fidelity of description; but fidelity is of itself a precious quality, and these works are always refreshing and instructive.

But while the enlightened teacher and the accurate author can do much in instructing the student, and moulding him into the future practitioner, he will learn by the bedside of the patient what he can learn in no other place. Not only will all his knowledge of disease be more precise and more accurate, but he will learn, what no one can teach him, the habit of observing for himself. The aspect of the countenance, the state of the tongue, the condition of the skin, the frequency and strength of the pulse —these, and many other sources of information, are accessible to the painstaking observer, and cannot be taught by another.

Further, in the operative part of the profession, how impossible is it for a man to learn merely by seeing an operation! How can he know the weight, the impetus of the instrument, the resistance to be overcome, the *feeling* that he has cut enough, but by doing it himself? He must, of course, see the use of instruments by others; he must observe every movement of the operator, and listen to his explanations of the reason for each movement; he must begin to use his instruments under the eye and by the guidance of another; but he must learn to do all himself. In the use of the lancet, the scalpel, the forceps, the catheter, his hand becomes skilful by use; and awkward and unsatisfactory as his

first attempts on the real patient will be, every successive trial will be less awkward; he will become more and more self-possessed; he will use the instrument more as a prolongation of his own fingers, as a part of himself. He will thus in time imitate, and anon he may emulate those eminent surgeons who adorn our own city.

But something is requisite in addition to professional knowledge and practical skill. The practitioner must be warmed by zeal—he must be in earnest—he must act as if he believed in the importance of the duties which he is performing, not as if he were merely conscious of acting a part. The love of his profession—the desire of saving life or of relieving suffering—these motives must combine with others, to give energy to his character, and steadfastness to his doings. The desire of procuring by his own exertions a livelihood—the desire of maintaining his place in society, ought not to be felt by any man to be unworthy motives. No member of the community is better entitled to his reward from the community, or from the individual patient, than is the physician or surgeon. But when the pecuniary reward forms the only motive for exertion—when the love of gain swallows up every noble or generous emotion—when the man shrinks from every exertion which has no

payment for it, from every case which has no fee with it—when he neglects the poor, and devotes all his energy to help or to humour the rich, that man lowers himself in the estimation of the good, and in so doing lowers the profession to which he belongs.

There have been always such characters, and, doubtless, there are still such; but it is refreshing to know that there have ever been a large number of individuals who have acted in a nobler way, and, no doubt, from nobler principles—men who have grudged no labour, and have spared no sacrifice, for the sake of their fellow-creatures. How many have died from fever contracted from their poor patients! How many have died from cholera received in attendance at the poor man's hovel! How many have toiled for years, prescribing for and tending the sick, supplying them with medicine, and what is often more important, with food and fuel! To look no further than Edinburgh, how strikingly has every epidemic demonstrated not only the professional skill, but the moral courage, and the active benevolence of the Medical profession! I feel no hesitation in thus speaking of the profession. I wish you to feel it to be a noble profession; and if you enter upon it with ardour, and pursue it with steadfastness, you will not, at the end of life, regret that you have belonged to it.

I have gone through various topics, and have pointed out several qualifications which ought to be kept in view by a student who aspires to the honourable position of a Medical Missionary. I have made no reference to one quality, which some of you may think ought to have been noticed much earlier, I mean PERSONAL RELIGION. That omission was intentional. I have imagined a man of high personal and professional qualifications—ardent in the pursuit of knowledge—well furnished with medical skill—animated by a desire of doing good—blameless in his outward conduct—esteemed and beloved by others;—and all without any reference to the authority and will of God. We find such characters depicted in works of fiction—we find an approach to them in the living world. We do not deny the existence of these useful and amiable men without religion; but we maintain that their character is lamentably defective as regards themselves and as regards those about them. They, at least, cannot be Medical Missionaries. And yet how startling is the following statement given by Mr. Swan in his Letters on Missions:—"A Missionary brother from India, who has recently paid a visit to this country, related to me a singular instance of devoted zeal in a Jesuit Missionary. This man was well known to be an infidel at heart, but he was a most

diligent and successful labourer. Many were the seals of his ministry; that is, he was instrumental in bringing a multitude of converts into the bosom of the Romish Church. His indefatigable zeal surprised those who knew his personal character; and they could not divine what motive had impelled him so to labour. He candidly explained it. It was nothing but the pleasure of success. He laboured to produce a certain effect, and he succeeded; and the pleasurable feeling derived from this sustained and rewarded him."[1]

I have called this a startling statement; may it not bring some instruction to every one of us?

You have all heard of the saying, "Ubi tres medici, duo athei."[2] I have not been able to find the original author of this proverb; but it is of high antiquity.[3] I am not convinced of its truth. There are not more infidels among Medical men than among other classes of society. They partake very much of the opinions and habits of those among whom they live. In an infidel age, many of them have been infidels—in an immoral age, many of

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[1] Swan's Letters on Missions. London, 1843. P. 13.

[2] See Browne's Religio Medici, i. 52-307.

[3] In an excellent address to Medical Students, by Mr. Watson, it is expressed as "the almost universal prevalence of scepticism in the Medical profession."

them have been immoral—in an age when the profession of religion is general, many of them have had that profession. It is probable that it had its origin at a period when pagan idolatry was the prevalent form of religious observance. Such a system takes its rise in ignorance, and it tends to foster and increase that ignorance. We know that every one who was more enlightened than his neighbours —that every one who had even a glimmering of true religious knowledge—that every one who was sparing in the expensive and degrading observances of the temples, was suspected of being irreligious. We know that the first Christians suffered from this imputation, because they did not sacrifice to the heathen divinities. Many men who were not Christians were yet enlightened enough to disbelieve and despise the national superstitions. Physicians were, of all others, likely to be in this situation. They have been always an educated class of men—not always educated, according to our fashion; but they have always, as a class, known more than mankind around them have. Even in the darkest periods they have had some knowledge of the structure and functions of the body—of the seat, and progress, and probable termination of diseases—of the virtues of remedies, both vegetable and mineral. They have even known the way of preparing some

of the active chemical remedies. Thus, I conceive that many of them have been disbelievers in the established, popular faith; have given indications of their doubts; and have, therefore, been branded as atheists.

In modern times the same state of things has taken place. Physicians have been, as a class, better informed than most other men. This has raised them somewhat above the superstitions prevalent around them; and hence many of them have been held to be infidels. That there have been among them unbelievers in Christianity, irreligious men, unrestrained in their conduct by any fear of God, or any anticipation of a future life, is but too notorious. Man is born ignorant of divine things, and has a corrupt nature, which is ready to keep him for ever ignorant. "Vain man would be wise,"[1] and is reluctant to submit to the authority of God. The humble man inquires, "What does the Word of God declare?" But the proud man cannot bend down his intellect to be taught in this way. The consciousness of superior knowledge has led many men, and among these many medical men, to undervalue the Scriptures. The declaration of these Scriptures—that the wise man, the man of learning,

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[1] Job xi. 12.

the man of cultivated mind, is, in the matter of a sinner's acceptance with God, on no higher level than the most rude and uncultivated of the species—has stumbled many a man of superior intellect, and led him to nauseate Christianity.[1] The phrenologists place *veneration* in their system of man's nature; and they tell us, that "when directed to the Supreme Being, it leads to adoration."[2] The mental philosophers rank among the first principles of moral truth, which are impressed upon the mind as a part of its original constitution, "a conviction of the existence and superintendence of a great moral Governor of the universe," and "an impression of moral responsibility."[3] These are the words of our own Abercrombie, whose name is ever to be revered by us, whether in medical or in mental science. It is no contradiction of these statements to quote the bold position of another author, who knew human nature well—"The world by wisdom knew not God."[4] Man has never, by his own reasoning powers, discovered God in His true and whole

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[1] On this point, I would advise you all to read a discourse by Rev. Thomas Dale, upon the death of Dr. Edward Turner. It is entitled, "The Philosopher entering like a child into the Kingdom of Heaven."

[2] Transactions of the Phrenological Society, vol. i. p. 24.

[3] The Philosophy of the Moral Feelings, pp. 15-17.

[4] 1 Cor. i. 21.

character. Man has never, by his own mental efforts, returned to God.

I have said that the first qualification of a Medical Missionary is to know his own profession, and to be able to practise it. I do not retract that statement. All success depends upon the blessing of God; but a half-educated, half-trained medical man, cannot reasonably be expected to be very useful as a Medical Missionary. Certainly, a student having in view so honourable and important a position, will have but a slender prospect of success, unless he aims at a high standard of professional attainment. I now say, with no less confidence, that the qualified practitioner must be a Christian. Personal religion is indispensable in that situation—I would say in every situation; but our attention is now specially addressed to that.

We are too ready to mistake the meaning of the word *Christian*. We have been too long accustomed to consider the inhabitants of Europe as Christians, and to view the name as merely a geographical distinction. A Scotchman or an Englishman is not necessarily a Christian. Many are born Jews, but no one is born a Christian. The Ethiopian Treasurer of Queen Candace was a Christian, although he belonged to a nation of half-civilized pagans, and had perhaps never heard of the name.

We read of the time when the name was given, as a distinctive appellation, to some of the inhabitants of Antioch; but they were disciples of Christ, as His first servants had taught them.[1] To be a Christian implies that a man has examined for himself, and has adopted certain opinions, and that he is ready to fulfil the duties which these opinions imply. Could I suppose that every one present has made such an examination—that he has studied the subject of Christianity—that he has weighed the objections to it, and weighed also the evidences of its truth—and that, as the result of the whole, he has adopted the religion of Christ as his religion—the supposition would indeed be a cheering one. Samuel Johnson was once asked if Foote was not an infidel. His reply was, "If he be an infidel, he is an infidel as a dog is an infidel; that is to say, he has never thought upon the subject."[2] How common is this state of mind! How many men are in this sense infidels without knowing it! They have lived always among persons who are called Christians—they have occasionally attended church with their parents or friends—they have never doubted of the truth of Christianity, because they have never thought about it. Were it to be hinted that they are not Chris-

[1] Acts xi. 26.

[2] Boswell's Life of Johnson, vol. iii. p. 97. London, 1835.

tians, they would indignantly repel the insinuation; but were they asked upon what grounds they claim to be considered disciples of Christ, they could give no intelligent answer. I would intreat each of my hearers to consider this subject very seriously—to avoid the dishonour and the sin of personating a character which he does not possess, and to be a Christian from deliberate and solemn conviction.

It is related of Thomas Linacre, the founder of the College of Physicians in London, that "a little before his death, when worn out with fatigue and sickness, he first began to read the New Testament. On perusing the 5th, 6th, and 7th chapters of St. Matthew, containing Christ's Sermon on the Mount, he threw the book from him with great violence, passionately exclaiming, 'Either this is not the Gospel, or we are not Christians.'"[1]

I would recommend to you the perusal of some of those works which state the claims of Christianity to be an authoritative revelation from God, and which examine the objections started by unbelievers. These works are very numerous, and are varied in their merits as in their mode of argument. One of the best is, "Letters to a friend, on the Evidences, Doctrines, and Duties of the Christian Religion," by

[1] Lives of British Physicians.—*Murray's Family Library.* London, 1830. P. 10.

Dr. Olinthus Gregory. It is calm and persuasive, and is especially rich in Scriptural views respecting the person and work of the Saviour. The "Evidence and Authority of the Christian Revelation," by Dr. Chalmers, is a specimen of close and convincing reasoning, which carries the mind along with it on that portion of the evidence which it conducts. Dr. M'Ilvaine's work upon the same subject is peculiarly valuable, from its combining the internal with the external evidences. Paley's Treatise is a work of great excellence as regards the outposts. Baron Haller's work addressed to his daughter, is less valuable than any of the preceding works; but as the writing of one of the most eminent men in our profession of the last century, it is deeply interesting. "Fifty years," he says, "have almost elapsed since I was the disciple of the immortal Boerhaave; but his image is continually present to my mind. I have always before my eyes the venerable simplicity of that great man, who possessed, in an eminent degree, the talent of persuading. How many times hath he said, when speaking of the precepts of our Saviour, that this Divine teacher knew mankind better than Socrates."[1] It is pleasing

[1] Letters from Baron Haller to his Daughter on the Truths of the Christian Religion. Translated from the German. London 1780. P. 64.

to connect these two great men, not only by the link of a common science, but by the link of a common Christianity.

Mr. Flechere of Madely supplies the following notice of Haller, which I give here, although perhaps a little out of place :—"This truly great man has given another proof of the truth of Lord Bacon's assertion, that 'although smatterers in Philosophy are often impious, true philosophers are always religious.' I have met with an old, pious, apostolic clergyman, who was intimate with the Baron, and used to accompany him over the Alps, in his rambles after the wonders of nature. 'With what pleasure,' said the minister, 'did we admire and adore the wisdom of the God of nature, and sanctify our researches by the sweet praises of the God of grace.' Upon his deathbed, he went through sore conflicts about his interest in Christ, and sent to the old minister, requesting his most fervent prayers, and wishing him to find the way through the dark valley smoother than he found it himself. However, in his last moments, he expressed a renewed confidence in God's mercy through Christ, and died in peace. The old clergyman added, that he thought the Baron went through this conflict to humble him thoroughly, and perhaps to chastise him for having sometimes given way to a degree of self-complacence, at the

thought of his amazing parts, and of the respect they procured for him from the learned world. He was obliged to become last in his own eyes, that he might become first and truly great in the sight of the Lord."[1]

Yes, it must be so. Man must be humbled; God alone must be exalted, in a sinner's salvation.

It is indeed a necessary part of the qualification of a Medical Missionary to be able to give a reason of the hope that is in him—to be able to meet the objections of the infidel. It may not have been the lot of all here to meet with infidels, but a man cannot live long without finding such. The thoughtless fellow-student, who has caught up some witty joke at passages or events in the Bible; the sensualist, who tries to find an excuse for his criminal indulgences; the philosophic sceptic, who would shew his superiority to others—each may be encountered in our daily walk, and each ought to know why we consider him in error and in danger. The Christian argument is on every side irrefragable, and it ought to be known well by those who expect to meet with opponents. True it is, that a real Christian may be disqualified, by his mental constitution, from defending, by argument, his faith against subtle op-

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[1] Benson's Life of Flechere. London, 1812. P. 398.

ponents. He may be like the poor woman who said, "I cannot speak for my Lord, but I could die for Him." He may not be called on to make such a sacrifice; but he is called, and he may do much for his Lord, by living for Him. A blameless and consistent life is eloquent as the living voice. Who has not seen examples of this in all ranks and conditions of life! Even Horace speaks of the benignant influence exercised by the good man, in his beautiful ode commencing with the line, "*Integer vitæ, scelerisque purus.*" One of the Apostles thus advises the friends to whom he was writing:—"Having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation." "For so is the will of God, that with well-doing, ye may put to silence the ignorance of foolish men."[1] And the Lord of the Apostles says to His followers:—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."[2]

As illustrating this, there is a passage in the Life of William Hey, of Leeds, which is very worthy of your attention:—"While he was pursuing his

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[1] 1 Peter ii. 11, 15. [2] Matt. v. 16.

studies with indefatigable industry, he was never induced by the avidity of information, nor by the less rational allurements presented by the metropolis, to deviate from his sense of the duty he owed to the Supreme Being, nor to violate the moral obligations of Christianity. The gentle persuasion, or the scoffs and ridicule of his fellow-students, were equally resisted by his unbending mind. He was kind, friendly, and obliging in everything that had utility for its object; but against the seductions of vice he was firm and inflexible. The youthful companions of his studies would treat his seriousness with mockery, and sneer at the correctness of his conduct; yet they were constrained to allow the soundness of his understanding, and his superior attainments in professional knowledge. They frequently applied to him in matters of difficulty, and ever found him as cheerfully ready, as he was able, to assist them in their inquiries, and to further and encourage them in their several pursuits. If he exhibited an unusual example of steady industry, he was not less a pattern of sobriety of deportment, strict regularity of morals, and zeal in the cultivation of every good and virtuous habit. Although Mr. Hey was mainly actuated by a strong sense of the duty he owed to God and his fellow-creatures, to employ his time faithfully, yet he was not un-

influenced by the fear of giving occasion of reproach on his religious profession, if he could be justly charged with idleness or ignorance. Hence he determined that none of his fellow-students should surpass him in those departments of knowledge which it was his more immediate concern, at this time, to cultivate." He says himself, in a letter to his son:—"This diligence ensured me the regard of my teachers, and preserved me from many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But as I took such pains, that my fellow-students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct."[1]

Is it not refreshing to contemplate such a character, and to know that it has been exemplified in not a few instances in the schools of medicine of our own day? Does it not recall our thoughts to the young Hebrew captive, who was elevated by his merit to a high place of trust, and of whom his

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[1] The Life of William Hey. By John Pearson. London, 1823. Vol. i. pp. 11-14.

I need hardly mention that William Hey was a surgeon of very high reputation. His "Observations on Surgery" is a volume which may be read even now with the greatest advantage. He was father of Mr. Hey, who wrote on Puerperal Fever.

envious rivals said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."[1]

Among the qualifications of a Medical Missionary who is to reside in a foreign land, there ought surely to be included some facility of acquiring languages. It is true that an intelligent observer may ascertain many of the symptoms of disease without any words of the patient himself. He may learn what is visible to the eye, in deviations from the natural colour and form—he may judge of the alterations of temperature—he may ascertain the state of the circulation—even without his stethoscope, and still better with it, he may know much of the state of the respiratory organs—he may infer the disorder of an important *viscus*, from ascertaining the imperfect manner in which its function is carried on. But what a great deal more is to be learned from the statements of the patient himself, even when they are overlaid with mistakes as to the cause or seat of the disease—as they often are!—and how lame are these statements when conveyed by an interpreter! I am aware that in India the army surgeon is often compelled to use the aid of an interpreter; but he feels this to be no slight ob-

[1] Dan. vi. 5.

stacle to his successful practice, and he gets relieved from it as soon as he possibly can. To the Medical Missionary, such a clog to free intercourse between himself and his patient, will be peculiarly burdensome; because his object is not merely to heal the bodily disease, but also to communicate religious knowledge to the ignorant—to suggest words of comfort to the downcast sufferer—to warn the sinner of the error of his ways. This has been felt even in Edinburgh sometimes, when the poor Highlander or Irishman has been a patient. These people have generally an acquaintance with English sufficient for the every-day business of life; but for anything further—for intellectual or spiritual ideas—their own language is the only effective medium of intercourse. More than once has a medical man, who was desirous of correcting the religious views of an ignorant Italian, German, or Frenchman, grieved at his unacquaintance with the languages which could alone give his words access to their minds. True, there are men in Edinburgh who can speak in these languages, and who could speak well on religious topics; but their addresses would want the *occasional* character, which is so well suited to the case in question, and which makes the religious remarks of the medical man so likely to be beneficial. True, there are short treatises in all

these languages, which may be given to the sick man with the happiest effect; but not unfrequently he has not been taught to read, or the languor of disease may unfit him for such an effort, or the prejudice of his relatives may hinder him from perusing such writings. Then it is, when the body is weak, and the mind burdened, that a kind hint suggested by a man whom he esteems, and whose visit he values, may be uttered in the ear which has been made willing by suffering, to listen, and which God may bless for his soul's good.

Allow me now to advert to another important part in the training of a Medical Missionary, whether his lot is to be at home or abroad—the cultivation of religious fellowship. A Christian was never designed by God to be a solitary being. There is no encouragement in the Scriptures to ascetics or anchorites. Christianity is essentially a social system. He who possesses it must desire to communicate it to others. Those who are like-minded in this respect will cherish each other's society, and endeavour to strengthen each other's principles. We read in Scripture of one who said, "Come with me and see my zeal for the Lord."[1] His zeal was right,

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[1] 2 Kings x. 16.

but his ostentation and display were not commendable. He was not an humble worshipper of God. We read of another, who said to his friend, "We are journeying to the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."[1] We are informed in another place, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."[2] Yes; they who fear the Lord will speak often one to another of their common feelings and common duties. They will strengthen each other's faith, and help forward each other's progress in the path which leads to heaven. Each, feeling that prayer to God is a privilege, is as necessary an act of the Christian life, as respiration is of the physical nature—will not only pour out to God in secret his desires and his feelings, but will delight in social prayer, in the common supplication of men who feel alike. Do you ask for what are we to pray? Let me rather inquire, for what are we not to pray? We may ask from God the forgiveness of our sins,

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[1] Num. x. 29. [2] Mal. iii. 16.

not only of sins in general, but of the sins of each day—we may ask the guidance of His Holy Spirit in all our actions—we may ask His blessing to be upon our studies—we may ask Him to direct us in the treatment of our patients—we may ask strength to resist temptation—to resist any one temptation which we know by past experience to be particularly strong. The meeting for mutual converse, for the common perusal of God's Word, and for social prayer, will be prized by him. He will not consider it to be a misspent hour, he will rather economize his time in other things, that he may be able to avail himself of it. I rejoice to know that there is such a meeting among the Medical Students of Edinburgh, and feeling assured by experience that it is fraught with the richest blessings, I heartily wish it well.

