

Claims of the missionary enterprise on the medical profession : an address delivered before the Temperance Society of the College of Physicians and Surgeon of the University of the State of New York, October 28, 1842 / by Daniel J. MacGowan.

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CLAIMS

OF THE

MISSIONARY ENTERPRISE

ON THE

MEDICAL PROFESSION:

AN ADDRESS

DELIVERED BEFORE THE TEMPERANCE SOCIETY OF THE COLLEGE OF
PHYSICIANS AND SURGEONS OF THE UNIVERSITY OF THE
STATE OF NEW YORK, OCTOBER 28, 1842.

BY

DANIEL J. MACGOWAN, M.D.,

MEDICAL MISSIONARY AT NINGPO, IN CONNEXION WITH THE AMERICAN
BAPTIST BOARD OF FOREIGN MISSIONS.

Reprinted from the American Edition, with Notes.

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TO

JOSEPH MATHER SMITH, M.D.

PROFESSOR OF THE THEORY AND PRACTICE OF PHYSIC AND
CLINICAL MEDICINE

IN THE

COLLEGE OF PHYSICIANS AND SURGEONS OF THE UNIVERSITY
OF THE STATE OF NEW YORK,

THESE PAGES

ARE RESPECTFULLY INSCRIBED

BY HIS GRATEFUL PUPIL,

D. J. M.

THE HISTORY OF THE UNITED STATES

OF THE UNITED STATES OF AMERICA
FROM 1776 TO 1876

BY

JOHN P. FLEMING, LL.D.,
OF THE STATE OF NEW YORK

THIRD EDITION

AND RECENTLY REVISIONED

AT THE NATIONAL PRESS

N. Y.

EDITOR'S PREFACE.

It is in the hope that, by the diffusion of such thoughts and reasonings as are contained in this Address, a few, at least, of the members of the Medical Profession in Britain may be stirred up to consider their own duties and responsibilities in connexion with the great object of Christian Missions to the heathen, that the present edition is published.

Certainly our American brethren have a good title to become our preceptors in the noble art of consecrating medical science and practice to the service of Christianity. They have entered, in good earnest, and in large numbers, on the wide field of usefulness opened up to them. Many have occupied, and do now occupy, very high places in that field, and are wielding a great amount of influence for good through the exertion of their professional skill. On the other hand, a mere handful of British practitioners (only nine or ten) have gone forth on the same errand of mercy. But let us now be stirred up to a generous rivalry! Let us now allow ourselves to be "provoked" to this good

work by the abundant zeal and success of our transatlantic friends!

Dr. MacGowan's arguments on behalf of the cause he espouses, acquire a double force from the knowledge of the fact, that, since he published this Address in 1842, he has himself become a Medical Missionary. He now labours at Ningpo, amongst the benighted millions of China, not without tokens of success. He has been led to aim particularly at the introduction, amongst the native practitioners, of the science and practice of the West. With a view to this, he has possessed himself of a set of French anatomical models, by which to illustrate lectures, such as may both be made the channels of conveying tolerably correct ideas of Anatomy and Physiology, and may furnish opportunities of setting forth the truths of Divine Revelation.

The Address was originally published by Dr. MacGowan, in compliance with the request of some of the leading members of the medical profession in New York.

A few illustrative Notes are added to this edition, which will be found to include a Sketch of the History of Medical Missions brought down to the present day.

J. C.

ADDRESS.

GENTLEMEN,

You are associated together in your professional capacity for the extermination of a great moral evil; the object is an appropriate one, and eminently worthy your attention. The alleviation of human misery and physical suffering however produced, whether by natural or artificial causes, is the appropriate province of the healing art. Hence the medical philosopher is often no less interested in those questions which relate to the intellectual, than in such as concern the physical man. Our proper study is MAN—in a state of health and when suffering under disease, in that microcosm of curious workmanship, his body, and in his moral nature, so far at least as it acts upon his corporeal frame. As a knowledge of those material agents which powerfully affect the human body is requisite to constitute an educated physician, so also is it often of the highest moment that he should make himself acquainted with those principles and institutions which are found powerfully to influence the mind. It has been often asked in the language of a great poet,—

“Who can minister to a mind diseased?”

We answer, difficult as is the task, it is often necessary to attempt it. It is frequently the indispensable

duty, and the highest triumph, of the accomplished practitioner to heal the maladies of the body by attacking the mental influence which has produced or exasperated them.

The reciprocal action and reaction of the informing spirit upon the material frame it occupies, whether either of them be in a sound or a suffering state, are so intimate, that religious belief, and all kindred subjects, become, for certain purposes, and within certain limits, the legitimate objects of medical inquiry.

Spread, as the great family of mankind is, over many lands, and under great diversities of appearance and manners, but retaining, under all varieties of climate and condition, of custom, and of law, the same great features, the researches of the traveller, and the voyages of discovery making us acquainted with these varieties, add to the resources of our profession.

Entertaining, Gentlemen, as you do, these enlarged views of that noble science which you have chosen as the profession of your lives, and having in view the promotion of virtue amongst men, you will not consider the theme selected for the present occasion as inappropriate. Your attention is therefore solicited to some remarks on the claims which the Missionary Enterprise has upon the medical profession.

We are aware, that a subject so wide in its range, and so momentous in its relations, requires for its elucidation an ability which we cannot hope to bring to the discussion. We rejoice, however, that in some of its many connexions, this cause has already

elicited zealous and abler advocates. Yet the field is both so extended and so fertile, that we may succeed in presenting some considerations on the subject which may not be without their interest.

If we regard the object of Christian Missions but as men desiring the advancement, elevation, and happiness of our common kind, it will strongly commend itself to all the better feelings of our nature. Though greatly embarrassed in its operations by the prevailing apathy which it was so difficult to disturb, and by the inadequate resources with which it has been sustained, the Missionary Enterprise has, within the brief space of half a century, effected an incalculable amount of good. It has humanized savage tribes, fixed the roving, and reconciled the warring; it has deprived the cannibal of his prey by implanting in him a distaste for his horrid banquets. It has extinguished the fire of human sacrifice, and snatched from the grave its living victims. It has elevated woman from a brutish degradation to the enjoyment of that equality for which she was originally destined—the companion, the counsellor, and the friend of man—and no longer the sport of his passions, or the victim of his cruelty. Others it has taught to forsake the filthy cave or the squalid hut, and to erect comfortable dwellings, to till the soil, and to cultivate the arts. The plough, the distaff, and the shuttle have been among its presents to the barbarous tribes it has visited. It has given to them written languages, an infant literature, and that great agent of civilization, the press. It has erected for them school-houses and sanctuaries, and

has afforded protection to human rights, by furnishing, in many cases, written constitutions and laws, where the despotic will of a sanguinary chieftain had before been the law of a subject nation. But, above all, to secure them these and greater blessings, it has given, in their own tongue, the Bible—that book which, as the dying Locke so justly remarked, “has God for its author, salvation for its end, and truth, without any mixture of error, for its contents.”

We need not trespass alike on your patience and your time by enumerating all the blessings which have attended modern missions. They have accomplished all this and yet more ; and they have done it, be it remembered, in behalf of classes and tribes whom many philosophers deemed utterly irreclaimable, and whom statesmen had doomed to inevitable destruction before the wasting vices of civilization, and the lawless encroachments of the colonist.

