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THE Teacher's Preparation Quarterly

LESSON 6.

NOVEMBER 11th, 1894.

4th QUARTER.

The Twelve Chosen. MARK 3: 6-19.

(Commit to memory verses 13-15.)

GOLDEN TEXT.

"I have chosen you and ordained you, that ye should go and bring forth fruit." Join 15: 16.

PROVE THAT

God honors faithful service. John 12: 26.

SHORTER CATECHISM.

Quest. 101. *What do we pray for in the first petition?* A. In the first petition (which is, *Hallowed be thy name*) we pray that God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 123, 113, 120, 105.

DAILY PORTIONS.

(The Selections of the I. B. R. A.)

MONDAY—The Twelve Chosen.
Mark 3: 6-19.

TUESDAY—A Night of Prayer.
Luke 6: 12-19.

WEDNESDAY—Chosen by Christ.
John 15: 13-19.

THURSDAY—Chosen to Serve.
John 13: 12-20.

FRIDAY—God's Choice.
I Cor. 1: 22-31.

SATURDAY—A Chosen People.
Deut. 7: 6-12.

SABBATH—Fruit-bearing.
John 15: 1-8.

THE NAMES OF THE TWELVE.

Four separate lists of the Apostles are given in the New Testament.

Matt. 10: 2-4.	Mark 3: 16-19.	Luke 6: 14-16.	Acts 1: 13.
SIMON	SIMON	SIMON	PETER
ANDREW	JAMES	ANDREW	JAMES
JAMES	JOHN	JAMES	JOHN
JOHN	ANDREW	JOHN	ANDREW
PHILIP	PHILIP	PHILIP	PHILIP
BARTHOLOMEW	BARTHOLOMEW	BARTHOLOMEW	THOMAS
THOMAS	MATTHEW	MATTHEW	BARTHOLOMEW
MATTHEW	THOMAS	THOMAS	MATTHEW
JAMES (son of Alphaeus)	JAMES (son of Alphaeus)	JAMES (son of Alphaeus)	JAMES (son of Alphaeus)
LEBBÆUS	THADDÆUS	SIMON Zelotes	SIMON Zelotes
SIMON the Cananæan	SIMON the Cananæan	JUDAS (brother of James)	JUDAS (brother of James)
JUDAS Iscariot	JUDAS Iscariot	JUDAS Iscariot	JUDAS Iscariot

NOTE.—(1) The names fall into three groups of four each, and the same name stands at the head of each group in all the lists. That of Peter comes first and that of Judas Iscariot last. The names stand about in the order of their prominence in the founding of the Church.

(2) All the apostles were Galileans, except Judas Iscariot, and the first five belonged to Bethsaida.

(3) Bartholomew is supposed to be the same as Nathanael, Lebbæus and Thaddæus are identical with Judas (not Iscariot) brother of James.

(4) Distinguish three who bore the name of James, (a) the son of Zebedee, (b) the brother of our Lord, (c) the son of Alphaeus; and three who bore the name of Jude, or Judas, (a) the brother of our Lord, (b) the apostle, brother of James, and (c) Judas Iscariot.

NOTES AND EXPLANATIONS.

INTRODUCTORY. Instead of rejoicing that the poor man got the use of his arm once more, the Pharisees were filled with bitter hatred against his Healer, because he would not follow their narrow and bigoted opinions. They immediately plotted with the Herodians, whom, on most

occasions they treated as enemies, how they might destroy Jesus. It was easier to kill him than meet his arguments. The people generally flocked to Jesus, but the religious and political leaders grew every day more bitter in their enmity. Read the parallel passages, Matt. 12: 15-21; Luke 6: 12-16.

LESSON PLAN. I. The Thronging Crowds. vs. 6-12. II. The Chosen Twelve. vs. 13-19.