May I be allowed to observe, that when I began my studies at this University, under professors who have now all passed from the scene, I felt a weary longing for fellowship with students of the same sentiments with myself. I had the unspeakable advantage of a father, who, himself a consistent Christian, made religion a prominent feature of his professional life; who valued the worship of God in public, and who did not shrink from speaking to his patients about the truths which directed and com-

forted his own soul. I remember, even now, when on the eve of my first examination, and pressed down by the anxieties which such a position is sure to excite, he kindly encouraged me from his sick-bed, and said, "You may make it a subject of prayer."[1] But fellowship requires, in general, similarity of age. The young man needs a young man to be the depositary of his feelings. I knew several religious young men, and met them frequently for our mutual improvement; but they were all preparing for other professions, and of course their minds did not partake of the sympathies of a Medical student. It was a good while before I knew that there was any one attending the medical classes of the same mind as myself. At length I did find such a one, and the happiness resulting from the acquisition was great. For a very long period this friendship was as a thread of gold passing down through each successive year of my life. We aided each other in our studies; we interchanged with each other our thoughts and feelings. His ardent piety warmed my heart; his cultivated mind guided my taste; his rich fancy gave a bright colouring to what else was commonplace. During our attendance at col-

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[1] He died in 1818. There is a short sketch of his life and character in the "Religious Monitor" for 1819.

lege, on our leaving it, in our after-life, we felt to each other as brothers. His name was John Mitchell Davidson, and he died at Nottingham in 1844, one of its first physicians, and one of its most respected citizens. From Davidson I learned that we were not alone in Edinburgh; that there were others who felt as we did on the subject of religion, and that some of these had a meeting once a week, at the house of Mr. Beilby, a student like ourselves, for reading the Scriptures, conversing on them, and prayer. I need not mention that after his graduation, Dr. Beilby settled in Edinburgh, and has been long a respected and beloved physician among us. His services to the Medical Missionary Society since then, have been of a highly beneficial character. We expect still to receive these services at his hand. May he be long spared for this purpose. The meetings in his house were felt to be of great advantage by those who attended them. At a future period they were transferred to my house; and I am glad to know that such a meeting is now conducted, under circumstances highly calculated to ensure its success. Meetings of this kind may be sneered at by the unthinking; and the words Saint, or Bible-reader, may be applied to the members, as if they were epithets of reproach. But a sneer is not an argument, a laugh is not a sound objection; and

they who feel advantage from the exercises, may well afford to bear all that can be said against them.[1]

Let me introduce the name of one individual who was a member of the meetings to which I have alluded, and whose history has something instructive in it. Thomas Zuckerbecker was a native of Riga, and was sent to Edinburgh to study the Medical profession. He was apprenticed to John Henry Wishart, who may have been heard of by some present, as an accomplished oculist, and as having introduced the works of Scarpa, on Hernia and Aneurism, to the English-reading public. He showed no commanding talents, but he was a simple-minded, conscientious boy, intent upon learning his profession, and some of us were rather disposed to smile at the keenness with which he took notes of lectures which we did not value very highly. He was punctual in his attendance at the classes, and diligent in all his studies. He was ever ready to oblige his companions; and I remember well getting a lesson from him as to the mode of cleaning the lancet

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[1] I have learned, from my friend Dr. James Russell, that the venerable Dr. Davidson, who was one of the ministers of Edinburgh for half a century, mentioned to him the existence of a prayer meeting among the Medical students while he was minister of Lady Yester's, in 1784.

after bleeding, which I never forgot. His allowance was a very limited one, and he exercised a watchful care over all his expenses. He lived in Borthwick's Close, and I have been often in his dingy, half-furnished apartment, where he pursued his studies with few of the comforts which students in general consider to be necessaries. Here he caught fever, so usually the janitor of the medical profession, to its young members. When he recovered, he was withdrawn temporarily from his studious habits, and was received into the house of a kind lady till his health was fully restored. He returned to his studies as ardent, as diligent, as conscientious, as before, but in one respect he was entirely changed. Formerly he could spare no time from his studies for reading his Bible, now he perused and valued it. Formerly he spent the weekly day of rest in his studies at home, or in amusement with his friends—now he found pleasure in attending the house of God. Formerly he considered himself a Christian, because his father was a member of the Lutheran Church, and he had never doubted that Christianity was true—now he was a Christian because he had found in the Scriptures a Saviour and a salvation suited to his need. He was the same diligent, amiable young man; in addition, he was a consistent religious character.

In 1818 he took his diploma and degree, and then

proceeded to London. In the succeeding summer he went to Riga, and soon after to Moscow, in order to qualify himself for practising in his native town, by taking the Russian degree of doctor in medicine. I possess copies of several of his letters, written at Moscow, in 1819 and 1820. He was still the same diligent, ardent student; he was the same pious, humble Christian. He had no society to cheer and animate his mind. While he found many kind friends wherever he went, he found no one to sympathize with him in his religious feelings. The gross superstition of the Greek Church, and the cold rationalism of the Lutherans, among whom his lot was cast, alike repelled his enlightened and affectionate heart. His nearest relatives, too, not understanding the views of religion which he had adopted, did not now treat him as they had been wont to do. They were estranged from him, and he felt himself alone in the world. In one of his letters, dated Moscow, 15th December, 1819, N.S., he says, "I live here, at the University, with one of the professors, in one room with another student of medicine, whose character, I think, is very like my own, especially as it was at the time when you first knew me. I hope that, through the grace of God, I am now less selfish than I was, but in him I recognise myself in my unconverted state. Oh, that the Lord

would enable me to show him a good example, that I might be to him a living epistle. We agree remarkably well, study from morning till evening, and converse very little together, except at dinner, and now and then on a walk. He has the idea that now there exist no such saints as there were formerly; and that is very natural, because he sees none; but he never forgets to mutter his prayers and to cross himself. He studies hard, loves order and cleanliness exceedingly; but of the love of the Saviour to sinners he has no idea, neither that this life is a moment if compared to eternity, and that we ought to live to the glory of God. To read the Bible he has no time. At church he hears, I believe, a good liturgy, but read in a slovenly manner."

In another letter, dated Moscow, 26th May, 1820, he thus expresses himself:—"Just a year has passed away since I left the blessed shores of Britain, where I first found the Saviour, and where, before my departure, God gave me an opportunity publicly to lay down a testimony of my belief in a resurrection of the dead, and salvation through the Lord Jesus Christ. Since that time I have been very much humbled, more rarely enjoying the light of God's countenance, and living unnoticed in a corner of this great city. My soul, mind, and body were and are affected with great weakness: I feel I am

but sinful dust. Through skin covering the bones my body hangs together, but is altogether unfit for any exertion. Through Divine mercy, I have, however, been enabled to keep the faith, to preserve a clear conscience, to walk humbly, without sin, before man, in all moderation, waiting for the coming of our Lord. I have reason to be very thankful for the quietness and peace which I have enjoyed, living among amiable people, and not among my own relations. Should I have remained at Riga, with my weak constitution, my heart should have been broke with grief. Noticed by so many judging eyes, who might have been glad if I had taken any wrong step, it would have been much more difficult to walk worthy of my vocation; although I must say, that during the three weeks that I spent in my native town, after my return from England, my dear father behaved in a very kind, indulgent, and tender manner, which greatly increased my love to him; and for these ten months past, I have regularly every week received a letter from him. He, I may say, is the only acquaintance which I have at Riga, for my sisters and all my other relatives have become strangers to me.

"At this University I intend to remain till the month of October, and during that time to submit myself to the examinations, in order to obtain the

degree of a Russian Dr. M., which is here a great deal more difficult than in Edinburgh. After that, I shall probably return to Riga, and then I know my strength shall be according to my day; it shall be sufficient for the trials that wait upon me there. The Lord, who knows my infirmities, will neither leave nor forsake me."

This was his plan for the future. But his health broke down entirely. He was taken home to Riga, but only to die. Ardently did we hope that he would be spared to show to the people of Riga the example of a Christian Physician, a true Medical Missionary. But it pleased God to disappoint this hope. His ways are all mercy and truth, but often our feeble intellect considers them to be inscrutable.

Let me now gather together the leading thoughts that have been spread over this address, and place them before you more briefly. The Medical Missionary must know well his profession—he must have pursued steadfastly a full course of professional discipline—he must have acquired the power of distinguishing diseases, and of applying the suitable remedies—he must have skill in operating, when he has ascertained that an operation is necessary—he must exercise his profession with ardour and perseverance—he must have a feeling heart for the sufferings of his fellow-creatures, and a conviction

that he is responsible to God for the use he makes of the remedies which are placed at his disposal—he must be conciliatory and forbearing to his neighbours and associates—he must be of a peaceable and peace-making spirit—he must be a Christian; convinced by reflection of the Divine authority of the Scriptures; feeling personally his need of that deliverance which the Gospel reveals; grateful to that Saviour who has procured the blessing to him; and determined, by God's grace, to show his gratitude, by his obedience, and by the consistency of his conduct. Conscious of his own sins and shortcomings, he has no desire to boast of his merits; and yet he thinks it no boasting to tell others, that since he became a Christian, he has been much happier than before, and that every effort he has made on the side of truth and virtue, has ever advanced his own enjoyment. Knowing that the efficiency of every remedy depends upon the blessing of God, he gladly asks, in prayer, for such a blessing; and he meekly feels that he is but an instrument, in God's hand, in all the success which attends his exertions. Being himself a Christian, he desires that others shall become Christians also. Being himself satisfied that sin is no trifle—that the displeasure of God on account of sin is no idle imagination, but a stern reality—that there is only one way to heaven here-

after, and one way to real, lasting happiness here, he desires that all may find that blessed path, that all may listen to the Divine Saviour when He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."[1]

He may possess the qualifications, physical, mental, moral, which fit him for going to China or some other far distant land. If so, he has a glorious prospect before him; because to do good to others ought to be, in subservience to God's will, a ruling motive of life, and to do the greatest amount of good, must be the best sphere of duty. But he may lack some one of these. His physical frame may be unfitted for a tropical climate; or his mental capacities may be unable to acquire an Oriental language, or to grapple with the subtleties of Hindoo sophistry; or he may shrink from the supposed dangers, privations, and toils of the professedly Missionary work. In such case, he cannot have the honourable place which belongs to those who press into the van of the spiritual conflict. But he is not, therefore, excluded from it altogether. He may still enjoy the blessed privilege of serving the Lord Jesus nearer home. He is not relieved from the solemn responsibility laid upon him, of conse-

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[1] Matt. xi. 28.

crating himself, and all his powers, to the Saviour. The man who declines the Missionary work at home, because he cannot prosecute it abroad, has no Missionary spirit at all.

The Minister may be a Missionary to the poor and ignorant at home; and the Physician or Surgeon may be a Medical Missionary to the same persons. We know that it is possible to be a Medical Missionary in Ireland; and there are many districts in that "Emerald Isle" where there are darkened minds and yet warm hearts, and where a Christian Medical practitioner will do more for the moral and physical wants of the poor than any other agent of philanthropy. And are there not in Scotland and in England not a few stations of which the same thing may be averred? We need not travel out of Edinburgh to find such stations. Many of you know the West Port, the Grassmarket, the Cowgate, the Canongate, and know that a Medical Missionary is needed in each of these localities. It is cheering to know that not a few of the practitioners in Edinburgh already fulfil that office, although no Society has appointed and sent them forth. There are students also in training for the same work. They are not the least promising alumni of the University, and not the least exemplary in their deportment. The young man who,

in the surgery or shop, retains his integrity when others forget it; who cultivates purity of life, when others wallow in vice; who, consistent himself, kindly, yet firmly, reproves the errors of others; who induces them to frequent the public worship of God as sedulously as the lectures of their teachers; who leads them to value the Scriptures, and to make them the subject of their diligent perusal; who strives to raise the tone of moral conduct in all around him, and in himself also, up to the standard of God's law, and to the example of God our Saviour;—that is a Missionary, and will obtain the Divine approbation and the Divine reward.

I shall conclude this Lecture, defective and inadequate as it is, with a piece of poetry, which I have never seen but in manuscript, and which is closely applicable to our present subject. Although not the production of one of our more gifted bards, it breathes the warmth and beauty of affectionate piety. Would that it expressed the sentiments of every member of the Medical profession![1]

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[1] I found it among the manuscripts, but not in the handwriting, of a venerable relative, Robert Walker, M.D., Fellow of the Royal College of Surgeons, author of "An Inquiry into the Small-Pox, Medical and Political." He died in 1791.

THE PHYSICIAN'S HYMN.

I.

PHYSICIAN, friend of humankind,
Whose pitying love is pleased to find
A cure for every ill ;
By Thee raised up, by Thee bestowed,
To do my fellow-creatures good,
I come to serve Thy will.

II.

I come not like the sordid herd,
Who, mad for honour or reward,
Abuse the healing art ;
Nor thirst of praise, nor lust of gain,
But kind concern at human pain,
And love, constrain my heart.

III.

On Thee I fix my single eye—
Thee only seek to glorify,
And make Thy goodness known ;
Resolved, if Thou my labours bless,
To give Thee back my whole success—
To praise my God alone.

IV.

The friendly properties that flow
Through Nature's various works, I know
The fountain whence they came ;
And every plant and every flower
Medicinal, derives its power
From Jesus' balmy name.

V.

Confiding in that name alone,
Jesus, I in Thy name go on
To tend Thy sick and poor.

Dispenser of Thy medicines I,
But Thou the blessing must supply—
But Thou must give the cure.

VI.

For this I humbly wait on Thee,
The servant of Thy servants see
Devoted to Thy will ;
Determined in Thy steps to go,
And help the sickly sons of wo,
Who groan Thy help to feel.

VII.

Afflicted by Thy gracious hand,
They now may justly all demand
My instrumental care ;
Thy patients, Lord, shall still be mine,
And to my weak attempts I join
My strong, effectual prayer.

VIII.

O, while Thou giv'st their bodies ease,
Convince them of their worst disease—
The sickness of the mind ;
And let them groan, by sin opprest,
Till coming unto Thee for rest,
Rest to their souls they find.

IX.

With these, and every sin-sick soul,
I come myself to be made whole,
And wait Thy Sovereign word ;
Thou canst, I know, Thou dost forgive,
But let me without sinning live,
To perfect love restored.

X.

Myself, alas ! I cannot heal,
But Thou canst every seed expel
Of sin out of my heart.

Thine utmost saving health display,
And purge my inbred plague away,
And make me as Thou art.

XI.

Till then, in Thy blest hands I am ;
And still in faith the grace I claim
To all believers given.
Perfect the cure in me begun,
And when my work on earth is done,
Receive me up to heaven.

LECTURE IV.

THE DUTIES OF A MEDICAL MISSIONARY.

BY

THE REV. JONATHAN WATSON.

LECTURE IV.

THE DUTIES OF A MEDICAL MISSIONARY.

THE topic assigned to us by the Committee of the Edinburgh Medical Missionary Society is one of the very last importance, launching us at once upon the wide field of practical effort. It transports us from seats of learning and halls of science, from churches and Mission Committees, and all the busy preparations of Christianized philanthropy, to the scene of action, and indicates after what manner the "messengers of the Churches" may so conduct themselves among the heathen as to become "the glory of Christianity."

The lecturer does not take up the subject from a sense of his own ability to handle it as it might and ought to be treated; he has no such sense; on the contrary, he deems himself inadequate to the task. Why, then, accept it at the hands of his brethren? For this reason, because of the difficulty experienced in obtaining the co-operation of such a host of ex-

perienced fellow-labourers as we could wish to see giving their energies to this goodly enterprise, and because we would not dishearten in any degree the little band of professional gentlemen who are with laudable zeal working this infant cause, by the smallest reluctance on our part to second their views, and help forward their design to the very utmost of our ability.

He has further to premise, that as some of the points treated in the following lecture may be open to discussion in Committee, the lecturer begs it to be understood that no man is committed to the sentiments it expresses but himself. Difference of opinion as to the most proper mode of carrying out the project of the Institution is a thing to be expected, especially as our Mission is charged with *double* duties not falling to the lot of kindred associations; but such slight shades of difference, where all hearts embrace a common object, may very well be forborne, if their temperate discussion do not lead, as it most likely will, to improvement of our plans.

With these prefatory remarks, I beg to throw myself on your candour while I offer a condensed view of the subject before us, being the fourth in the Course, viz., "The Duties expected of the Medical Missionary, embracing a full consideration of various questions connected with the relative posi-

tions of the Medical and Clerical Members of a Mission Station," which naturally distributes itself into four heads;—his duties to his profession, his religion, his coadjutors, and to himself.

The first step which the Medical Missionary must take on landing upon a foreign shore, will be to make himself known to the inhabitants in his professional character by such means as the natives themselves employ in giving publicity to ordinary enterprises, and to open premises for the reception of patients who may apply for his assistance. But a question of importance suggests itself at the outset, viz., Should he open an hospital and make preparations for a regular and *permanent* establishment; or ought he to contemplate removing from place to place, after spending a reasonable time in each locality, and so avoid encumbering himself with all that appertains to a fixed and settled habitation?

The resolution of this inquiry must, we conceive, depend very much on the circumstances of the country visited. If the Missionary sets himself down in a large city, populous, and frequented from all parts of the land, it may be wise to locate himself—Providence favouring his purpose—with a view to residence; in that case he will, of course, take measures to render his purpose effective; but it may happen

that circumstances may cast him upon regions where this would be impracticable, and where he shall be necessitated to make but a temporary abode in any one locality; and in this case, prudence will dictate the necessity of making arrangements for a sort of itinerant life, which, indeed, no other man could so well do as the Medical Missionary, inasmuch as his capital is in his head, while the instruments by which it is laid out to advantage are few and easily transferred. We more than doubt the wisdom of a prolonged stay, reaching to years and contemplating *permanence*, while a country of many thousand miles lies before the adventurer, where disease and death, aggravated by profound ignorance of any rational practice, everywhere reign. Unless in the circumstance already named, or where the Medical Missionary designs to instruct pupils, probably it would be his duty to spend something like a couple of years in any given situation; and having done his utmost to accomplish the twofold object of his mission, to pass on to the occupation of another and another station, and so on, as his ability might enable or circumstances favour him. In this way, the knowledge he has to communicate, and the blessings he scatters around his path, would become more speedily felt in society than if he had shut himself up as a living fixture in one place.

There is this advantage of a Medical over a *non*-Medical Missionary, too, that whereas the latter cannot stir about to effect any good until he has learned the language, the former may, from the day he lands, proceed to business, and by alleviating or removing most painful diseases which meet his eye, become the pioneer of his own onward course. Same time, it will be his duty to acquire a thorough knowledge of the tongue in the shortest possible time, both as insuring a more accurate acquaintance with internal diseases, and qualifying him for the higher functions of his vocation.

It has been asked, Should the Medical Missionary practise gratuitously or otherwise?

We apprehend that it is his duty to practise gratuitously among the *poor;* indeed, this is fully understood and acted out by all Medical Missions, and nothing can be imagined better fitted to rivet the attention of the heathen to a system of religion than to witness its benign influences in the relief of human suffering, effected by a spirit of enlarged generosity, which seeks its reward in the bliss which it creates. But while we advocate with all our might the *un*remunerative labours of Medical Missionaries among the poor, we cannot subscribe to the system which inculcates indiscriminate charity. We conceive it would be the duty of the Christian

physician to receive compensation from the *opulent*, and to place to the credit of the Society sustaining the Mission the amount realized from this department of labour, just as the immortal Carey turned to account his extraordinary powers as a linguist, and made the righteous remuneration of his services in the College of Fort-William the means of advancing faster and farther the sacred religion whose minister he was.