Such are some of the claims this hallowed cause has upon our sympathies as members of the great human family. It commends itself also to those feelings of patriotism which we love to cherish, for this “Mercy is twice blessed.” Well has its history illustrated the truth of holy writ, that “it is more blessed to give than to receive.” The reflex effect of the Foreign Missionary cause has been to exert a most salutary moral influence throughout the entire length and breadth of our country. Our commerce has been extended and protected by it. Wherever our countrymen meet an American missionary, they find in him an unpensioned consul and an untiring friend. It has caused the American name to be

revered in many climes where otherwise it was but little known, or where known, unfavourably. Our valiant navy has not done more to make "the star-spangled banner" respected, than has been done by our fellow-citizens the missionaries of the Cross, who have gone forth armed, but in the panoply of faith and charity, and with the book of God as their chosen weapon. In England, the far-reaching eye of commercial enterprise has honourably recognized the Missionary cause as one which is accomplishing much for traffic, and which is destined to promote it yet more extensively. The Common Council of the City of London, aware of the advantages accruing to that mercantile community, in the emporium of the commerce of the world, from missionary labours, but a few years since, voted £500 to Williams, the lamented martyr of Erromanga, 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 civilization and the moral improvement of our common species." Nor are there wanting merchants in our own country, equally liberal in aiding the cause, and equally emphatic in the testimony they bear to its immediate and beneficial influence on the peaceful pursuits of commerce.

Nor is it only philanthropy and patriotism which require that we should give our aid and sympathy to this the great work of our age, but a further inducement is to be found in that desire for the promotion of science, which characterizes the intelligent

physician. This feeling should induce us to labour for the prosperity of Christian Missions, as being identified, as well with the interests of science as with those of humanity and religion. As members then of a profession which is allied to every department of human knowledge, and bringing from every field its remedies, and lending to every sphere and class its aid, we shall find that this cause presents peculiar claims upon us, which we may not disregard without incurring the reproach of insensibility and selfishness.

A leading statesman and philosopher of France, the acute and profound Guizot, has remarked before the Academy that missions would make the world known to itself. We have frequently evidence of the justness of the observation. Science, in all its departments, is continually receiving new acquisitions from the labours of those devoted men, who are thus contributing indirectly to the advancement of our art.

The Missionary Enterprise promises again to make great and valuable additions to our *materia medica*. There are extensive portions of the globe, as yet unexplored, which doubtless abound in vegetable and mineral treasures. These will not be brought to light by the mere traveller, but by those who reside for long periods in the country, and who are enabled to make minute and leisurely investigations. The *materia medica* of China, encumbered and deformed as it may be with inert medicaments, yet, when better known to western nations, will doubtless be found to possess some valuable medical

agents, chiefly derived from the vegetable kingdom. In this connexion, it is worthy of remark that we are indebted for the discovery of that invaluable medicine, the Cinchona, or, as it was long called, the Jesuit's bark, to a class of missionaries, who, however, have done more, it is feared, for science than for pure religion. To that distinguished missionary, Dr. Carey, the scientific world is much indebted for its knowledge of the Flora of India; and his botanical labours alone should cause him to be considered as a benefactor of our race.¹

A growing disposition seems evident in our own, as in most other branches of practical science, to make a common stock of all the knowledge of all nations, and to profit by the method of distant lands, and the discoveries of foreign and recent inventors. Thus it may be found that the East, far inferior as it is to us in extent of knowledge, yet has modes of treatment, and peculiar remedies, that, becoming known to them by some bold experiment, or by some happy casualty, will deserve to be imitated and improved by us.

That colossal empire in the East, whither all eyes are now directed, has possessed men who, by long experience and careful observation, have attained to some degree of excellence in the healing art; but they have often been the victims of their skill. A surgeon, by the name of Whâto, who flourished about the twelfth century of the Christian era, was put to death, and his works were burned on account

¹ The Leper's Hospital, near Calcutta, was founded through the instrumentality of Dr. C.

of his proposing to relieve the emperor, by performing the operation of trepaning. Tradition represents him to have been a bold and successful practitioner; and to him it is supposed reference is made by a poet, who speaks of a surgeon in that age as having removed a pearl from the eye; language which has been construed, as describing an operation for the removal of cataract.

There can be no doubt, then, that pagan lands present a wide field for scientific research. Not only their peculiar diseases, but also their botany, zoology, geology, mineralogy, and kindred subjects, will prove interesting and profitable subjects to the missionary physician.

Of their diseases, some are new varieties of those long familiar under mild forms to us; others are here entirely unknown, as the hideous and hateful leprosy, a form of suffering of which even our most crowded hospitals exhibit no specimens, which must therefore be studied abroad to be studied successfully. But others there are, that, springing, as by some mysterious law, in the East, that cradle of our arts and knowledge and religion, have found their rapid way over deserts and oceans, and completed, ere their desolating march was stayed, the entire circuit of the globe. Thus it was that, but a few years since, the Asiatic cholera rolled its cloud of devastation onward from its eastern home, across all intervening barriers, and through all forms of civilization and of barbarism, until the epidemic of Hindoostan wasted at noon-day in the streets of our western world. To cope with such migratory

diseases, may not some advantage be gained by the physician who shall in his missionary labours meet them, as in their own original domicile, and study them where they first make their appearance?

Of the physician it is the high and honourable boast, that with him science is merely the necessary means to an important end—that all his knowledge is eminently practical, and its great purpose benevolent. It is his province to assuage human suffering, in all its varieties and aggravations, and, in imitation of the Saviour, “to heal all manner of diseases.”

To extend the influence of science, thus reduced to an ark of mercy in the form of a profession, is obligatory upon us, not only from gratitude to the missionary as a fellow-labourer in the fields of science, and from regard to the heathen, as members of the great brotherhood of man; but also, because many regions of the pagan world are at this time enduring fearful miseries, which they trace directly and undeniably to their intercourse with our commerce and our civilization. The voyager has often discovered some far island of the deep, only to corrupt and enslave its inhabitants. The science and civilization and the commerce of the lands from which he sailed, owe then long and large arrears to the tribes who, in their new vices, and their novel and hideous diseases, present some of the fearful marks of a corrupt civilization. If we have wounded, it is but just at least that we should strive to heal. Our people have entailed upon pagans some of the most loathsome and frightful contagions to which

the human frame is liable; in this way mutilating their manly forms, poisoning their offspring, and rapidly depopulating the beautiful islands they inhabit. If this subject were probed, it would disclose a mass of iniquity and suffering, sufficient to appal every right feeling. Superadded to this source of misery,

“And worse than all, and most to be deplored,
As human nature’s broadest, foulest blot,”

these unhappy people are suffering, some from British opium, and others from American rum—evils more blighting, because from their fascinations more likely to spread and to endure, than the most terrific pestilence. Here is a vast amount of wretchedness produced by civilized man, which, as civilized men, we, by our skill and experience, should strive to alleviate; nor is it too much to say, that we have it in our power, in a measure, to save some of these races from entire annihilation. Medical science may thus become more than the fabled wand of *Æsculapius*, and, in its humble manner, be like the brazen serpent, raised by the prophet in the wilderness, mighty to save a nation from impending ruin.

