

Lord's baptism—multitudes of pilgrims bathe in the sacred waters. There can be no doubt that here the Israelites crossed on their way from Egypt; and we now rode along in the route they must have taken across the valley to our tents, pitched on the site of their first encampment at Gilgal. It was fearfully hot and oppressive in the deep valley with its still and burning air; and the sight of our tents on a rising ground at Gilgal was a welcome one indeed.

Gilgal was, as I have said, the first camping ground of the Israelites after crossing Jordan. Here the manna which had fed them in the wilderness ceased to fall, and here they erected the twelve stones which they had brought from the bed of the Jordan when its waters were cleft for their passage. Here the first Passover in the Land of Promise was celebrated, and here Joshua saw the vision of the "man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." In later times the grand assemblies of Samuel and Saul were convened here; here Saul was anointed king, and here the whole tribe of Judah assembled to welcome David after Absalom's unsuccessful revolt. Here, too, Elijah received Naaman, the Syrian, and made wholesome the poisoned pot. It is also probably the site of modern Jericho, and the traditional house of Zacchaeus is shown to travellers.

Sleepy Hollow.

SUNDAY-SCHOOL "Sleepy Hollow!" That is it, the class over there in the corner. The teacher is dull and listless and uninterested, and of course uninteresting. Quiet-natured? Yes, and an owl at noon is quiet-natured. Gone to sleep, that is the trouble with the teacher. Gone to sleep over great, precious, and priceless opportunities to make half a dozen boys or girls into lives valuable to the church and the world. Be assured, though, that the class has not gone to sleep, but is wide-awake to all sorts of mischief—that is, what is left of the class, Sleepy Hollow will soon be Empty Hollow.

Get your eyes wide-open if they are shut. Realize what you are doing. Write that word TEACHER in big letters. Let it stand out as prominent in your thoughts as are the Rocky Mountains above the western plains. Sacrifice for your work. Let it cost time. Pig into the lesson. Be at the teachers' meetings. Don't be absent from your class. Wrestle in prayer. Let your soul tingle with the excitement of the thought that you are a teacher. This will be the result in that corner-class: "Sold out, Sleepy Hollow."—*S. S. Journal*.

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The Chief Aim of Sunday-school Teaching.

GREAT is the privilege and great also is the obligation of the Sunday-school teacher. It has been said that the chief object of Sunday-school teaching is to impart a knowledge of the Word of God, to promote an intelligent study of these holy oracles. That is only part of the truth. The knowledge, even of the Scriptures is only a means to an end. There may be an intelligent acquaintance with the Word of God and the way of salvation, and yet a spiritual rejection of it. The chief end, we deem, of Sabbath-school instruction, is to bring those holy truths so to bear upon the heart and mind and conscience of the scholar, to lead to an immediate soul surrender, to a personal consecration to the service of our blessed Master and Lord. Towards this should the teacher's best efforts be directed. He should seek first for spiritual illumination himself, for the baptism of the Holy Ghost upon his work, the quickening influence of that Divine Spirit without which all our efforts shall be vain and profitless. Hence the importance of their having hearts aflame with love themselves, that they may