"Extended and gratuitous medical services may have the injurious effect," says one, "of conferring upon the Mission the appearance of opulence. The supply of medicines obviously involves great expense. The heathen sees them given away profusely, every day, to scores of utter strangers, from whom no remuneration or service is accepted. It is natural that he should infer that the individual and private charity of the physician is not competent to such an expenditure. He may suspect the hand of a foreign government, preparing for future encroachments. He will certainly suspect *something*, though his fear be not more rational than that which has prevailed very extensively in Burmah, that when a certain number of disciples are obtained, we mean to take them home and *eat* them."

These remarks of the estimable and excellent Howard Malcolm, in his book of travels in South

Eastern Asia, appear to us to be just, *as Medical Missions have been conducted;* but let it be an understood thing, and that from the very first, that while the *pauper* population shall have the full benefit of skill and medicine *free*, the *opulent* population must *pay* for that which money and labour, both mental and physical, did purchase and procure for its possessor, that Christianity does not introduce a marketable commodity into the market of the world to depreciate labour and to destroy the means of honest livelihood, but that it is equally the friend of all; at once *just to the rich* and *merciful to the poor.*

Upon the principle of indiscriminate charitable practice we are destroying the Medical profession itself in China; for who, after a lengthened experience of eleemosynary cure on the part of Medical Missionaries, is to pay the regular physician, when physicians establish themselves as a constituent branch of the social system of the Chinese Empire? this, we admit, is a minor consideration, still a consideration of importance. In a new country, the friends of Christianity are not to prevent honest enterprise, but to promote it.

Only suppose that a number of young Medical men go out to China to practise on their own account, not at all with any pious design, but simply to advance themselves in the world—and who would

not rejoice if a whole host of licentiates, fresh from the Schools of Medicine, were to emigrate, were no other object in contemplation than the diffusion of medical science and medical relief to thousands and thousands of sufferers—and conceive to yourselves the case of these laudable adventurers, whose expenses out, and their existence there, must all be gathered from their laborious profession, are they likely to get forward, think you, among a griping population, ever ready to put two things together, viz., a physician healing for money and a physician healing for nothing? And say, would it be a right thing for us to throw ourselves systematically in the way of the onward progress of knowledge, and the advancement of honourable men in their vocation? Now, Medical Missionaries practising on the principle here indicated, would be viewed with no evil eye by their own brethren, nor could they prove an hinderance to the establishment of the European practitioner in any part of the world.

Every facility and every encouragement ought to be given to enterprising Medical men to settle in such a country as China—religion apart—for the sake of humanity. The dreadful havoc of diseases among that people, to them incurable, but in ordinary circumstances quite manageable in the hands of British surgeons, ought to make us glad to fall in

with any plan which would promise relief to so vast an Empire, to which our means of cure are wholly unknown; and, on the same principle, to put our Medical Missions on such a footing as should preclude the possibility of their clashing with any interests whatever.

Besides attending to the more immediate business of his profession, the Medical Missionary is expected to give attention to matters connected with the progress of science in general. He is a man of education, and he must patronize learning, and seek to transplant the knowledge of the West into the Eastern soil, to water it and to make it to grow. He may be expected to interest himself in the botany, the natural history, and the physiology of the country of his adoption, and to record and transmit accounts of all that comes under his observation calculated to enlarge our knowledge of the human family and the ways of God.

Such has been the practice of enlightened Missionaries in all parts of the world; nor do the learned advert very frequently to the fact, as they ought to do, to the praise of Christianity, how much the literature of our age and country has been enriched by the contributions of the men of God who have travelled into foreign parts to preach the Gospel of salvation to the perishing heathen.

As diseases in eastern and southern latitudes may be expected to assume very different aspects from those they observe in Europe, the constitution of Oriental nations, too, being in many respects diverse from ours, the Medical Missionary may be expected not only to inform himself on these subjects, but to collect and digest his information into communications suited to the pages of our periodicals. The discovery of new remedies, and the result of his own experience in the use of them, might be given in the same manner, thus preparing his brethren who are to succeed him in the field for increasingly successful practice, and throwing a reflex advantage on the Medical profession of this country, by adding somewhat to the stores of our professional knowledge.

But while attending with laudable zeal to the interests of science and the collection of information on matters of general interest, the Medical Missionary must take heed lest such pursuits should at all encroach on his proper business: he ought to take them up only during the spaces allowed for unbending his mind in the arduous labours of his profession, and as a sort of recreation from the fatigues of his daily routine.

It will be his aim to stand well with society around him, by conducting himself with a graceful

condescension of manner toward the poor, with an amiable dignity toward the upper classes, with Christian gentleness and suavity toward all. If he would succeed in his mission, he must take no part in the factions, and strifes, and party-spirited contests of the natives; he must especially eschew all connexion with politics, otherwise he will be sure to awaken the jealousy of Government agents and spies, who would not be slow to accuse him to the executive, and so defeat all his purposes and plans. He must ever bear in mind, that he has come into foreign parts not as a residenter but as an angel of mercy, whose business it is to attend to the interests of the people's eternity, leaving it to others to stoop to the more ignoble occupation of assorting their temporal affairs and adjusting their contending claims. He must even abstain from animadversions on Government and its doings; his opinions he will be entitled to hold; but if molestation is not offered to himself, let him quietly and unobtrusively pursue his Divine enterprise, turning neither to the right hand nor the left.

Thus far of the duties expected of the Medical Missionary toward his profession, what now does he owe to his religion?

Of the two this is incomparably the more deeply

important; indeed, it is the great affair of his life; the other is but subsidiary to it.

He goes out for the express purpose of propagating the religion of Jesus Christ, and the first duty he owes to that religion is to *live it*. The life and actions of the man will be ever in the public eye; and the heathen, coming soon to learn this much of his religion, that it is a doctrine of holy consistency, they will speedily lay together the Missionary's doctrine and the Missionary's practice, and if these quadrate good must result; if not, who shall tell the extent of damage that must needs arise? Souls may perish through his inconsistency and unfaithfulness, and then "good were it for that man if he had never been born!" The first, the primary, the paramount obligation of the Medical, as of every other Missionary, is to embody his principles, and hold them out to the world the very reflection and beauty of the Divine nature itself. "Wise as serpents and harmless as doves," ought to be the motto inscribed on the evangelical banner in whatever region it floats; and without it no efforts will avail, and no preparations, however large or however prudently brought forward, can effect our object. He is to remember that the apostolic commission is put into his hands, "to turn them from darkness to light, and from the power of Satan to God," and that his medical know-

ledge and medical practice together are but a step towards it, and no more.

The practitioner is of necessity brought into very close contact with the sufferer, and at a moment favourable above every other to salutary impression. Having discharged his professional duty to his ignorant, heathenish, and ungodly patient, he is to seek opportunity of drawing his attention to the *moral* causes of disease; to tell him the story of primeval innocence and of primeval defection and consequent ruin—intellectual, moral, and physical; of all which he knows just nothing at all, but fancies that some necromancer or haggard sorcerer has, in evil hour, thrown an evil eye upon him, and wantonly inflicted the sufferings under which he pines in hopeless anguish. The Christian physician is to expose the fallacy—to assure the poor heathen that his sufferings proceed from another quarter—that men are sufferers because they are sinners against the Eternal God; he is to unveil the character of that God, the spirituality and extent of His law, the depth of human depravity, the completeness of human corruption; he is to put his hand on the seat and core of his every malady, and to drive conviction home to the awakening conscience; he is to open and inflame the wound by the terrors of the Lord, and to allay the smart and heal the stroke by the good

tidings of the Gospel. No other man can possibly be placed in circumstances so favourable to benefit the soul of the heathen. The kindly sympathies and healing appliances of the Medical Missionary have opened a way into the heart of the patient; his attention is awoke, his confidence is won, and the appeals from the disorder of the body to the derangement of the inner man must, through the Divine blessing, be irresistible. It will be his duty to follow up his advantage; and if he be a zealous, holy, painstaking man, the benefit he has conferred on the sufferer will be valueless, how great soever we may estimate it, when compared with the salvation of his immortal part, which trembled on the brink of eternal destruction.

It is when distress has wrung the heart with anguish—when time, with all its fascinating attractions, recedes from the view—when the eye of the sufferer turns away from the delusions of earthly hope, and looks about with an intense earnestness of expression for somewhat in the dark and dismal unseen whereon it may repose—it is then when sin's sickening aspect breaks the heart, and nature herself cries for help. Oh, it is then that the Medical attendant may most successfully ply his vocation; it is then he can pour his balm into the troubled spirit, bring relief to the fainting heart, and soothe

and heal the deadly smart of a guilty and foreboding conscience, by the tale of Calvary's triumph; he can point upward to a Physician of sovereign power, and aid the o'erloaded spirit to the exercise of a life-giving faith in Jehovah-rophi, "I am the Lord that healeth thee."

The Medical man, in many cases, is the only man who can do this. No other party save the nurse is permitted to approach the patient. This is especially true of European invalids, many of whom may be expected to come under his care. Far from home, from friends, and ministers of Christ, these will often be thrown on the bed of sickness and death, there for the first time to feel the nothingness of the vanities they have been pursuing—for the first time to feel the corrosions of guilt—for the first time to feel the loss of all the spiritual advantages they have left behind; and it may be, that in their extremity the Medical Missionary may be the only human being to whom they can reveal the horrid secret of a soul on fire with the wrath of God, to the nature of which the heathen around are profoundly ignorant. How important, how precious the opportunity of affording aid to fellow-countrymen! It must be seized with avidity, for in those climes disease runs its course with a fearful celerity. But how wonderful the mercy of our God, who is

often known to track the steps of the wanderer, and who, after a long endurance of revolt from his government and apathy to his overtures at home, places an arrest upon him at last in a land of strangers, plucks him as a brand from the burning, and translates him to heaven. Such patients our Missionary may be expected to meet with, and it will be his duty to give whatever attention may be in his power to their relief and cure. His observation, it may be hoped, will occasionally verify the description of one of our sweetest bards:

> I was a stricken deer, that left the herd
> Long since. With many an arrow deep infix'd
> My panting side was charged, when I withdrew
> To seek a tranquil death in *distant lands.*
> *There* was I found by one who had himself
> Been hurt by th' archers. In his side he bore,
> And in his hands and feet the cruel scars.
> With gentle force soliciting the darts,
> He drew them forth, and healed and bade me live!
>
> COWPER.

But over and above the *viva voce* statements of the Medical agent, his opportunities of giving away Bibles, Testaments, books and tracts, are very precious. From an establishment where the boon of restored health was found, these messengers will be carried away, and their counsel will be listened to with a predisposed and prepared mind, when the Missionary himself is seen and heard no more. It

will not readily be believed, that the kind benefactor who healed the body could or would poison the soul, and the benignant compassion of the man will be a passport to his message. It will consequently be the duty of the Missionary to allow no opportunity to pass without improvement; he will take measures to follow up good impressions, and avail himself of the occasion to penetrate distant, and it may be inaccessible, localities, by means of restored invalids returning home to tell their friends and neighbours of the wonderful doings of the "outside barbarians."

But the Medical Missionary, like every other Christian labourer, while he has duties to perform to society, has also duties which he owes to himself. It not unfrequently happens, that amid the anxieties, the bustle, and the din of popular engagements, a man is in danger of losing the most precious of all things, both to himself and to the sacred cause in which he is engaged. The most wise, intelligent, and laborious efforts for the good of others must be sustained and vivified by the spirit with which the workman carries forward his operations. If a Medical Missionary sets down his establishment and conducts its affairs in the spirit of a mere *official* who cares for nothing more than bare duty, or if he gets so drowned in the daily details as to leave himself

no space for bringing into his own soul a fresh supply of heaven's influence, *go through* his work respectably he may, but prosper in it he never can. A deeply pious and holy soul is naturally ingenious in devices for the good of others, quick at discovering opportunities and inlets for driving its purpose, and zealous in prosecuting a thousand nameless methods of compassing its great design. Therefore, unless there is a thriving state of the labourer's own heart kept up with sedulous care, all things will assume a cold and merely professional aspect around him, the very life and soul of the work will become extinct, just because the life of the Missionary's soul languishes. His first and last and *greatest* duty among heathens will be to attend to his own spirituality, and to keep the flame of holy love burning with intense ardour on the altar of his own heart—to keep ever before him the *ultimate* end of his mission, even the *salvation of souls*—to feel, and that strongly, that the temper in which he goes about it is of incalculable importance, and that the more of *personal religion* he has, the more successful shall he be in his task of spreading his religion among those who are utter strangers to its benign and holy character. His greatest concern of all must be to "keep himself unspotted from the world," to burn with holy indignation at the vices of the heathen, to keep at the

utmost distance from assimilating himself to their habits, and in order to this, that Jesus Christ may live in his heart by faith, shedding abroad there the corrective sanctifying influence of His Spirit and truth.

Our text commits us farther, to the difficult task of speaking to "the various questions connected with the relative positions of the Medical and Clerical members of a Mission Station." Now, what are some of these questions, and what is couched under the term "relative positions?" But whatever may be the meaning of the Committee, or the trains of thought which were intended to be elicited, we hold that we are not in a position to deal largely with his part of our subject. Is it meant that we should speak to how the parties in question should work *co-operatively*, so as to do the most good without coming into collision?—what the province of the one, and what the special duty of the other?—where his obligations who is my fellow-servant end and mine begin, or *vice versa?*

These are parts of the business for the management of which scarcely any rules can be laid down, save the most general—so much must depend on the character, abilities, temper, habits, and dispositions of the parties. We should say, generally, that where true piety is combined with a moderate share of

wisdom and prudence, such sweet and delicate harmony will obtain that each will be *forward* to do, to the utmost extent of his ability, all that he possibly can to relieve his fellow-labourer, and to carry out their common objects. If there be any rivalry, it will be who can *do* most, and *suffer* most, in the honoured cause. If any unhappy dispute should arise, *love* will be the best casuist. The churches of Great Britain expect, and the blessed Head himself expects, that every Missionary, and every Medical Missionary, will do his duty; but the analysis of that term in the religion of Jesus Christ is to be effected, not by the stringent rules of a cold and formal logic, but by the prudent decisions of a warm heart and a wise head; and we suspect, that to all Missionaries, medical and non-medical, the best *vade-mecum* you can give them is the New Testament, and the next best thing is to pray for the enlightening and warming influences of the Holy Spirit to render it effectual.

Thus much, however, we may venture to suggest: It may happen that the Medical Missionary may have his hands so full of work in his own particular department—the natives flowing in upon him for assistance—that he shall have no time to do almost anything for the souls of his patients. In this case, it would be well to direct them to the residence of

his clerical brother, who could so arrange as to be at a convenient distance from the establishment, if not residing within it, and whose delight it would be to follow up favourable impressions already made through the kindness done them in distress, by patiently instructing them in the great truths of religion. Such as are beyond the class of pauper patients, and who would not be likely to heed the physician's recommendation in that matter, might be told at least of the Missionary's official character and business, and probably an introduction to his acquaintance might be accepted at the hands of the medical officer. But, above all things,

The Medical Missionary ought to be deeply impressed, in every situation, and in all circumstances, with the fact, that he is himself *a Missionary of Jesus Christ to the heathen*—that the enlightening of ignorant and besotted minds, the salvation of souls, and the glory of his Saviour, are the great matters in hand—that other matters are but collateral and subsidiary—and that no degree of success in his practice, and no amount of prospective emolument in another position, and no shower of honours either from one party or another, must ever move him away from his purpose of surrender to the work to which he has devoted himself. Whatever he can do for science and literature, he *may* do—whatever

he can do for suffering humanity, he *must* do; but the one darling object which is to fill his eye, his heart, and his hands, and towards which all things else must bend, is the deliverance of the people "from the power of darkness, and their translation into the kingdom of God's dear Son." If, then, his proper business so dwells in him, and so devours up his energies with a sacred enthusiasm; in fact, if his very being from the moment of his embarkation for a foreign shore becomes identified with it, there will be little fear of anything between himself and his coadjutor but the most perfect harmony and joyous co-operation. They will be together in the work like Paul and Luke, whom the former, from his gracious temper and ardent zeal, designates "the beloved physician."

The first Medical Missionary who set foot in India was Mr. Thomas, a surgeon, whose zeal for the conversion of the heathen brought him into contact with Mr. Carey about the close of the last century. They both went out together, and long they laboured with apparently no success, till an incident, illustrative of the value of Medical Missions, occurred, and which is thus related in the Missionary records of that day. "Mr. Thomas was called to attend a person named Kristno, one of whose arms was dislocated; and having attended to it, he spoke very

seriously to the sufferer of salvation by the blood of the Cross, so that he even wept and sobbed aloud. Gokool, another Hindoo, was present, and paid great attention to all that was said. A few days after, Kristno was anxious to go to the Mission-house for instruction; for he declared that Mr. Thomas had not only cured his arm, but told him how he might escape the wrath to come."

Now, this same Kristno, afterwards Krishnoo Paul, whose heart was softened and his eyes melted to tears under the most moving and tragical scene that the earth ever saw, became the *first* Hindoo preacher; he held forth Christ crucified to his countrymen for twenty years, with no small success, and finished his course with joy. But who does not see, that while the conversion of India began thus, that while the Gospel of Christ was the instrument and the Spirit of God the agent—and the glory shall be His own exclusively and for ever—yet, that the circumstance of the honoured preacher having a knowledge of disease, made available on the instant to the relief of the sufferer, did, in fact, pioneer his way to the heart of his patient, an act of kindness so welcome and so joyous plainly predisposing him to lend a favourable ear to whatever he might say? Krishnoo and Gokool would feel that the *men* of mercy must needs carry the *message*

of mercy; and oh, how appropriate the work in hand, to proceed from the reduction of a luxation of the arm to the setting to rights the heart itself, and by the skilful application of heaven's divine remedy, "the Gospel of the grace of God," to communicate a healthful action to the seat of moral existence such as would, in the end, heal poor, suffering humanity of all its guilty and ruinous disorders. May God raise up a Mr. Thomas to the Edinburgh Medical Mission!

I would sum up the duties of the Medical Missionary in Goldsmith's beautiful lines, as no less descriptive of the labours of the Christian Physician than of the Christian Pastor—

> "Thus, to relieve the wretched was his pride;
> And ev'n his failings leaned to virtue's side;
> But, in his duty prompt at every call,
> He watched and wept, he prayed and felt for all.
> And as a bird each fond endearment tries
> To tempt its new-fledg'd offspring to the skies,
> He tried each art, reproved each dull delay,
> Allured to brighter worlds, and led the way.
> Beside the bed where parting life was laid,
> And sorrow, guilt, and pain by turns dismayed,
> He stood——
> Comfort came down, the trembling wretch to raise,
> And his last faltering accents whisper'd praise."

It may occur to some that the responsibilities of the office thus treated of are by far too heavy to be

undertaken by ordinary men. Even young men of ardent minds, whose pious spirits are hovering over the field of missions, and who would fain throw themselves on it, may be frightened from their purpose by a view of the difficulties which the duties involve. But such thoughts ought to have no place in Christian hearts. Let the business on our hands be ever so weighty, the Master whom we serve is in every way competent to meet all our liabilities. When He said to the early Christians, "Go—go unto all the world, and preach the Gospel to every creature," He added, "Lo, I am with you." To every qualified agent for the work, He still says, "Go;" and the pledge shall be redeemed as surely as it was given. The qualified physician, who, to the ordinary gifts of a ready utterance adds a zeal tempered with prudence in union with a deathless affection for the glory of Christ and the salvation of souls, and who is prompted to offer himself for this service, let him have no fear that he shall go a warfare on his own charges. He shall go to the work borne onward on the wings of faith and hope, sustained by the prayers of his brethren and the strength of the Holy Spirit; and where, then, are the difficulties that can withstand him—where the responsibilities to which he can be unequal? Go in our own strength—go in the breath of popular ap-

plause—go at the instigation of sinister motives, and be sure to fail; the work is too holy to be touched by unhallowed hands or coveted with an unsanctified heart—but go in "the strength of the Lord God," and behold every valley shall be exalted, and every mountain and hill shall be brought low, the crooked shall be made straight and the rough place made plain"—"God himself shall go before you, and the glory of the Lord shall be your rereward." Let such parties as are here indicated come forward; they shall not labour in vain, neither shall they go without their reward, "for they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

For a truly pious medical man of a sound constitution and a Missionary spirit, China is the field, and the Medical Missionary Society the proper agent for placing him down and sustaining him upon it. To *such* a man the enterprise offers a career of brilliant achievement of the highest order. Medical officers are not wanting to occupy posts of danger on foreign shores—there is zeal enough, and courage enough, and devotion enough to science to induce hundreds of them annually to adventure into the most pestiferous regions of the earth, where a *golden* harvest offers to reward their toil; shall it

then be said, that when a call is given the profession to occupy the "flowery land," where the climate is salubrious, the people civilized, and the whole scene enchanting, none, or almost none, send back the echo of the ancient seer—"Here am I, send me?" Must we conclude that this is a faithful indication of the religious condition of one of the learned professions? Must we, indeed, come to this, that there are not in Great Britain itself even a tolerable number of medical men having religion enough to undertake a task, for religion's own sake, which all other men, for mammon's sake, are not only willing to accept, but *thirst* to be appointed to, viz., foreign service?

