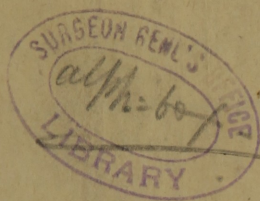


TYNG (S.H.)

The beloved physician

A discourse x x x x x





The Beloved Physician.

A DISCOURSE

ADDRESSED TO

MEDICAL STUDENTS,

DELIVERED IN THE CHURCH OF THE EPIPHANY,

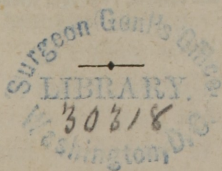
PHILADELPHIA, FEBRUARY 4, 1844.

AT THE REQUEST OF THE

MEDICAL STUDENTS' TEMPERANCE SOCIETY:

BY STEPHEN H. TYNG, D. D.,

RECTOR OF THE CHURCH OF THE EPIPHANY, PHILADELPHIA.



PHILADELPHIA:
KING & BAIRD, 9 GEORGE STREET.
1844.

Philadelphia, February 10, 1844.

REV. AND DEAR SIR:

We hear the voice of approval on every side, in relation to your Sermon on TEMPERANCE, before the Students of the Medical Colleges in this city; it is regarded as a successful vindication of the principle of Total Abstinence, and would, we doubt not, be an acceptable offering to the friends of Temperance, if issued from the press.

The efforts of our Temperance Society, are regarded with favour, by many who have not enrolled themselves as members, and we are cheered by the approbation of Professors to whom we look up with profound respect.

We ask, very respectfully, that you will furnish us a copy of your Sermon for publication.

WM. CURRAN, Philadelphia.
WM. TYLER, Md.
ABRAHAM H. FETHERMAN, Pa.
EUGENE JOBS, N. J.
THOMAS H. VAN VALZAR, Pa.
DANIEL G. HEYLMUN, Pa.
SAMUEL SANDT, Pa.
FRANKLIN M. COMPTON, Tenn.
LEWERS D. GRAY, Pa.
N. T. PRESTLEY, Pa.
THOMAS F. CULLEN, Pa.
ALMON Z. BARDIN, Pa.
ROBERT PATTERSON, Pa.
C. W. GLEASON, Vt.
J. D. WHITE, Pa.

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TO WM. CURRAN, AND OTHER MEDICAL STUDENTS, ETC.

*Gentlemen:*

I am perfectly willing to give to your disposal, the discourse which I prepared with a single eye to your personal benefit. If it can be made the instrument in the humblest way of adorning the profession of which it treats, or furthering in it, the great interests of Temperance and piety, I shall feel in the utmost degree of my expectation gratified and honoured. You have my sincere wishes for your personal happiness and prosperity, wherever God may place you in the honorable line of life to which you have devoted yourselves.

With the utmost kindness and respect, I am your friend and servant,

STEPHEN H. TYNG.

*Philadelphia, February 13, 1844.*



# SERMON.

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COLLOSSIANS iv. 14.

“LUKE, THE BELOVED PHYSICIAN.”

THE obligations of mankind to the medical profession are so great and so universal, that there will be found few families of civilized men, who cannot append to the designation here given to the Evangelist, some familiar and endeared name, as equally entitled to it, in his personal relations to themselves. “The beloved physician” marks to most of us, a friend most valued, and worthily dear; to whose kindness of feeling, and tenderness of manner, and accuracy of judgment, and scientific skill, and cultivated intellect, and refinement of association, we are indebted for much of the comfort and happiness of our present life. And when we should go out, to select the individual most important and dear to us, beyond the immediate circle of the household, there are not a few of us, who would readily name “the beloved physician” as the person at once suggested, and preeminently entitled to the distinction. The peculiar relations of my ministry among my fellow-men, have brought this fact very prominently and repeatedly before me. As I have mingled in the numerous families with whom I am connected,—I have had much opportunity to trace the special hold, which the physician has upon the affection and confidence of those to whom he ministers.—I have listened to the multiplied expressions, of gratitude for kindness past, and of reliance upon skill and devotion in hours of need to come; I have heard the utter-