Accustomed, as, from centuries of experience, the physician in civilized lands has become, to give to the chamber of sickness all the consolations and cares of the most watchful tenderness, guarding his patient from the air and the light, lest they would too rudely reach him, and in diet, and in attention, consulting unceasingly his state of feebleness and suffering, he cannot but feel more sensibly than any other class, the cruelties of heathenism, and

the butchery of those tender mercies which it affords to the sick and the dying. The treatment to which invalids are subjected in those lands where the gospel does not exert its power, should excite in us our deepest commiseration. 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. And China, though she has attained the highest degree of civilization, 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. The immense multitudes of blind who crowd the streets of her cities, are ample evidence of the ignorance of their physicians. Their blindness is frequently the result of a simple ophthalmia, which, with ordinary attention on the part of a good surgeon, would have been speedily subdued, and without the least unpleasant consequence; still more suffering is, however, in the

earlier stages and lighter forms of sickness, occasioned by neglect and indifference on the part of those who surround the sick bed. The missionaries in the Sandwich Islands find it very difficult to prevent the more palatable and inviting viands, which they prepare to tempt the appetite of the sick, from being devoured by their friends. In all works designed to meliorate such evils as these, physicians cannot fail to take an interest. They must sympathize in those benevolent undertakings, whose object is the removal of all such cruelties ;—undertakings that, while aiming first to meet the wants and remedy the maladies of the deathless soul, consult also for the relief of each bodily ailment ; which would assuage all suffering, and raise beside the school-house and the christian sanctuary, the christian hospital. Ancient heathenism knew not the orphan-house, the infirmary, nor the hospital. To *Christianity* we owe *these* ; and the healing art must ever cherish a grateful sympathy in the labours that extend this beneficent religion.

We have again professional inducements to foster the work of the missionary, because of its connexions with some of the gravest and most litigated problems in physiology. Medical philosophers have, by their writings, at length demonstrated the common origin of our race, thus corroborating, by scientific research, the revealed fact, “that God created of one blood all nations of the earth.” Blumenbach, Cuvier, Pritchard, and Morton, concur in the support of this truth. Physiological and anatomical investigation go to establish it conclu-

sively. Does it not become then a profession which declares mankind to be one great brotherhood, to sympathize with those who are striving to elevate our degraded brethren; and shall we not give our ardent co-operation to this labour of love?

There is another consideration which gives the cause we are now aiming to commend a peculiar claim upon the benevolent feelings of medical men. Their services are greatly needed by those who have gone out from among us, to rear the standard of the Cross in unhealthy and inhospitable climes, where the life of the labourer from our Western shores is generally cut short by untimely death. The good effected has been at an immense sacrifice of valuable lives; the missionaries earnestly entreat us to afford relief. A bereaved husband, who had thus lost the nearest of earthly connexions, in losing the wife of his youth, was thus led to say that he would fain stand upon the grave of his wife, and lift up the voice of his appeal until it was heard all over America. Woman, with that heroic devotion to humanity and religion, which always and everywhere characterizes the sex, has gone forth in obedience to Him whom she deserted not when hanging on the Cross, to carry to the dying heathen the consolations of the gospel. Among the thousand blessings of that home she has quitted, the loss which she often feels most keenly is the want of that unremitting medical skill and kindness which, though equally needed by her abroad, are there all unknown. Does not every generous and manly feeling prompt us to afford the resources of our art

to those who so touchingly and eloquently implore our aid, and who deserve so well at our hands?

The facilities afforded to the physician for commending Christianity to the degraded and benighted heathen, are so great that it would seem his imperative duty,—if not going himself to the rescue,—to co-operate in every possible manner with those who *have* gone forth. There are none of us who are not indebted to the Gospel, in the order and freedom it has established amongst us, and in the science it has cherished, and the arts it has aided to cultivate. The physician has access to communities and families in heathen lands, as a missionary labourer, where the evangelist is not permitted to enter. He has it in his power at once to give to the distrustful heathen palpable demonstration of the benevolence of his errand. This he can do with comparatively an imperfect knowledge of the sufferer's language. The minister of the Gospel, on the other hand, can do nothing of his appropriate work without the language. He is compelled to toil long, and amidst obloquy and reproach, before he can convince his hearers that he is actuated by disinterested motives, the existence of which class of feelings it is exceedingly difficult for the pagan to believe.

“A word in season, how good is it?” and at no season is man more docile and teachable than when suffering under bodily affliction; it is then that a kind and earnest exhortation from the physician makes deep impressions, which frequently result in that moral change which, in sacred writ, is termed a “new creation.” What an immense power for

good can the physician in any land wield, and how fearful is the amount of responsibility it involves!¹

The Divine Missionary himself blended with the heavenly wisdom of his doctrines the winning energy of his miracles: with his preaching he united the healing of the sick, the restoring of sight to the blind, and the causing of the lame to walk. Our Saviour knew what was in man, and that the healing of his bodily infirmities often served to soften

¹ "If, with scientific attainments, missionaries combined the profession of physic, it would be attended with many advantages; for there is something suspicious in a foreigner remaining long in a country without an openly-defined object. The character of a physician has been always highly honoured in the East, and would give an easy and unsuspected admission to a familiar intercourse with all classes and creeds."—"He 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*."—"In many cases the cure of the body, as in the early miracles, might precede the cure of the soul; but if not, some positive good deed is done when science is enriched, diseases removed, and the gratitude and respect of many are secured."—"The employment of physicians as missionaries, which has only very lately and very partially been practised, has been attended, on the limited scale on which it has been tried, with yet happier results than could reasonably have been expected. It has opened a new fountain of humanity in the hard and selfish breasts of distant nations, to see the strange spectacle of a man, in imitation of his Saviour, 'going about doing good,' and healing the sick. Those who are insensible to the diseases of the mind, feel with sufficient acuteness the diseases of their bodies; and though missionaries may complain of the want of listeners, a missionary physician has no reason to complain of the want of patients; nor has he reason to lament the want of success in treating the cases that are submitted to him."—(*Douglas's Hints on Missions, and Article "Missions," in Encyclopædia Britannica.*)

his heart, and make it accessible to the truth ; he accordingly employed this as an ally to his ministrations, and directed his followers to proceed on the same principle. Amongst the earliest of his labourers was Luke, "the beloved physician," who accompanied the great Apostle of the Gentiles in his missionary travels. To this member of our profession belongs the distinguished honour of being the first historian of the Christian Church. It is to be hoped that soon every Paul may have a Luke for his companion.

The call that is wafted by almost every breeze from pagan lands for the medical missionary, has met with a response from many, and the success that has attended their labours is so manifest and gratifying, that we must accord to the system which employs them our hearty approbation. We appeal then here to the past experience of missions, recent and brief as this history as yet is, in favour of this form of labour.

The late Dr. Price, through his professional services in Burmah, obtained an influence over the Court of Ava and the Lord of the Golden Throne, as the emperor is called, which promised the happiest results. The royal family and nobility had intrusted to him the education of their children ; and, had his life been spared, he perhaps might have prevented the expulsion of the American missionaries from that country—an event which has since taken place. A similar influence had been won at the same court by his predecessor, Felix Carey, who was also a practitioner of medicine, no less than a missionary.

But it is in China that the medical art is likely to prove most efficacious as a coadjutor to the Gospel. Drs. Colledge and Parker have, by their hospitals in that empire, already done much to dispel the prejudices of the Chinese, and to impress them with more enlarged and liberal feelings towards the barbarians of the West. The hospitals which philanthropy has planted on their borders are accomplishing more than the artillery of the whole civilized world would effect, in breaking their great wall, not that which repelled the Tartars of the North, but the loftier and stronger barriers of pride and prejudice, which have made them scorn all other lands and people as vassals and barbarians. A dozen surgeons, armed with their scalpels, can do more in this way than legions of bayonets. Our science and our religion are ample remedies for all the evils these three hundred and sixty millions of people suffer. The medical knowledge of Gutzlaff has availed him much in his excursions along the coasts of China. This interesting people are beginning to appreciate the value of our medical knowledge, and gladly avail themselves of its blessings when proffered them.¹

Is further evidence desired of the importance of medical men to the cause of missions? Behold Dr. Grant, armed only with his needle for the removal of cataract, forcing mountain passes, and, amidst ferocious warriors, winning his way to their homes and their hearts. On account of his professional skill, he was enabled to traverse in safety regions

¹ Note A.