I. THE THROINGING CROWDS. 6. Went forth—Luke says that they were “filled with madness.” They were foiled in their attempt to prove Jesus a Sabbath-breaker, for even on their principles he had done no work. He had only spoken a word, and no law forbade that. It was the madness of baffled jealousy. Herodians—These were a political rather than a religious party. They were the followers of Herod Antipas, and hoped for a restored kingdom of Israel in vassalage to Rome. They were mostly Sadducees in their religious opinions, and did not hesitate to conform to many heathen customs. The pharisees regarded them as half apostate Jews, and up to this time habitually opposed them. Their alliance with them now is the beginning of a new policy which ended in hearty co-operation to place Herod Agrippa on the throne. (A. D. 37). They are mentioned in Matt. 22: 16.

7. To the sea—He preached no longer in the synagogues, but by the seashore, where he would have liberty to teach without being interrupted by controversy, or opposed by the synagogue rulers. He could address larger crowds, and, if necessary, cross over the lake, should any attempt be made to do him harm. Point out on the map to your scholars the places mentioned in this and the next verse.

8. Idumæa—same as Edom. Named from the surname of Esau (Gen. 25: 30). It was formerly called Mount Seir. The region lay south and southeast of Palestine. The Edomites were descendants of Esau. They had been conquered by the Jewish leader John Hyrcanus (B. C. 125) and compelled to embrace Judaism. The Herod family were Idumæans. Beyond Jordan—commonly called Peræa or “the beyond.” It meant indefinitely, the whole country east of the Jordan from the Sea of Galilee to the Dead Sea. Tyre and Sidon—cities on the coast of the Mediterranean north west of Palestine, in Phœnicia. Our Saviour afterwards visited this district. (Mark. 7: 24-31.) A great multitude—Matthew 12: 17-21. Isaiah said long before that His gentle words of love and hope would draw the people to Him from far and near. (Isa. 42: 1-4).

9. A small ship—a boat. There were no ships, properly speaking, on the Sea of Galilee. Should wait on him—should be continually at his service from which he could address the people, to which he might retire when he wished rest, and by means of which he could pass from one place to another when, for any reason, a change was desirable.

10 They pressed upon him—lit. “they fell upon him,” stumbling over one another in their eagerness to touch him for healing. “It was not merely the pressure of a rash listening

multitude towards the central speaker; it was rather the intense earnestness of many who were urged by their desire to touch him for their cure.” (Lange.) Compare Mark 5: 28-30, Luke 6: 19. Plagues—The Greek word means “a whip,” or “scourge,” and our word *plague* comes from another meaning a “stroke.” In modern usage it is a title given to great pestilences, because the universal consciousness of man, which is never at fault, believed and confessed that they were strokes or blows inflicted by God on a guilty world. (Lindsay.) Here it means disease of any kind. All sickness should be regarded as coming from God either as judgment or discipline. Job. 5: 17; Ps. 89: 30, 32; Mic. 6: 9; Heb. 12: 6, 7.

11. Unclean spirits—acting through the bodily form of those whom they possessed. They prostrated themselves in unwilling homage. See also, ch. 1: 23; Luke 4: 41; Acts 16: 17 Matt. 14: 33. When they saw him—i. e. “as soon as ever they got sight of him” (Meyer).

12 Straitly—R. V. “He charges them much,” strictly, earnestly. He did not wish testimony from them. His enemies would say that he was in league with them to deceive the people. (Matt. 9: 34; 12: 24; Mark 3: 22). Matthew (12: 17-21) adds that this retiring before his enemies and shrinking from a clamorous popularity was quite in keeping with the prediction of Isaiah (42: 1-4) regarding the Messiah.

II. THE CHOSEN TWELVE. 13. He goeth up to a mountain—R. V. “the mountain,” some well-known place of resort. Luke tells us that he spent the whole night there in prayer (Luke 6: 12), and next morning called his disciples around him and selected twelve of them to be apostles. The spot pointed out by tradition is the double-peaked hill, at the foot of which lies the village of Hattin, called “the Horns of Hattin.” It is the only conspicuous hill on the western side of the lake. It is about 60 feet high, and between the peaks is a level space where a multitude might very conveniently be addressed. Whom he would—John 15: 16-19.