ance of thankfulness, for affectionate religious counsel added to professional skill ; and for the sympathising and consoling offering of prayer, to obtain a blessing from God, both upon instruction and means of remedy ; I have witnessed the entwining of domestic affection around this man of mercy, constituting him one of the very household in which he ministered ; and the secret and familiar introduction of him, into those inward concerns of this sacred circle, the hiding of which from public gaze, is so indispensable to personal and domestic peace ;—and these facts have showed me not only how truly and easily, the member of this profession may become “the beloved physician,” but how indispensable it is to human comfort, that he should deserve to be so.

When we turn to the sacred Scriptures, in our habitual reading and our reflection upon them, we cannot but remark the very abundant illustrations of divine mercy to man, which are drawn for the acquirements and habits of this one profession. The sins of men, and their danger in sin, are continually exemplified by sufferings which the body feels ; and the salvation of men with all its attending comforts and mercies, is as frequently illustrated by the means and instruments of healing which the suffering body needs. The Son of God in ministering to diseased souls, is called the physician of the sick.—It was an unceasing characteristic of his humiliation for the spiritual deliverance of man, that “he went about healing all that were sick,” and that, with such a peculiar tenderness and sympathy, as the attribute of this illustration, that it is said of him in this connexion, “he healed all that were sick, that it might be fulfilled, which was spoken of him by the prophet, himself took our infirmities, and bare our sicknesses.” And no one can meditate upon the use of such illustrations so frequently employed by the Holy Spirit, without acquiring a high reverence for the science from which they are drawn, and a more affectionate regard for the instruments of its beneficial agency upon men.

The individual mentioned in the text furnishes an interesting illustration of the value and usefulness of the profession



to which our notice is turned. He was divinely appointed as one of the historians of the Saviour's earthly work, and the recorder of the labours of his Apostles; and the peculiarities of his style indicate the cultivated and polished mind and habits of a man of letters. For some twenty years he was the chosen companion of St. Paul, who describes himself during this period, as "weak in body," and "filled with infirmities," and looks back upon the character and course of his intimate companion and friend, in his relation to himself, in the simple title of the text, as "the beloved physician," —beloved undoubtedly not only as a companion, but in this especial character, to him, a friend to whom he had probably been indebted for much of his personal comfort, and many circumstances and occasions of bodily relief, as well as spiritual fellowship.

In bringing out this peculiar exhibition of character, as a subject of remark, on this occasion, I am sure I shall be considered as following out the request which some of the gentlemen who listen to me have made, for a sermon addressed to medical students; I wish to consider some of the peculiar attributes of character, which will entitle a man to the enjoyment of the designation of the text, and allow him to expect its application to himself, "The Beloved Physician." The importance of such a relation to those whom God hath committed to his charge, the physician of ordinary sensibility must surely feel. To find himself uniformly welcomed, trusted, and loved as a benefactor and friend; perfect confidence reposed in his integrity and tenderness, as well as in his skill; the smile of joy brightening every countenance at his arrival; parents and children combining together to testify in every reasonable way, the pleasure which they derive from his society and ministrations; is an object worthy of the utmost desire, and a large reward for much of the toil and care, to which his anxious duties often expose him. It would not be untrue, probably not unphilosophical, to say, that such a relation must exercise a very large and manifest influence upon the actual success of his practice, removing so

many obstacles in the way of his following out the guidance of an undisturbed judgment,—as well as upon his own happiness and comfort in attending upon it. So that whether as a *man*, he regards the enjoyment of human life, and seeks that purest and sweetest of all human enjoyments, which is the fruit of refined sympathy, and springs from the habit of loving and being loved; or as a *physician*, he seeks for the success, and honour, and reputation, and influence while living, and memory after death, which are the provided crown and recompense of fidelity in this elevated position; the character and relation of “the beloved physician,” are a most important object for him to pursue, and a very precious end for him to have attained; a blessed title to attend him while living; a blessed epitaph to be inscribed upon the monument which announces his departure.

