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REVIEW SECTION.

I.—THE MYSTERY OF HEALING.

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I am the Lord that healeth thee.—EX. xv. 26.

THIS revelation of the Lord as a healer was a natural sacrament. It was made beside a bitter well, whose waters were made sweet; and the Lord showed the deep significance of the occasion by connecting the great spiritual truth with the natural symbol. It was no chance circumstance that Marah should be the first experience of the Israelites in the wilderness. God placed it there, and led His people up to it designedly, to teach them a profound religious lesson. The bitter well was a representation of the diseases that belonged to their old life in Egypt; and the sweetening of its nauseous waters was a symbol of the removal of these diseases, and their immunity from them, in consequence of obedience to God's laws of holiness and health in the new land and the new life before them. God healed the evil of the natural world as an outward proof that He could heal the deeper and more trying evils of the human world.

We have no reason to suppose that a miraculous efficacy was given to the tree cast into the water for the special purpose of doing what it could not accomplish by its own inherent powers. In nature there are many trees and shrubs which possess the power of precipitating the mineral particles that render water bitter, and making it pure and sweet. We are told that the tea plant was first used in China for the purpose of counteracting the bad qualities of the drinking water, and in that way its stimulating properties were first discovered. The adventurers who first explored the Western lands of America infused into the alkaline water of the prairies a sprig of sassafras or wild sage to purify it; while in India a kind of bitter nut is ground down and mixed with stagnant water, to clarify it and make it wholesome. And a tree with natural properties of a similar kind may have been that which God guided Moses to select. It must have been