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. Dr. Grant is now successfully ministering to the spiritual and temporal necessities of the Independent Nestorians.¹

We might quote, to the same effect, the statement of Dr. Bradley with regard to Siam. He is stationed at Bangkok in that kingdom. "Such was the crowd and the urgency of many of the cases," says Dr. B., "that it was utterly impossible to prevent our houses from becoming hospitals. If, from a sense of duty to ourselves and families, we were constrained to close our doors against the sick, they would still crowd themselves into our verandah, and thus cast themselves on our compassion. The relatives and acquaintances of many who were literally all corruption, 'helpless and hopeless,' brought them to our doors, and then forsook them. Thus our abode was almost constantly the scene of the groaning, the dying, and the dead. Never can I forget the horror that brooded over us at that time. It was a salutary initiation into medical service in Bangkok. While every thing possible was done to relieve the temporal condition of the people, I also gave them christian books, and set in operation a system of reading, by which it was hoped their minds would be benefited." This alumnus of our institution succeeded in introducing inoculation, and, subsequently, the blessings of vaccination, into

¹ Note B.

Siam, thus becoming the Jenner of an empire of four millions.

Dr. Scudder of Ceylon, also an alumnus of this college, in his appeal to pious physicians, says of the natives, "when they have seen me amputate, or heard of my amputating limbs, and performing the operation for cataract, tapping in dropsy, &c., they have called me the god of this world, and a worker of miracles. In point of miraculous powers, they have said, I have borne away the palm from their great idol Corduswammy." Doctor S. thinks, there should be a pious physician attached to every missionary station.

In Africa, and in the islands of the Pacific, in India, and in Syria, American physicians are now devoting their best energies to the propagation of that religion which brings peace on earth and good will to men. Many of those also are alumni of this institution. The missionary periodicals teem with most interesting statements from our countrymen who have gone out in the capacity of missionary physicians, and no one possessed of ordinary benevolence can peruse their narratives without feeling a deep interest in the success of the undertaking. The pages of the Chinese Repository abound with records of cases treated in China and Siam, which are as valuable to medical science as they are cheering to mercy and truth.

The American Board of Commissioners for Foreign Missions appear to have adopted, as their settled policy, to place a physician at every considerable station. They have now in their service

eighteen physicians, the greater part of whom are laymen, some being, however, at the same time, ordained ministers.

The plan seems to meet the favour of British christians, amongst whom an eminent clergyman of the English Establishment, the Hon. and Rev. Baptist W. Noel, has said, in his excellent work on Christian Missions, "This experiment of making a christian physician the coadjutor of several ordained evangelists, has so far answered in several of the American Missions, that the practice has been extending, and we ought surely to profit by their experience."

The London Missionary Society, a few years since, made a strong appeal to English practitioners, through the columns of the London Lancet, desiring their co-operation in promoting Medical Missions. This Society has now several medical gentlemen in the field.¹

The French Foreign Missionary Society is making arrangements to send out a competent physician to its flourishing stations in South Africa.

It is a favourable omen, that medical men in England and Scotland have manifested much interest in this form of usefulness. Several societies have been formed amongst them, whose object is to promote christianity in heathen countries through the agency of their profession.² The late Sir Henry Hallford, President of the Royal College of Physicians, delivered an address on "The Results of the Suc-

¹ Note C.

² Note D.

cessful Practice of Physic," before a meeting of that body, which was attended by the Ministers of the Crown, and some of the principal nobility of the land. In this discourse, Sir Henry enters at length into the question of promoting the sacred truths of our holy religion, by employing the resources of medicine in conjunction with the preaching of the Gospel, thus casting the weight of his influence, as a distinguished and successful practitioner, in favour of this good work.

The Royal College of Surgeons in London have agreed to educate a certain number of Chinese youths, to promote the object in view. Nor has our own venerable Alma Mater been slow to express the same sympathies, and has extended cheerfully and without charge, the advantages of her valuable lectures, her museum, her demonstrations, and her clinical instruction, to all missionaries desiring to avail themselves of the opportunity of attendance. In several of our cities, including New York, there exist associations of physicians, whose design is to promote the same humane and christian object. It is proper that it should be so, for a very large proportion of all the medical missionaries abroad are our own countrymen.

We have hitherto spoken mainly of the past and prospective *temporal* benefits of the Missionary enterprise ; but, gentlemen, while you rejoice at this the dawning of a brighter day upon our race, you are at the same time fully aware that the first, and highest, and holiest claims of this cause rest on the fact, that it is an instrument which diffuses *spiritual* blessings wherever it is permitted to oper-

ate. The temporal advantages, great and manifold though they are, are yet, in the estimation of the Christian, but as the light dust in the balance, in comparison with those which accompany the conversion of one soul. Astronomy, in attempting to convey an idea of the immensity of the universe, finds terms and figures totally inadequate, so much does it exceed the power of language to describe, and so far does it transcend the capacity of the mind to imagine. It is so, when we consider the value of an immortal soul. And when we remember, that, in the judgment of charity, one hundred and eighty thousand pagans have already been regenerated by the Spirit of God through the instrumentality of existing missions, all the meaner advantages of the enterprise are forgotten in comparison, and the mind of the inquirer vaults from the maladies, and the remedies, the arts, and the improvements of earth, to the blessings, the deliverances, and the triumphs of heaven, and the centuries of time vanish before the cycles of eternity.

But it may be said, that such considerations are out of place before a medical audience ; that, as a class, their studies tend to render them indifferent or sceptical as to religion. Materialism has been supposed to prevail among medical men. The old proverb said of our profession, that when three physicians met, two atheists might be found. Such charges have been made, and have perhaps produced an impression in some minds, that the assertions were founded in truth. A slight examination will satisfy the candid inquirer, that the study and

the practice of medicine have in fact a contrary tendency. We might, indeed, infer that such would be the result, from *a priori* reasoning ; but let facts decide.

Hippocrates and Galen, though possessing but the dim light which was reflected from the book of nature, recognized a superintending Providence, and did homage to the religion of their respective countries. The illustrious father of our art, imbued with such feelings, complied with the urgent calls of suffering humanity in foreign countries, and visited them for the purpose of ministering to their relief. His great commentator successfully combated the atheism of Rome, showing, as Paley has since done, the evidence of design in the structure of the human body. And who that has studied anatomy will be surprised to learn, that, by its teachings, Galen was enabled to vanquish that blind atheism which would make man fatherless, and describe the world as the handiwork of chance and the sport of fortune ?

Ambrose Paré, the father of French surgery, like his brother Huguenots, was deeply imbued with the spirit of the gospel. That priest-ridden monarch, Charles IX., caused his life to be spared in the St. Bartholomew massacre, on account of his professional worth.

The immortal Harvey was strictly a religious man. Botellus, who introduced blood-letting into Europe, advises a physician, when called to visit a patient, never to leave his house without offering up a prayer to God for the success of his prescription. Cheselden, the celebrated English anatomist,

was a man of prayer, and, before performing an operation, his practice was to implore Divine assistance in the presence of his class. Sir Thomas Brown, a physician of considerable celebrity in former days, but more eminent as a profound thinker, upon whose style Johnson's was modelled in some measure, says in his *Religio Medici*, "I never hear of a person dying, though in my mirth, without my prayers and best wishes for the departing spirit; I cannot go to cure the bodies of my patients, but I forget my profession, and call unto God for his soul."