But what qualifications may justly entitle him to this character? and what course of life is actually found in experience to bestow it? It must be answered, I think, not merely professional skill, however exalted and accurate. This will entitle him to honour as a man of science,—to gratitude in individual cases, as the agent in conferring great benefits. But of itself, it can gain no more. The objects of love, are moral qualities; of pure love, we might say, moral qualities exclusively. And great reverence for opinion, and entire confidence in skill, and exalted admiration for talent and learning may exist, with no attendant feeling of love, but often accompanied by its direct opposite. To be “the beloved physician,” there needs something beyond this; qualities, some of which I am thankful to say, are very generally found; others of which, I should rejoice much to say, were more frequently to be seen in the same connexion.

I might justly specify, thorough integrity of character. The most secret concerns of a family are necessarily entrusted to the physician; and to be justly loved, he must be known to be a man of high and undoubted moral principle, whose conscience of right, and whose sense of honour, will not allow him to take the slightest undue advantage of the freedom



with which he is received, and the openness and artlessness with which the confidence of his patients is reposed in him. But this is so universally acknowledged and felt, that though the possession of this attribute is a real and just occasion of love, the absence or the violation of it, would be visited with the strongest animadversion and rebuke of society.

I might justly add to this, uniform and undeviating moral delicacy. There is no individual in society, in whom this quality is more important, or in whose character, the influence of its opposite is more destructive of that pure love, which is founded always upon respect and confidence. "The beloved physician" will dwell and move, very far from that limit, beyond which, the most refined delicacy is actually wounded, either in conversation, or manner, or conduct. What he says and does in a family, is to so great an extent, received as authority and example, that his whole habits of intercourse with others must be such, not only that there shall be no fear of his violating laws of right, but no suspicion even harboured, or watchfulness deemed necessary, lest he should trench in the remotest manner, upon that pure and refined delicacy of character, which is so important an element in domestic happiness and peace.

Beyond this, I might also speak, of gentleness and tenderness in personal manners. The physician's intercourse is necessarily always with the suffering; when not only the naturally feebler ones, but even strong men, are bowed down under a nervous or mental prostration, which asks for the most forbearing and gentle treatment. How much there is in the look, the tone of the voice, the cheerful smile of affection, the paternal gentleness of manner, the entire freedom from all austerity and distance, impetuosity, or cold unconcern, at a bedside, to inspire confidence and love of the most sincere and abiding character, habitual experience and observation unite to show. This is a very important qualification to gain the love of men, and professionally to be acquired and cultivated by the physician, who would be "the beloved physician," as especially important to him.

But there is a very important attribute in the moral character and habits of "the beloved physician," which under any circumstances, I should feel compelled to notice particularly, and which the occasion of the present discourse requires me to place even in a more prominent point of view. I refer to the habit of temperance in reference to intoxicating liquors. I have rejoiced to see the increasing amount of attention to this subject, which has been lately given by gentlemen in this important rank of life,—the solemn and faithful testimony which they have rendered, to the twofold aspects of it, in the healthfulness of the abstinent, and the maladies of the indulgent, which occur in their own peculiar and official line of dealing with this amazingly important cause. I would congratulate the whole community of our land, that I am permitted now to address a Temperance Society of medical attendants, including above two hundred members, gathered from the various parts of our country, under the pledge of fidelity to this vast instrument of reformation in human character, and enlargement of human happiness. Upon this subject I shall take the liberty to speak with perfect distinctness, but subject to the fair examination and argument, of an audience who are fully competent, and extremely likely, to be very critical and unsparing judges of every question connected with it.

