

authority, original and underived. Surely it is by no accident that, in that one chapter, Matthew groups together four representative cases of disease, viz., leprosy, palsy, fever and demoniacal possession, and, in connection with their healing, quotes Isaiah, "Himself took our infirmities and bare our sicknesses." It is a well-known fact that to the Jew, these and other diseases were *typical* in character. The Hebrew mind regarded leprosy as the walking parable of sin, guilt, and judgment. Palsy was an object lesson on the impotence of the sinner—lost power for good, a crippled will, an inert conscience. Fever stood for the unnatural heat of inflamed passion, lust, carnal desire—with the delirium or virtual insanity by the morbid excitement of evil desire and unholy anger; and one possessed by a demon naturally suggested a soul entirely enslaved and controlled by Satan. Our Lord distinctly declared on one occasion that His exercise of healing power was designed to be *evidential*—a proof of His love, power and authority in a higher sphere: "But that ye may *know that the Son of Man hath power on earth to forgive sin*"—then saith He to the sick of the palsy—"arise, take up thy bed," etc. And what a vindication and illustration that was, of such power, when he cured and healed men of divers diseases and torments! He who could cure leprosy and palsy and fever, and restore the maimed, and exorcise demons—could He not purge the guilt, remove the impotence, subdue the rage of sin, and even give back lost spiritual power, and cast Satan from his throne in the soul!

The resemblance between sin and sickness is a curious study, and suggests almost an analogy. Life is a tripod and stands on three legs—the brain, the heart, the lungs. If death comes by the brain, it is *coma*; if by the heart, *syncope*; if by the lungs, *asphyxia*. How closely spiritual disorders are akin to these! How large a part of sin and alienation from God may be traced to, or manifested in, a disordered *mind*, whose thoughts and conceptions of divine things are beclouded, confused, abnormal, wicked! How much more may be connected with *affections* that are hopelessly astray, love turned into hatred, rebellion displacing obedience, and treason loyalty. And how often does the very power to inspire the atmosphere of holy things, and live thereby, seem gone—prayer is no longer the instinctive utterance of the child crying to a Father in the hour of need!

Oh for some medicine to give clearness to the soul's brain, to strengthen and regulate the action of the spiritual heart, to quicken and energize the respiration of the spiritual lungs, and to give a normal digestion to the food on which all higher life depends for nutrition!

It is very noticeable that Medical Missions have proved the last, and not the least important and valuable, of the keys by which God has unlocked, and is now unlocking, the doors of Hermit nations.