

tracing the divine purposes and plans concerning the race and the Church as developed in the Scriptures, and especially as set forth in the words of Christ and of the Apostles. This doctrinal study will add to the charm and value of Bible history, give it new significance; connect all Sunday-school lessons from whatever part of the sacred volume they are selected with the one sacred thought, which animates the book from Genesis to Revelation. The recent additions to our Sunday-school normal literature, notably the volume by the Rev. A. E. Dunning, must thus contribute to the power of the normal class work.

3. By enlisting Sunday-school teachers in the personal, devout, and topical study of Scripture, it is better for the minister to study subjects rather than sermons, but it is better for him to study the word of God for personal strength rather than for professional success. It is indeed a bad habit to limit one's Biblical studies to the preparation of lessons and of sermons. We need more unprofessional, personal, spiritual, Bible study among our Sunday-school teachers, and that is the best normal work which puts teacher and work together in the solemn silence of the closet, and which causes the truth and life of the Word to enter and control the life of the man who is set apart to teach God's truth to others. We are in danger of professionalism in our Sunday-school work. Let us be Bible students first, and Bible teachers afterward.

4. By actual teaching. Thus alone is the power of teaching increased. Practice at home with our own children; practice when we have a chance, with

OUR NEIGHBOR'S CHILDREN ;

practice Sunday after Sunday in our Sunday-school classes, will promote advanced normal work. The wise and diligent teacher avails himself of all such privileges, and thus gains teaching power by every hour he spends with those who are willing to be instructed. Such rigid self-training by weekly practice must result in an increase of tact and efficiency.

5. By a larger use of the Bible itself as the text book of the normal class. The Bible should be in the hands of every teacher and scholar in every Sunday-school session. Both should be accustomed to hold, to open, and to consult it.

I AM ALMOST PREPARED

to say that there should be no normal class exercise that does not include the use of the Bible.

6. By a closer conformity to the teaching methods so fully and so wisely employed in the Bible itself, especially the methods of the metaphor, the simile, the parable, and the use of the world of nature and of every-day life with which our pupils are familiar. It would be a good thing to study every one of the International lessons from the normal point of view, gathering from it hints as to how we may present and apply to our pupils the truth of God.

The Lord's Land.*

BY THE REV. HUGH JOHNSTON, M.A., D.D.

V.

THE journey from Jerusalem to Bethlehem, thence to Mar Saba, the Dead Sea, the Jordan, and back to the city by Bethany, and over the Mount of Olives, occupies three days. We crossed the Valley of Hinnom, within whose steep and rocky sides Solomon built the high places to Moloch, and Ahaz and Manasseh made their own sons pass through the fire, according to the abominations of the heathen. On the southern side is Acladama, the traditional Field of Blood of Judas. There are many tombs and caverns hewn in the rock, and the scene is desolate enough.

After an hour's ride, we reach the gloomy, prison-like Convent of Elijah, called Mar Elias, from the tradition that on this spot the Prophet rested when he fled for his life from the wicked Jezebel. A little beyond, we reach a place of absorbing interest and sanctity to Moslem, Jew, and Christian. It is a little Mosque on the road-side, a square white-washed building, surmounted by a dome. It is the birthplace of Benjamin, and the tomb of Rachel. Here the Patriarch laid away his beautiful wife, whom he loved with so strong and tender an affection; for "Rachel died and was buried in the way to Ephrath, which is Bethlehem, and Jacob set a pillar upon her grave; that is the pillar of Rachel's grave to this day." The identity of the site has never been questioned; standing by the side of the great road, between Jerusalem and Hebron—and the roads in the East never vary, but continue to follow the same course from generation to generation; then it is on the roadside "in the way to Ephrath, which is Bethlehem." The spot is wild and uncultured; the pillar has given place to a simple dome; and yet this humble sepulchre excites a deeper interest than other more splendid mausoleums.

A little beyond we make a *détour* to Solomon's Pools, an hour's ride further on. These pools are enormous basins of marble masonry, in an almost perfect state of preservation; and from these reservoirs the wealthy and wise monarch supplied his capital with pure water, through an aqueduct twelve or fourteen miles in length. I had formed no conception of the magnificence of these remarkable cisterns. Their extent and massiveness are really worthy of the great king of Israel. The dimensions are truly royal, the upper pool being three hundred and eighty feet long by two hundred and thirty broad, and twenty-five deep; the middle four hundred and twenty-three feet long by two hundred and thirty broad and forty deep; and the lower pool nearly six hundred feet long by two hundred wide and fifty deep. They are located at convenient distances

* Abridged from the Fourth Edition of the Author's "Toward the Sunrise." 12mo, pp. 450. Toronto: Wm. Briggs. Price \$1.25. This book should be in every Sunday-school library.