True, it is said, "you want men of no ordinary stamp; think it not strange if our ranks have them not." But we *do* think it strange—yea, melancholy—yea, deeply to be deplored, that a class the most intelligent, the most humane, the most likely to be affected with the subject, should be found thus apathetic to the claims of 300 millions of souls sunk in the grossest ignorance of their Creator, their Saviour, and their Judge. We are right glad to be told that the infidelity which so deeply tainted a former generation has well-nigh disappeared—at all events, that true religion has achieved many con-

quests of late years among the junior members of the profession; but we greatly desiderate a demonstration of the fact in the manner just indicated, and we cannot, therefore, conclude these observations without calling upon you to summon all your energies to the work of diffusing sound religious principles among your brethren in every possible way, as the best method under God of drawing out the gifts we need to secure the triumph of the Gospel, through our means, in distant parts. Let but the *love of Christ* bear rule among us, and self-consecration follows of course.

And, indeed, a goodly commencement has already been made in this direction. Examples of Christian physicians, of recent date, recommending Christianity to their brethren by means of the press, and otherwise, have gladdened the Church of Christ; but we do not remember of a public discourse having been delivered by one of themselves, expressly designed to call the attention of the profession to the Gospel, before that which was pronounced in this hall as the first of the course now in progress of delivery. It did our hearts good, in truth, to see the learned professor on that occasion surrounded by so many of his brethren, and to hear the sentiments of sound Bible truth asserted with manly boldness,

and sent winged to all our hearts in strains of thrilling eloquence, such as would have graced any pulpit and charmed any audience. Never were we more delighted than at that moment, with the earnest which the whole scene afforded of good things to come; for the cause of *Medical Missions*, do we say? and that we do; but more for the cause of the truth itself among the members of a profession who will know how to value the pleadings of such an advocate. We do hope that in some way the views put forward then, and since by succeeding lecturers, may find their way into our colleges and medical schools everywhere, and that Heaven's richest blessing may accompany Heaven's own testimony, which fell in burning words of truth and love upon a delighted audience.

We desiderate that our present movement may not exhaust itself within the circle of our metropolitan position, but that its vibrations may extend far beyond the limits of our country itself—attracting around the Missionary banner we have thrown to the winds, all the sanctified medical talent that exists; and calling up, as well, a new and exuberant supply of fervid piety to sustain our advanced posts, and to bring up, at no distant day, over the regions of darkness and of death, a troop of well-

prepared and well-disciplined soldiers to take their place in the glorious army of the cross, before whom the world itself is destined to fall, and to become "the kingdom of our Lord and Saviour Jesus Christ, to whom be the glory, world without end. Amen!"

LECTURE V.

THE SACREDNESS OF MEDICINE AS A PROFESSION.

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LECTURE V.

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THE subject on which I am to address you might better, perhaps, have been considered earlier in this course of Lectures. Some of the topics which its discussion embraces have of necessity been brought before you by the lecturers who have preceded me. I must, therefore, crave your indulgence if I refer to matters which have already been pressed upon your notice. What I have to say is addressed more to students than to practitioners of medicine, but I trust that it will prove acceptable to both. I am now connected with the profession only as a teacher of one of the sciences on which it is based, but at one period I was a witness for several years of hospital practice on a large scale, and had likewise the care of patients. In dwelling, accordingly, on the sacredness of our calling, I shall claim kin with you as myself a surgeon and physician.

It was remarked to me once, by a thoughtful

minister, speaking of his own calling, that it differed essentially from all other professions. Secular vocations, he thought, might be followed even by those whose hearts were not in their work, and their duties might be faithfully, though not, perhaps, enthusiastically or zealously fulfilled, by men whose inclinations led them to prefer occupying themselves with objects foreign to their daily duties. Each worldly vocation was like a cloak, which might be thrown off when the round of appointed labour was over, and its wearer unclothed of his professional vesture, might then indulge unrestrained in whatever his heart loved or his hand found to do.

But the minister of Christ, as this ambassador of His conceived, could not take up and lay down his profession as secular men could denude themselves of their lawful callings. It must be the "Be all and end all" of his life; engross his most active and fruitful hours, and be the great central absorbing object of his thoughts, words, and deeds. He was like a ship sent out on some high special mission, which may rest if becalmed, or stop to refit, or to renew her stores, but has no liberty to lose a moment merely to indulge her crew, far less is free to turn out of her course to take part in regattas, to run races with pleasure yachts, or to loiter with covetous merchantmen.

Such—most imperfectly stated on my part—was a minister's estimate of his own calling, and he did not, I think, put its claims too high. Our profession ranks next to his in the unceasing demands which it makes upon every member of it, and upon all his faculties. I am anxious to avoid anything like the depreciation of other callings, anything like an extravagant estimate of ours. The judge, the barrister, the soldier, the sailor, may well ask, if any of the duties of the surgeon or physician involve a greater responsibility to man and to God than theirs do? And, in truth, there is no lawful occupation, however humble, which does not carry with it a responsibility sufficient to keep on the stretch the conscience of every man who acknowledges the duty of loving his neighbour as himself, and believes that after death comes the judgment, and a giving account of all the deeds done in the body. In truth, if any one should affirm that his profession was the most responsible, I would not contradict him. It is the spirit in which all men should enter on their callings, and the wisest view which each can take, at least, of his own labours.

It will be quite enough, then, if we are content to affirm to non-medical persons, that our profession is a very responsible one, without demanding from others that it is the most so of secular occupa-

tions; though, I daresay, we shall not be much blamed, or envied our grave pre-eminence, if, as the ministers of the body, we claim rank after the ministers of the soul, and yield place only to them.

Some of the specific responsibility, moreover, which attaches to the minister's calling, attaches also to that of the physician, even on the lowest estimate of the duties of the latter. The soul suffers with the body; is to appearance distempered by its distempers, and weakened by its decay. It is not necessary here to enter into any nice metaphysical discussion as to what the soul is; or to consider how it happens that an immortal spirit should seem distracted in the delirium of fever, or be made the victim of delusions by a few grains of opium.

There is a happy vagueness in the term "Insanity," which leaves unanswered the question, whether it is the soul or the body of the sufferer which is singly or chiefly and radically at fault. It contents itself, in relation to medicine as a practical art, with emphatically pronouncing the patient, in the strongest sense of the word, *healthless*, and adjourns for the time the consideration of every problem but that of his cure. Yet the very moment the medical man stands face to face with the moping melancholic or frenzied madman, even if a materialist of the lowest school, nay, though an atheist, he feels

instinctively that his ordinary resources will not suffice. The patient's soul, as well as his body, is entrusted to his charge; and he must aim directly at the former, as well as seek to reach it through the latter, before he can attempt a cure. "Not poppy, nor mandragora, nor all the drowsy syrups of the world," will overcome the wakefulness of despair; and a tortured conscience, even without the help of insanity, can often resist all the calmatives, and anodynes, and anæsthetics of the Pharmacopœia. The "Materia Medica" has, of necessity, a moral as well as a physical department —a religious as well as a chemical or botanical storehouse, from which to draw remedies. Layman though the physician is, he is invested with some of the clerical functions, and though he does not share in clerical dignities or honours, he does in responsibility, and cannot throw it upon the clergyman's shoulders. He must serve at some altar, though it be that of atheism, and be the minister of a known, an unknown, or a no God.

There is no one, therefore, whom I now address, who can excuse himself from listening to an earnest appeal as to his duty towards the soul, as well as the body, of his patient. You are not like mechanicians, to whom a broken steam-engine is consigned, who may skilfully repair the machine, though quite

ignorant of the properties of steam. You have an instrument in each diseased man or woman, in which the moving powers, as well as the parts set in motion, are disordered; where you cannot put out the living fire, shut off the vital steam, dismiss for a season the soul, and limit your work to the renovation of the body. Life is there as it is in a plant, but an immortal soul is there also, and the latter you cannot disown, and may not forget, when you minister to the sick man's ailments.

Every medical practitioner has, in truth, whether he desires to have it or not, a cure of souls, as well as of bodies. He is literally an inheritor of some of the duties of the very Apostles, and called to be an imitator of the Lord Jesus Christ.

In what follows, I shall endeavour to prove, that what I have uttered contains no extravagant overstatement of the sacredness of Medicine as a profession. The subject will be conveniently considered under three heads.

I. The Essentially benevolent character of Medicine as a profession, seeking to lessen or abolish human suffering.

II. The Essentially moral character of Medicine as a profession, on the one hand, enforcing a con-

nexion between virtue and health, between vice and disease; and, on the other, as seeking to lessen the agonies of the spirit, as well as those of the body.

III. The Essentially Christian character of Medicine as a profession, seeking to abolish death, and to realize for man a perfect and endless life.

Under each of those divisions, the duties and responsibilities in which his profession involves the medical practitioner, and the opportunities it furnishes for ministering to the souls as well as to the bodies of men, will be considered. It would make the titles of the divisions too long, however, to make full reference to those responsibilities and opportunities at present.

Our first topic, then, is the essentially benevolent character of Medicine, as the assuager of suffering. In one respect, I do not think it necessary to enlarge upon it. Our profession is pervaded, to an extent no other is, by the spirit of benevolence, and is the daily author of unnumbered deeds of mercy. I do not, in praising it thus, exempt even the clerical or ministerial body; for although many of its members afford the brightest examples of unceasing, unrewarded benevolence, it will not I believe be questioned even by them, that the gratuitous pro-

fessional services of medical men far exceed in number and weight the gratuitous professional services of ministers, of all churches or denominations; if the whole mass of the one calling be compared with the whole mass of the other. In this respect, "I magnify mine office." I rejoice to think, that in the daily fight which we wage against disease and death, it is the honour of our profession that its members have not been mercenary soldiers. The labourer in this, as in other callings, is worthy of his hire, and does not refuse wages for work; but he labours where no wages will be given; where there is no paymaster and no pay, nor any fees to reward his skill. I honour the chivalrous feeling, however thin be the disguise which it sometimes wears, which leads the physician to refuse to put a money value on his services, and to accept a pecuniary recognition of their worth only as a *quiddam honorarium*. It is an acknowledgment of the principle for which I am contending. It is a cheerful declaration, that a man needs but to be ill to be entitled to his services; that pain is the only requisite passport to his presence; suffering the only needful certificate.

I refer to this particularly, because it supplies a foundation on which the duty and opportunity, and advantage of combining spiritual with medical aid to the sick man, may be most naturally and securely

laid. It is most important, I think, that every young medical man should recognise the essentially benevolent character of his profession, as it has hitherto been practised, and should distinctly perceive what an inheritance has descended to him; what a noble name his professional ancestors have bequeathed to him; what a sacred trust, faithfully discharged by them, is committed to his care. A lesson of mercy has been taught to all other professions by ours, which has done mankind incalculable service already, and will yet do more.

Whilst all this is acknowledged and rejoiced in, let it not be forgotten, lest we should be unwisely elated, that the duties of the physician are much more easily discharged than the duties of the clergyman. The body is more readily salved than the soul. An aching limb is more easily soothed than an aching conscience. An oppressed brain is more quickly relieved than a wounded spirit. Further, let it not be forgotten, that, if we shall rise at the day of judgment to witness, as a profession, against the godless ministers who took the cure of souls, and did not cure them, whilst we took the cure of men's bodies, and did cure them, nevertheless, it has been from the ambassadors of Christ that our profession has learned its lesson of benevolence. The ancient heathen nations, such as the Egyptians,

the Greeks, and the Romans, were not merciful, in proportion to their gifts and accomplishments. The modern Hindoos, Persians, and Chinese are not humane, to the extent that they are civilized and skilful in medicine, or earnest in religious belief. Utter indifference to human suffering, and its deliberate, and even wanton infliction, are shown by their example to be quite compatible with great progress in science, literature, and the arts. I do not wish to affirm, that without Christianity our profession would be an unbenevolent one. It could never, in any circumstances, become absolutely malevolent, but must always, on the other hand, manifest an inseparable element of mercy. It is part of my argument to insist on this. History shows, however, that this essential benevolence has put forth its full blossom and fruit only when nurtured by Christianity. The religion of the New Testament, and it alone, has taught us humanity; and it is sad to think how long the disciples of medicine have been of studying and applying the lesson. I have recently had occasion to look a little into the condition of the medical profession in England two centuries ago, and have been struck by the barbarity which characterized even its Christian members then, as contrasted with the humanity of even its Unchristian members now. The physi-

cians of Charles the Second's reign performed the most reckless and cruel experiments on the lower animals without hesitation or apology. When they thought it desirable to make the hazardous trial, of injecting the blood of one of the lower animals into the veins of a living man, they applied to the physician of Bedlam for a lunatic on whom to perform the experiment; as if a man bereft of reason, instead of being an object of our deepest commiseration and sympathy, should be regarded as abandoned of God, and left as one that cumbered the ground, to be disposed of in any way short of killing him, that would turn him to account. One of the most pious men of that age, himself too a doctor of physic, the Honourable Robert Boyle, gravely proposed that condemned criminals should be handed over to the surgeons to be experimented on; as if a transgressor had not only incurred punishment, but had forfeited his claim to the mercy even of his fellow-sinners. It is impossible not to contrast this proposition of an English physician of the seventeenth century, with the answer which the French surgeon of the nineteenth, Baron Larrey, returned to Napoleon when he wished him to poison the soldiers afflicted with plague at Jaffa:—"My office is to heal, not to kill."

If it is sad to think that our forefathers were so barbarous, it is pleasing to reflect that that bar-

barity is gone. Christianity has directly, or indirectly, humanized the whole profession, whether ostensibly Christian or not, all over the civilized world. The parable of the good Samaritan, which has a lesson for every man, has a special lesson for us. Besides the priest who passed the wounded traveller on the other side, there was a Levite, a Jewish physician, who, perhaps, with professional interest, "looked," as we are told he did, on the injured man. He soon turned away, however. The wounded man was not his patient; had brought no note of recommendation to him; had no fee to give him; was perhaps not a Jew; and was probably ceremonially unclean. The Hebrew doctor passed him by as not his neighbour, and left the Samaritan to bind up his wounds. He who spoke the parable referred to, by its utterance reproved the indifference to suffering of the heathen physician, and proscribed the punctiliousness and limited sympathy of the Levite, whose ceremonial bonds his death was about for ever to unloose. The Christian physician is to count no man unclean; to pass none by on the other side; to refuse no one help because his distemper is the fruit of his vices, but to succour every sufferer simply because he is a sufferer. Our Heavenly Father, who is "kind to the unthankful and evil;" who "maketh his sun to rise on the evil and on the

good, and sendeth rain on the just and unjust," has given the same commission to us, in reference to bodily appliances, which our Saviour gave to His disciples in reference to spiritual gifts:—"Freely ye have received, freely give." You are called upon, more frequently than others, to assist the suffering, not because there is a greater claim upon you, as men, to assist the distressed, but because, as medical men, you can render more efficient aid. The plea is a reasonable one. If a man is drowning, we think it but fair that those who can swim should go to his assistance rather than those who cannot swim. If a ship were on a strange coast, and only one man knew its bearings, we should call on him to pilot the vessel into a safe haven. If, nevertheless, you are ever disposed, as you may well be, to think that in seasons of pestilence, and when formidable epidemics prevail, you have more than your fair share of the duty lying on all to help their suffering brethren, call to remembrance, on the one hand, the good Samaritan, and, on the other, that it was the first murderer who excused himself on the plea, "Am I my brother's keeper?"

I may seem to some of you to have enlarged too much upon this topic, but I have done it advisedly. If you agree with me in acknowledging that our profession is in fact, and ought to be, a pre-emi-

nently benevolent one; still more, if you acknowledge that the benevolent element found pervading it has in greater part been superadded to it by Christianity, and is mainly indebted to Christianity for its present influence on the profession, then I will ask you this question, Where is this benevolence to stop? Is it to care for men's bodies, but rigidly to halt there? Is it to draw a sharp line of demarcation and say—this is of the body, and mine; that is of the soul, and for it the clergyman must care?

Such a division of labour, even if it were desirable, I need not say cannot be made. The physician's patients are not bodies, but men, and as such he must treat them. He cannot say, this spectral illusion, or delirious raving, is of the body, and within my province; but that melancholy or remorse is of the soul, and out of the pale of my art. It would be a *petitio principii*, a begging of the whole question, what the province of his art is, to come to any such summary decision as to the bodily or mental source of any disorder. Moreover, even if he could demonstrate that the distemper of the body was ultimately traceable to a purely psychical or spiritual disorder, he could not on that plea desert the sufferer. Man is a unity, and proclaims that he is, to the believer in an immaterial soul as well as to the materialist. He appeals to the Judgment

of Solomon, and refuses to be cut into dead halves, the one of which shall be handed to the physician, and the other to the clergyman, to be medicined by each according to the rules of his art. He is a living whole, to be nursed solely by the one or solely by the other, or, what is best, to be nursed in turns by both. I need not enlarge on this. The physician must deal, more or less, with every morbid symptom that presents itself; and for whatever reason, christian or unchristian, he is benevolent, he must, if benevolent at all, be benevolent to the soul as well as to the body of his patient; nay, he must, as a mere matter of professional duty, whether it gratifies his benevolence or not,

> ——— "Minister to a mind diseased;
> Pluck from the memory a rooted sorrow;
> Raze out the written troubles of the brain;
> And, with some sweet, oblivious antidote,
> Cleanse the stuffed bosom of that perilous stuff,
> Which weighs upon the heart."

As to the necessity for striving, at least, to effect all that the great poet has indicated as coming within, and yet as perhaps beyond, the reach of medicine, there can be but one opinion. Before, however, I can deduce from this acknowledgment additional obligations as lying upon the physician, I must regard you in a twofold light. Some of you, I know, are professed Christians. Others, perhaps,

are not. I judge none of you. If each of you can so much as say, "Lord, I believe, help my unbelief," then I can address you all as Christians. If there be any among those I address who cannot say this, who neither call themselves nor desire others to call them Christians, they will not take offence if I address some remarks specially to them. I assume them to be honest, earnest searchers after truth. I address them as myself deeply sympathizing with every one in conscious spiritual darkness; struggling with what seem insurmountable difficulties; striving as yet in vain for light and rest, for "joy and peace in believing." May the Holy Spirit lead such—lead us all, in God's own good time and way, by Christ, to our heavenly Father.

Those of you, then, who exclude yourselves, by a judgment ratified by your own consciences, from the title and privileges of Christians, may consider yourselves also exempted from the responsibilities of Christians. There may be a claim on the Christian physician to be the spiritual instructor, adviser, and consoler of his patient, but apparently there can be none on the non-Christian medical attendant. So far this denial of responsibility is unquestionably justifiable. "Can the blind lead the blind?" or he who has a beam in his own eye see to take the mote out of another's eye? You plainly cannot give to others

what is not in your own possession. The unconverted cannot be called upon to convert those who are yet in their sins. "WHEN thou art converted," said our Saviour to Peter, "strengthen thy brethren." All this is true. The unchristian physician will be condemned at the bar of God on a previous count in the indictment referring to his personal transgressions, which it might seem would render unnecessary any consideration of his neglect of the spiritual welfare of others. Yes! but the Bible speaks of gradations of punishment in the world of wo; of some being beaten with few, and some with many stripes; and it contains those solemn and startling words, "unto whomsoever much is given of him shall be much required."