14. Ordained—“made” or “appointed.” Not by any special ceremony. The same word is used in Acts 2: 36, “hath made,” and in the Greek version of 1 Sam. 12: 6, “advanced.” Luke adds, “whom he also named apostles” (6: 13). The word “apostle” means “one sent forth,” an ambassador, or a missionary. “In the time of our Lord the word was in common use among the Jews to designate those who were sent out on a special mission to a foreign or a provincial synagogue about the collection of the temple tribute or other

important matter; it was also the title of that official in the synagogue who was the corresponding secretary. Hence our Lord took over a term well known among the Jews in his own day and consecrated it to his service; the twelve were selected or winnowed from the disciples to be messengers or envoys entrusted with a responsible mission. The name, however, is not always confined to the official twelve" (Lindsay), but in its official sense it belongs to them alone. In other cases it should be translated "messenger" or "delegate." See Acts 14: 14; 2 Cor. 8: 23; Phil. 2: 25; Rom. 16: 7. **Twelve**—The number doubtless had reference to the twelve tribes (Matt. 19: 28; Rev. 21: 12-14). A spiritual Israel is now to be called forth from the Egypt of the world. That they should be with him—"Henceforth there was to be no return to the fisher's boat or the publican's booth as a source of sustenance; but the disciples were to share the wandering missions, the evangelic labors, the scant meal and the uncertain home, which marked even the happiest period of the ministry of their Lord. They were to be weary with him under the burning noonday, and to sleep, as he did, under the starry sky." In personal intercourse with Christ they were to become fitted for their apostolic labors. **Send them forth**—The verb corresponding to the name apostle is used, "might apostle them." An immediate mission was given (6: 7), but their real duties began on the day of Pentecost.

15. Power—R. V. "authority." This was given them in order to prove that He had sent them.

16. Peter—"a rock." He gave him this name when he first called him (John 1: 42). His name stands first on all four lists. His father's name was John or Jonah (John 1: 42, R. V.) He was the most prominent of the Twelve. "This pre-eminence was due to natural character and abilities, to his wonderful combination of adoration and activity; there is no trace of official lordship. Simon himself took rank simply as an apostle and presbyter (1 Pet. 1: 1; 5: 1.)" (Lindsay)

17. James—The first of the twelve to receive the crown of martyrdom (Acts 12: 1, 2). His mother's name was Salome, who was most probably a sister of the Virgin. (Compare Matt. 27: 56, Mark 13: 40, with John 19: 25.) **John**—the apostle of love, but the bravest of all. He alone followed Christ into the court of Caiphas, and stood by his

cross. He was the last survivor of the holy band. **Boanerges**—Perhaps they were so called because of their fiery zeal, of which we have instances in Mark 9: 38; 10: 37; Luke 9: 54.

