

disease was spreading, the victim was at last declared unclean, he had a leprosy. But whether a leprosy in the sense of modern medicine and such as has been already described, we are unable to determine from the text. The Mosaic rule was for practical purposes. The disease was spreading in the skin. It might therefore be of a parasitic nature and contagious. It would therefore be declared unclean, to prevent its spread among other persons.

It is well to remember that the word used in the Old Testament to denote leper and leprosy is always *Tsara*. This word means to sting, to smite, a sharpness, a seasickness. It is applied to the leprosy of Moses and Miriam, and to the leprosy of a garment, or house. In this sense leprosy would mean a whiteness, or mouldiness. The word there does not apply exclusively to the awful disease known as elephantiasis Graecorum, or true leprosy.

This word *Tsara* is first used in Ex. iv., 6, where Moses is stated to have put his hand in his bosom, and it came forth "leprous as snow." This does not mean that he had leprosy in the modern meaning of that term. It only means that his hand was smitten, that it was white. It might have been rendered white by the production of a large vitiligo patch, or by the temporary removal of all the blood from his hand. Either condition could be produced as readily as true leprosy; and further we have seen that true leprosy is not white as snow, but yellow to brown. Moses immediately recovered. This is likely if only the circulation in the hand was disturbed.

In Miriam's case, Num. xii., 10, there is the account of an attack of white leprosy. Aaron was very anxious about this case. He seems to regard it as of the severe form; for he speaks of the flesh being consumed. From this one would gather that a knowledge of the true leprosy existed at that period, and that Aaron was afraid Miriam's case was one of this kind. It appears from the description to resemble more closely a miraculously caused and cured case of vitiligo, or white leprosy, which may affect any part of the body from the crown of the head to the sole of the foot.

In the cases of Naaman and Gehazi, 2 Kings, v., we have two cases. Judging from what is said of Gehazi's