If you enter on the profession of medicine you must take it with all its responsibilities, and all its opportunities for serving God and man. No alternative is allowed you. You may be disposed to say this is hard. "I choose a lawful calling, as a creditable and honest means of livelihood and a congenial occupation. I am attentive to my patients, solicitous for their interests, skilful in my profession, and do wrong to no one, and now I am made responsible for their souls as well as their bodies, and am called to an awful account because I do not seek their salvation!" Ah, gentlemen! this is exactly the

answer which the servant who buried his talent in the ground gave to his master when called to a reckoning for turning it to no account. He justified himself to his Lord on the plea, "Thou takest up that thou layedst not down, and reapest that thou didst not sow." Thou askest me, the physician, to do what only the clergyman can do. And what is the Lord's reply? He does not disavow the character imputed to him or vindicate his austerity. He could have done so if he had deemed it needful. He had put into his servant's hands the seed to sow, and if the servant had not the skill to sow it he had but to apply to his Lord, who would have given him all the directions requisite. He was master, and the servant knew he was austere, and what his expectations from his servants were. Out of his own mouth, accordingly, the slothful man was judged: and all who adopt his plea will be dealt with in the same way. You are occupying the places which otherwise Christian physicians might be filling. You have a thousand opportunities of enlightening the ignorant, warning the dying, reproving the sinful, comforting the despairing, turning souls from darkness to light. You are improving none of those opportunities, even where your religious ministrations would be gratefully welcomed. For all this you will be called to account. If you entertain any

doubts as to the Bible being a special Revelation from God, or stumble at any of its doctrines, or are perplexed with any of its difficulties, do not forget that the nature of your professional duties demands that nothing be wanting on your part towards settling questions so momentous for practical physicians. You cannot shake yourselves free of your religious responsibilities as medical men. They will meet you in every sick-room, haunt every dying pillow you are near, and reproach you from every dead man's face. If you believe in a God, in a life beyond the grave, and a judgment to come, you cannot too quickly choose between these alternatives; the fulfilment, with God's help, of every responsibility of your profession, or the abandonment of it altogether. May the former be your choice! There is no profession to be found on this earth which does not involve greater responsibilities than man trusting only in his own strength is able to fulfil.

The second topic, which, after what has been said, I may believe will be regarded by all of you as deserving your attention, is the essentially moral character of medicine as a profession, on the one hand, enforcing a connexion between virtue and health, between vice and disease; and, on the other, as seeking to lessen the agonies of the spirit, as well as those of the body.

The great doctrine of the Bible, that sin inevitably leads to suffering, is likewise a cardinal doctrine of Medicine, and has been upheld as such by the physicians of all civilized nations of ancient and modern times. The medical attendant, whatever his speculative religious opinions may have been, has never found himself free from the obligation to become, to a greater or less degree, a teacher and enforcer of morals. He has been daily called on to speak comfort to the sorrowful; administer consolation to the downcast; bear with the froward; inculcate patience on the discontented; encourage the timid; cheer the melancholic; repress angry passions; forbid vicious indulgence; and has, often perhaps unawares, passed from the domain of physic and physics, to that of ethics, and ministered more to the soul than to the body of his patient.

All this the physician, of every age and country, has more or less had to do. Sobriety, temperance, chastity, the abandonment of vice, the practice of virtue, the repression of all the more animal and vindictive passions, the control of the emotions, the regulation of even the innocent affections, have been inculcated by him on his patients, as well as by the professed moralist on his disciples. Among the more ancient civilized nations, the physician was a priest, as well among pagan peoples, such as

the Chaldeans and Egyptians, as among the Jews. The later, and less religiously earnest Greeks and Romans, to a great extent dissolved the union between the medical and priestly office, but the bond was never entirely broken. It is plainly a natural union which approves itself to all men's hearts. It has existed, if I mistake not, more or less distinctly among every ancient people. It is found at the present day among all the uncivilized heathen nations, as the Red Indians (to mention but one familar example) may illustrate. It is realized in the case of every Christian physician, inasmuch as every true Christian is a priest, offering continually "a living sacrifice, holy, acceptable unto God." He is thus a priest for himself unto God, but he should also be a ministering priest for his fellow-men; and it is on the roll of prophecy, that the day will yet come, when ancient and modern Heathendom, however wrong in their faith, will be proved, in one point at least of their practice, to have been wiser than nominal Christendom; and every physician will again be a priest too.

To enlarge upon the priestly character of the physician's office, when it is filled by a Christian, is beyond the scope of my present narrow limits. I will not attempt anything like an exhaustive discussion of this topic. Much must have been said

in reference to it by those who have preceded me. Much will at once suggest itself to you as justifying the assertion, that the sick-room is a peculiarly appropriate place for religious service. Even if this were not the case, want of time would prevent a complete exposition of the subject under notice. I shall only, therefore, refer to some points which I do not think, in general, receive the attention they deserve. The tortures of bodily pain, and the dread of death, are too much, I think, referred to, as if they are the only motives which may be calculated on as making invalids welcome religious advice. Unquestionably they are powerful inducements to reflection and submission to instruction. It is not to be forgotten, however, that severe pain concentrates upon itself all the faculties which it does not throw out of their natural action. When very acute, it makes continuous thought impossible; and when long protracted, it so maddens, or paralyses the spirit, as to render the patient indifferent to everything but relief from suffering. The dread of death, likewise, often only hardens the heart into stoical indifference, sears the conscience, and makes the temper sullen, or drives its victim to despair; so that, like a man drowning, he cannot be got to listen to directions which might conduct him to an ark or haven of shelter, but flings his arms wildly

about in vain search after something which may save him. What is as important as the recognition of the salutary moral influence of suffering, and the anticipation of death, is the fact, that a medical man has occasion every day to see numbers of sick persons, who are neither the subjects of severe suffering, nor at all oppressed by the fear of death, but who, nevertheless, stand as much in need of spiritual assistance as the agonizing or the dying. I would impress upon you, that you occupy towards all such a position of great advantage, which you may turn to the best account as their spiritual guides.

You have, in the first place, a position of superiority over your patients, whatever be their intellectual gifts and accomplishments, and whatever be their rank in life, based upon their recognition of your possession of a power to heal which is not theirs. Every sick man regards his doctor as, for the time being, exalted above him. The physician himself, when ill, is as anxious, though not perhaps as submissive, a patient as the unprofessional sufferer. His own knowledge of diseases and their remedies only distracts him when he is diseased. What is light and certainty when turned towards others, is darkness and doubt when turned inwards on himself. His fellow-surgeon or physician, whom

he met recently in consultation, and considered only his equal; whose opinions he criticised, perhaps even despised; he feels now to be his superior, and bows implicitly to his decision. Those of you who have yourselves been ill, know what it is to lie in anxious expectation of the doctor's visit; what it is to tremble when his carriage-wheels are heard in the street, and the fall of his footsteps on the stairs; how fearfully the bell clangs, or the knocker resounds, when handled by him. How eagerly his face is watched in the vain attempt to gather from its expression his estimate of your case; how momentous an event his counting of the pulse is; how important his simplest questions appear; how oracular his orders. How astonishing it seems that he should be so calm, whilst you are so troubled; so unhesitating in his conclusions where you were lost in conflicting doubts, and could form no judgment as to what the end would be. Every sick man, I believe, contrasts to his own disadvantage his anxiety with the physician's serenity; his distraction with the physician's composure; his vaguely-mingled hopes and fears with the physician's precise judgment, deliberate, confident treatment, and unhesitating prediction of its result.

It does not follow, that because a patient acknowledges the medical superiority of his physician, he

should accept him as his spiritual guide; but he is more likely to accept him in that capacity than another; for example, a clergyman, whom he may not be willing to acknowledge his superior in anything. A way must be opened up, and paved to the sinful man's heart, before he will listen to advice or admonition. He often does not appreciate the accomplishments of the clergyman, and despises him for his ignorance of the only acquirements which the sick man values. But the physician requires to make no special effort to justify his superiority, not, it may be, to the man, but certainly to the sick man. So long as the man is sick, the physician has a hold on him, and is the object of his esteem and wonder. In consequence of this, the medical attendant may, without offence, introduce topics foreign to his own profession, and among others, religious topics, with the assurance that he will be listened to respectfully, and with a presumption on the patient's part, that the doctor having proved himself wise in one thing, is not unlikely to prove himself wise in another.

In the second place, I would enforce upon you, what I also think has received less attention than it deserves, the relative superiority of the physician to the patient, which the latter's sense of humiliation determines. Humility is the lowly porch under

which all the proud must stoop before they can stand erect in the Temple of God. If we can humble a man, we may hope to teach him wisdom; and, hand in hand with him, we may, as little children, enter together the kingdom of heaven. When men are in vigorous health, full of projects, successful in enterprise, with their share of this world's goods and this world's joys, with happy hearths, kindly relatives, and troops of friends, they are not easily humbled. They are perhaps free from gross vices, unaddicted to sensual indulgences, amiable and kind-hearted, honest in their dealings, estimable on many accounts. They may have all the virtues enumerated, and yet be far from God.

I purposely confine my remarks at present to those who are not, in the sight of men or in their own estimation, great transgressors; and who, moreover, are not the receivers of gratuitous medical assistance, but may be its most liberal rewarders. I wish to direct your attention to a relation subsisting between the physician as a physician, and the patient as a patient; and which gives you a superiority, though you were the poorest and most slenderly-gifted of village apothecaries, and the invalid were the greatest warrior, the wisest philosopher, or the mightiest monarch upon earth.

Take, then, any of the proud ones of this world,

withdraw him swiftly from his daily round of occupations and pleasures, and stretch him on a sick-bed. You need not afflict him too cruelly; lop off a limb, maim, or mutilate him. An influenza will do very well, a bad cold, or an ague. Cæsar will soon be crying for drink like a sick girl; the wise philosopher will grow maudlin; the great monarch become peevish and fretful.

There is no sublimity in the sick-room; no poetry; no painting; no music; no feasting and drinking; no flattering and being flattered; no selling or buying. Pleasure and business are equally excluded. Sickness and pain have taken the places of these, with a host of minor discomforts and miseries which fasten on the invalid. The sick-room is a dull, dreary, mean, noisome place; loathsome to the senses, oppressive to the fancy, suggestive in itself of nothing but degradation, humiliation, helplessness, and decay. I do not speak of it at present as implying severe suffering or the certain extinction of life. I liken it, not to the Psalmist's valley of the shadow of death, but to Bunyan's valley of humiliation.

It abases the proudest, and in their hour of humiliation they will often listen to a well-chosen word, kindly spoken, which they would have despised and rejected in the heyday of health; and there is no

one from whom such advice will be taken in better part, than from the physician. The patient may shut other men out, and hide his humiliation from them, but he cannot conceal it from the doctor, who comes and goes as he pleases. Affection may blind the eyes of his family to his weakness, and they at least will not expose it; nor is he much concerned about the impression it may make on his servants. But his proud heart would rebel if a clergyman witnessed his lowly condition, or any one visited him with the purpose of offering him religious advice. The medical man has, in this respect, a great advantage over every other religious counsellor. The patient feels that in the eye of his medical attendant he is a poor, sick, helpless creature. The doctor has seen his courage fail, his patience and temper give way, his good sense, on which he prided himself, scattered to the winds. He has humoured the sick man's morbid fancies, borne with his fretfulness, smiled at his foolish fears, and treated him, as he feels he should be treated, as a wayward child. The sick man acknowledges, for the time, that he is greatly the physician's inferior; and if he has the waywardness of the child, he has also some of its docility. Ah! Gentlemen, believe me, many a conscience may be reached, and many a heart touched in this state, which severe suffering would

only distract or harden, and the prospect of speedy death, consign only to impenitent indifference, or hopeless despair. When those whom health has long deceived into the belief that this world can satisfy the desires of an immortal spirit, suddenly discover that a little sickness can take away the supposed intrinsic charm of every fancied joy, and leave the deserted heart a dreary void, they may be caught at the ebb, before the tide of earthly pleasures returns to overflow the soul, and a seed may be cast into the empty heart, which, growing as seeds best do in silence and darkness, shall in the end bear blossom and fruit in the open daylight of the upper heavens.

I would, in the third place, briefly direct your attention to the opportunity for furthering the spiritual welfare of his patients, which is secured to the Medical attendant by the confidential character of his office.

You are the ministers of the Protestant Confessional; the family confessors of the Protestant Church. Into your ears revelations will be poured, such as never reach the Protestant Minister, and are often, I doubt not, kept back even from the Roman Catholic Confessor. I do not here refer only to the acknowledgments of guilty indulgence, which will often be directly made to you, nor to the uncon-

scious betrayals of what would not have been wittingly revealed, which temporary or confirmed insanity may compel you, however reluctantly, to receive. I refer also to that acquaintance with the personal peculiarities, professional occupations, rank in life, amount of worldly possessions, family relationships, domestic happiness, political, general, and religious opinions of your patients, which you cannot help obtaining. I allude likewise to those communications on unprofessional matters, which will be largely made to you whether you desire them or not. The birth of a child naturally leads to some knowledge at least of its father and mother; but you will often be furnished also with many uncalled for details concerning its sisters, brothers, aunts, uncles, grandfathers, grandmothers, cousins, and relations of all degrees. Deaths are not less fruitful of revelations; and I need not attempt to enumerate the many occasions on which the tendering of your professional services will lead to your being, unintentionally or designedly, made the confidants of family secrets, the most trivial and the most important. Upon the influence this gives you, I need not enlarge. The physician occupies a position in every family such as no stranger does, at least in Protestant Europe.

I trust that you will not for a moment imagine,

that I am advising you to mix yourselves up with the family affairs of your patients. A tattling, gossiping, meddling physician is a dishonour to the profession. But no medical man can avoid the confidences referred to, however reserved and unprying he may be. He must sometimes even solicit them, for the sake of his patient, and must unravel mysteries which he would willingly leave unfathomed. I say nothing as to the silence which, beyond the family circle, must be maintained, in reference to the communications alluded to. You need no counsels on this point. The alleged immaculate Seal of the Roman Catholic Confessional has proved a far less trustworthy concealer of its secrets, than the physician's professional sense of honour has done for the secrets of the Medical Confessional, at least in this country.

An unbroken silence, however, out of the family, is quite compatible with a wise freedom of speech within its circle. I wish specially to direct your notice to the claim upon the patient's attention, which his unsolicited confidences give you, when you offer religious advice. You are not strangers intermeddling officiously with his joys and sorrows. He cannot accuse you of overstepping the line of professional duty, and presuming on your office. He has invited your interference; has asked your

advice; has detailed to you his wrongs, confessed to you his weaknesses, his follies, perhaps his crimes; has bared more or less his heart to your inspection, and appealed to your sympathy.

On such occasions you must give some reply, and, if you are Christians, you can often give such a reply that your patient will, with God's blessing, have something more to thank you for than the mere healing of his body.

I have reserved till now, what might have been referred to all throughout, but can even here only be alluded to; the influence, namely, which your professional superiority, but especially your confidential office, gives you over the relatives and friends of the patient, as well as over himself. You are the only strangers who are permitted to be spectators of the joy with which an infant is welcomed into the world. You only are allowed to witness the sad and sorrowful faces which bend over death-beds. Sudden illnesses, severe accidents, dangerous surgical operations, and other critical events, introduce you into family circles at periods when all the ordinary barriers to unrestrained intercourse which the conventional rules of society impose, are broken through. Mothers, wives, sisters, children, will weep unrestrained before you, entreat you to hold out to them hope of recovery for their relatives,

implore your sympathy, cast themselves upon you for consolation, and shed tears of gratitude when you are able to lessen or disappoint their fears. You must give some response to such appeals. A lawyer is an abstraction; one conversant with law. So also is a physician; one conversant with physic; and the surgeon, or chirurgeon, is by his title only a handicraftsman; but you are likewise emphatically called medical MEN. You may be medical, but you are also men. You are appealed to as such. Your advice is asked, nay, is earnestly implored, and is likely, therefore, to be taken. A single verse of Scripture, or a brief prayer, will often, at such times, be gladly listened to, and fall like the dew of heaven on the breaking or broken heart. Nor is it only at critical junctures, but on all occasions, that the trusted medical attendant of a family may acceptably address on religious topics, those who have made him the object of their special confidence.

With a mere allusion, however, to this wider influence, I return for one moment more to that peculiar hold on the patient's attention which his medical confessor has upon him. Many of those who visit sick-rooms on errands of mercy, with the purpose of administering religious advice, or offering spiritual consolation, fail to do any good. The sick man distrusts their knowledge of his exact condition, and

is dissatisfied with them because they do not sufficiently sympathize with his sufferings, or because, as he supposes, they overrate the severity of his malady, and the danger in which it involves him. In the one case he excuses himself from listening, on the plea that whatever he may be in the sight of God, he ought to be an object of compassion, not of denunciation, to his fellow-sinners. In the other case he hardens his heart, on the ground that a man certainly dying may be better of the advice tendered to him, but that he himself does not require so solemn an exhortation. Unless an invalid can be satisfied that his religious adviser understands more or less his malady, and sympathizes with him, he will rarely lend a willing ear to his advice. The beginning of confidence, and of all effectual consolation, is sympathy. If the previously careless invalid so much as suspects that his spiritual adviser came on an errand of duty, rather than on an errand of mercy, he will stop his ears. He knows, on the other hand, that his medical attendant understands the nature and danger of his disease better than he does himself. He is assured of his physician's sympathy, and counts him no intruder. From his familiar lips he will not be startled to hear words of warning, of advice, or consolation, fall. He will often welcome them, be thankful that the ice is

broken, and gratefully listen to him, who has wisely asserted his claim to be the physician of the soul as well as of the body.

I will suggest no further topics in reference to the section of the lecture at present under consideration. You will observe that I have treated those brought before you, as apply ing to the profession as a profession. The prostration of suffering, the dread of death, the sense of relative inferiority to the physician as skilful, as a witness of humiliation, and as the depositary of the confessions of the heart, may be counted on as bringing every patient under the moral influence of the physician, and as involving him, therefore, in a responsibility which he cannot disown, to use that moral influence over all his patients.

I leave it to yourselves to consider how many other elements of moral influence come into play, when, in addition to all those suggested and conceivable, there are those also which gratuitous attendance on the poor and the ignorant brings into action. You have then the claim on their gratitude which unremunerated benevolence gives; the authority with which your professional title invests you; superior accomplishments of most kinds, and in many cases superior natural gifts to command respect. On patients of this class your influence on the lowest

estimation is enormous. You will literally be regarded by the majority of them as the immediate and direct dispensers of life and of death. They will forget, as the rich and wise often do also, that you are only God's ministers. They will look upon you as if you bore the very keys of death and of the invisible world; as if you, of your own power, could shut and no man open, and open and no man shut. You tell them that they must be maimed and mutilated, and they submit to your knife, as if God had audibly commanded them. You predict that they will die, and they die! You predict that they will rise from their sick-beds, and they rise! You are in their eyes prophets. You should be priests too! No man liveth to himself, and no man dieth to himself. Think what is implied in that verse. Can there be a more awful idea, than that one of us should encounter a lost spirit in the other world, who should say, "From you I would have taken religious advice, but you gave it not, and I shall curse you through all eternity?"

The last topic I proposed to consider, was, the essentially Christian character of Medicine as a profession, seeking to abolish death, and to realize for man a perfect and endless life.

I may seem to some of you, to strangely overstate the matter, when I speak of Medicine as aiming at

the realization of immortality for man. Yet this assuredly is the abstract or ideal aim of our profession. On this earth the fundamental Idea of our calling is never realized. Every patient of every physician dies, and every physician in turn becomes a patient and dies too. All that the minister of the body succeeds in effecting, is the adjourning of the day of death, the postponement of the inevitable hour. Practically, he fights against pain rather than against death, regarding the latter as unavoidable, and seeking only to delay its arrival and to lessen its pangs. Yet the spirit in which the physician labours, is assuredly that of regarding Death *not* as an invincible foe. He may believe, as a man, that Death will conquer, but, as a physician, he stands over his patient to fight the great Enemy to the last, as if there might be one exception, if but one, to the otherwise universal law. And if no exception ever occurs; if the physician is invariably defeated; the conclusion to be drawn from his discomfiture is not, that his hope of success was delusive, but that he erred in expecting its fulfilment in this world. Let but a life beyond the grave be admitted, and an immortality both of soul and of body be believed in, and the Christian physician, at least, can anticipate with certainty the full realization of the fundamental Idea of his high calling.

