

markable properties? And so scientific inquiry leads inevitably to a First Cause. During the latter half of the 19th century the most strenuous efforts were made by many leaders in science to escape this conclusion, but Spencer himself, the prince of them all, at last acknowledged the impossibility; and many since, and the number is growing rapidly, have come to see that true science and true religion must unite on this ground. The student of pure science is nowadays in good company when he is at the same time, in the best sense, a religious man. "The undevout astronomer is mad." The man of science whose soul does not expand as he traces the wonderful and intricate mechanism of nature can only be compared with the student of theology who remains small and mean-spirited in spite of his daily contact with the great spirits of all ages. Both have failed to respond to a noble stimulus.

In applied science we find the same helpful union. The science of medicine has raised the maxim, "cleanliness is next to Godliness" to such a position that a devout Bible student might indeed be pardoned if he expected to find it in the book of Proverbs. Biology and bacteriology have given it a meaning and application so deep and wide that we might almost say now in a certain sense, "cleanliness is Godliness." To keep the body clean because it is the temple of the soul and because an unclean body will prove a poor habitation for a clean soul,—that gets a deep meaning when we appreciate the close connection between the state of the body and that of the mind and the soul. To eat with unwashed hands is as much a sin to many of us as it was to the Jew

of old, and for the same reason. He was taught that the washing of hands was a symbolical rite, and doubtless he often observed it in an unavailing, perfunctory way; but I have no doubt that its careful observance in those times of ignorance of hygiene often saved him from contagion. What the Jew practised as a religious rite, many to-day must observe as an everyday precaution against disease. But physiology and medicine have also taught us that a man cannot be his best self unless he keeps the *inside* of his body clean. If by careless eating, hasty eating, over-eating, lack of exercise, or any other breach of the laws of his body which are often plain to common sense, he causes the streams of his life to become turbid, he sins against these laws and so sins against God. He is not the man he ought to be. His thinking may become muddy, and his lack of clear vision may lead to muddy conduct. Science tells us that a brain supplied with poor or poisoned blood will not do its work as it should. Many a noble spirit is *unavoidably* hampered in this way, but such is the power of a great soul over such circumstances that a fruitful life has often been lived from first to last in a miserable, diseased body. But what shall we say of the man who *knowingly* throws away the advantage of a sound healthy body by indulgence in some habit or appetite, or neglect of some obvious precaution?

Science goes deeper than this in emphasizing the teachings of religion. She tells us that an act often repeated becomes at last more or less automatic, i.e., while at first it was ordered and *controlled* from the centre, the brain, it may at length by long use be a more or less unconscious response