

is the definition often given, but that extensive knowledge is only attained by the long and patient observation of the works of God. Can he, who knows most of the mysteries of the universe, refuse to be a reverent disciple at the feet of the Divine Being who created, and who rules that universe? Is it not likely that he, who from the contemplation of the majesty, the beneficence, the wisdom of the Almighty, as evidenced by his perfect works, has learnt most of the Perfection and Love of his Creator, should be of all others the man most eager to confess his own weakness? So one would expect; so one may say is often the case. There are among scientific men some whose faith is small, but these are exceptions; and perhaps no one is better qualified to expound to others the words of God than he who has studied long and well His marvellous works. What! is not the study of the exquisite structure of a leaf, of the perfect mechanism of the heavens, of the functions of the body, at least as good a preparatory training for time and eternity as an inquiry into the condition of the turbulent democracy of Athens, when Cleon was its mouthpiece, or of the state of the Romans, when the rival factions of Marius and Sulla flooded the streets of the Eternal City with blood?

Sanitary science teaches how to preserve in vigor that wonderful structure in which, though intimately connected with it, is placed the immortal spirit. Unless the body is sound the mind cannot be in health. The enfeebled intellect of the sufferer from disease is not in a fit state for praising its Maker. The emaciated limbs of the invalid are not in the best possible condition for providing their owner with food, rest, and the necessaries of life, and therefore it is highly improbable that there can be that mental composure most favorable to the worship of God in spirit and in truth. Believe me, ill health, mental suffering, poverty, bad sanitary surroundings are not the best circumstances for giving joy to life and peace in death.

But here I shall be told that disease comes from God for our benefit, and that we have no right to prevent it. Disease plays a useful part in the world; it awakens in many hearts contrition for past misdeeds; it is sometimes the beginning of a purer and better life; shall we, therefore, cultivate a science the avowed