

to results which, in some sort, correspond in the higher sphere. We have it hinted to us also that as without health, in the ordinary sense, we really do not live the life we were intended to live, so without health in the higher sense we do not reach the true life of the spirit. We gather, too, that the more perfect the healthfulness established among men by means of observation and persevering care, the more fully is shadowed forth the life, the true life, attainable by the human spirit as it passes to higher planes in the career of its existence.

Without going any further in this place into high doctrines which may be pre-figured, and confining our attention to matters more palpable, the phraseology suggested for use in Christian teaching certainly indicates that man's earthly body is salvable; is recoverable from the many hurts which it has suffered through sins committed against it in most parts of the world; is improvable up to a very high point; even up to the point of its perfection in efficiency and beauty of outward form, within the limits that now bound humanity. A happy ideal of "the life that now is" seems to be opened out before us, which it will be possible more and more to realize as men grow more and more wise. Hygienic studies are thus invested with a vast interest and with bright hopefulness. The references made in the first section of this paper to the terms employed in the Hebrew, the Greek, the Latin, the old Saxon, in the discussion of the subject of which it treats will not, I trust, now be deemed superfluous or out of place. From such a comparison of terms we see what pains have been taken in the transfer of useful truth from one region of the earth to another to adapt the phrases employed to the persons addressed. Scholars vernacularized as they went on as precisely as they could; scientific men of the present day and of every day will see that it is incumbent on them to go and do likewise. Our composite English speech has taken up into itself a great variety of terms, especially in science, from the several tongues which have predominated in the world from time to time, as English now predominates; and these, to the popular mind required again and again to be interpreted. The remarks above made are intended to afford some trifling help in this way as regards the terminology commonly

used when handling the subject of Health.

A sacred halo has been shed over the medical profession by the fact that the Divine Founder of Christianity was pleased so often and so strikingly to show Himself as one who went about "healing (*therapeuon*). all manner of sickness and all manner of disease among the people;" and those of that profession in the ages all along, who have confessed the spell of the great Master over them, and left records of their fealty to Him, have not been few. One of the four Evangelists was a physician; and, besides being very grateful to him for his two written histories, how many have entertained for St. Luke a special kindliness of feeling on account of his devotedness to St. Paul, whom he seems voluntarily to have accompanied in many of his toils and journeyings, winning from him the epithet "the beloved," having ministered to his comfort doubtless in his many infirmities, as we know he did at the last during the final imprisonment.

Among English physicians who have been experts in Divinity as well as Therapeutics, the name of Sir Thomas Browne has come down to us from the times of James and the two Charleses, with special honour. Dr. Johnson said of him "There is scarcely a writer to be found whose profession was not Divinity that has so frequently testified his belief of the Sacred Writings, has appealed to them with such unlimited submission, or mentioned them with such unvaried reverence." His *Religio Medici* is a classic in English literature, a favorite one with some of the most thoughtful of Englishmen; a book full of wisdom and nobleness and beauty, though not free, here and there, from a trace of notions which, since the writer's time, have clean died out. With a sentence or two from this work, and its sequel, entitled "True Christian Morals," equally well deserving of study, I shall conclude this paper. I do not observe in the *Religio Medici* or in the "Morals" the analogy between the higher and the lower hygiene, delineated in so many words; but the spirit of the two works fully supports it. Thus we have the writer speaking of a certain duality in his own experience, in this strain: "Every man hath a double horoscope; one of his humanity, his birth; another of his Christianity, of his baptism; from this do