

of the heaviest that can be brought against an educated man; but, when false, every man of moral courage should be able to treat it with indifference or contempt. Do not be afraid of being thought sincere Christians if you have a *just claim to the character*. Boerhaave, Zimmerman, Good and Abercrombie were not ashamed to be known as God-fearing men. And who is so foolish as to suppose that their enlightened and ardent piety at all unfitted them for shining among the brightest ornaments of their profession? It is, indeed, a fact worthy of notice, that not a few of the most distinguished medical men have been men of eminent piety. Why should it be otherwise? If one of our great poets has said, "An undevout philosopher is mad," I would take leave to say that an undevout physician is far from being wise.*

When Scotch and French atheism was damaging, throughout Europe, all sound philosophy, as well as true religion, it became fashionable, with men in more than one profession, to fancy that a dash of reckless scepticism gave to their character an air of originality. This folly is now considerably abated, although it yet occasionally comes forth in its bald impudence, to shock common sense and all solid learning. Let me express the hope, that you do not believe it at all necessary for a man to be great *that he be able to sneer* at the being of a God, and the evidence for the Christian religion, more especially as he may have given no attention to the subject. The world is now, upon the whole, pretty well aware of the worthlessness of the claims

* No man can reflect on the wonderful structure of the human body, and understand even partially the astonishing adaptation of means to ends which is found in it, and not be struck with wonder and awe at the wisdom and goodness of the Creator. The anatomist who can unfold the different parts of this marvellous work of God, with mere artistic skill, without any feeling of adoration for the Great Being that framed it, is destitute of the best and noblest emotions of the human heart. And while each department of the profession should furnish valuable instruction for the heart and conscience, it is difficult to see how the study of anatomy can fail to do this, for any one but an atheist; while it is still more difficult to see how any accomplished anatomist can possibly be an atheist. He that loses sight of the Great First Cause in his examination of secondary causes, may have an accurate knowledge of an isolated class of facts, but has no claim to the character of a true philosopher. Adoring admiration of the Divine wisdom and goodness, should ever fill the bosom of the anatomist. This, so far from clouding, will, in many ways, tend to illumine his scientific enquiries, and aid his intellectual vision. The lessons thence drawn are not all that he needs to learn of sin and accountability; yet, they could not fail to be, in many respects, beneficial to him. Anatomy, upon the whole, is a noble study. But let the irreligious anatomist at least know this, that his is the melancholy reflection of having read one of God's great books carelessly, I had almost said profanely, as to its moral lessons.