

the hopes bright. Many diseases have a tendency to limit themselves; and even consumption is subject to periods of aggravation and quiescence. The man who is fraudulent in medicine holds out good expectations to the patient, and occasionally these expectations are realized despite the treatment, which perhaps was doing harm all the time; and yet to this line of treatment the happy result is attributed. In this field the imagination plays an important part and affords ample room for open deception.

With these general remarks we pass on to another question. Often there is a diseased state of some important organ, such as tubercular deposits in the lungs, contracted kidney, cirrhotic liver, or syphilitic lesions of the brain. These may be far advanced, and thoroughly beyond the reach of human skill. It is true something may be done for the relief of the distressing symptoms that accompany these diseases. But the question comes in here, are not these diseases direct punishments for the wilful disobedience of health laws? They may be the outcome, as in consumption, of sorrow, fatigue, want of food and clothing, drink, and impure air—all of which could once have been removed and prevented—but, now that the disease has been produced, the bitter harvest must be reaped. There is in the physical, as in the moral world, a limit, beyond which there is no return! In the case of syphilis, at once the moral and physical blot of modern civilization, there are evils done to the system, which in the experience of the best physicians do not disappear in a single lifetime. If by vicious habits a man has lost his fortune, it is useless to pray that it be given back to him again. So if a man by long years of debauchery has irreparably ruined his kidneys, he need not look for complete restoration. Let him abandon his vile habits, and lead a steady and

healthy life, and improvement will undoubtedly take place, under God's wise law that if Nature receives fair play she will do her work properly.

Of the ill or injured, there are, first, those who are able to obtain skilled assistance. We surely all agree in using the means at our disposal, and in intrusting these means to the proper persons. Lives are often lost because of a neglect to use the methods of treatment we possess, just as a man will certainly perish who refuses to take food; or, in other words, without the use of means his end has come, but with their use his end is not yet. And on the propriety of asking a Divine blessing to rest on the agents employed, no Christian can have any doubt. It is just as proper, though less important, to ask for such a blessing on a medicine to cure disease, as that the means employed by the Church be effective in bringing the heathen to a knowledge of Christ.

But there are others not in a position to obtain skilled assistance. Are we, then, warranted in approaching God with the request that direct interference may take place, when no means can be employed, or in addition to those in use? We answer in the affirmative; but the cure need not be sudden. Such diseases as fevers and inflammations have a strong tendency to a limit in time; and one of the great points in treatment is to keep up the patient for the required time. No one can deny that a strong will and an ardent hope can brace up the body to perform great feats, and to resist great fatigue. So can they infuse a stimulus that may enable many a weak patient to suffer and to wait till the crisis pass. Thus, instead of becoming despondent, the system is nerved to endurance, calling upon the stored energies of the body; and, if these be sufficient, the outlook is good. Now,