Melchior Adam, an old German author, wrote an interesting biography of pious physicians. Sydenham was a decided Christian. Hoffman and Stahl were not ashamed of the gospel of Christ. Of Boerhaave, it is said by Johnson, the great moralist and philosopher of England, in his biography of that physician, "as soon as he rose in the morning, it was throughout his whole life his daily practice to retire for one hour for private prayer and meditation. He often declared that a strict obedience to the doctrine, and a diligent imitation of the example of our blessed Saviour, was the foundation of true tranquillity." Sydenham could say, "the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Dr. Hartley, so celebrated as a profound metaphysician, was equally pious. So also was Dr. Fothergill. Hey,¹ the surgeon, was as celebrated

¹ Note E.

for his piety as for his genius. Zimmerman, when called into Prussia by Frederick the Great to prescribe for him in his last illness, made every effort to convince the unhappy monarch of his fatal errors, and urged him to believe in the Saviour.

In like manner we might cite a host of names of distinguished European physicians, whose precepts and example afford conclusive evidence that our science fosters, rather than checks religious feeling,—such, for instance, as Linnæus, Jenner, Denman, Stilling,¹ Sir Charles Bell,² Good, and others. Dr. Rush, who refers to several of those medical worthies, says, “the weight of their names alone in favour of revelation is sufficient to turn the scale against all the infidelity that has ever disgraced the science of medicine.” A memoir has very recently made its appearance in England, of Dr. James Hope, distinguished as the author of the two most valuable treatises, one on morbid anatomy, and the other on diseases of the heart; which latter has been pronounced the best work of its class in existence. Of him, it is there said, that when taking

¹ In the general declension of piety that overspread the churches and schools of Germany, much was done to counteract the growing irreligion by Jung Stilling, a friend of Goethe, who in his memoirs alludes to him, as a singular example of trust in Divine Providence. Although educated as a physician, he was not distinguished in the walks of his own profession except as an oculist. In this branch his practice was most extensive and successful. His chief labours were directed to other objects of general literature and religion.

² This great physiologist is the author of one of the Bridgewater Treatises, on the Mechanism of the Hand, as illustrating the Wisdom and Goodness of God.

leave of his father, and about to enter on the practice of his profession, his parent said to him with great dignity and solemnity, "Now, James, I shall give you the advice I promised, and if you follow it, you will be sure to succeed in your profession; first, never keep a patient ill longer than you can possibly help; secondly, never take a fee to which you do not feel justly entitled; thirdly, always pray for your patients." A short time before his death, Dr. Hope said that these maxims had been the rule of his conduct, and that he could testify to their success. Of his departing moments it is said, "his faith in the Lord Jesus Christ was distinguished by purity, simplicity, and stedfastness; his peace and joy were unclouded by even one fear or doubt."

The physicians and surgeons of our own land, who have shed lustre on the profession, have generally been Christians. Foremost in the list, is Dr. Rush, the Luther of the Temperance Reformation. All the works of this great man are pervaded with a spirit of deep piety. In his lectures he frequently enjoined upon his class the importance of religion, and he particularly warned them against neglecting public worship, ascribing to that habit the moral downfall of many physicians. He used to assure them that to no other secular pursuit does the Christian religion afford more aid than to the medical profession.

Dr. Bard, the first President of the New York Medical Society, author of several valuable monographs, and the consulting physician to Washing-

ton, was remarkable for the fervour of his religious feelings. Our metropolis has many names worthy of being associated with those just enumerated, such as Williamson, Charlton, Cogswell,¹ Watts, Wright, Post, Willet, Ives, and others, whose thorough knowledge of their profession, so far from making them sceptical, caused them to be more ardent believers in the gospel. Dorsey, Wistar, and Ramsay, might also be adduced to strengthen our proposition. Dr. Thatcher, in his *American Medical Biography*, seems to take pleasure in referring to the religious character of those whose memoirs he writes, and his materials for this were ample.

Some of those who have endeavoured to engraft infidelity upon our science, have made themselves ridiculous by the absurdity of their theories, and the blind credulity of the attempt. Dr. Darwin, a man of genius but a rejecter of the gospel, could find for the human race no more respectable parentage, in his infidel cosmogony, than the sedate and retiring oyster!

But it would not be difficult to prove that those of them, who examined the claims of the Bible, with the attention and earnestness which the subject deserved, were led to renounce their errors. Amongst such men we might name Sir John Pringle, who abandoned his scepticism and became a Christian. Baron Haller, after his conversion, wrote an admirable treatise in defence of the Scrip-

¹ A correspondent of Cowper.

tures. He was eminent for genius as a poet, philosopher, and physician, and his virtues and talents won the applause even of his scoffing contemporary, Voltaire. Dr. Bateman, the great writer on cutaneous diseases, in the latter years of his life disclaimed most earnestly his sceptical opinions, and embraced the truths of the gospel. Professor Godman, the celebrated American anatomist, in the declining years of his career, from being a decided deist, became, by the grace of God, a renewed man, and died in the full hopes of a blessed immortality.

Nor should we omit the name of one, who gave the most striking proof of his attachment to the religion he had learned to love, by going, in a day when missions were little popular, as a missionary to the Hottentots, then regarded as the most degraded tribe of mankind, and by some even deemed the connecting link between man and the baboon. Dr. Vanderkemp was, in his native country, Holland, as a scholar and a physician, celebrated for his talents and attainments. He was unhappily at first a sceptic, but, subsequently, became a warm christian and a zealous missionary. He, who had been admired in the Universities of Holland, in that age among the most eminent in Europe, carried to the most brutish and degraded of savages the light of life. He was the founder of the South African mission.¹

We shall not speak of those now on the stage of

¹ Note F.

action, but merely remark, that at no previous time has the medical profession had, in proportion, so few infidels as at the present time.

We had recently an opportunity of observing, that, in Paris, the influence of such writers as Voltaire, Diderot, and Helvetius, is on the wane amongst the physicians and surgeons of a city that may be called the medical metropolis of the world. There are at present not a few in the profession in that city who are either nominal or evangelical christians. Men, too, who are not unknown to fame.

A multitude of facts might be here adduced, to prove that precisely such objects as are contemplated by the modern missionary enterprise, have ever interested many of the leading minds of our profession ; but we must waive this, as we have already trespassed upon your patience.

There is, then, a manifest propriety in calling upon a profession that has had so many eminent christians amongst its eminent practitioners, to aid the missionary cause, not only from philanthropic and scientific, but also from religious considerations.

A regard for the honour of our body requires, at least, that we should promote indirectly the object whose claims have been so feebly advocated this evening, but which commends itself to all the generous emotions of the heart, no less than to the approbation of the intellect. We may support the cause by our influence and by our contributions, especially in sustaining the medical department. Associations of medical philanthropists might assume in part the expenses for medicines, instruments,

and books, and receive, in return, reports and communications from the physicians aided.

But there are many who are bound to aid the cause directly, by going in person to those moral wastes, and thus, through professional skill, become instruments of spiritual and temporal good, to that large portion of our race, who are sitting in the valley of the shadow of death, sick and ready to perish.

