

upon our bodies. We are in no danger of yielding assent to the preposterous philosophy of Mrs. Eddy and the Christian Scientists that evil and sickness have no actual existence, if we cheerfully admit the truth which they have made the basis of their system, namely, that faith, confidence, cheerfulness of spirit are a strong and potent medicine for physical ailments. This truth is not the exclusive possession of the Christian Scientist. Medical science is to-day quite awake to its value, and many physical ailments that once were treated medically are now treated as nervous disorders whose cure is to be found in a new-given confidence and wholesomeness of view.

But the point to note is this, that Jesus heals the body by healing the soul. Gladness and confidence are His gifts, gifts that are so potent that their influence is felt in body as in soul. One word of His truly understood, one thought of Him in a calm moment, restores us to our heart's true environment, and calls our souls to their native air. Every now and then our souls go dry. "Spiritual fatigue," as the psychologists call it, overtakes us. Familiar tasks lose interest for us. We ask: "What's the use of it? What is it all for?" We lose the feeling for life; we lose the power of life. We cannot see straight or far; we magnify trifles; we sweat under our slights and wrongs; we exaggerate the purity of our own motives and the impurity of others. And it is all wrong, all morbid. We have lost the true perspective of life. We are spiritually unhealthy. And He has still for us the ancient power to bring us back to our forgotten home, and to that life of glad confidence in God from which we have wandered and walked a cheerless way.

Thomas Boston tells us in his memoirs of one dark night when he walked up and down his room, in great distress of soul. Then on a sudden his little daughter Jane, whom he had laid in her bed, raised herself and told him that she knew what the Lord had said to Mary Magdalene on the morning of the Resurrection. "He had said," said the little maiden, "Go and tell My brethren, that they are My brethren yet." She said this with an air of great sweetness and it came to him like a very breath from heaven. "My brethren yet,"

he repeated; "so Christ owns me as a brother." "It was to me," he said, "like life from the dead."

And so it was, and so is every touch of His unseen hand. The power of gladness, of wholesomeness, of health, is in His touch and He is still our healer and the restorer of our sick souls.

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Studying and Teaching

By T. W. Gibson

To make the most of the Lesson the teacher must (1) understand it; and (2) know how to teach it.

To understand the Lesson is to master its content, to learn its essential truth or truths. The first and best help to this end is a close and careful study of the Lesson passage. Read and re-read it, first, as a part of the chapter or book in which it is found, so as to get its historical setting and appreciate its place in the narrative or plan,—in a word, to get the proper prospective; then by itself, slowly and carefully, line by line, and word by word. Only by sifting and close attention can you be assured that you have won all the precious thoughts it contains. If there is a parallel passage or passages, read these and compare them with the Lesson. Note the resemblances, the differences, the variations. Dig and explore on your own account; then, after employing all your own resources, you are ready to receive assistance from the outside.

This assistance may be of various kinds. Historical authorities may furnish data on the personages of the Lesson, on the locality in which the scene is laid, or on contemporary events or influences bearing on the subject matter. For instance, history will inform you that Amraphel, king of Shinar, who was contemporary with Abraham, was none other than Hammurabi, whose complete and elaborate code of laws engraven on stone was unearthed a few years ago. These laws show a comparatively high state of civilization, and imply a settled condition of society and a long process of national development as their background. In their light, Abraham, who fought and overcame Amraphel and his