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II.

CHRIST'S ACTS OF HEALING—THEIR IMPORT—TRENCH QUOTED—THEY GIVE DIGNITY TO THE HEALING ART—DUTY OF SCIENTIFIC MEN, ESPECIALLY PHYSICIANS—ST. LUKE—THE RELIGIO MEDICI.

Naturally, as allied to my subject, the wonderful acts of healing accompanying the first introduction of Christianity here occur to the mind. How completely in accord were they with the practice of employing terms of hygiene in Christian teaching! The whole drift of these phenomena, so numerous, so publicly displayed, so widely attested, was in one direction, viz., the recovery of human beings from physical disablement, from paralytic affections, from mental derangement, from prostration under the power of evil in divers shapes. As Trench writes: "The miracles of Christ had every one of them a meaning and distinct ethical aim; were bridges by which Christ found access from men's bodies to their souls; manifestations of His glory, that man might be drawn to the Glory itself. * * * They were eminently miracles of the incarnation of the Son of God, who had taken our flesh, and, taking it, would heal it." How different were these from the pretended miracles of the after periods, invented and reported for the mere maintenance of a kind of rivalry in religious hero-worship, among ignorant populations. The fair deduction from Christ's works of healing is that they were so many symbols of what the effects of the working of the Christian system would be. Effects which, as matters of fact, have continued to manifest themselves in multitudes of instances in each successive generation in widely-severed portions of the globe.

The hygienic phraseology provided for use in Christian teaching suggests the same thought, that Christ's acts of healing did, viz., that we may learn from our experience in regard to the body's health something of the conditions which affect for good and evil the spirit's health. Healthfulness we seem to be assured is the state in which the human body ought to be. In that state its functions are most effectively discharged and life becomes to its possessor a source of usefulness and satisfaction. Defection from that state tends to loss of power, to suffering, to dissolution; and recovery from such defection, though always to be desired, is not always certain or easy; but every advance achieved beyond or above the merely normal condition is a gain in power, in happiness, in length of days. On these facts in the body's life, which are sufficiently familiar, an analogy is based by the aid of which we may in some measure apprehend things that happen in the progress of the spirit's life. We are led on to think that as the study of health and its enlightened cultivation conduct with certainty to the perfecting of man's body in the lower sphere so the study and enlightened cultivation of what is described as health in the higher sphere will be followed by parallel results; and that, as the neglect of the body's health tends with certainty to weakness, and ultimately to utter disorganization in the lower sphere, so it is probable that the neglect of the spirit's health will lead