I press this consideration upon you. I affirm that Medicine, consciously or unconsciously, aims at securing for every man perfect health and an endless life: that it thus includes an Idea, which compels it to consider a future existence as awaiting all the objects of its care; and that, as only the New Testament reveals the certainty and the conditions of the future life, our profession cannot realize its deepest guiding principle unless it be Christianized. Medicine seems to me, therefore, essentially a Christian calling, *i. e.*, one, the objects of which none but a Christian can fully fulfil. To this high and solemnizing aspect of our profession I now briefly direct your notice. It is so eminently suggestive, that I do not feel at liberty to trespass much upon your time and attention, with its discussion. A few remarks, indeed, upon one of the peculiarities which attach to Medicine as a Christian calling, are all that my remaining space will allow me to offer before considering the main topic of this section.

In the first place, then, let me ask, did it ever occur to you what the bodies of men are, according to the Scriptures? They are not mere hollow vessels, which as physicians, you may fill with drugs, or as surgeons, put your mark upon, or as anatomists, dissect, or as chemists, analyse. They are something more than food for the worm, sources of

ammonia and phosphate of lime to plants. Death, who, according to profane writers, is only a reaper, mowing down the living, according to the sacred writers is also a sower. He plants every dead body as a seed which is to rise again as an immortal body. The Resurrection is a great mystery. "Behold," says St. Paul in reference to it, "I show you a mystery." It is not the less, however, a reality. "This corruptible *must* put on incorruption, and this mortal *must* put on immortality." The most loathsome, diseased, deformed, and mangled body, is to undergo a transformation more amazing than any which mortal eye has ever witnessed.

It is difficult to carry such a thought always about with one. It often seems impossible to believe, that the wretched, diseased bodies we see, can live again, and shall live for ever. But though we may not at all times with equal vividness realize the certainty of this, as Christians we must never doubt it. It is worth our while to strive to realize it to the fullest. It ennobles our profession to connect with it the thought, that we see in every patient not only an immortal spirit, but the germ also of an immortal body. We should recognise that we are labourers in God's vineyard, and that all the sickly frames to which we minister are but more or less unsightly seeds, possessed of an indestructible

vitality, and destined to undergo the most wonderful development and expansion. According to the Scriptures, moreover, those bodies will not meet the same doom, but some will rise "to the resurrection of life, and some to the resurrection of damnation;" and we cannot fail to perceive what an element of solemnity and difficulty is introduced into Medicine as a responsible profession, by the certainty that the practitioner's relation to his patient ceases not with the grave, but survives it. The sphere of other men's labours is bounded by time. The great paintings, and sculptures, and temples of this world; its fleets and its arsenals, its handiworks of all kinds, will be left behind on the shore of this dead earth, and be found not in the world to come. But to our calling belongs this strange peculiarity, that the objects of our art are as immortal as ourselves. They will go before us, or accompany us, or follow us, and be all forthcoming at the great day of accounts. We shall meet our patients again, and have to answer to God, in their hearing, for all that we did to them whilst we were together upon earth. Can any but a Christian physician anticipate this meeting without dread and trembling? If it be in the least degree probable, far less if it be certain, that there is a life beyond the grave, and a judgment bar before which we and our patients must

all appear, can there be a question among you, that the unchristian physician, to whom God has confided the care of man's immortal nature, has a more awful reckoning to anticipate than any other defaulter will be called to, except, perhaps, his fellow-transgressor, the unchristian minister?

On this, however, I cannot enlarge. Omitting all other matters, I seek to urge upon you, that only the physician who labours for the spiritual as well as the bodily welfare of his patient, can comfort himself with the assurance that he is fully realizing the Idea of his profession. I have already referred to the utter failure on this earth, of Medicine as the art of healing. Death laughs at us all, with our advanced Chemistry, Botany, Surgery, Physiology, Histology, and what not, and spoils our best cures. The only branch of the profession for which I imagine he has any respect is Midwifery, because it secures him an unceasing supply of victims. To each of us he will come in his own good time, and, handing us some mortal disease, will say, "Physician, heal thyself!" I often wonder that medical men do not forbid tombs being built over them. Surely it is mockery enough, that the professors of the art of maintaining life should all die, without parading and blazoning their deaths upon monuments, lest any one should fail to perceive the satire

upon their profession which their mortality supplies. If the genius of Medicine, personified, were to address her children on the subject, I think she would say, as Abraham did of his deceased Sarah, "Bury my dead out of my sight."

It is a humiliating thought, that our profession should be such a failure; but it may be robbed of its sting. The Scriptures assure us, that heaven shall be a place, not only of the highest intellectual, moral, and spiritual happiness, but likewise of inconceivable physical enjoyment. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him." Glory, honour, and immortality are attributes of the bodies of the blessed. Weakness, sickness, and pain are to be exchanged for a bounding, exulting, rejoicing health, of which we can form no conception. In that happy state, a perfect art of healing will not only perfectly realize itself, but will far transcend mortal perfection. There will not be a mere restoration to what in this world we should call normal health, but an elevation will take place to a higher grade of being, with new relations, faculties, and susceptibilities. The crawling and diseased caterpillar of the earth will be changed into the winged and undying butterfly of the skies. If you believe this,

you will likewise believe, that He who heals men's souls heals also their bodies. To secure a patient twenty years of indifferent health in this world, is a small matter, compared with securing him an eternity of perfect health in the world to come. The faithful clergyman reaps the reward of our profession as well as of his own. For every soul won to Christ there is also a body made certain of immortal health. The physician who saves the souls of his patients, in the truest sense of the words, heals and saves their bodies also. In *his* hands his art is no failure; its triumph is complete. Death does not mark his patients as beyond his art; but seals them as for ever cured. He may have a tomb without satire on his profession, and on it may be written, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." A Christian physician, going about his vocation as a Christian, and earnestly fulfilling its duties as one working with the great Taskmaster's eye upon him, has truly a high calling. He has the promise of all needful help in this world, and the assurance of an abounding reward in the next. Of all God's people it is affirmed that they shall rest from their labours, but to Christian physicians we may specially apply the further declaration, that "their works do follow them." The spirits of just

men made perfect will surround them in glory; their patients and disciples upon earth; their fellow-saints in heaven.

In conclusion, let me address to you one parting word. I have said nothing concerning Medical Missions and their claim on your attention, and I say nothing now. It is vain to expect that those who care not for the souls of the sick at home, will care for the souls of the sick in Syria or China. And, on the other hand, it is certain, that if the whole profession were Christianized, and each medical man laboured as having a cure of souls as well as of bodies, Medical Missions would be amply supported, and Medical Missionaries be found in abundance.

We should all be Medical Missionaries, whether we practise among the rich or the poor, the wise or the ignorant, among nominal Christians or undoubted Pagans. Therefore, I adjure you, to remember that the head of our profession is CHRIST. He left all men an example that they should follow His steps, but He left it specially to us. It is well that the statues of Hippocrates and Esculapius should stand outside of our College of Physicians, but the living image of our Saviour should be enshrined in our hearts. The symbol of our vocation is the Serpent, but it should be thought of not merely

as a classical emblem, but as recalling the words of him who said, " be wise as serpents, and harmless as doves."

All men are to call Christ, Lord and Master, but especially we. He was not only the Great Physician, who healed all manner of sickness and disease, but the Great Patient, the Mighty Sufferer, who endured agonies such as no other human sufferer ever felt, and whose agonies were more momentous in their consequences than any others the universe has witnessed. The object of His whole earthly life was the same as ours, the abolishment, namely, of pain and of death; and he ranks before us all, because what we vainly strive to effect he fully achieved. We are the Ministers of Life. He is the Prince of Life. We fight against death, and are all defeated. Death assailed him, and he vanquished death. We cannot so much as prevent death, but he could not only forbid it, but could restore to life and health the body overcome not only by death but tainted by corruption. On all other men the victory of death has been complete, but death had no dominion over him. He gave to death what death could not take from him, and laid down his life, only that he might take it again. He is the first-begotten of the dead. He brought life and immortality to light. He is the Resurrection and the

Life. This great Physician! this great sufferer! this vanquisher of death! this possessor and granter of an endless life! this sinless son of man, and only begotten Son of God, the Lord Jesus Christ, God over all, is the true head of our profession. He is not ashamed to call us brethren. May none of us be ashamed to call him Lord. May we all confess him before men, that he may confess us before the angels in heaven.

LECTURE VI.

ON THE RESPONSIBILITIES ATTACHING TO THE PROFESSION OF MEDICINE.

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LECTURE VI.

General Statement of the Object of the Course—The Duty incumbent on all Medical Students to consider the subject of Medical Missions—The Responsibilities of Medical Students and Practitioners—Mental as well as Bodily Maladies to be attended to—Personal Religion requisite for Discharge of Duties—Opportunities of doing good impose Responsibility—Obstacles to Success in endeavouring to take advantage of these—Examples of a Professional Eminence combined with Christian Principles, and Efforts to spread the Gospel.

THE chief object of the Course of Lectures, which we are now about to close, has been to re-echo the earnest call addressed to us from many lands—"Come over, and help us." Those who call are Christian Missionaries, occupied in sowing the good seed of the Gospel amongst heathen nations; those addressed, are members of the Medical profession in general, but particularly such as are, through grace, alive to the importance of evangelistic labours, and ready to aid all engaged in them. You have been told that this call has come to us, enforced by the experience of many of the most devoted and longest-tried heralds of the Cross—that it has been repeated

again and again for years past—that, in the estimation of several of the wisest and best men in our profession, the call ought to be responded to, and yet that it has been so only to a very limited extent—that almost all Christian men who have considered the subject, believe that the combination of the healing of the sick with the preaching of the Word is a divinely appointed means for the diffusion of the truth; and that, even were it not so, the legitimate deductions of Christian expediency would be sufficient to authorize us to attempt the supplementing of the labours of the evangelist in heathen lands by the beneficent operations of the educated surgeon. Having heard the cry, we would here repeat it to our young friends. Being convinced that it is the cry not merely of our Christian Missionary brethren, but of perishing millions, who, in the dark places of the earth, suffer the anguish of disease, unmitigated by the appliances of the healing art, we desire to sound it in the ears of those who may be moved by it to go to the rescue. Having received the summons, and having considered our own responsibility in the matter, we would now pass it on to others, who may be both more able and more willing than we to comply with it; assuring them, at the same time—as we desire to do most emphatically—that we believe the call to be a very

important one, not to be slightly considered, still less to be treated with contemptuous neglect; but a call to be pondered over long and seriously, and made the subject of intelligent inquiry and earnest prayer.

You have been fully apprised, in the course of the preceding Lectures, that the peculiar sphere of labour which the call of which I now speak invites us to occupy, is open only to fully qualified medical men, who have personal experience of the power of the Gospel on their own hearts. Yet would we have *all* the members of the profession, and especially all preparing to take part in its active duties, to know and to give heed to the nature and object of the call. We are well aware that, to many, it appears absurd in us to expect that any men, who can entertain the hope of securing for themselves at home, or in the Colonies, or in the public services, the means of a comfortable maintenance for life, through their professional studies and exertions, should be found willing to sacrifice all such prospects for the purpose of devoting themselves absolutely to the self-denying labours of the Medical Missionary. They who so regard the matter are ignorant of the constraining power of the love of Christ, when once it becomes the paramount principle of the heart. We wish to warn such of their

ignorance, and we desire to set before them facts and arguments, which we believe to be fitted, with the Divine blessing, to lead them to search their own hearts, and to recognise their want of an internal spring of action, potent enough to induce an entire renunciation of self, in the effort to do good to others. Our belief is, that in soliciting your attention to the call, we at once remind all who are already Christians, (not merely in form, but in spirit,) of the duty of giving heed to such a call, as one addressed to them individually, and do somewhat to apprise others that "one thing is needful" beyond what they have yet attained to. We have no hope of any, excepting such as have had their hearts touched by Gospel truth, responding to the call by saying, "Here am I, send me;" still less do we hope, that any reasonings or representations of ours will, of themselves, be sufficient to change the heart of any who listen to us; but we do hope that, by setting before *all* the important subject to which we now seek to direct your attention, *some* will be led to ponder over the call, to consider their own responsibilities in connexion with it, to ask why they are not ready to obey it, to discover that they have hitherto been seeking their own ease, honour, and glory, instead of living to the glory of God, which is their chief end, and so be brought

into close contact with those solemn realities which constitute the proper life of the soul. And, although we should fail to add even one agent to the body of Medical Missionaries now in the field, through the instrumentality of this course of Lectures, we shall consider ourselves abundantly rewarded and honoured should our efforts induce any Medical Student to give "more earnest heed to the things that concern his eternal peace." That, in due time, there will be raised up many men prepared, in the course of Divine providence, to go forth as Medical Missionaries, we have no doubt. We would labour earnestly to bring about this; but, in the meantime, we desire very much to see true Christian principles spreading through the profession at home; satisfied, as we are, that it occupies a most important position, which, if rightly taken advantage of, might enable it to advance, and most efficiently, the great movement now in progress for the moral regeneration of our race.

This latter view leads directly to the subject assigned to me for discussion in this Lecture, namely, "The great responsibility of Medical men; their influence for good or for evil;" for, if it be the case that the Medical profession in this country occupies at present so important a position as that now referred to, it follows that upon all the individual

members of it, and upon all aspiring to enter its ranks, there rests the responsibility of preparing themselves faithfully for taking part in the work. We would, therefore, in concluding the present Course, remind you of this great responsibility; and we would earnestly enjoin upon you a due consideration of your individual duty as resulting from it. If you would in future life endeavour, by all means and at all hazards, to maintain a conscience void of offence both towards God and towards man, you must now lay to heart most seriously the absolute necessity of "doing justice" in all the relations of life. It is to enable you to do justice to your future patients, that you are now engaged in the multifarious studies which so fully occupy your attention. It is required of you by man—but it is also required of you by an infinitely higher authority—that you be now diligent in the attainment of knowledge of all kinds calculated to fit you for the proper exercise of the noble vocation of which you have made choice. Your present duty is to learn, and to learn *well*, with a view to the making all your learning hereafter bear upon the relief of human suffering. You are responsible for the discharge of this duty. Your own conscience, as God's vicegerent, holds you responsible; your friends, and all interested in your progress in life, hold you responsible; the

public, whom you aim at serving, holds you responsible; and think you that such responsibility is to be lightly estimated? It is, indeed, *great;* but the magnitude of it depends chiefly on the importance of the prospects which now lie before you. It is because great interests are to be entrusted to you *hereafter*, that much is required of you *now*. Alas, for those who forget or disregard these considerations! They truly are preparing for themselves no small suffering;—it may be, disgrace and ruin.

Then, as to the responsibility of the more advanced members of the profession, it is by so much the greater than that of the student, as there is in their case added to the duty of *learning* all the principles and the art of healing, the duty of *applying* these principles and *exercising* that art in the best and most faithful manner. And this implies a weight of responsibility from which many a strong mind has recoiled and shrunk appalled; and in all ages it has caused the leading spirits of the profession to go softly, to walk humbly, to avoid all vaunting of themselves, and to feel and to acknowledge that their best efforts to do their duty came far short of the standard of attainable perfection.

But we have now to advance a step further, and to inquire whether, upon you as students, and upon us as practitioners, of medicine, any other kind of

responsibility rests than what may be met by diligent study, attentive observation, and careful treatment of the body. If the two parts of which our nature consists were so entirely distinct, that, although one were contained *within* the other, they had no mutual action, one *upon* the other; if the soul were merely the tenant of the body, like a jewel in its casket, lodged within it, but not operative upon it, then it might have been unhesitatingly allowed that those who had to do with the diseases of the body were not under any professional obligation to give heed to the concerns of the soul. The humble repairer of the broken casket would not venture to undertake the resetting and burnishing of the injured jewel. But how plainly is it otherwise! How obvious is it that the emotions of the soul powerfully affect the state of the body; and, conversely, that the ever varying conditions of the bodily health have much influence over the operations of the intellect and moral feelings. And is it not an important part of the physician's ordinary duty to investigate carefully the causes of diseased action so far as they can be discovered? How very frequently has he reason to believe that various forms of disease, more or less severe, have their origin in disordered moral emotions? And must he, on principle, decline to treat such cases because he has nothing to do with

his patient's state of mind? The conclusion is, obviously, ridiculous. It must be granted that, at least in some instances, the physician is obliged to deal most closely with his patient's mental constitution. He must inquire into his habits of thought, the workings of his imagination, his hopes, his fears, and his purposes for the future. He cannot discharge himself of his purely professional duty without making inquiries such as these. And how can he be qualified to enter upon such an investigation —how can he take an intelligent and sympathizing interest in the sometimes most difficult task of educing the real state of his patient's mind, if he has not previously made himself familiar with at least the principles of moral science?

By such considerations are we led inevitably to conclude that both students and practitioners of the healing art are bound by the same necessity as that which prescribes all their other studies, to give heed to the *mental* as well as to the *physical* nature of that wonderful microcosm which is the object of all their labours and anxieties.

It is, as we conceive, a part of our strictly professional duty to prepare ourselves for this department of our work.[1]

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[1] Doubtless, it was this very view which led a late great master in the profession to publish his invaluable treatises "On the In-

The term "medical psychology" is generally used with a special reference to the history and treatment of mental derangement; but the department of medicine so denominated may very properly be understood to embrace a wider range of inquiry. The true medical psychologist ought to be conversant with a multitude of facts illustrative of the power of the soul over the body, which may be very useful to him in practice, and which yet lie far beyond the ordinary range of professional reading and inquiry. Not that it is to be expected that every medical practitioner should be an accomplished metaphysician, but only that he should be so well informed upon all that relates to the connexion of mind with matter, or at least to their mutual action one upon the other, as to be able to recognise and to understand the phenomena of this action, to inquire into its aberrations, and to prescribe for these. And how important is this! When we consider that it implies a search into the hidden springs of human conduct, the secret workings of the passions and emotions, the operations of all the varied powers of the intellect, and our mysterious connexion with the

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tellectual Powers," and "On the Moral Feelings," works which will probably long continue to be regarded as the best possible introductions to Mental Science for the use of the Medical Student.

world unseen, well may we exclaim, Who is able to enter upon such a field? Who is sufficient for these things? Nevertheless, it seems to result undeniably, from what has already been said, that the attempt must be made by all physicians who would faithfully discharge their duties. As in the case of many other difficult studies, the first steps will be found the worst to get over; these surmounted, the future progress is comparatively easy.

In the most recent work on Medical Psychology —the admirable one of Feuchtersleben of Vienna, of which a translation has lately been published by the Sydenham Society—it is satisfactory to find this subject very carefully examined and commented upon. The learned author remarks—"As to the origin of bodily maladies, a psychical commencement of them is admitted; on the other hand, no one who is acquainted with human nature will deny that those peculiar maladies of the mind, error and vice, originate frequently in states of the body. Here we have only to do with the determination of the boundaries of the medical domain, not with theories. The end of the former, the beginning of the latter, lie in this domain, and the physician has to find the line of coincidences, the line where spirit and matter combine to form a living unity; he has

to appreciate the mind, so far as it acts etiologically or therapeutically on the body."[1]

The student of medical psychology will advance but a very short way in his studies before he discovers the importance of religious belief as a spring of action. Even if he has had no previous experience of the power of religion over his own mind, he will have the fact most effectually forced upon his attention, that, in all past periods and circumstances of the world's history, the operation of that power, both on individuals and on the masses, has been very great: he will be convinced that its action on the human soul is quite peculiar; and he will be constrained to give most earnest attention to it, as productive of effects which are sure to come under his notice, wherever he may be engaged in practice. He will further learn that religion demands to be heard by every man, and, therefore, *by him*, not as a student of science, nor as a philosopher seeking after truth in the abstract, but as a poor sinner of the fallen race of Adam, who has a soul to be quickened, sanctified, and saved.

A very happy thing would it be for themselves, as well as for their future patients, were *all* students of medical psychology to become also faithful and

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[1] Translation, p. 73.

diligent students of revealed religion. And most happy shall we be if *any* who have listened to these lectures should be led by them to consider the subject for themselves, and be brought, through the teaching of the Divine Spirit, to humble themselves, even as little children, to learn the first principles of the oracles of God. Received into the heart, through faith, it is the Word of Truth that quickens the soul, and produces that momentous change which is compared to a new birth. God will have all men to be saved, and come to the knowledge of the truth as it is in Jesus. And why not you? Why may not *all* who apply themselves to medical study learn also to follow the footsteps and to imbibe the spirit of the great Physician of souls?

