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MEDICAL MISSIONS

AN ADDRESS TO STUDENTS

INTRODUCTORY TO A

COURSE OF LECTURES ON THIS SUBJECT

UNDERTAKEN BY MEMBERS OF THE EDINBURGH
MEDICAL MISSIONARY SOCIETY.

BY

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MDCCCXLIX.

THE HISTORY OF THE

ROYAL SOCIETY OF EDINBURGH

FROM ITS INSTITUTION IN 1683 TO THE PRESENT TIME

BY JOHN GIBSON, ESQ. F.R.S.E.
AND JOHN GIBSON, ESQ. F.R.S.E.

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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

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

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 fleeing 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

¹ Psalm lxxvii.

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

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 godly. 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

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 impres- sible 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 re- sults ? Think of the many millions fast chasing each other to the grave. And of these, what a fearful mul- titude perish eternally ! Yes ; however hard the thought for the natural heart of man, there is no sal- vation 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

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

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 suitability 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

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

¹ See Appendix, F.

² *πανουργος*, 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

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-

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

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

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

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

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

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 goodwill 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, earnest 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

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

¹ Duff, p. 43.

it may—far from home and friends—untended, unpitied, and unknown—He who first promised to be “with him *always*,” 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;

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;

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

¹ 1 Cor. xii. 4, &c.

² Psalm lxxii.

A P P E N D I X.

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 (Παροῦργος —working by all means) he caught them with waiving or concealing it,” (δολῶ). 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 (πανουργία) 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 Constantinople, I had a consultation with one of the mis-

sionaries, 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 !*



