

physical laws, has given too little opportunity for the exercise of therapeutic skill and too great opportunities for the exercise of the fruitless dreams and vainglorious boastings of a Bombastes Paracelsus or of the peculiar arts of a Doctor Dee. But to-day Medicine, with all its difficulties, is approaching nearer and nearer the exact sciences. Anatomy, the glory of a century ago; Physiology, the growth of the present century; and Biology, the peculiar pride of the latter half of it, have placed it on a foundation of truth, which thousands of years had been trying to establish—and had very largely failed.

Having reviewed briefly the positions which these two professions have occupied in the *past* and *present*, we may next discuss some of the points where, at the present day, the two tend to diverge, and where they tend to converge.

And first, let us speak of where the two tend to diverge. We have defined what it appears to us the ministerial profession has, or ought to, become. Like that of medicine, it has its root and mainspring of action—in fact its *raison d'être*—in the practice of charity, bourgeoning forth from love. Its mission is essentially spiritual; its end, life. But it is from this very fact that the danger springs. The exercise and work of this mission are not the simple preaching and teaching *in words* of the way of life; but they are the revealing of the Universal Father to men through every channel; for God comes to men not more through man except in degree, than through the infinitely beautiful and infinitely varied forms, which make up the physical world. If, then, this be true, are we finding the ministry exercising with equal care, both of the evidently appointed methods; or, are we not in this day,—when “the long result of time” is changing the relations between men and nature,

altering social customs and making commercial changes, in fact, in every way so expressing the potency of physical laws in their influence upon men as to even call up the ideas of Bulwer's Coming Race—finding a ministry, while labouring for the highest good, looking too often askance at what, after all, is but God's infinite greatness, showing itself through every creature of the cosmos? Surely, knowing and seeing God throughout the extent of his universe—were it possible—must develop untold forces in the man, professing to lead the darkened souls of His creatures up to the light, by which they shall realize something of His infinite goodness, when bird, beast and all nature are seeming to sing anthems of praise to the Creator of all. Should this position, by which the minister in some degree separates himself, not so much from the spirit of the age, as from one of God's special and now revealed plans whereby to accomplish the glorious purposes of revealing Himself to men, be maintained, it seems to us that such must, in no small degree, compromise a profession whose work is one of leading men to God, while its influence for good will inevitably be lessened. It is not enough that the ministry hold a position of neutrality or indifference to the progress and teachings of science, either from the assertion that, as the whole tendency of modern times is toward specialization, it is better that they continue to teach, as of old, from the metaphysical rather than from the physical standpoint; or from the fact of a lack of knowledge as to what Science, in many of her essential details, really is. No! God has long been taught through his revelation to man; henceforth let him be further loved and taught through his glorious works! But, further, the usefulness of the ministry must, by this method