

upon the human constitution by the great moral lapse. If there is any virtue in these remedies which we use for illness, they must have been designed from the very first for the very purpose to which we now apply them. We cannot suppose that they were the result of a mere blind chance, a mere accidental or capricious application to undestined medicinal uses. We must attribute the beneficent arrangement to the wise forethought of Him who is never taken unawares, and ever mingles mercy with judgment. The Balm of Gilead was the product of trees that were created long ages before man came into the world ; and many of the animal and vegetable medicines were in existence before man's fall ; and we must conclude that they were fulfilling the ends of their creation when they were removing the effects of sin upon the body of man. We are thus brought face to face with the striking fact that God did not suddenly assume the name of Healer when sin and its attendant evils came into the world, but had taken that name long ages before, and had a healing scheme in view when the foundations of the earth were laid.

We see, too, how thoroughly, and from the beginning, God took to Himself the name and function of Healer, from the fact that He has placed the disease and the remedy, the poison and the antidote, side by side. The manchineel is a deadly tree, but its poison is neutralized by the white ash, which always grows together with it. The sting of the nettle is soothed by the dock leaf that is found flourishing on the same rubbish heap. Humid regions and marshy places produce ague and malaria and rheumatism ; but the willow, the pine-tree, the eucalyptus, and the fragrant plants, whose aromatic perfume deodorizes the air and purifies the blood, luxuriate in such places. There is no plague anywhere but the means of curing it may be found in the same locality. Vegetable poisons are counteracted by vegetable remedies, and mineral poisons by mineral remedies. We see in our bodies not only the mechanism of health, which is natural, but also the power which enables the frame to cast off the unnatural disorders of disease. Most marvellous are the arrangements made in the body for curing accidents and ills that but rarely occur. Muscles that have been severed and bones that have been broken have provision made for their union in the natural processes of the body. God is thus the Healer not only at the moment when the trouble happens, but in the preparations which He has made beforehand for the removal, whenever it should come ; which gives us a much higher conception of His power and goodness.

And all this prearrangement of Providence in the constitution of nature and in the construction of our own frames for the remedy of disease points significantly to the Great Physician, who healeth all our diseases and redeemeth our life from destruction. He has foreordained to be the Healer before the foundation of the world. The whole system of things was constructed by Him as the Mediator with a view to redemption ; and we are led to the inevitable conclusion that the fall of man was no accident, calling for some new expedient, some undreamed-of device to repair the