

of teaching, be much widened. Let him, who would visit amongst the poor, degraded and suffering know the relations which subsist between good food and fresh air and morality, between poverty and moral degradation, and between suffering and the physical incapacity for the reception of true ideas of God's goodness; and to him Christ will appear a regenerator, not alone by his words of peace, but by his feeding the five thousand. From the minister in his daily ministrations amongst the poor more, very much more, is required than a bed-side prayer. His very position gives him peculiar facilities—and hence special responsibilities—for inculcating the common rules of health, of good food, good air and good drink. We are, in truth, in the midst of times when the hearts of the poor are to be got at very often by the prosaic method of supplying physical needs. But more than this, the knowledge of physical science as a thing to be loved and not to be either ignored or frowned at, will enable the ministry to be *en rapport* with the earnest seekers after truth in nature's realm; and best enable it to give to new scientific discoveries their proper position towards things spiritual. No longer, then, shall walking barefoot over stones "which pave the way to heaven," or the anchorite's vain boast,—

"Three winters, that my soul might grow
to Thee

I lived up there on yonder mountain side!"
be the teachings of men, who would lead the world to Christ; but, theirs will be a careful teaching of the truth:—

"He prayeth best, who loveth best
All things both great and small;
For the dear God, who loveth us
He made and loveth all."

But as we have already spoken of the present position of the medical profession, we must now enquire

whether, with its nineteenth century development there have not come difficulties to be solved and dangers to be averted, if we are not to see the old bonds between the two professions of *charity* strained to the point of rupture. These difficulties and dangers approach from apparently two directions. Chemistry and Biology with their developed methods and perfected processes have so laid bare the innermost workings and conditions of blood, muscle and nerve, that the most earnest devotees of these sciences seem to see *here* all—and nothing beyond. But Emerson has struck to the core of the difficulty when he remarked:—"The learned and studious of thought have no monopoly of wisdom. Their violence of direction, in some degree, disqualifies them from thinking truly."

The other danger seems to rest in the fact that the physician, seeing with practised eye, the infinitely fine relations existing between mental conditions and the effects of disease upon some organ, or of some medicament upon the disease, is brought almost unconsciously to conclude that "sensation and thought are as truly the results of the molecular activity of certain nerve-centres, as mechanical energy is the direct result of a muscle." If this position could be proved to be widely held and as widely asserted, then all would admit that for the true apostle of the despised Nazarene and the upholder of the creed of Democritus there can be no common pathway, and between them no common sympathy. But we believe the danger, as it appears to churchmen, is much more apparent than real. The medical profession are too constantly brought face to face with a foe, from whom all their skill suffices not to rescue helpless man, to make it possible for them to wish the dying to be deprived of the steady glow of "Lux in tenebris," and to be