A large number of pious physicians are now wanted for this glorious work.¹ Can such of them as have not yet settled down in practice refuse to go, without incurring guilt? As Christians, they are bound to occupy those posts where they can most effectually serve their Lord and Master. The question, then, for them to consider is, whether they can be most useful amongst the perishing heathen, or amongst surfeited christians. The problem given is to ascertain where, as a christian and as a physician, his services are most required. No pious man, who has chosen this profession, should fix unalterably his situation, without first invoking light and aid, where Harvey, Sydenham, and Boerhaave sought it, making it a matter of serious prayer and self-examination, as to his duty respecting the last command of his Redeemer, to preach the gospel to every creature. This, experience has shown, can be done in some degree by any believer who is imbued with its heavenly spirit. The call for personal consecration to this truly sublime employment, is

¹ Note G.

not only addressed to those who have recently completed their preparatory studies, or who are near doing so, but to all whose peculiar circumstances do not absolutely forbid their entertaining the project.¹

The men needed for this work are such, and such only, as possess the same self-denying spirit as the evangelist, and the Lord and Master of the evangelist. The Medical Missionary should have great singleness of purpose, never allowing his secondary object, the healing of disease and the promotion of science, to become his primary one ; this honour should in his mind belong only to the conversion of souls, else in the end he will prove a stumbling-block to the heathen, and a scandal to the Church.² He must literally give himself, and that for life ; he must resolve to live poor, and to die poor, looking for his reward to the great Physician of our souls, and be content for the present with the rich luxury of doing good. So do, and the blessing of many ready to perish will come upon you.³ The path to the grave will not be made more gloomy, the season of suffering will not want its consolations, and the dying hour beneath a foreign sky, far from the old familiar scenes of home, will not be on that account more terrible to him who knows that, from any shore, the Christian's ascent to his home, is speedy, safe, and sure ; and that the angels who bore

¹ Note H.

² Note I.

³ "I love the man exceedingly who feels it to be a privilege to hew wood for the missionary cause."—*Dyer's Life*.

from the rich man's gate, and from the wasted and ulcerated body it was quitting, the emancipated spirit of Lazarus, can, with equal care and with equal fidelity, find their commissioned way to any scene, however remote, or solitary, or rude, where the Christian may be called to die.

NOTES

BY

THE BRITISH EDITOR.

NOTE A.—P. 23.

SINCE the first publication of this Address, the progress of Christian Missions in China has attracted much attention, and several medical men have been sent into the field, chiefly from America. Amongst these, the author himself holds a prominent place. No sooner was peace restored in 1842, than the ports of Canton, Hong-Kong, Amoy, Ningpo, and Shanghai, were occupied by medical missionaries, all of whom were immediately resorted to in crowds by the natives, seeking relief from their bodily ailments, but ready, at the same time, to listen to the announcement of the Gospel.

It was in 1820 that the Chinese were, for the first time, offered medical aid at the hands of benevolent foreigners. Dr. Livingston, a British surgeon, opened a small hospital at Macao in that year, and, in 1827, his example was followed by Mr. Colledge. Both speedily gained the confidence of the natives. Dr. Peter Parker, from America, an ordained missionary, as well as a fully educated surgeon, arrived in Canton in 1835, and immediately established an ophthalmic hospital. This soon became so popular that patients of all ranks, and from very distant parts of the empire, flocked to it. A Medical Missionary Society was instituted at Canton, for the purpose of aiding in the support of hospitals for the Chinese. A large hospital was forthwith opened at Macao, and placed under the charge of Mr. Lockhart, sent out by the London Missionary Society. Mr. Lockhart was soon joined by Dr. B. Hobson, also from England.

The operations of the British missionaries were, of course, interrupted by the breaking out of hostilities in 1840; but they found occupation for a time in Chusan. When peace was restored, and the ports were opened, Mr. Lockhart was stationed at Shanghai, and Dr. Hobson at Hong-Kong, where an excellent missionary hospital was built and furnished. At both places,

very encouraging success has been accorded to the abundant labours of the missionaries. Dr. Hobson contemplates the establishing of a medical school for Chinese youths at Hong-Kong, in which the means, not only of a thorough training for the practice of the healing art, but also of instruction in the doctrines and precepts of Christianity, should be provided.

Very valuable testimony in favour of the efficiency of these medical missionary operations amongst the Chinese has recently been borne by a highly intelligent eye-witness, Dr. Wilson, Inspector of Naval Hospitals, who, in his work entitled "Medical Notes on China," remarks :—" Among the most promising means now employed for reforming, or rather revolutionizing, the moral, intellectual, and social condition of the Chinese, the writer would rank the Medical Missions lately established on their shores, at Canton, Hong-Kong, and Shanghai, and which will, probably, soon be extended to Ningpo, Amoy, and Foo-choo-foo."—" In their frequent, and, from its very nature, familiar intercourse with the afflicted, the medical missionaries possess advantages which the man who addresses himself to the understanding only cannot obtain. They have, consequently, more potent means of touching the heart, and turning feelings of gratitude into instruments by which they may act powerfully on the dark mind. Though they do not directly assail the strongholds of bigotry and conceited ignorance, they trust, through the agency of accumulated good works, which can neither excite jealousy in rulers, nor permit continued indifference among the people, so to undermine these antiquated structures, that they may ere long annihilate them, rearing in their room institutions of light and liberty, and substituting for worship of idols, adoration of the true God.

"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?

“China is the largest missionary field in the world. In fact, it is scarcely less than, if it be not quite equal to, all others put together. But oh! how few, how very few are the labourers! By obligations a thousand times stronger than we can express, we feel bound to call, in the most earnest and solemn manner, for many missionaries, the most able, pious, and devoted, who can deny themselves, and who can endure hardness as good soldiers of the cross of Christ. Those who come to China should be men of sterling abilities, tried characters, well-educated, having a large share of common sense, and prepared to encounter the most deceitful of all people.”—*The American Missionary Herald*, August 1846.

NOTE B.—P. 24.

Dr. Asahel Grant, referred to in the text, was an agent of the American Board of Commissioners for Foreign Missions, and laboured for several years amongst the half-civilized tribes of the Assyrian mountains. He published a very interesting book, containing much valuable information concerning the Nestorian Christians, (now, alas! almost exterminated by the savage bands of a fanatic Moslem,) and an elaborate disquisition on the theory—which he warmly defended—of their being the descendants of the lost tribes of Israel. In the preface to this work, Dr. Grant thus emphatically asserts the advantages which his attainments and character as a physician gave him in the prosecution of his missionary labours:—“Constant attention to my duties as a missionary physician has brought me in contact with almost every class of the people among whom I have travelled or sojourned, and has greatly multiplied my opportunities for observation. My professional character has procured me ready access to the retirement of the harem, and the social and domestic circles of all classes of the people.” While yet in the prime of life, and in the midst of an active career of usefulness, Dr. Grant was cut off by fever, in 1844, at Mosul.

NOTE C.—P. 26.

In asserting that the London Missionary Society has now *several* medical agents in the field, the author has stated rather what he expected to have been, than what is, the fact. Drs.

Lockhart and Hobson are still the only Medical Missionaries employed by that Society. But a third is likely soon to be sent out, to assist Dr. Hobson in the conducting of his proposed medical school for the Chinese, at Hong-Kong.

To some readers, the following List of Protestant Medical Missionaries, with their Stations, may prove both interesting and useful. It is copied from the last Report of the Edinburgh Medical Missionary Society, with the addition of a few names of persons lately sent out. In all probability, there are many other professors of the healing art employed, more or less ostensibly, in missionary work ; but this List includes, it is believed, all the accredited agents of the Missionary Societies of Europe and America.

