

who have souls to be saved, and hearts to cure, he did what he could—using all means within his power to obtain the blessing, and, did people, with equal eagerness, repair to the church on Sabbath, as he to the synagogue, to meet Jesus Christ, and with the same earnestness and the same faith, lay out their sins and their soul's sorrows before him, our Sabbaths would witness greater works than this—

he who healed that withered hand healing withered hearts, and, whether they required to be saved or sanctified, giving power to them that have no might." (Guthrie.) "As the cure is wrought only by a word, the pharisees have no ground of accusation; there has been no infraction of the letter of even their own regulations." (Abbot.)

## SUMMARY AND REVIEW.

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There are two ways of destroying the Sabbath. You can ignore the principles of the day or you can misinterpret its meaning. This latter the Jews did. The real object of the day was smothered amidst the endless details. Every detail must be observed said the Jew, and in the observance thereof man became a perfect slave. Man was subservient to the Sabbath. Man was made for the Sabbath.

Jesus undertook to teach the Jews their error. For satisfying hunger on the Sabbath day, by plucking ears of corn, He commended His disciples. According to the letter of the law, they violated the Sabbath. According to the spirit, they did right. Mercy is better than sacrifice. David taught this doctrine by his actions. When hungry, he took the shew-bread and ate it. The rabbinical law was violated but the law of mercy was recognized. The lower laws must always give way to the higher. Here is another case where the rabbinical law was violated for the carrying out of a higher law. A diseased arm had caused much suffering. The duty of the hour is to relieve him if possible, Jesus can relieve him and He did so. To have mercy is above mere Sabbath law. By the action of His disciples, by the action of David and by His own action, Jesus sought to teach the superiority of the spirit, to the mere letter, of the law.

## THE LORD'S SABBATH

Is a day of

## MAN'S SABBATH

Is a day of

- |   |                 |
|---|-----------------|
| } | 1 FREEDOM (23)  |
|   | 2 MERCY (23)    |
|   | 3 REST (5)      |
|   | 4 WORSHIP (5)   |
|   | 5 HEAVENLY (28) |
| } | 1 BONDAGE (24)  |
|   | 2 SACRIFICE (4) |
|   | 3 UNREST (2)    |
|   | 4 FORMALITY (5) |

### Ten Minutes Normal Drill

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

### THE ART OF TEACHING.—(Continued)

#### Methods of Instruction:

(1) *The Individual Method.* This was the method used in all the great schools of Europe down to the beginning of the present century. It consists in having each pupil recite by himself. It is only applicable to hearing what the pupil has committed to memory. In using it care should be taken, seldom to begin with the same pupil.

(2) *The Simultaneous Method.* This method consists of addressing the instruction to the class as a whole, and making the class as a whole to answer. It stimulates attention, fixes ideas in the mind by repetition, and keeps the attention of very young children. It has little merit. It is noisy. It makes a show of learning, but is very far from what it seems. One or two of the brightest do the work and the rest take their cue from them.

(3) *The Combined Method.* This method consists in addressing the question to the whole class and then calling on a pupil by name to answer it. By this means the attention of the class is gained and kept, and thus edification of the class is secured.