

remedy for a wound, in the time of the Saviour, in the parable of the good Samaritan, who, finding the wounded man, bound up his wound, pouring in *oil* and *wine*. Though *poisons* are frequently mentioned in the Bible, there is no *direct* reference to vegetable or mineral poisons as a means of destroying life; those mentioned being the poisons of animals, as of serpents, asps, and dragons. In the list of the evil practices of the day given by St. Paul in his Epistle to the Galatians, occurs the word "witchcraft." The Greek word for this is "*pharmakeia*," from which our word pharmacy is derived. It has been suggested that *poisoning* is meant. No doubt it does either mean that, or what is more probable, the preparation of magical potions, and what were then believed in, and greatly used, *philtres*. We read of *eye-salve* in Revelation, but have no means of ascertaining of what the eye-salve then in use was composed. It is worthy of note, that there is an occasional trace of chemical knowledge in the earliest times; for instance, the calcination of gold by Moses; the action of vinegar on natron, and of the cleansing properties of *soap*. We find also a direct reference to the business of a druggist, though not by name, in the Song of Solomon, where, in connection with perfumes, we read of "the powders of the merchant." In Exodus (xxx. 23) we have a regular Hebrew prescription, commencing with the orthodox, "Take of so and so, so much."

In the Bible we have either direct or probable reference to forty-five drugs, viz:—

Aloes.	Fig.	Natron.
Aniseed.	Garlick.	Olive oil.
Almonds.	Gall.	Onycha.
Antimon sulph.	Galbanum.	Palm.
Balm of Gilead.	Honey.	Pomegranate.
Brimstone.	Hyssop.	Ricinus.
Bdellium.	Hemlock.	Saffron.
Calamus.	Lign Aloe.	Sponge.
Camphire.	Lime.	Stacte.
Cassia.	Mallows.	Spikenard.
Cummin.	Manna.	Soap.
Coriander.	Millet.	Vermilion.
Colocynth.	Mint.	Vinegar.
Cinnamon.	Mustard seed.	Wax.
Frankincense.	Myrrh.	Wormwood.

Besides these, we read of anointing oil, ointment, perfumery, plaster, mortars and pestles, scales and weights.

Mortars and pestles we meet with as early as the time of Moses, for we learn that the Israelites in the wilderness used them for the purpose of grinding or beating the manna which they gathered. In Proverbs we find it suggested, "Though thou bray the fool in the