

was prompt, it was in faith, and it was a preparation for entering the promised land as a powerful Syrian chief.

We read not long ago how the "Union Jack" was hoisted on the Gilbert Islands to signify that they were taken under British protection. So Abram formally took possession of the land by building an altar and setting up the worship of Jehovah. He knew that God would keep his promise although there were other tribes there and so he prepared to make it his home. Long afterwards, when he had to provide a resting place for his beloved dead, he did not take the body back to the family home in Haran, but bought the cave of Machpelah, where he too, and Isaac and Jacob were buried, so sure were they all that their descendants would one day own it. Why did they love the little land of Palestine so much? Turn to Heb. 11: 10-16. Because Canaan stood for Heaven and Christ was the link between the two. Read John 8: 56. Is not Abram rightly called the "father of the faith-full?" (Rom. 4: 11).

B. H. N.

G. C.

A. O.

T. P.

Separated.
Fame and Riches.
Blessing.

Prompt.
In Faith.
A Preparation.

Canaan.
Christ.
Heaven.

THE FRIEND OF GOD.

A SYRIAN CHIEF.

THE FATHER OF
THE FAITHFUL.

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," prepared by Principal Kirkland of the Toronto Normal School.

PRINCIPLES OF TEACHING. (CHAPTER V).—(Continued).

Principle V. Our Teaching should be such as to foster the principle of self-development, self-instruction and self-activity to the fullest extent. The pupil must cooperate with the teacher.—The following corollaries naturally follow from this principle:—

- (1) Tell the pupil as little as possible and lead him to discover as much as possible. The connection between *doing* and *knowing* is deep and far reaching. We learn to do by knowing and to know by doing.
- (2) Never do for the pupil what you can lead him to do for himself.
- (3) The less the teacher talks to the pupil, and the more the pupil talks to the teacher the better will be the teaching.

Principle VI. Instruction should always excite the interest of the pupils, and therefore be pleasurable to them. If the pupil is not interested there is something wrong either in the method of teaching, or in the subject not being suited to the age and capacity of the pupil. Experience has abundantly shown that there is always a method to be found productive of interest—even of delight—and for this method the Sabbath School Teacher must diligently seek.

Principle VII. In teaching definitions and general statements we should first carefully teach the meaning of all the terms used, and then the individual truths on which the definitions and statements are founded. That is, definitions and general statements should be taught inductively. The inductive should lead up to the definition and general statement. By induction we mean the process of drawing a general conclusion from a sufficient number of *particulars*.

While this Principle is of general application in all teaching, in Sabbath School teaching it especially applies to teaching the Shorter Catechism. The usual method is to commit the question, then give the Scripture proofs. The reverse of this is the correct method. The proofs on which the question is founded should be first studied, and then the pupil should be helped to formulate the statements contained in the question from the proofs. The beauty and appropriateness of the language of the Catechism should then be pointed out, and not till then should the question be committed.

To the forgoing Principles all good teaching must conform. I have added several to those contained in the Hand-book. Other statements contained in chap. V are not principles of teaching, but belong to the subject of memory of which I will treat in the next leaflet.