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## SERMONIC.

### RELIGION AND THE MEDICAL PROFESSION.

PREACHED, BY REQUEST, TO THE MEDICAL STUDENTS, FEBRUARY 29, 1880, BY JOHN LEYBURN, D.D., PRESBYTERIAN, OF BALTIMORE.

*Luke the beloved physician.*—Col. iv: 14.

DEFERENCE SHOWN TO MEDICAL SCIENCE.

MEDICINE has always occupied a conspicuous place among the sciences. It has to do with that which intimately concerns every one of us. Our nature is not as it came from the Creator's hand. That beautiful, healthful, perfect condition which characterized its normal state, has been lost in the wreck which sin brought upon God's handiwork, and instead thereof we have weakness, pains—a whole army of diseases, indeed—rendering this earth, to a large extent, a great lazaret-house, and all mankind its patients. No family but is subject to the all-prevailing ills which flesh is heir to; no individual but must, sooner or later, succumb under their power. Naturally, mankind have sought amelioration for their ills. Instinctively, when pain and sickness assail, we seek relief. And the cry for help has, at all times, been met with

the proffer of remedies, so that no age has been without its practitioners in the healing art; and even the most savage tribes have their "medicine men." So high, indeed, was the estimate placed on this art in the earlier stages of its history, and in less informed periods of the world, that it was regarded akin to the supernatural, and was chiefly in the hands of the priesthood, by whom it was but too often used as an instrument of chicanery and craft to control the superstitious and credulous for aggrandizement and profit. Among the ancient Egyptian priests the knowledge of medicine was kept a profound secret, and in Greece it was carefully concealed and transmitted from father to son by the family of the Æsculapides—an order of priests of Æsculapius, to whom belonged the great Hippocrates.

Though medical science has long since been divested of the garb of secrecy, and though its mysteries are open to all, it has lost nothing of its hold upon the respect and confidence of mankind. As with religion, so with medicine, some profess themselves skeptical—speaking lightly and disparagingly of the pretensions of the profession; but the best refutation of these

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]

**THE NECESSITY OF EARNEST LIVING.**

By T. L. CUYLER, D.D., IN THE LAFAYETTE AVENUE PRESBYTERIAN CHURCH, BROOKLYN.

*What is your life?*—Jas. iv: 14.

JAMES gives the inspired reply, "A vapor." He puts it so curtly because he wished to break up our reliance on that treacherous fog-bank, "to-morrow." The actual working-period of a life of threescore years and ten is very short. He who has not learned the value of an hour is doomed to failure. On an hour often swings a destiny for eternity. How earnest, then, should we be! Religion is the art of living well for Christ and like Him. Three things are essential:—

I. A RIGHT PURPOSE. The highest purpose is to serve God and benefit our fellow-men.

II. A RIGHT PRINCIPLE. The only principle that can hold is a conscience illuminated by the Bible and kept strong by inward grace. No one is to be trusted who does not trust God and obey Him.

III. A RIGHT PLAN. No life is well planned which despises small things, or neglects every opportunity to strike. One rotten thread spoils a fabric. A life without Christ is a lost life. Dig deep and lay the foundation well on Him. The working-day is short; the night soon cometh. Shall the fleeting "vapor" be a cloud of blessing, glowing like a rainbow in the smile of God, or shall it be a cloud of blackness, darkened by His just wrath—righteous forever?

**TRUE CHRISTIAN LIVING.**

By REV. EDWARD JUDSON, IN THE DOWNING STREET BAPTIST CHURCH, NEW YORK CITY.

*Thou art careful and troubled about many things. One thing is needful.*—Luke x: 41, 42.

The story is familiar. Its lessons are:—

I. CHRISTIAN LIFE IS NOT ALL WORSHIP. Sitting at the feet of Jesus was not all that Mary did. Notice the significance of the word "also." That word sets

her free from the reproach of morbid quietism. She had, and performed, other duties.

II. MARTHA WAS NOT REBUKED FOR WORKING. Moping, idle love for Jesus is not sanctioned here. There is no mawkish idea here. All work, in the right spirit, is blessed work.

III. THE CHRISTIAN LIFE IS NOT ALL WORK. It is neither all worship nor all work. Backsliding is not always cured by going to do some Christian work. It is often cured by going into the closet. No activity can atone for a heart that is cold toward Christ. Get the heart right first.

IV. Christian life consists of WORK SUSTAINED BY WORSHIP. Mary's warm heart must be joined to Martha's busy hand. Christian work is rooted to worship, as the strong, wide-reaching branches of the tree above are fed by the great roots below. Christian toil must depend on the secret roots of prayer. Worship simplifies work, unifies work, skims work of its fuss and fret. It calms the spirit, makes us uncomplaining, and carries everything in the right spirit to the Master.

**THE SAVIOR'S HEAVEN-GIVEN NAME.**

By REV. C. H. WETHERBE, IN KINGSET FALLS, QUEBEC.

*Emmanuel.*—Matt. i: 23.

THIS name signifies "God with us." Its meaning includes both Jehovah and salvation. It is a remarkable fact that several names of prominent persons in the Old Testament have a meaning connected with that of God. For instance, Isaiah means, "The salvation of Jehovah"; Elijah means, "Salvation of God"; Eli signifies, "My God"; Elisha, "God is Father," and Eleazer, "Help of God." But none of these names indicate *divinity* connected with the persons so called. Yet, such names point to the fact that, very early in the history of our race, there was a longing desire for the promised Seed to come, which found expression in the giving of such significant names to the children of Israel.

Israel's hope and aspiration was, that