

workmanship, and, apart from the sacred associations which surround it, would hardly prove of much attraction to the traveller. But it is of "the waters of Shiloah that go softly," that one thinks and, much more, of Him who bade the blind man "Go, wash in the Pool of Siloam," when "he went his way therefore and washed and came seeing," as he stands beside that dilapidated reservoir. There is little or no doubt as to its identity, and still the bright, clear water wells out intermittingly through the long tunnelled conduit which conveys it through the heart of the hill from the Virgin's Fountain, on the other side. The arched passage-way, seen in the cut, leads to a staircase which descends to this conduit. This latter gives one a good idea of the capabilities of ancient engineering. The workmen commenced the work of boring at each end, tunnelling toward the centre; and modern explorers have found two *culs de sac* in the cutting, which show that they were passing one another but a little out of the calculated line, though the conduit is over 1,700 feet in length. An interesting inscription was accidentally discovered in 1881, a little distance within the tunnel. It is in the purest Biblical Hebrew, in characters which scholars have decided to fix its date as early, at least, as the time of Hezekiah, of whom we read, indeed in 2 Kings xx. 20, that "he made a pool and a conduit and brought water into the city;" though it may well have been even earlier in its origin, as Isaiah's mention of the waters of Shiloah that go softly (with very obvious bearing on the flow through a conduit), is anterior to Hezekiah's time. Probably enough, it formed part of the great engineering works which characterized the reign of Solomon.—*Methodist Magazine*.

Knowing Great Men.

THERE is great power in contact with men of ability. They give you a certain force of their own. They show you that, although so-called "great men," they are still human. This encourages you. If with these defects and limitations they may be what they are, there is hope also for you. Inspirations come from them to you, even though they say but little, and when you afterward read their writings, or hear them in public address, the truth that they communicate has a meaning and directness to you which from mere strangers they would not have.

Therefore, cultivate acquaintance with men of power and of culture. Rub up against them. Ask questions. Get them to say something to you. Notice the tone of the men, the inspiration of their voice, the construction of the sentences in which they reply. If they are gentlemen, they will treat you courteously. If they are wise philanthropists, they will have a word to fit the opportunity. If they are coarse, and selfish, and vain, you will then find them out, and this discovery, though it cause you regret, will not be without profit.—*Sunday School Journal*.

Opening and Closing Services.

OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Service.

Supt. The Lord is my shepherd;
School. I shall not want.
Supt. He maketh me to lie down in green pastures;
School. He leadeth me beside the still waters.
Supt. He restoreth my soul;
School. He leadeth me in the paths of right easiness for his name's sake.
Supt. Yea, though I walk through the valley of the shadow of death, I will fear no evil:
School. For thou art with me; thy rod and thy staff they comfort me.
Supt. Thou preparest a table before me in the presence of mine enemies:
School. Thou anointest my head with oil; my cup runneth over.
Supt. Surely goodness and mercy shall follow me all the days of my life:
School. And I will dwell in the house of the Lord forever.
- IV. Singing.
- V. Prayer.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting)

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.

Supt. Truly my soul waiteth upon God; from him cometh my salvation.
School. He only is my rock and my salvation; he is my defense; I shall not be greatly moved.
Supt. My soul, wait thou only upon God; for my expectation is from him.
School. He only is my rock and my salvation; he is my defense; I shall not be moved.
- III. Dismissal.

APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*