It has been well and truly said by one of those who lately lectured to you in this place, (to whom, indeed, we are indebted for having suggested the delivery of this course of Lectures,) "If every other human being, who lives in the habitual neglect of his own soul, be guilty of unpardonable folly, what must be the name whereby we ought to designate the apathy of that *medical man* who refuses to attend to the eternal salvation which the Bible presses on his acceptance, which the tears, and groans, and sufferings of the living invest with awful importance, and which the irresistible ravages of death do

most impressively declare to be the one thing needful?"[1]

We conclude, therefore, that all who engage in the study and practice of medicine, if they would duly prepare themselves for the duties and responsibilities of their vocation, must acquaint themselves not merely with all *physical* science which is necessary to understand the structure, functions, diseases, and treatment of the body, but with all *mental* science, necessary to the elucidation and management of the powers of the mind, both in their normal and abnormal states, in connexion with which the nature and infinite importance of true religion demand especial attention.[2]

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[1] "The Connexion of Medical Science with Christianity," by the Rev. Jonathan Watson.—P. 50.

[2] In treating of the moral character which ought to be possessed by the physician who is called to treat mental alienation, Baron Feuchtersleben says:—"The first problem of mental dietetics is to make ourselves objective, that is, to acquire self-knowledge. After understanding our psychical relations, the second problem is to harmonize them, that is, to do away with the preponderance of one tendency over another." "It is very necessary, in particular, that we should exercise ourselves in recognising and internally balancing these ever-fluctuating extremes of life—joy and sorrow." "Lastly, let a genuine religious state of mind, the free relation of man to a superior power, that ægis against everything mean, morbid, and destructive in faith and moral conduct, be preserved, and we shall be able to look from within with tranquillity on the terors of insanity."—P. 343.

Such is our view (we trust a correct one) of the responsibilities you lie under, merely as Medical students; and, so far, they will continue the same throughout the whole course of your professional life, for all of us must be *ever learning*. But when you come to practice, there will be, as formerly remarked, additional responsibility imposed. You must be held bound to apply your talents, knowledge, and skill wisely and well; you must be ever ready to investigate with patience, to prescribe with caution, to act with energy but with kindness, and to do all possible good, as you have opportunity.

All this, we believe, *may* be done by men who do not know what true religion is; *but* if, to all the professional attainments and requisite skill, the practitioner be enabled to add the invaluable possession of Christian principle, he will be still better qualified for the discharge of duty; and in endeavouring, with singleness of eye, to do all his work to the glory of his Divine Master, he will find in his own bosom a *peace* which, without Christianity, he had never known—"a peace that passeth all understanding"—a peace that shall endure for ever, compared with which all the riches and honours of time are but as the small dust of the balance.[1]

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[1] See Appendix, p. 319.

But with the unspeakably precious blessing of a knowledge of the truth, and a spirit made willing to serve God with all its powers, there is connected, in the case of the Christian who practises medicine, an additional responsibility. The light being placed in him, he must allow it to shine for the good of others, and not hide it under a bushel. Being possessed of the pearl of great price, he must impart of the true riches to others. And in this, his responsibility is not merely that of all other Christians, every one of whom ought to commend the cause of his Divine Master to those about him; but greater, insomuch as his opportunities are numerous, and specially favourable for making an impression on the objects of his care. It is because he daily meets with open ears and softened hearts, that he is *bound* to speak, according to his measure of knowledge, what may, with the Divine blessing, comfort the mourner, cheer the drooping spirit, and give peace to the troubled heart. It is because he so often stands by his fellow-man in the trying hours of his mortal agonies, when there is no other friend to care for his soul, that he ought to be prepared to point to the Cross, and to the one great sacrifice, as the source of all spiritual light, and peace, and life eternal. It is because in his ordinary intercourse with his patients he becomes the confidential friend

and adviser of many, who supply him with the plainest proofs of their being ignorant of their own nature, of their knowing nothing of the power and preciousness of Gospel truth, and of their living without God and without hope in the world, that he comes under the most imperative obligation to remind these poor fellow-sinners of the stern realities of the world unseen, and to direct them to the Fountain which is opened for sin and uncleanness.

When Christian men reflect on the nature and importance of such opportunities of usefulness, they, on the one hand, feel humbled by the thought that they themselves have been guilty, in past times, of neglecting to take advantage of them for the benefit of their patients, and, on the other, feel thankful that they have still the like precious opportunities of doing good continued to them. And what effect should the being apprised of such responsibility as is evidently imposed upon the Christian physician, and by him acknowledged, have upon those who are conscious of caring for none of these things? They cannot but recognise the advantage which their brother, who can sympathize with the deepest feelings of his patient, has over those who do not understand these feelings, although they may be convinced both of their reality and of their power. And even

such a perception of a something good in itself, and a source of power, which they do not possess, may lead some to seek after heavenly wisdom. They that *seek* shall find.

I have endeavoured to shew that, while it is every man's business to give the most earnest attention to the claims of religion, it is even a part of his professional duty in the medical practitioner to do so, both for his own and his patient's sake; and, further, that while *every* Christian must be held responsible for the due employment of *all* his powers and opportunities in forwarding the spread of the Gospel, it is especially incumbent on members of the Medical profession to consider what may be done and spoken, so as to take advantage of the many occasions for doing good that present themselves in the course of their practice.

But I feel strongly that I would be doing injustice to an important subject, did I not advert here to the many difficulties which are met with by all who make the attempt to discharge the duty which they know to be incumbent upon them in this matter. 1. There is the want of leisure sufficient to do justice to it. Of course, the first object of the physician's care is to do his professional work thoroughly and well. And how often does it happen that one engagement presses so much upon another, that the

practitioner finds himself unable to do all that he desires to do, in the way of investigating his patient's case, before he is obliged to take his leave. 2. There is the engrossing nature of the physician's proper work, which requires so much close attention, careful discrimination, and anxious forethought, as to occupy the mind very fully, and prevent thought of any other subject. 3. There is the obvious unwillingness, on the part of the patient, to admit of the least approach to converse on spiritual things; and there is, 4. The opposition of relatives, who, through mistaken kindness, will not have their sick friend troubled with what may alarm him, and so endanger his life. In many cases, undoubtedly, these, and similar circumstances, prevent even the most watchful and earnest from accomplishing their object. Yet it may be confidently affirmed that a still more potent cause of failure exists in *the state of the physician's own heart.* His time may be too fully occupied, his thoughts too much engrossed by professional cares, and he may have to encounter the indifference of the patient, and the scowls of his friends; but all these things would not, in many instances, altogether hinder him from dropping a word for the soul, were it not that he himself is too often forgetful of his high calling, and sometimes even ashamed of the Gospel. Alas, how frail is poor

humanity! What we would, that we do not; and what we would not, that we do.

I must also advert here to the very various degrees of responsibility, in respect of the spiritual interests of their patients, which rest upon the Christian Physician and Medical Missionary, according to the varying circumstances in which their patients are placed, relatively to their obtaining the ministrations of other Christian friends. Undoubtedly, when the physician knows that the objects of his professional exertions are under the special notice and care of true spiritual guides, he may discharge his own conscience of much of that responsibility regarding them which otherwise would have rested on him. And in the missionary field, while, so long as the medical man labours *alone*, he must exert himself to the uttermost in making known the Gospel to all who are accessible; whenever his labours are shared by an evangelist, he may and ought to devote more time to the healing of the sick, and less to the declaration of the Gospel; in the latter, aiming chiefly at strengthening the hands and pioneering the way of his Christian brother. It ought, indeed, never to be forgotten that, in many cases, a few well-timed words from the physician may serve to aid the efforts of the minister most powerfully. All faithful and enlightened pastors regard such aid

on the part of the physician with much satisfaction, "persuaded, as they are, that none can feel a deeper interest than a Christian physician in the wellbeing of the whole man, bodily and spiritual, in reference to eternity as well as to time. And how can jealousy be felt? Is not the glory of the Divine Master, in the salvation of immortal souls, the supreme object of every pious minister's pursuit? If so, even the feeblest attempt to subserve the same cause must gain his hearty concurrence."[1]

I have thus stated and enforced, I hope with sufficient distinctness, these views of the responsibility incumbent on all Christian Medical men, which lead us to conclude that the friends of Missions are right in demanding and expecting aid from us in the great enterprise in which they are engaged. We hope and believe that they will not ask for it in vain. If the call now addressed to us be listened

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[1] Dr. Burder's Letters from a Senior to a Junior Physician, p. 11.

"You may," (says the excellent Dr. Cotton Mather,) "from the natural disorders of your patients, affect your own mind, and theirs also, with a sense of our corresponding moral ones. This you may do without any intrusion on the office of the minister. On the contrary, you may, at the same time, do many a good office for the minister, as well as for the patient; and may inform the minister when, where, and how he may be very serviceable among the miserable, with whose condition he might not otherwise be acquainted."—*Essays to do good.*

to as it deserves, it certainly ought to have the effect of reminding us all of the importance of the position we occupy, whether we be students or practitioners; it ought to remind us of the inestimable value of passing time and of existing privileges, and of the opportunities of doing good which are daily presented to us. It ought to produce great searchings of heart, scrutiny of our own motives, and earnest desires after improvement, both professional and spiritual. It ought to lead us to provoke one another to love and to good works; and, in whatever way we can, to cheer on those brethren who are so arduously engaged in the work, of which we are only thinking and speaking.

And in all this, we cannot but be led very frequently to revert to the many bright examples of devotedness to Christ's service which have, in past times, been set by distinguished members of our profession, who, undoubtedly, in their day and generation, were good and true Medical Missionaries, although, for the most part, they moved in home-spheres.

A brief review of the characters of some of these Medical worthies, and of the principles by which they were actuated, may serve, on the one hand, to convince us that there is nothing new in the idea of making medicine the handmaid of religion, and, on

the other, to stimulate us all to follow in the footsteps of those ornaments of the profession, who, even in the days of their most brilliant renown, were enabled to count all as loss for Christ, and who are now, "through faith and patience, inheriting the promises."

Through lack of sufficient materials in the biographies of physicians, we cannot satisfactorily cite examples of the power of Christian truth in connexion with professional eminence of an earlier date than in the sixteenth century. It was then that medicine and surgery were first effectually delivered from the darkness and dust of the Middle Ages, through the great discovery of the circulation of the blood by Harvey. And he—the acute, persevering, industrious, liberal-minded HARVEY—was very particular in paying homage, in all his works, to the great Creator's wisdom, power, and goodness, as displayed in the wonderful adaptation of structure to function, which he so successfully brought to light. He used to declare that he never used his scalpel without discovering some new proof of God's wonder-working hand.

The same period saw also the career of one of the most original thinkers that ever practised medicine, SIR THOMAS BROWNE of Norwich, who was no less distinguished for his piety than for his great

learning. In his very remarkable work, *Religio Medici*, as well as in his other writings, he has recorded most pointedly his reverence for the Holy Scriptures, as containing the revelation of the will of God; and he always appeals to them with unqualified submission. "He was," says Samuel Johnson, "a zealous adherent to the faith of Christ; he lived in obedience to His laws, and died in confidence of His mercy."

The sagacious SYDENHAM, than whom no physician ever more carefully interrogated, or more faithfully interpreted nature, and whose descriptions of disease are unrivalled for their accuracy, was also a true Christian. The following quotation from his "Observationes Medicae" conveys no dubious intimation of the principles which actuated him—principles these, of power enough to enable him to keep to the post of duty during the height of the dreadful Plague of London in 1665. He says—"All men giving themselves to medicine should lay to heart these four things: 1st, That they must one day render an account to the Supreme Judge, of the manner in which they have dealt with the lives of those committed to their care; 2d, That they should disdain to make their high and honourable calling subserve the mean uses of avarice and ambition; 3dly, That they should realize the dignity of human

nature, that material in which their work lay, by remembering that the only begotten Son of God, in becoming man, ennobled by His own majesty the nature He assumed; and finally, that the sense of their own frailty and mortality should prevail with them to use all diligence and the most tender affection towards their fellow-sufferers."

HERMANN BOERHAAVE I believe to have been one of the most accomplished and vigorous-minded men who have adorned the profession. The great respect in which he was held throughout Europe; the crowds of students who flocked from all quarters to his lectures; the influence which he wielded in his native country, and the deference long paid to his numerous writings as of highest authority in medicine, all conspire to prove that he was no ordinary man. And it is not to be doubted that, however much he owed to his innate talent, his carefully-managed education, the difficulties of his early life rousing him to exertion, and the commercial riches of his country supplying him with the means of extending his acquirements, he was still more indebted to the early and steady culture of the inner man, and his strict conformity to Bible principles, for the attainment of that eminence which he so long and deservedly enjoyed.

Whatever may now-a-days be thought of the

eclectic doctrines of the Leyden Professor, there can be no question as to his having been greatly in advance of his age. The extent and variety of his learning, the simplicity of his views and of his practice, the amenity of his manners, and his princely hospitality, together, gave him a world-wide popularity; so that he had both pupils and patients from all lands and of all ranks.

And what was the secret of all this? Doubtless, that Boerhaave cultivated his talents with extraordinary diligence. He observed much, he experimented much, he read much, and he wrote much. How, then, could he practise much? He was in the habit of rising at four o'clock in summer, and at five in winter, and he gave the three or four first hours of the morning to study; and this practice he continued to the latest period of his life, which was extended to the age of 70. But when asked how it was that he managed to acquire so much knowledge and to overtake so much business, he answered, that he gave the first hour of each day to the reading of the Scriptures, meditation, and prayer. In this lay his great strength. It was this that gave him vigour for each day's duties, and prepared him for all emergencies. It was this that enabled him so to profit by the means of grace as "to shine as a light in the world," and to attract to himself the

affectionate admiration of many, to whom, again, he commended that Saviour whom he served. He often declared that he believed the best means for securing tranquillity of spirit is the faithful following and imitation of Christ.

Although not himself a pupil of Boerhaave, yet FOTHERGILL may be regarded as more than any distinguished physician of the eighteenth century, the lineal representative of the Boerhaavian school, and he inherited likewise the virtues of the great masters of that school. Fothergill studied at Edinburgh under the first Monro, Alston, Rutherford, and Plummer, all of whom had been Boerhaave's pupils, and he carried into the immense practice, which he subsequently enjoyed in London, all the zeal, energy, and science which characterized both the Dutch school and its vigorous Scottish rival. Fothergill was distinguished as much by his unbounded liberality and charity to the poor, as by his professional skill: his extraordinary beneficence was without ostentation, while it was limited only by his means. He seemed to be constantly occupied in endeavouring to mitigate all forms of human suffering; and, doubtless, his disinterested benevolence was the fruit of deeply-rooted Christian principle.

In a letter to his friend, Dr. Percival, Fothergill wrote thus:—"The Gospel amities are unlimited;

they flow to all, in proportion to that dilated benevolence which the Gospel only divulges. It states, that we are friends to one another, friends to the Great Author of our dearest knowledge, in proportion as our lives are devoted to that great Will which constitutes the noblest part of the Christian character."

On another occasion, he thus declared the motives to faithfulness in professional duty by which he was actuated:—"I wished most fervently, and I endeavour after it still, to do the business that occurred with all the diligence that I could, as a *present duty*, and endeavoured to repress every rising idea of its *consequences*. * * * Such a circumscribed unaspiring temper of mind, doing everything with diligence, humility, and as in the sight of the God of healing, frees the mind from much unavailing distress, and consequential disappointment."

Contemplating the noble features of Fothergill's character through such aids as are supplied by his biographers and by his own writings, and even now, after the lapse of nearly a century, we are disposed to agree with Franklin in thinking, that few men have ever existed more worthy than Fothergill of universal veneration. His was the sort of character which we desire to foster in this happy land, and then to transplant to other less favoured regions,

that the blessings of Christianity may be seen and felt by those who now know them not, and that, in tasting the good fruit, they may learn to appreciate the value of the "true vine," and be led to possess it for themselves.

George Cheyne is not recognised as a high authority in professional science, yet his merits as a practical physician were undoubtedly great. He took the utmost pains, both in his writings and by his personal example, to inculcate sound principles of dietetics; and he did much to discountenance and diminish the inordinate use of stimulating drinks, which had long prevailed before his day in England. He was especially distinguished by his peaceable and peace-loving disposition. His writings are but little read now, yet they are well worthy of perusal in several respects, especially those parts of them which he styles "Philosophical Conjectures on the original Animal Body, and on Spiritual Nature." In these "Conjectures" will be found many precious thoughts and reflections on the action of spirit on matter, and matter on spirit—all, however, in strict consonance with sound philosophy, as well as with revealed truth. It is extremely interesting to trace in George Cheyne's writings the progress of the gradual transformation of the fashionable voluptuary and free-thinker, which he was when he removed

from Scotland to London, into the sober-minded and industrious practitioner, and the humble Christian.

Sir John Pringle was one of the last of Boerhaave's pupils, and the fellow-student and intimate friend of Van Swieten. On settling in Edinburgh, he speedily rose to distinction as a scientific practitioner, and he was appointed joint-professor of moral philosophy, in which latter capacity he annually delivered several lectures on the immateriality and immortality of the soul. "That a young physician should commence his practice by becoming a professor of ethics, may, to some, appear an extraordinary mode of introduction to eminence in the art of healing. Few, however, have attained more practical skill, more intimate acquaintance with their own peculiar science, or more deserved success, than Pringle."[1]

But, by the trumpet of war, the young professor was soon summoned into a field widely different from that of his academic retreat. He was appointed physician to the Earl of Stair, then commanding the army in Flanders; and this led him into an eminently useful and honourable career. It must never be forgotten, that it is to the high-minded benevo-

[1] Lives of British Physicians. London, 1830.

lence of Pringle that we are indebted for the good understanding which now exists between two belligerent armies, in regard to their respective hospitals; the rule being, that these are to be held sacred as sanctuaries, and mutually protected. How much this arrangement has tended to moderate the horrors of the field of battle, a little reflection will readily convince you. After several years of constant occupation in the theatre of war, Pringle settled in London, published his valuable work of "Observations on the Diseases of the Army," and took a very high place, both amongst the physicians and the philanthropists of the metropolis. For many years he held the distinguished office of President of the Royal Society. It was in the latter part of his life that he applied himself most assiduously to the study of Divinity; and proofs remain of his having been a sincere believer, and, as such, a happy man.

Passing over the well-known names of SWAMMERDAM, WINSLOW, and LETTSOM, all of whom were truly Christian men, as well as eminent in their respective professional walks, I would especially advert to the precious testimony in favour of the constraining and elevating power of the Gospel borne by BARON HALLER. Of that wonderful man, Dr.

Alison has well said:—"He possessed a mind at the same time comprehensive and correct, equally adapted for discovering new paths to knowledge, and for investigating those which had been previously entered upon by others." "He was the pupil of Boerhaave, and imbibed from him his thirst for knowledge, his correct judgment, his undeviating candour, his unblemished integrity, and, in short, all the intellectual and moral qualities which we have admired in the Professor of Leyden. But, to these qualities, Haller added a more extensive and original genius."[1]

And yet this man of strong intellect, and highly cultivated mind, was brought to deport himself in spiritual things even as a little child, and to acknowledge that, however mighty in the Scriptures, and in all other kinds of science he might be, he yet saw only as through a glass darkly. In his admirable "Letters on the Truth of Revelation," Haller gave indubitable evidence of his earnest belief, and of his desire to commend to others those truths on which his own great soul reposed in peace. And from these "Letters" we may draw the most convincing proofs, that the highest intellectual culture

[1] History of Medicine; Cycl. Pract. Med., vol. i. p. lix.

of which the human mind is capable is perfectly compatible with the taking up of the Cross of Christ; and that the utmost possible diligence in the acquisition of knowledge need not prevent any Christian from making known to others the secret of his own joy and hope. It would be easy to dilate largely on the surpassing excellence of Haller's character and works; but I must forbear. Allow me, however, very specially to commend his writings and memoirs to your careful perusal. In the combination of genius with industry, power of reflection with capacity for investigation, simplicity of aim with patience for details, and withal, in his severe love of truth, in connexion with habitual cheerfulness, meekness, and benevolence, he has left to us, and to all posterity, a very bright example, such as may well stir up all ingenuous minds to follow his footsteps.