Name.	Date of Settlement.	Station.	By whom sent.
James B. Thompson, M.D.	1843.	Damascus.	S. M. A. L.
E. M'Gowan, M.D.	1842.	Jerusalem.	L. S. P. C. J.
J. C. Nichol, M.D.	1844.	Do.	Do.
Henry A. De Forest, M.D.	..	Beyroot.	A. B. C. F. M.
C. V. A. Van Dyck, M.D.	..	Abeik, Lebanon.	Do.
— Kiel.	1844.	Safet.	L. S. P. C. J.
Austin H. Wright, M.D.	1842.	Oroomiah.	A. B. C. F. M.
Azariah Smith, M.D.	1843.	Mosul.	Do.
Nathan Ward, M.D.	..	Batticotta, Ceylon.	Do.
Jo. Scudder.	..	Madras.	Do.
Daniel B. Bradley, M.D.	..	Bankhok, Siam.	Do.
Rev. Peter Parker, M.D.	1834.	Canton.	Do.
W. C. Cumming, M.D.	1840.	Amoy.	Self supported.
Rev. D. Ball, M.D.	1838.	Hong-Kong.	A. B. C. F. M.
W. Lockhart, M.D.	1838.	Shanghai.	L. M. S.
Benjamin Hobson, M.B.	1839.	Hong-Kong.	Do.
J. C. Hepburn, M.D.	1841.	Amoy.	A. G. A. B.
D. J. M'Gowan, M.D.	1843.	Ningpo.	A. B. B. F. M.
D. B. M'Cartee, M.D.	1844.	Do.	A. G. A. B.
Rev. T. Devan, M.D.	1844.	Hong-Kong.	A. B. B. F. M.
Rev. A. P. Happer, M.D.	1844.	Do.	A. G. A. B.
Rev. B. J. Bettelheim, M.D.	1845.	Loo-Choo.	L. N. M.
Dwight Baldwin, M.D.	1844.	Maui, Sandwich Islands.	A. B. C. F. M.
James W. Smith.	..	Kauai, do.	Do.
Seth L. Andrews.	..	Hawaii, do.	Do.
François P. Lautré.	1844.	Caffraria.	S. M. E. P.
Newton Adams, M.D.	..	Umlaze, Port Natal.	
G. K. Prince, M.D.	1841.	Fernando Po.	B. M. S. L.
William Newbegin, Surgeon.	1845.	Do.	Do.
Robert R. Kalley, M.D.	1837.	Madeira.	Self supported.
Rev. Tho. S. Savage, M.D.	1846.	Cape Palmas.	E. C. U. S.
Geo. A. Perkins, M.D.	1846.	Do.	Do.
Marcus Whitman.	..	Oregon.	A. B. C. F. M.
Elizur Butler.	..	Cherokees.	Do.
Thomas S. Williamson, M.D.	..	Sioux.	Do.
John Mason, M.D.	1846.	Jassy, Moldavia.	F. C. S.

EXPLANATION OF THE INITIALS USED IN THIS LIST.

- A. B. C. F. M. American Board of Commissioners for Foreign Missions.
 A. B. B. F. M. American Baptist Board of Foreign Missions.
 A. G. A. B. American General Assembly's Board.
 B. M. S. L. Baptist Missionary Society of London.
 E. C. U. S. Episcopal Church of United States.
 F. C. S. Free Church of Scotland.
 L. M. S. London Missionary Society.
 L. N. M. Loochoo Naval Mission.
 L. S. P. C. J. London Society for Promoting Christianity amongst the Jews.
 S. MA. A. L. Syrian Medical Aid Association of London.
 S. M. E. P. "Société des Missions Evangeliques" of Paris.

The names of Drs. Kalley, Prince, and Newbegin are, in the above List, retained in connexion with the Stations they have hitherto occupied, although they have been forced, by threatened violence on the part of the enemies of the truth, to retire from them for a time. It is to be hoped that their involuntary absence from the scenes of their successful labours will be only temporary.

NOTE D.—P. 26.

Amongst the societies here referred to, are the Edinburgh Medical Missionary Society, and the Glasgow Association in aid of Chinese Medical Missions; the former instituted in 1841, the latter in 1843. The Edinburgh Society at first bore the name of the "Association for sending Medical Aid to Foreign Countries;" but, even then, as well as latterly, its objects were declared to be "to circulate information on the subject of medical missions—to aid other institutions engaged in the same work—and to render assistance at missionary stations, to as many professional agents as its funds should admit of." Hitherto, this society has received but little support from the public, so that it has done little more than send pecuniary aid to the Medical Missionary Society in China, for the support of hospitals.

Two years ago, the Glasgow Association made a proposal to the Edinburgh Society, to the effect that the two bodies should co-operate in sending a missionary to China. At its annual meeting in January 1846, the Edinburgh Society resolved to enter upon this arrangement. Inquiries were forthwith made,

with a view to obtain the services of a properly qualified agent. As yet, however, no suitable person has been found.

The societies have, very properly, as we think, fixed upon a high standard of qualifications, which they regard it as essential that the agent to be sent out by them should come up to. They require that "he should be a fully educated, able, and experienced surgeon, of decided and tried Christian principles and practice, of a truly Catholic spirit, and having a capacity for the acquisition of foreign languages." The conjunction of such a character with such accomplishments is, perhaps, rare; and, where it does exist, the possessors are, doubtless, too busily, as well as too usefully employed in very important spheres of labour at home, to admit of the question of removal to the mission-field being entertained by them. Nevertheless, seeing that we have proof enough of the actual existence, in many instances, of the union of entire devotedness to Christ's service, and high professional excellence, it cannot be doubted that, sooner or later, the societies will be supplied with a duly qualified agent, who will prove an efficient "fellow-helper to the truth."

The Edinburgh Society was subjected, very early in its career, to a stunning blow, in the death of its distinguished president, Dr. Abercrombie. He took a very lively interest in the cause of medical missions; and, on all occasions, both in public and in private, he lent the valuable aid of his powerful intellect and matured judgment to all who were associated with him in the business of the society. Perhaps Dr. Abercrombie never permitted himself to give expression to his feelings and views as a Christian in public, so decidedly and so impressively as on the occasion of his presiding at the second annual meeting of this society. He spoke at some length of the importance of the object of medical missions, and adduced proofs of their utility. He then expressed his confident belief that the missionary enterprise was destined speedily to exert a mighty influence on the world at large; and he concluded by repeating, with a pathos and power which will never be forgotten by those present, the beautiful prophecy contained in the seventy-second Psalm—"There shall be an 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 nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed

be his glorious name for ever : and let the whole earth be filled with his glory; Amen, and amen."

NOTE E.—P. 30.

The name and memory of William Hey of Leeds, must ever be dear to all members of the medical profession, who are able to appreciate his highly spiritual character, as well as his eminent surgical talents. Scarcely anything more deeply impressive and interesting as a piece of Christian biography exists than the life of Hey by Pearson. It is, however, much to be desired, that it were presented to the public in a more compact form. The work is eminently well fitted to be useful amongst students and junior members of the profession. Mr. Hey was a very zealous friend of Christian missions. He contributed largely to the funds of all the leading missionary institutions, and gave much of his time to the direction of the Leeds Auxiliary to the Church Missionary Society. His biographer says—"He was vigilant in availing himself of every opportunity that occurred of advancing the interests of the missionary societies, and took pains to excite a similar zeal and interest in others, by making their proceedings the frequent subjects of conversation in company, and by circulating their periodical reports."

NOTE F.—P. 34.

It is desirable that a good memoir of Dr. Vanderkemp should be published. With all his eccentricities, he appears to have been a very energetic and successful missionary. To what extent he availed himself of his medical knowledge, and with what effect, in advancing the cause of truth, is not generally known, even amongst the friends of the African mission. Before he devoted himself to missionary labour, he studied at the University of Edinburgh for some time, and there published a volume of *Metaphysical Disquisitions*. His last days were spent in preparing to establish a mission in Madagascar, of which he himself, although far advanced in years, proposed to take the direction.

NOTE G.—P. 36.

