

observances, and a due regard to hygiene, or the preservation of the health of the people, was secured under the law of Moses. The elaborate detail of things clean and unclean, compassing, as it did, that which might be eaten or not eaten, carefully excluding every animal and bird as a subject of food whose habits and propensities led it to indulge in filthy and gross substances, established the rule that nothing could be considered wholesome for man that had not avoided all putrescent matter and the grosser form of aliment. Hence every carnivorous beast or bird was rejected from the list of the proper food of man. Every animal that had not certain marks or habits that constituted it of the species of ruminating and cloven-hoofed combined, was excluded from the class of clean and wholesome. The rigid rules enforced on the subject of cleanliness, embracing the *removal* of all *filth* from their camps; the *covering with earth* of all *fetid matter*; the great attention to ablutions; the stringent regulations as to contact with diseased or unclean persons, or with dead bodies, while they excluded persons for times long or short from the congregation in its religious aspect, secured likewise the wise precaution of separating such persons from the community while in absolute contact with what was unhealthy and unclean; and, added to all this, the wisest legislation on the all important matter of the alliance of the sexes, prohibited unions of too close consanguinity, and established the highest order of moral obligations. We may fairly assert, therefore, that the subject of hygiene stands foremost in moral obligations to man, individually and in community, and boasts of the most ancient and divinely ordered rules to secure its observance and establish its blessings. If we consider the reality of the fact that the divine law stooped down and took hold of man by the ordinary infirmities of the flesh, and dealt with special regard to the lowest element of which he was moulded, we shall not easily overrate the sacredness attached by the Creator to the human body, which He constituted the dwelling of the Spirit, nor shall we wonder at the superintending care that could say "the very hairs of your head are all numbered," "and in his book were all your members written when as yet there were none of them."]