

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from:
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE Teachers' Preparation Leaflet

LESSON 5.

NOVEMBER 4th, 1894.

4th QUARTER.

Jesus Lord of the Sabbath. MARK 2 : 23-28 ; 3 : 1-5.

(Commit to memory verses 3-5.)

GOLDEN TEXT.

"The Son of Man is Lord also of the Sabbath." Mark 2 : 28.

PROVE THAT

We should remember the Sabbath. Ex. 20 : 8.

SHORTER CATECHISM.

Quest. 100. *What doth the preface of the Lord's prayer teach us?* A. The preface of the Lord's prayer (which is, *our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, ready and able to help us : and that we should pray with and for others.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 156, 155, 159, 160.

DAILY PORTIONS.

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

MONDAY—Jesus Lord of the Sabbath.
Mark 2 : 23—3 : 5.

TUESDAY—The Sabbath a Delight.
Isa. 58 : 8-14.

WEDNESDAY—Another Sabbath Healing.
Luke 13 : 10-17.

THURSDAY—Sabbath at Bethesda.
John 5 : 1-9.

FRIDAY—Objectors Answered.
John 5 : 10-20.

SATURDAY—Righteous Judgment.
John 7 : 14-24.

SABBATH—Narrative by Matthew.
Matt. 12 : 1-8.

NOTES AND EXPLANATIONS.

INTRODUCTORY. Jesus continued to teach by the Sea of Galilee the multitudes who thronged around him. Matthew was added to the number of the disciples, and the appearance of Jesus at a feast in his house where a number of publicans were present aroused the displeasure of the Pharisees, with whom these were a despised class. Christ defended himself by saying that if they were so bad, the more need they had of him. To another objection that his disciples did not fast as did those of John, he answered that to appear sorrowful when the heart was glad was hypocrisy. It would be time to fast when he should be taken from them. These incidents were followed by those of our lesson in which Christ lays down the true law of Sabbath observance. The parallel passages are Matt. 12 : 1-14 ; Luke 6 : 1-11.

LESSON PLAN. I. A Work of Necessity. vs. 23-28. II. A Work of Mercy. vs. 1-5.

I. A WORK OF NECESSITY. 23. As he went through—There were no fences, and the road was a mere footpath between or across the fields of grain. One had only to reach out his hand as he passed along and he could pluck the ripe ears. The cornfields—Maize, or Indian corn, was not cultivated in Palestine, although the Egyptians seem to have been acquainted with it. In the Bible every kind of cultivated grain is called "corn," but barley and wheat were the principal cereals grown in the Holyland. On the Sabbath day—Luke calls it "the second Sabbath after the first," literally, "the second-first Sabbath." What is meant by this is quite uncertain. It is commonly understood to mean the Sabbath fol-

lowing the second day of the Passover, and the first from which the seven weeks to Pentecost were reckoned. As they went—lit. "began to make a way, plucking the ears of corn." The phrase "to make a way" means simply "to pursue a journey." (See Alford's Greek Test.) They did not begin, "to make their way," but, "to pluck the grain." The opinion of Meyer, often referred to in commentaries, that they were clearing a way for themselves by tearing off the heads of grain, while Christ simply pushed the stalks aside, seems a strange one. They would progress very slowly in this fashion ; it was a quite unnecessary destruction of the property of others ; and if they rubbed in their hands and ate all

The TEACHER'S PREPARATION LEAFLET is published weekly by the General Assembly's Sabbath School Committee, Presbyterian Church in Canada, at 35 cents a year, or 25c. if four or more copies are sent to one person. Address Rev. T. P. Fotheringham, 107 Hazen Street, St John, N. B.

they plucked, as the comparison with David's conduct seems to imply, they would not go far until their hunger was satisfied. Lindsay understands Luke to mean that the grain overhung the narrow pathway, and the disciples required to open a passage for themselves. As they did so they plucked the grain. But there seems to have been quite a crowd along with Christ and his disciples. The road must have been something more than a footpath obliterated by luxuriant grain. **To pluck the ears of corn**—Luke tells us that they were hungry. This is implied in the comparison with David and his followers. To do this was permitted in the law (Deut. 23: 25). "So I have often seen my muleteers, as we passed along the wheat fields, pluck off the ears, rub them in their hands, and eat the grains, unroasted, just as the apostles are said to have done." (The Land and the Book.)

24. The pharisees—They were very particular about trifles, and cared more about the observance of their own rigid rules than the cultivation of a kindly, charitable and truly religious spirit (Matt. 23: 23). **That which is not lawful**—The "traditions of the elders" had decided that to pluck grain and to separate the chaff by rubbing it in the hand, was equivalent to reaping and threshing, and these were plainly unlawful on the day of rest. One or two other instances of this overstraining of the law may be given: "In walking outside of a walled town not even a handkerchief could be carried in the pocket, for that would be a burden. Shoes worn must be without nails, since these are not necessary, and would require some additional exertion. No flower can be plucked or fruit picked"—with many others too puerile to merit our notice. The pharisees thought it was better for the disciples to remain hungry for a few hours than to violate a rabbinical precept.

25.—See 1 Sam. 21: 6. Christ lays the stress of his argument upon the hunger which compelled David to take the shew-bread. "All laws of positive institution, deriving their obligation solely from the fact that they are commanded, and not from their own essential moral character, must be accommodated to circumstances from their very nature, and must yield to the necessity of obeying higher laws." (Lindsay.) Here the higher law is that of self-preservation.