It may with justice be said, that the "call for personal consecration," to what the author has characterized as "a truly sublime employment," has not yet been distinctly addressed to the

members of the medical profession in Britain. Many have, probably, never even heard of the illimitable field which lies open to all who would consecrate their profession to the service of their Great Master. Something ought to be done by those who have had personal experience of the working of Medical Missions, to arouse their brethren at home to consider their responsibilities in reference to this matter. An article on the subject appeared in the *Presbyterian Review*, October 1843, in which a succinct view of the grounds on which the friends of the cause claim for it the support of the Church at large was given. From that article, the following quotations are made :—

“ It may be useful to those who may be induced to take up this subject seriously, if we here succinctly set forth the *motives*, which appear the proper ones, to lead us to engage in, and to lend our aid to medical missions. 1. The example of our blessed Saviour, who, throughout the whole course of his ministry, healed the sick as an expression of his love for those to whom he came to bring salvation, as well as in proof of the divine origin of his mission. 2. The command given by our Lord to his apostles, to heal the sick at the same time that they preached the Gospel. (Matt. x. 1; Mark vi. 13; Luke ix. 6.) 3. The fact, that now, as much as in the days of the apostles, there is occasion in all countries for the exercise of the gifts of healing ; disease is not less rife nor less curable ; but that, in many heathen and half-civilized nations, the knowledge and skill of the natives are extremely limited in comparison of what we have been privileged to attain to. 4. The many proofs, which have been accumulating for ages, of the readiness with which the inhabitants of many of these nations avail themselves of medical and surgical aid, when it is placed within their reach ; and of the powerful impression made upon their feelings of gratitude, by very ordinary attentions on the part of any one who endeavours to relieve their bodily sufferings. 5. The facilities which are thus presented to practitioners of medicine, going to such parts of the world, of gaining access to all ranks and classes of the community, with whom, according to their habits, scarcely any other person is allowed to hold intercourse. 6. The opportunities afforded constantly in the practice of medicine and surgery, of manifesting the true spirit of our holy religion in its effects on the conduct. The disinterested labour of love, accompanied by meekness, gentleness, temperance, and brotherly-kindness of the missionary physician, commends both him and his principles of action to the object of

his attention, long before that object is made aware of the fact, that his benefactor is seeking, not merely to promote his temporal interests, but to bless him with what will lead him in 'the way everlasting.' 7. The influence acquired in the course of such beneficence as that shown by the medical missionary, may be, and has been, turned to the best account in various ways, for the benefit, temporal and spiritual, of whole communities.

"Another reason has been suggested why the Christian Church should employ medical agency in mission work ; it is, that, in this field of labour, many persons of excellent spiritual gifts and high acquirements, who are not fitted for doing the work of evangelists, might find employment exactly adapted to their capacities, and thus be furnished with opportunities, such as they could not otherwise have enjoyed, of serving their Divine Master, to whose glory they desire to consecrate all their talents. Thus would they supply evidence of the infinite wisdom of that arrangement, by which 'diversities of operations' are made to show forth the oneness of the spirit ; and prove that, while 'to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit,' 'the *gifts of healing*' are bestowed upon a third, also 'by the self-same Spirit,' who 'divideth to every man severally as He will.'

"After the mass of facts and opinions adduced above, all so much in favour of medical missions as being in accordance with the revealed mind of God, and so manifestly expedient, it may surprise many to learn that there are some persons who have condemned them, or at least characterized the plan as being of doubtful utility. It is quite essential to a proper statement of the subject that this fact should be mentioned here. We allude more particularly to the opinions of Mr. Howard Malcolm, who was employed, in 1835-6, by one of the great American Missionary Societies, to visit the several mission stations in Asia and the Pacific ; to compare the various modes of operation in different missions, to survey the field, &c. ; and who, consequently, had very ample opportunities of forming a judgment of the case on the best grounds. After seeing the operations of the medical missionaries in China and India, he came to the conclusion, that they ought to be 'very sparingly prosecuted.' He says, 'It is *not* clear that a physician, practising gratuitously among the heathen, opens a door of usefulness for his missionary brother. He may rather throw him into the shade ;' and farther, 'It should not be forgotten that the history of missionary physicians, from

other difficulties less formidable to younger men, it must be answered, that 'as long as the demand for labourers is so much greater abroad than it is here, there is a standing call in Providence,' (addressed now as much to Christian physicians as to evangelists,) to exercise their gifts amongst the most destitute, 'and that, unless they can show the best reasons for non-compliance, they are bound to listen and obey.'¹

"There is good reason to expect that the demand for medical men to act as the pioneers and fellow-labourers of missionaries will soon rapidly increase. The extension of the operations of the English missionary societies in China, will, doubtless, be accomplished in part by medical agency. And in that vast field, now to so great an extent open for the exertion of Christian influence, how very much good might speedily be done, were each practitioner of medicine and surgery who may land on its shores—being a Christian, not merely in name but in spirit, and, as such, thoroughly alive to his responsibilities—to exert himself as opportunities offered to supply to the poor Chinamen, who might present themselves to him as patients, not merely the best remedies for diseases of their bodies, but also the grand remedy for the disease of their souls.

"It seems not too much to imagine, that the happy influences over the people, already exerted by the medical missionaries, may lead our Government to encourage members of our profession, in every possible way, to settle at the various ports now open to us. It is not to be doubted that such, if they acted judiciously, would prove very useful in enabling Government to maintain its peaceable relations with the jealous rulers of the empire: and this, even without stepping beyond the quiet and humble walk of professional duty.

"All these circumstances and considerations seem to be fitted and intended to warn us that some, or even many, amongst us, may one day be constrained personally to consider and answer the question,—'Am I fitted, and if fitted, am I willing and ready to obey the call of my Divine Master to become "a fellow-helper to the truth," in devoting my professional skill and personal exertions to the promotion of the spread of the Gospel?' Should it be that this question is answered in the negative, then it remains to be considered in what other way the cause may be served by us; for whoever is convinced that it is

¹ Harris's Great Commission, p. 458.

in accordance with the Divine Will for the salvation of the world, cannot remain neutral. We must, at least, pray for our professional brethren, who have already entered the missionary field. To do so with intelligent interest, we ought to inform ourselves of the various circumstances in which they are placed. We must become acquainted with their labours, trials, and successes. We must place ourselves in communication with the societies which support or aid them. We must, in every possible way, do our best to encourage and help them in their labour of love. The *esprit de corps* can never animate us to exertion in a better cause."

NOTE I.—P. 37.

The author has strongly and well expressed his sentiments on the importance of the medical missionary being actuated by great singleness of purpose, making all his work subservient to the one object, to which he has devoted himself. This must be so, whether he labours *alone* amongst the heathen, or *in company* with preachers of the Gospel. But it is obvious that, at stations where there are evangelists, the medical missionary may devote more time to his strictly professional duties than he would do were he not so associated. It is only in cases where a new field is to be entered upon, and a single pioneer is sent to clear the way, that it is desirable to have the same missionary occupied at once in both healing and preaching. Doubtless, all medical missionaries ought to be *qualified* to teach sound doctrine ; but it is to the exercise of their gifts of healing, not of those of teaching, that they are specially called. In connexion with this subject, the editor would refer to a work published anonymously at Boston, (U.S.) in 1838, entitled, "Thoughts on the importance of raising up a new order of missionaries." In that volume, the combination of the medical and evangelical functions in the same missionary is advocated. Many facts are adduced, but neither these, nor the arguments founded on them, appear to the editor to bear out the author in the conclusions he has come to. In the actual working of the American missions, in which medical men are employed, the plan of co-operation is generally adopted, and will in all probability be continued. In the last Report of the Progress of the Mission at Amoy, the Rev. Dr. Abeel thus writes:—"After much labour and patience we have succeeded in obtaining two hongks at Amoy. One is to be the chapel and

general reception-room ; the other is for the in-door patients. Dr. Hepburn and myself spend part of the day in the apartments above the chapel, fulfilling our respective engagements. The works of teaching and healing go on admirably together. I generally take my place among the people, while the doctors examine the patients and perform their operations in a back-room ; so that we are not in each other's way."