

that place. Notice the locality of this lesson, the brook Jabbok, where it is, and why Jacob was there. Show how the results of early wrong doing pursue us, even after repentance and reformation. Jacob had just cause to fear the anger of a brother whom he had deceived long ago. Do not undertake to separate distinctly the natural and supernatural elements in this lesson, or to ascertain how far it describes a physical wrestling and how far spiritual exercise of prayer.

"I. We may regard this as a forcible illustration or type of supplication to God, and may note in it some traits of true prayer. 1. **Secret**—Jacob was alone; and so must each soul be that pours out its prayer to God. We may be alone, even when others are around us. 2. **Earnest**—Jacob's whole power was concentrated in his application; and so must ours be in prayer. 3. **Grateful**—Jacob recognized what God had already done for him when he asked for more; notice the contrast between the "staff" and the "two bands." 4. **Direct**—He asked for just what he wanted—safety and succor; our prayers are weakened by their diffuseness. 5. **Pleading**—He held up the promises (v. 12) as the warrant for his supplication. 6. **Persistent**—"I will not let thee go," this is the spirit that wins victories.

"II. Ascertain who the wrestler with Jacob was. 1. He was **God**; "I have seen God," said Jacob after the meeting. 2. He was **man**; at least he was in human form. 3. He was **omnipotent**; for he could by a touch render Jacob helpless. 4. He was **gracious**; willing to bestow a blessing. In a word he was the pre-incarnate manifestation of Christ. He whom Jacob met is the One upon whom we call, and we will find Him willing to answer our prayer.

"III. Notice the results of this experience. 1. **A new name**; no longer "the Supplanter," but the "Prince of God." Communion with God turns men into princes. 2. **A new power**; power with God and power among men. He who obtains power from on high is a conqueror over the world. See Acts 1: 8. 3. **A new nature**; More than ever from this hour Jacob is the servant of God, rearing his altar, fulfilling his vow, and giving himself over to Jehovah with complete consecration. Prayer transforms the character."

#### THE PRAYER.

Secret.  
Earnest  
Grateful.  
Direct.  
Pleading.  
Persistent.

#### THE WRESTLER.

God-Man.  
Omnipotent.  
Gracious.

#### THE PRINCE.

A new Name.  
A new Power.  
A new Nature.

## NORMAL DRILL

based on the text-book, "The Sabbath School Teacher's Handbook; or, The Principle and Practice of teaching, with special reference to the Sabbath School," prepared by Principal Kirkland of the Toronto Normal School.

### TELLING AND QUESTIONING. (CHAPTER VII).

In teaching avoid the too common practice of "telling." Telling is not teaching. Teaching is causing another to know, and this is best done, by "never telling anything which pupils may reasonably be expected to know," or which they may be led to know by judicious questioning. "The Art of putting a question is one of the first and most necessary arts to be acquired by the teacher. To know how to put a good question is to have gone a long way towards becoming a skillful and efficient teacher."

## THE ART OF QUESTIONING.

### I. The Object of Questioning.

1. To find out what the scholar knows and how he knows it.
2. To excite an interest in the subject.
3. To discover misconceptions and difficulties.
4. To secure activity of mind and co-operation while teaching.
5. To arouse, cultivate and direct attention.
6. To test the result and outcome of what has been taught.