18. Andrew—the first disciple (John 1: 35-42), brother of Simon Peter. He is closely associated with Philip in the few instances in which he is mentioned. Both seem to have been of a quiet, practical turn of mind, not very quick at comprehending our Lord's loftier teaching. **Bartholomew**—generally identified with Nathanael, because, while the first three gospels never mention Nathanael, John never mentions Bartholomew, but inserts Nathanael instead, among the apostles. **Matthew**—identified with Levi (Mark 2: 14). Son of Alphaeus and brother of James. **Thomas**—called also *Didymus*, or "the Twin" (John 11:16; 20: 24; 21: 2). Tradition says that he too was a son of Alphaeus, and that James was his twin brother. He has been called the "doubting apostle" from the circumstances mentioned in John 20: 25-29. **James**—the son of Alphaeus, or Cleophas, (John 19: 25, compared with Matt. 27: 56; Mark 15: 40). His mother's name was Mary. He is called "James the less" to distinguish him from James the brother of John. **Thaddeus**—called also *Lebbeus* (Matt. 10: 3). His real name was Judas or Jude, and he was the (son or) brother of James. He is only mentioned once (John 14: 22). He is probably the author of the Epistle of Jude. **Simon the Canaanite**—R. V. "Canaanean," a Hebrew word which is translated by Luke for his gentile readers as "Zelotes" or "the Zealot" (Luke 6: 15; Acts 1: 13). The Zealots were a fanatical sect who sought to resist the Roman rule by fair means or foul. Some of them were united in a secret society to murder prominent Romans and Jewish traitors. They justified themselves by the example of Phineas (Num. 25: 7; Ps. 106: 30). When Simon became a follower of Jesus he saw the folly and wickedness of such methods. **Judas Iscariot**—"Ish-Kerioth," "the man of Kerioth," a little village in the tribe of Judah (Josh. 15: 25; Jer. 48: 24). The only one of the apostles who was not a Galilean. From the first mention of his name he bears the brand of infamy. **And they went into a house**—that is, they returned home to Capernaum. Mark omits the sermon that followed, commonly called "The Sermon on the Mount."

SUMMARY AND REVIEW.

Our lesson marks the commencement of a new period in our Saviour's ministry. He begins to organize his followers. He lays the foundation of his church. Turn up and have some one read Eph. 2: 20. Speak of the dignity of the Apostolic office. The presumption of those who claim to be their successors. Don't be afraid to insist upon Bible truth because it is Presbyterianism. If Episcopacy is arrogant we should be the more faithful in warning against its errors. The whole lesson centres in the appointment of the Twelve. We have, first, the circumstances that immediately led to it. The foes of Jesus, the scribes and pharisees joined themselves to the Herodians, priests and politicians, grave rabbis and courtly time-servers,

combined to compass the death of one whose holiness and love drew the hearts of all men. Contrast the **Plotting Scribes**, the **Pleading Sufferers** and the **Peaceful Saviour**, writing each name on the board as you do so. By question elicit all the notes teach, or the scholars know of pharisees, elders, scribes, priests, Herodians. Point out, or call up scholars to point out, on a large map the places named in the lesson. Why did all these people come to Jesus? Introduce the quotation from Isaiah given in Matthew's account and illustrate the gentleness of Christ. He avoided, as much as he could, those who hated him. He liked better to heal the sick and preach about God's love than to wrangle and dispute. Refer to the parallel passage in Luke shewing that Jesus spent a whole night in prayer before setting apart his apostles. Never undertake any important enterprise without **Prayerful Preparation**. Jesus knew what was in man, so when he made a **Solemn Selection** of the twelve he picked out the very best men for his purpose. Even Judas might have been a grand apostle if he had only let Jesus train him for it. If God puts any work upon you it is because he knows that you can do it. No duty is impossible when God points it out to you. The apostles were chosen for three purposes—to live in the presence of Christ and be taught and trained by him; to preach the glad tidings that they heard him proclaim; and to receive the power of working miracles as a proof that he had sent them. Only those who live in their hearts with Christ will grow like him. Every one should tell others the way of salvation; but they should first learn it themselves. We cannot now work miracles, but God's Spirit can use our weak efforts for the conversion of sinners. We can help and save others. In closing recur to the Golden Text. Christ chooses us that we may grow like him and work for him.

THE TWELVE CHOSEN.

Thronging Crowds.

Chosen Twelve

PLOTTING
PLEADING
PEACEFUL

SCRIBES
SUFFERERS
SAVIOUR

PRAYERFUL
PREPARATION
SOLEMN
SELECTION

Live in the Presence of
Wield the Power of
Preach the Gospel of

CHRIST

“**Bring much fruit: so shall ye be my disciples.**” (John 15: 8.)

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.

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.