

But, turning from the past of the two professions to the present, must we expect to find the two holding similar relations to each other and the body politic; or are we to look for, in the influences resulting from modern social and scientific developments, any changes taking place? Let us examine the question. To-day we find the same spiritual and physical needs that existed two thousand years ago, and hence must expect to find the two professions still supplying the same aid, and performing at least some of the functions which they have since the time when Christ, executing in himself the united functions of both by a Bartimeus recalled from the darkness of night to the brightness of noonday, and by the words of peace to a repentant Magdalene, "thy sins are forgiven thee," bound the two together in bonds indissoluble, and heralded the union by uplifting their leagued banners stamped with the watchword and device *ἀγάπη* (the *charity* of love)—their incentive to action and their undying glory.

But to-day there are conditions of existence and forces at work, which have in some degree evolved new social relations, affecting to a less or greater extent all classes, but especially the relations which these two professions hold toward each other and society. What some of these are it now becomes our duty to inquire.

And first we notice the *present position of the priestly class*. It is needless to remark, what to all readers of this article are evident, the changed relations which the minister of to-day is looked upon as holding toward his people. It is not the old position where the priest—whether it be of Mosaic ritual or of Delphic oracle—makes sacrifices and performs oblations as the daysman between an offended deity and a transgressing people; but it is that in

which he bears to a people, weary and heavy laden, the message of peace, the promise of mercy. In doing this he proclaims the way of life, "This is the way, walk ye in it." Has he lost in what may be called his sacerdotal functions, then he has gained—or ought to have—in the power due to communion with an Eternal, Unseen All, not brought near through a ceremonious ritual but through the soul reaching out and feeling itself at one with the Thought, speaking throughout the universe, whether it be the Spirit, felt but *unseen*, linking man with man and both to God, or the *seen* beauties, powers and qualities of the physical world, whether of the terror-producing convulsions which tear down worlds, or of the infinite, minute atoms, which silently perform their appointed functions in re-making with new beauties what, to the common view, has been forever destroyed. Let this communion, and the life and acts which flow from it, be wanting and the minister has become less than nothing: he is no longer the priest with supposed mysterious and sacred powers attached to him, the true minister he never can be!

But, secondly, we must notice the *present position of the medical profession*. Here as with the other has taken place a great revolution. True it is, that two thousand centuries ago the ideal physician was described by Hippocrates, when he wrote: "Six things are required to constitute a physician: natural talents, a good education, a complete instruction, early study, industry and adequate time. . . . Things of a sacred character should be unveiled to the pure alone; for it is sacrilegious to communicate them to the profane before they have been initiated into the mysteries of science"; but in the nature of things, Medicine, through a great lack of knowledge concerning