

trated in the skilful treatment of the present. You come that you may yourselves gain, by practice, that skill and dexterity which will stand you in stead when you go forth on your work of mercy in the midst of suffering humanity.

When the Apostle of the Gentiles thought of the work on which he had been sent forth to evangelize the world, he exclaimed: "Who is sufficient for these things?" And the same question may well occur to yourselves. One thing at least is certain, that the knowledge and skill which you require will not fall from heaven upon you. At a great price you must obtain this power—at the price of long and arduous labor carried on through many hours and weeks and years—of labor long and arduous, yet most joyful and most sweet in the sense of right and duty which it stimulates, in the exercise of the energies of body and mind, and in the results which flow from it. We are not good for much if we are not willing to work. A slothful man is seldom useful to himself or to others. It is difficult to know what to suggest to a man who is confirmed in sloth. *Perhaps* he might succeed best as a beggar. But begging is not a recognized or even a tolerated profession in this country.

But we must not only be workers, we must *work wisely*, deeply, widely, not being narrow or one-sided. For example, we must avoid the two extremes into which men are apt to fall, of being mere theorists on the one hand, or mere empirics on the other. We must have science. We must know all that can be known, all that we are capable of knowing about the human constitution and its ailments and their cures. But a man might have a quite prodigious knowledge of all the principles and theories of medicine, and yet fail to succeed in his profession because he had not care-

fully noted the actual operation of these principles in practice. The merely a *priori* method is not good anywhere, but is very bad indeed in medicine. Yet the empiric is no better and no safer. If we must descend from the skies and touch mother earth, in order to gain strength, we must also rise up from the toil and dust of terrestrial labor and gain fresh life and inspiration in the region of principles.

But I am reminded here that I am addressing many different men with different powers and endowments—men who are now qualified, and will hereafter be more fully qualified for different kinds of work.

And first, we may assume that there are here a certain number of men of superior and distinguished ability. Such there have always been in past years. Some such we know to be here with us now, and we may assume that there are others who will speedily be tested and proved, as their predecessors have been. Such men are a gift of God to humanity, for which we ought to be thankful. Perhaps men of this kind stand less in need of exhortations to earnest work than other men do. It is the man of one talent who is under the strongest temptation to hide that one in a napkin. Yet there have been too many cases of splendid gifts neglected and wasted—sometimes even turned to evil instead of good. Men thus highly endowed, then, should be reminded that to whom much is given, of them will much be required, that the talents with which they have been entrusted are not their own to waste or to apply for selfish purposes. They possess them as stewards and they are bound to see that they are expended in such a manner as to fulfil the purpose of the Giver. A great responsibility is laid upon those who are thus endowed. They have a duty to themselves, to see that they make the most and