Descending to the age immediately antecedent to the present, we meet with several distinguished members of the profession who walked worthy of their calling as Christians; and this even in times when infidelity was widely spread amongst all classes of society; and when, as a body, the practitioners of medicine were regarded as atheists, or at least very sceptical in religion. But amongst these lights that shone so brightly amidst the darkness, was one

whose character is eminently fitted to arrest our attention, as well as to illustrate what we purpose to bring out in this Lecture. I refer to WILLIAM HEY of Leeds—a name illustrious, as you know, in the annals of surgery. Hey knew the Gospel, and experienced its power over his heart, while yet young. During the period of study, passed in London, he was distinguished by the greatest assiduity in the pursuit of useful knowledge, telling his friends that he had resolved to spare no pains to qualify himself for that state of life to which the providence of God had called him, and then to trust Him with the success of his endeavours. It is recorded of him, that, in his intercourse with fellow-students, "he was kind, friendly, and obliging in everything that had utility for its object; but that against the seductions of vice he was firm and inflexible. His companions would sometimes treat his seriousness with mockery, and sneer at the correctness of his conduct; yet they were constrained to allow the soundness of his understanding, and his superior attainments in professional knowledge. They frequently applied to him in matters of difficulty, and ever found him as cheerfully ready, as he was able, to assist them in their inquiries, and to further and encourage them in their several pursuits."—(*Life of Hey*, vol. i. p. 12.)

Much of Hey's intellectual and moral excellency was the fruit of a carefully-cherished habit of earnest attention and steady reflection; and his self-discipline, in this respect, is well worthy of imitation by all who desire to profit to the utmost by the season of study. The distinguishing features of his character, were firmness, decision, and consistency. He took the law of God for the rule of his life; and he always set the example of Jesus before himself for imitation in all things. "He could endure the reproaches of men more easily than the rebukes of his own conscience; and whenever his own ease, or interest, or reputation, stood in competition with his fidelity to God, his self-renunciation was prompt and decisive."

Thoroughly furnished by accurate knowledge and consummate skill for the successful practice of his profession, Mr. Hey gradually rose to the highest eminence both as a surgeon and as a citizen, and enjoyed, for many years, the best practice in Leeds and its vicinity; nevertheless, he found leisure to devote much attention to the various charities of the place, and laboured personally, in many ways, to promote the best interests of all classes of the community. And, to these unwearied efforts to do good in his public capacities, he added earnest en-

deavours, in private, to win souls to Christ. He conversed with his patients on spiritual things, particularly during their convalescence; and it was known that he was thus made the instrument, in many cases, of lasting benefit. He was in the habit of giving suitable books where he thought they were likely to do good; carefully ascertaining beforehand his patient's state of mind. If we inquire into the internal spring of such zeal and activity in doing good, we find it in the spirit of earnest prayer, which Mr. Hey sedulously cultivated. This seems, indeed, to have been the habitual frame of his spirit. He himself wrote thus:—"Prayer is the cry of the new-born soul. As the body cannot live without breathing, neither can the spiritual life be maintained without praying. Fervent aspiration is to the renewed soul what a free respiration is to the body, an indication of health and vigour. If our hearts are right with God, we shall continually strive to obtain a spirit of prayer. Mental prayer will never hinder, but rather further and bless us in our various undertakings." And, as he had lived, so Mr. Hey died. In advanced life, after many personal and domestic trials, he became more and more cheerful, free, open, and communicative. He seemed eminently a happy man. His affections

being set upon things above, his very countenance beamed with joy. The serenity of his look indicated the peace that reigned within.

Again I say—behold the pattern of a Medical Missionary! Exactly such as Hey was to the large community amongst whom he lived, do we desire to see some of the rising generation become to cities and nations in the East, who know at present no such blessing.

The illustrious JENNER, there is good reason to believe, was actuated by Christian principle in doing his great work, and in bearing so meekly as he did the reproaches which it drew down upon him. Although the introduction of vaccination was rewarded by national gifts, amounting together to £30,000; and although Jenner's fame was spread throughout the world, it is well known that his discovery was, for years, scoffed at by many, who annoyed him by the grossest calumnies. It is said that Jenner bore both praise and ridicule with admirable equanimity. He was not elated by his prosperity, nor cast down by his adversity. He was always ready to forgive his enemies, imputing their treatment of him to ignorance and prejudice. Not long before his death, he said to his friend, Dr. Baron, "I am not surprised that men are not thankful to me; but I wonder that they are not

grateful to God for the good which he has made me the instrument of conveying to my fellow-creatures."

Humility like this had, doubtless, its source in a renewed nature. This was shown also in his great kindness and condescension to the poor. And it is said of him, that, on a certain occasion, when Mr. Rowland Hill was introducing him to a nobleman as his friend "Dr. Jenner, who had been the means of saving more *lives* than any other man," Jenner remarked, "Ah! would I, like you, Mr. Hill, could say *souls!*"

It was just about the time that vaccination was in the course of being spread over the world, that a Dutch physician, DR. VANDERKEMP, was constrained to offer himself for Mission-service in South Africa, to the London Missionary Society. He had studied both at Leyden and Edinburgh; and had distinguished himself by his application to metaphysical science. His prospects were good; but, on coming to a knowledge of the Gospel, he was enabled to sacrifice all these for the sake of devoting his powers and talents to the spread of truth amongst the heathen. Dr. Vanderkemp lived for many years amongst the Caffres and Hottentots; and was blessed with much success as a Missionary. He died at the Cape of Good Hope, in 1811, while preparing for a Mission to the island of Madagascar.

You are familiar with the name of DR. BATEMAN, as that of a physician of no small note, and long recognised as a chief authority on the diagnosis and treatment of diseases of the skin. Although his case was very different from that of Hey and others, in so far as that he had not his eyes opened to see the truth of Christianity until he had almost passed through his professional career, yet his end was the same. His acute and vigorous intellect was brought humbly to acknowledge the power of the Gospel; he exchanged the cold and fruitless creed of materialism and infidelity, for the invigorating faith of Christ; "the whole current of his tastes and affections was turned into a new channel;" and he died rejoicing to bear his testimony to the inestimable value of the change he had experienced. "In contrasting, as he frequently did towards the close of his life, the happiness that he latterly experienced with all that he had formerly enjoyed and called happiness, he seemed always at a loss to find words to express how poor, and mean, and despicable all earthly gratifications appeared to him when compared with that 'joy and peace in believing,' which now filled his soul; one particle of which, he sometimes said, ten thousand worlds would not tempt him to part with. And this was not the evidence of a man disappointed in his

worldly pursuits; he had already 'had his reward' in this world—he had experienced the utmost success in the path which he had chosen—he had been keenly susceptible to intellectual pleasures; and of these, as well as of all inferior amusements, he had enjoyed more than a common portion; but, when the only object that can satisfy the affections, and fill the capacities of a rational and immortal being, was revealed to him—when he viewed, by the eye of faith, that life and immortality which are brought to light by the Gospel—earthly fame, and honour, and pleasure sank into the dust."—*Life of Bateman.*

Had time permitted, we might, in like manner, have scanned the lives of such men as JOHN MASON GOOD, ROBERT GOOCH, SIR WILLIAM KNIGHTON, PHILIP S. PHYSICK, JOHN CHEYNE, and EDWARD TURNER, and from each and all of them we might have gleaned much that would have served to corroborate what has already been advanced. The very mention of their names will remind you of the valuable services which most of them rendered in their day to the science and literature of the profession, making to themselves names of great renown; and I have to tell you that all of them gloried only in the cross of Christ; and, by their various gifts, and in their respective spheres, helped

to carry on the fight of faith as well as the labour of love.

I now hasten to conclude; yet I cannot do so without dwelling for a little in contemplation of two very bright luminaries who have been but lately removed from our view. I mean JAMES HOPE and JOHN ABERCROMBIE.

Of the genius and industry of the accomplished author of the "Treatise on the Diseases of the Heart," it is quite unnecessary to say any thing here. They are well known to the merest tyros in pathology. Few men have risen to such a standing in the profession as HOPE did, and so deservedly, at so early an age. This success he owed no less to the sedulous cultivation of his opportunities than to the original acuteness and energy of his intellect. In London's busy throng, he was eminently one of the most busy. He laboured with all his might to do thoroughly whatever his hand found to do. He was universally recognised as every way well qualified for the highest walks of the profession, which, indeed, he was just entering upon when he was summoned to his eternal rest. Hope's career as a student at this University was probably witnessed by some who now hear me. It was my privilege to be associated with him; and I well remember the earnest diligence and intelligent zeal which distin-

guished him amongst his cotemporaries—many of whom were highly accomplished men. When he entered upon professional life, he became a most careful observer, a faithful writer, an eloquent and popular teacher, and a very successful physician. Nevertheless, we are assured that it was soon after he settled in London, while actually engaged in preparing his great work on the heart, that he began in earnest to study revealed religion. His powerful intellect, in the maturity of its strength and the fulness of its occupation, humbly accepted as truths of vital importance and saving power, such as are esteemed foolishness and old wives' fables by natural men. With the docility of childhood, his acute mind gave heed to the words of life. He heard the still small voice of the Gospel: he felt and acknowledged its power; he gave himself up to serve his God with all his many talents. And henceforth, esteeming himself as not his own, but bought with a price, "he learned to look on every step in his professional rise as an additional advantage for promoting God's glory in the world." The diligent observer, the busy experimentalist, the laborious author, and the beloved physician, became especially a man of prayer. "No work was commenced without asking for the Divine blessing; no important step taken without applying for the Divine guidance; when

harassed by professional vexation, it was by prayer that he regained his wonted serenity; and, when surrounded by difficulties, and threatened by disappointment, in prayer he found a strength not his own, and submission to the will of God, whatever that might be." The simplicity of his faith is finely brought out in the following sentences, to which he gave utterance while on his death-bed:—"I have often taken a practical chapter of the New Testament, such as the winding up of one of the Epistles, or the Sermon on the Mount. I have determined to act up to it during the day; but, alas! I often forgot it altogether, and when I did remember it, how miserably did I fall short of it! This, more than any thing, showed me the original sin of my nature, and threw me on the promises of Christ. I found it was useless to rest too much on details; but I took fast hold upon the grand leading truth, that Christ is an all-sufficient satisfaction for sin."

May we all, in like manner, be enabled to "take fast hold" of the same precious truth, which is, indeed, the only sure anchor of the soul. As Dr. Hope advanced in life, his religious views became more and more operative upon his daily walk and conversation; and he manifested increasing anxiety to proclaim to others those truths which he felt in his own soul to be so consoling and so refreshing.

He eagerly seized upon proper opportunities to raise the hopes of all about him to those eternal joys of which he now had a foretaste. To give glory to God, by doing all he could to advance the interests of the Redeemer's kingdom on earth, was his constant desire, which, as his pilgrimage drew to its close, became more and more intense. His end was beautifully peaceful and triumphant. Such an example is well fitted to impress us all, and leaves even the most highly gifted and the busiest man in our profession without excuse, if he neglect the things that belong to his eternal peace.

The very profound veneration with which I, in common, I believe, with all who were privileged to hold intimate intercourse with him, regard the memory of our much honoured and still more loved ABERCROMBIE, causes me to shrink from the attempt to add a sketch of *his* many excellencies to what I have been led to say of *others*, his predecessors in the high places of the field. I feel as if I were treading upon very sacred ground. The severe loss we sustained in his death is still too recent to admit of our coolly endeavouring to convey to others the deep impression which his virtues and his eminent gifts made upon our hearts. The lapse of months and years serves only to increase our sense of his worth and of the blank which his removal

made in our society. These very expressions will suffice to convince our young friends, and such as never saw Dr. Abercrombie, that we regard the example which he has left to us as one pre-eminently worthy of imitation. It is truly so. And this leads us daily to regret, that, owing to a want of sufficient materials, there has been no memoir published of the illustrious deceased. But his admirable works remain to prove what he was. These, taken together, show, in the clearest manner, that through grace their author was enabled to attain both to a very intimate acquaintance with the deep things of revealed truth, and to an uncommon knowledge of disease and its treatment. He was, at once, a highly accomplished and philosophic physician, and a deeply exercised, humble, and zealous disciple of Christ. Who can pass from the perusal of his truly valuable treatises on the diseases of the brain and abdominal viscera, to his inquiries concerning the intellectual powers and the moral feelings, and thence to those inimitable little pieces, ("Think on these Things," "The Contest and the Armour," &c.,) which he published to furnish himself and others with words in season, where comfort and warning were needed, without being convinced that he was indeed a man who served his God faithfully, being thoroughly furnished unto all good words and works? Ever

foremost in manifesting an intelligent interest in *all* that concerned the spread of truth at home and abroad, he took a special charge of the cause of Medical Missions.

It was to him that Dr. Parker first applied for aid when he visited this country on behalf of the Chinese Mission, in 1841, and he was the first President of that Society, at whose instance this course of Lectures has been delivered. He was always anxious to do what he could to advance the best interests of the younger members of the profession; and, perhaps, he never allowed himself to exhibit more of the ardent desire to do good, by which he was ever actuated, than when endeavouring to impress his young friends with a sense of the importance of things unseen. Of this, I am, through the favour of Dr. Abercrombie's family, in possession of a remarkable proof, in the form of a letter of advice, addressed to a medical gentleman about to enter upon public life abroad. The whole of this letter is so precious, that I am sure you will thank me for laying it before you; and I feel that it is calculated most strongly to corroborate all that has been previously advanced.

"*October* 18, 1816.

"My Dear Friend,

"As the time is now drawing near when we must bid each other a long farewell, allow me, in the prospect of it, to

express my most sincere wishes for your happiness and prosperity, and to suggest, in friendship and affection, a few considerations connected with your present circumstances.

"You are about to assume the character of manhood, and enter upon public life. From the easy, unconcerned situation of a youth under his father's roof, you are to pass to all the important concerns and high responsibilities of mature age. It is an era of the most momentous importance. Let me, therefore, beseech you to pause seriously, and say to yourself, 'This is the point from which I am to commence a new era—when I am to assume a character for mature life—what is that character to be?'

"In your professional conduct, you are well aware that no respectability or eminence can be attained without the most minute attention and the most unwearied diligence. All other considerations must be sacrificed to your own professional improvement, and the interests of those who are committed to your care. The life of an immortal being is a serious trust; and the mind must be applied to it with a gravity and earnestness in some degree proportioned to its high importance. Thus you will enjoy the approbation of your own mind, and the esteem and confidence of those with whom you are connected.

"But I would lead you to aspire after a character, founded upon higher motives than the approbation of men, and to seek, as your first and highest consideration, the approbation of God. In turning, therefore, your serious attention to the formation of a character with which to enter upon life, let me entreat you to begin with the recollection of that Almighty Being who sees you every moment, before whose penetrating eye your most secret thoughts are naked and open, and who has appointed a day in which He will judge the world in righteousness. In surveying the fair field which the world presents to you, be not so dazzled with its beauties as to overlook its limited boundaries, but carry your eye forward to that point where it passes into eternity. Then, survey it anew, not as a scene of pleasure and indulgence, but of high

duties and awful responsibilities, where each man has his place and his duties assigned him, and the eye of the Eternal God is over all. Cultivate an acquaintance with these important truths, by a daily and careful study of the Sacred Scriptures. By daily prayer to God, seek for the pardon of your daily sins and shortcomings, through Jesus Christ, the only Mediator, and for the Holy Spirit of God to enlighten and to purify you, to conduct you safely through this world, and to give you an inheritance in his heavenly kingdom. Such a disposition is not, as some represent it, the offspring of imbecility; it is highly worthy of the most vigorous mind; it is the only source of safety and of peace.

"Let it be your study, then, my dear friend, in all your ways to set God before you. Study to fortify your mind against the sophistry of sinners, by a diligent study of the Word of God, and by daily prayer for the Holy Spirit to guide you in all your ways. Think of that pure and holy Being who is every moment at your right hand; think of that eternal world to which every day brings you nearer and nearer; anticipate the reflections of the bed of death; anticipate the sensations of the last day; when in doubt with regard to any piece of conduct, try it by this text—'Is it agreeable to the law of God? will it bear the reflections of a dying bed? will it stand the test of the bar of omnipotence?' Thus, living under the eye of the Almighty, you may look for a peace of mind which cannot be enjoyed in any other way. You will exhibit a firmness and uniformity of character which cannot be derived from any other source. You may look for the blessing of God upon all your concerns; and, through Jesus Christ, an inheritance in the resurrection of the just. And let the influence of these impressions appear in every part of your conduct. They will lead you to a conduct which even opposers must approve; they will make you minutely conscientious in the discharge of every part of your duty, and anxious to recommend your principles by a conduct distinguished by every kind and amiable quality; they will make you solicitous to do good, as you have opportunity, to the

bodies and souls of men, and watchful for occasions and opportunities of usefulness ; they will lead you to consider all men as on equal terms in the sight of God. Those miserable creatures, about whom you will be much employed, you will learn to consider as beings possessed of the same nature with yourself, endowed with the same feelings, the children of the same Father, and destined to the same state of eternal existence, where all the distinctions which exist in this world are to cease for ever. Hence will naturally arise a conduct marked by all that humanity and kindness which the Sacred Scriptures enjoin under the comprehensive terms of brotherly kindness and charity. Thus thinking and thus acting, it will be of comparatively little moment what may be your lot in this world ; that is in the hand of God, and will be ordered by His infinite wisdom as shall be best for you ; and that you may be enabled thus to think and thus to act, and that you may enjoy every comfort and every happiness, is the sincere wish of

"Your affectionate friend,

"JOHN ABERCROMBIE."

The force and point of Dr. Abercrombie's remarks on the paramount importance of religion, make it superfluous on my part to add a word more on the subject. You have doubtless listened to these impressive sentences as you would to a voice from the dead. You cannot but regard them as peculiarly suitable for a conclusion to the present course. Let me urge you to ponder well the solemn warning conveyed in them, and to remember that they are not merely the sentiments of a great and a good man, but the unquestionable dictates of Divine wisdom.

Keeping such principles in view, and looking up for guidance and for aid, you will become truly useful members of society, and enjoy as much solid peace as is possible in any occupation in this life. Whether you shall be called to labour in foreign countries or at home, in the retirement of the country or in the bustle of the city, amongst whatever class and in whatever circumstances, you will find everywhere increasingly fruitful sources of enjoyment in the luxury of doing good to your fellow-men, both for time and for eternity. And, however strenuous and however successful may be your exertions in doing your best to alleviate human suffering, and to commend to fellow-sinners the Divine Master whom you serve, you will ever be led to ascribe all the glory to Him, who is the author of every good and of every perfect gift. Self will be sunk lower and lower every day, and Christ will be more and more exalted.

NOTE REFERRED TO AT PAGE 283.

THE like sentiments are so finely brought out in a passage contained in one of Dr. Latham's lectures at St. Bartholomew's Hospital, published several years ago, that I cannot deny myself the pleasure of quoting it. "The human body," says the learned lecturer, "must be your study, and your continual care—your active, willing, earnest care. Nothing must make you shrink from it. In its weakness and infirmities, in the dishonours of its corruption, you must still value it—still stay by it—to mark its hunger and its thirst, its sleeping and waking, its heat and its cold, to hear its complaints and register its groans. And is it possible to feel an interest in all this? Ay, indeed it is; a greater, far greater interest than ever painter or sculptor took in the form and beauties of its health. Whence comes this interest? At first, perhaps, it seldom comes naturally. A mere sense of duty must engender it; and still, for awhile, a mere sense of duty must keep it alive. Presently, the quick, curious, restless spirit of science enlivens it; and then it becomes an excitement, and then a pleasure, and then the

choicest food of the mind. When the interest of attending the sick has reached this point, there arises from it, or has already risen, a ready discernment of diseases, and a skill in the use of remedies; and the skill may exalt the interest, and the interest may improve the skill, until, in process of time, experience forms the consummate practitioner. But does the interest of attending the sick necessarily stop here? The question may seem strange. If it has led to the readiest discernment and the highest skill, and formed the consummate practitioner, why need it go further? But what if humanity should warm it? Then this interest, this excitement, this intellectual pleasure, is exalted into a principle, and invested with a moral motive, and passes into the heart. What if it be carried still further? What if religion should animate it? Why, then, happy indeed is that man whose mind, whose moral nature, and whose spiritual being, are all harmoniously engaged in the daily business of his life, with whom the same act has become his own happiness, a dispensation of mercy to his fellow-creatures, and a worship of God."—*Lectures, Oct.* 1832.

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