

Print the initial letters of the lesson title and plan (J. C. T.—P. T.—P. R.—P. H. N.)

Review briefly the previous lesson. To what place did Jesus go from Cana? Who went with him? What brought him to Jerusalem? What did he see there that aroused his indignation? Had he ever seen it before? Why did he not act in the same way then? He now announced his right to do this as God's Son. We call our church "the house of God." How should we keep it a real "house of prayer?" Shew that we do this by regularity and punctuality of attendance, reverent behaviour, heart-worship, attention and prayerful application to ourselves of the whole service.

When the Jews challenged our Saviour's right to call himself God's Son, what proof did he say he would give? What evidence had been already given? The angel called him "Jesus" before he was born, he was announced to the shepherds as "Christ the Lord," a voice from heaven said "This is my beloved Son," Andrew called him "Messiah," Nathanael exclaimed "Thou art the Son of God, thou art the King of Israel," and he had done what God alone could do, turned water into wine.

A good many thought that they believed on him, but they were deceived. We cannot deceive Jesus. If you do not trust him, he knows it. But on the other hand he knows all about us when we are trying to love and serve him. There is nothing too small for him to notice if it worries us.

J. C. T.

P. T.

P. R.

P. H. N.

Come regularly.
Arrive punctually.
Behave reverently.
Worship heartily.
Listen attentively.
Depart prayerfully.

"Jesus."
"Saviour, Christ the Lord."
"My beloved Son."
"Messiah."
"Son of God, King of Israel."
Water-Wine.

He knows our
Sins,
Troubles,
Hopes,
Fears,
&c., &c.

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.

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

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 sufficient number of particulars.

While this Principle is of general application in all teaching, in Sabbath School teaching 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 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.