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Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, MARCH, 1886.

Sunday Schools and Revivals.

METHODISM is an organized revival. The spirit of revival is its vital air. As a Church we thoroughly believe in religious revivals. We pray for them, we work for them, we expect them; and, thank God, we have them. The record of the past year has been one of unprecedented revival; and during the year on which we have entered, already from many parts of the country come reports of similar showers of blessing. These revivals will furnish the best solution of all the financial and other difficulties of the hour.

We expect, of course, conversions at all our services, in summer as well as in winter. But the comparative leisure and long evenings of our winter months make them especially seasonable for special evangelistic effort for an abundant harvest of souls. To this all the social arrangements, the parties and entertainments, and even the church festivals of our people, should be secondary. The conversion of those to whom we preach is far more im-

portant than their amusement. And when they experience the joys of salvation they will not hanker after the questionable or forbidden amusements which are calculated to estrange them from the house of God and from the pleasures of religion.

Much may be done to promote revivals in our Sunday-schools. Let teachers exercise much faith and prayer for their scholars. Let them take an opportunity to speak in private the word in season—to make a personal appeal for decision to be the disciples of Jesus. Let a special service of prayer be held in connection with the school. Let all the instruction given have a direct bearing on the conversion of the scholars. Thus may teachers enjoy the exceeding great reward of leading their scholars to the Saviour, of bringing full sheaves to the Master, and rejoicing before God with the joy of the harvest.

The Pool of Siloam.

THIS is one of the few places near Jerusalem the identity of which is undisputed. It still retains its ancient name almost unchanged—*Silwan*. It is endeared by sacred song and association. Milton sings of "Siloam's streams which flow fast by the oracles of God," and McCheyne of "Cool Siloam's shady stream." The pool is fifty-two feet long, eighteen feet wide, and nineteen feet deep; but it seldom has more than three or four feet of water. It is now quite ruinous and overgrown with moss, ivy, and wild flowers, and the caper tree throws its deep shadow into its placid depths. Isaiah speaks of the "waters of Shiloah that go softly." It is a spot sacred to the Christian, the Moslem, and the Jew. It was to Siloam that the Levite was sent with the Golden Pitcher on "the last and great day of the feast" of Tabernacles. It was from Siloam that he brought the water which was poured over the sacrifice, in memory of the water from the rock of Rephidim. It was to this Siloam water that our Lord pointed when He stood in the Temple on that day and cried, "If any man thirst, let him come unto Me and drink." The Lord sent the blind man to wash not *in*, as our version reads, but *at* the Pool of Siloam, for it was the clay from his eyes that was to be washed off. Very tender and thrilling are the associations that flood the soul as one stands beside Siloam's sacred Pool.