It seems to me, a position quite unreasonable, and wholly untenable in argument, to make any distinction of meaning between the terms, *temperance* and *abstinence*. The Scripture term rendered temperance, ΕΓΚΡΑΤΕΙΑ, is rendered by the best lexicographers, *temperantia*, *abstinentia*, *continentia*, making the two terms entirely synonymous. The reason of the case, makes this indispensable. For whether the abstinence be partial or entire, it is in the view of that measure of indulgence which is renounced, that the habit is called temperance, and not in reference to that which is still retained and allowed. If there be but an occasional or partial abstinence, there is, therefore, of necessity but an occasional and partial temperance. And whether the partial character



be obtained from the limits of the *times* of indulgence, or of the *instruments* of indulgence, the ground is not altered. The abstinence from the occasions or instruments renounced, still constitutes the only right to the title of temperance; and the habit is a habit of temperance, only to the degree in which it is a habit of abstinence. Every instance or circumstance of indulgence, to that extent annihilates the rightful claim to the title of temperance. And the principle arising from the meaning of the term becomes inevitable, that as occasional or partial abstinence alone constitutes an occasional or partial temperance, so entire or total temperance must be entire or total abstinence. And the assertion so often made, that temperance requires indulgence to a certain extent, in order that self-denial may begin and be exercised there, becomes manifestly without foundation and absurd. For if it be temperance to abstain from the indulgence in part, it is of course, far more so, to make that abstinence entire.

We are thrown then, necessarily, upon a consideration of the *subject*, in connexion with which, this habit of abstinence is to be acquired. This is intoxicating liquor. It is not abstinence from intoxication, for which I plead, but abstinence from the use of the instruments and means of intoxication in themselves. The attempt which is sometimes made to destroy the argument for *total* abstinence from intoxicating liquors, by a comparison of the use of such liquors, with indulgence in articles of food, fails wholly in the analogy. Food is necessary in itself, and becomes physically injurious only in its perversion or excess. Total abstinence from food, becomes necessarily death, and cannot, therefore, in any case be duty. Intoxicating liquors are not necessary in themselves, but conceded by all, even by those who use them, to be in no degree beneficial as an aliment to the healthful; by most, believed to be actually hurtful in every degree of such an use. Total abstinence from them therefore, so far from being physically injurious, like abstinence from food, is acknowledged by all to be harmless,—proved and universally

confessed to be healthful in its influence and tendency ; and even believed by many, to be indispensable to the maintenance of health. Temperance in the use of food is necessarily therefore in the nature of the subject, abstinence only from excess ; because partial indulgence is indispensable to life. Temperance in the use of intoxicating drinks, is in the nature of the subject, necessarily entire abstinence, because any indulgence is in itself acknowledged to be unnecessary ; proved to be hurtful ; and the encouragement and allowance of an instrument of disease and death to the healthful physical system. The argument of those who oppose the stand and claims of entire temperance in this connection, must be therefore, altogether a defensive one, and maintained upon the ground of their personal right to the indulgence which they are unwilling to renounce. It can stand within no other walls of defence, than an avowed and inconcealable love for the indulgence which is defended ; though it is conceded to be without physical benefit, and known to be attended with a train of moral evils and miseries in the world, which hide from view, in the comparison, all other sufferings of mankind.

To make a separation among the means of intoxication, in their moral aspect, and of course in the questions which arise from their various use, appears to me perfectly unreasonable, from the fact, that the element, and influence, and effect, against which we desire to contend, are common to all. It is only another aspect of the question of quantity and degree of indulgence. Nor can I see what shadow of difference can be presented to a reasonable mind, between drinking moderately or immoderately, that is, less or more, of a single stronger kind of liquor ; and drinking of two kinds which are severally of inferior and greater strength. The person who drinks brandy in the degree which he considers moderate, and is not actually intoxicated by it, renouncing the quantity of it which is intoxicating to him, is as clearly entitled to the appellation of a temperate man, and a society of such may with as much justice, be called a temperance society, as the one who



chooses to drink only wine, renouncing the other liquor altogether, from its superior strength and intoxicating power. The simple difference of names, or of means of distinctive power, is nothing but another shape of the distinction of degree, and cannot be considered as furnishing by any means, a new ground of argument, or a new issue involving the slightest discriminating principle. And I must again assert, the claim must be maintained, wholly upon the ground of a right to personal indulgence, in that which is acknowledged unnecessary to the individual; generally confessed at the same time to be personally unvalued, and an object of no account; and seen to be the universal instrument of amazing and incalculable sorrow and distress to mankind. The question of a right to this personal indulgence, is not one which my present subject leads me to argue, nor, when the antagonist of entire temperance has been thrown within the ground of this question, does it seem to me necessary to make the subject, one of further argument at all.

The temptations of the physician are not generally to the grosser instruments or occasions of indulgence in the way of intemperance. This may be said of all gentlemen in the higher and educated classes of society. Many precious barriers of society must have been broken down, before the son of elevated parents, or the child of an exemplary household, or the youth of refined and enlarged education, or the man of undeniable rank in the profession to which he belongs, can be degraded to be the companion of drunkards, in the beastly aspects and haunts of intoxication. I should be unwilling to offend my present audience therefore, by carrying their consideration to these remote results! And yet alas, I have seen too many instances of the utter immolation of rank, and education, and refinement, upon the altar of absolute drunkenness, and that among the very profession to which my present address is applied, not to know, that dreadful as the destruction is, it is far from being impossible. The precipice may be horrible to consider, but the road to it is extremely easy of access, and the declination so great, that the increase of

exciting power becomes early fearful, not much later, absolutely terrific, and resistless. But the temptations are very strong to the earlier, and more dignified indulgences, which are but earlier stages upon this very road. And no men are more exposed to them, than the very class of gentlemen to whom I speak; because for none does society offer more attractions; or hospitality provide a more abundant board; or sympathy for weariness and labour feel more ready to relax the limits, and to furnish the excuses for indulgence; or personal gratitude become more willing to offer the best of its means of present gratification and relief. But to every previous attribute of "the beloved physician" to which I have referred, entire temperance from intoxicating liquors, adds a power; and from every one of them, though partial and occasional indulgence may not in every instance actually take away the existence and life, yet indulgence itself opens the way to their destruction, which an almost impossible stand upon the very slippery and untenable ground of degree, can afterward alone prevent. And the several importance of professional judgment and skill, of moral integrity, of delicacy and refinement of character, and habits of tenderness and gentleness, and purity of manners, each comes up again to view, with a separate argument and plea for entire temperance from means of intoxication. And the man who would be "the beloved physician" will feel the force of the petition, that he would not hazard from a mere love of an acknowledged useless indulgence, relations and influence, which are to him of such incalculable worth.

Beyond this view of his position, to no man does the responsibility of personal example, and the influence of that example, become greater, or a fact more worthy of grave consideration, than to the physician. He stands in a position of great moral authority to every member of the families to whom he ministers. He becomes a chosen companion to the parents, and a necessary guide to the children. The adults seek his society, the youthful grow up with a reverence for his character. And so great is the moral influence of his rela-



tion, that while he may in an unsuspected manner do much injury, he must have become himself an extreme instance of moral obliquity, to be finally and thoroughly rejected from this conceded position. To assume the ground that he is not responsible for the known influence of his example, is to undermine one of the most important principles of scriptural and moral obligation. Nor is there a relatively superior station in human society, whose proper responsibility such an assumption would not overturn. If our acts of undeniable and positive duty, are abused by others into chosen examples for evil conduct, we certainly cannot relinquish our obligation to do right, for such a reason. The responsibility must then be wholly borne by the others who transgress. All the perverse and destructive imitations of the quack, cannot make the science and practice of the honest and educated physician less a duty to mankind. But if positive evil flows to others, from the example of our unnecessary indulgence of appetite or propensity; and still more if that indulgence is conceded by us to be useless for any benefit; and yet more, if we are made to see the evils which flow from it abounding actually around us; and beyond this, if we actually hear the extremes of the evil, palliated and excused from a knowledge and observation of our example; our responsibility for this example must be undoubted, upon every principle of correct morals; and both the precepts of the Holy Scriptures, and the common acknowledgments of truth among men, would unite to hold us to this responsibility, and to urge us by every consideration of duty to mankind, and accountability to God, to relinquish a questionable indulgence of appetite, in view of the undeniable wretchedness and sin, of which it ultimately was the parent and cause. The common sense of moral obligation, would concur with the utterance of the secret voice within ourselves, to testify how much nobler and more worthy of imitation was the spirit of that Christian hero, who said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. For it is good neither to eat flesh, nor to drink

wine, or anything whereby thy brother stumbleth, or is offended, or is made weak." To no class of men is this principle more important than to physicians, and the same noble spirit who uttered this glowing passage, I am sure would have united in the enforcement of its application, to every one, who should ask permission to enjoy from him, the title which he gives his friend in the text—"the beloved physician."

But I should ill bear the character of a minister of the Lord Jesus Christ, did I not pass from all these attributes, to speak of one which necessarily includes them all, and which, in the-reality of its power, perfects them all. I speak of that converted heart of real devotion to Christ, and that necessarily resulting new life of cheerful and zealous consecration to God, which, as it presents the highest honour, and the only security, to all men, so it is especially an honourable and necessary attribute of character, to "the beloved physician." Whether the families in whose bosom he ministers, be religious or not, there is no such security for the affection and confidence of all, as the undoubted life of holiness and piety, manifested in himself.

But I must not, and ought not, further to speak of religious character as a professional attribute, or as a passport merely to usefulness and honour among men. I cannot forget that no comparative elevation among men, shuts out those to whom I speak, from direct and everlasting responsibility to God. Your own souls must meet the judgment seat of Christ, and your own eternal destinies, are an interest, demanding all your watchfulness and care. Vain is the respectful estimation of men, however well deserved. The light of eternity consumes it in a moment. You come before God under all the burden of conscious and undeniable guilt; nor is there peace or hope for you before him, but in that glorious obedience and sacrifice, perfected for sinners, by the Son of God himself. You are to find him, and hope in him, just as the feeblest and the poorest find him. "If any man receive not the kingdom of God as a little child, he shall in no case enter therein." You are to bring a broken spirit,



and a sincere and lowly confession of sin, to his Cross: you are to receive him as your Lord and guide, and to rest your hope completely upon his ability and readiness to save you to the uttermost. You are to have, as the thankful cheerful choice of your own hearts, "One master, even Christ." At peace in him with God, and by his Spirit given up in the effort to glorify his name, your own souls will rejoice in hope, and you will be honoured as the instruments of everlasting blessedness to others; you will walk under the smile of his favour, and the light of his acceptance; and his blessing will rest upon your work. How many beds of suffering, you may then alleviate with words of Christian counsel! How many sinking hearts you may cheer, with the messages of affectionate encouragement! How many departing spirits may you quietly and tenderly point, to the glory which shines forth in the Lamb of God! How many stricken families, clad with grief, may you console with the transporting promises of the gospel which you have yourselves accepted and loved! What ministers of mercy may you become! What an inestimable blessing are pious physicians to mankind! Your life will be a path of spiritual usefulness, as well as bodily relief, to your fellow men; your character a guide and example to surrounding households; your death a day of peace, and joy, and blessedness to yourselves; your eternity an home with an accepting Saviour, encompassed in light and glory, by the many whom you have comforted and guided in the truth; your memory on earth, fragrant in generations to come, among multitudes who will rise up to call you blessed! These are some of the fruits of real piety, in the character and life of him, who bears and merits, the precious title, "the beloved physician."—May you all have grace to seek for, and attain this blessed character, and enjoy forever all the privileges which it brings! And as in your future course, you are about to enter upon the important duties of the station which you have chosen,—may your whole history, under the guidance of the divine Spirit, exemplify the principles, which have now been affectionately and respectfully set before you.