26. The house of God—the tabernacle at Nob. **Abiathar**—The difficulty here is that Ahimelech, the father of Abiathar, was the person who gave David the shew-bread. No explanation is entirely satisfactory, but the most reasonable seems to be that Abiathar was associated with his father, as afterwards with Zadok, and as high priest in the reign of David, was a more famous man than he, so the period is marked by his name. The old Persian version of this gospel has "Ahimelech." (Lindsay.) **The shew-bread**—This was twelve loaves of unleavened bread which stood on a table in the outer apartment, or Holy place. The name literally means "Bread of the Pres-

ence," because it was placed before the Lord as the emblem of all that sustains life, and a token of the covenant between God and his people. See Lev. 24: 8, and compare John 6: 32-35, 48-51. It was renewed every Sabbath day, and the loaves removed were to be eaten by the priests only, and in the Holy place. The reply of Christ is substantially this: "There are occasions on which it is not wrong to do work on the Sabbath day. My disciples were hungry and they are right to do whatever is necessary to satisfy their hunger. David ate the shew-bread, when no other could be procured, because he and his men were famished, and the high priest himself gave it to him." To get this bread David told a lie, which our Lord of course does not commend. The point that he makes is, the strictest Pharisee would not venture to condemn either David or the high priest under the circumstances. If hunger justifies them, it justifies my disciples. Matthew (12: 5) tells us that Jesus pointed out also that the priests in the temple did the work necessary for sacrifices, such as killing and preparing the victims, etc., and were blameless, and added, "But I say unto you that in this place is one greater than the temple." The disciples were hungry in the service of the Lord of the temple. He does not shrink from claiming the deference due to his Messiahship. And further, he shews that the Pharisees overlooked a higher law than that of the Sabbath, namely, "I will have mercy and not sacrifice" (Hos. 6: 6). He quoted this on another occasion when their unsympathetic censoriousness condemned his associating with publicans and sinners (Matt. 9: 13). "The pharisees saw nothing in the law but a burdensome mass of precepts, all to be interpreted and carried out in an outward, literal and perfunctory way" (Dwight), whereas its whole purpose was to lift the burdens from the hearts of men and fill them with the mercy and love which comes from fellowship with God. "What God longs for on the part of men is not the outward observance, the sacrifice in the letter but the inward outpouring of love—that which the sacrifice symbolized, the giving up of self in the self-devotion of love. This must underlie every outward sacrifice and service to give it value; and when the question arises between the form and the spirit, then the form must yield to the life, as the meaner to the more precious." (Trench.) What is forbidden and what is required in the fourth commandment?

27. The Sabbath was made for man—"That is: man was not created for the purpose of honoring the Sabbath; but as soon as created, the Sabbath was made to promote the best welfare of man, and, therefore, to his best welfare it must ever be held subordinate." (Stone.) God instituted the Sabbath that man might have rest to his toiling body and care-worn mind. That he might have leisure to draw near to Him in worship and refresh his spiritual nature. That he might, at least one day in seven, try to do good and get good. The Sabbath was meant to be man's servant,

not his master. It is a blessing, not a burden, to every one who "sanctifies" it. How is the Sabbath to be sanctified? "Let each of us lay this well to heart that our Sabbaths are a gift from our kind Father of quite unspeakable value. Used in the best way they deserve all the eloquent eulogiums which piety has pronounced upon them. They do make stepping-stones for our feet to walk to heaven by. They open to us by the way-side so many oratories and Bethel-like retreats where we may refresh our jaded spiritual nature, cultivate closer acquaintance with Christ, offer to God a less hurried praise, clear ourselves from the dust of time, re-examine the foundations of our confidence, scrutinize our motives, repair our faults, and revive our drooping ardor in the task of self-discipline for eternal bliss. To make the very best of such costly possibilities—fifty-two of them in the year's round—how infinitely is that to be desired for such Christians as we are, far behind in grace, and battling with conditions adverse to holiness! To lose our Sabbaths and all that they might bring to us, can anything replace a loss like that?" (Dale.)

28. Therefore—Because the Sabbath was made for man, the Son of man, the representative of normal humanity is its Lord. He interprets and administers its law. He does not claim a right to set aside the fourth commandment. As the Son of God he had the right inherently in his deity. But as Son of Man he was the authorized interpreter and administrator of it, as well as dispenser of all the other blessings bestowed upon mankind. He frankly asserts his right as Messiah to speak with authority on the subject. We rightly term it "The Lord's Day." **Also of the Sabbath day**—This is included in the empire committed to the Son of Man on man's behalf.

II. A WORK OF MERCY. 1. He entered again—Luke says that it was on another Sabbath. Jesus was not discouraged from church-going by the remarks his fellow-worshippers made about him. **A withered hand**—Luke says that it was his right hand. The case was incurable by medical skill.

2. Heal him on the Sabbath day—The pharisees thought that this was unnecessary work. He could come next day and be healed (Luke 13: 14). But every work of mercy, to body or soul, is necessary work, always and everywhere. "They came to the synagogue, not to worship, but to watch Him; and, while so particular about Jesus keeping the fourth commandment, they broke it themselves by their malice and treachery." (Lindsay.) **Accuse him**—before the rulers of the synagogue, or, perhaps, the Sanhedrim, and discredit him with the people, if not secure his condemnation to death. They hoped to stop his preaching at least.

3—Matthew says that the pharisees asked a question, "Is it lawful to heal on the Sabbath day?" This was a disputed question among them; the stricter sects holding that it

was not. But Luke tells us that Jesus knew their thoughts. They did not wish to see what rabbinical school he belonged to, but to see whether he would do something which some of them at least could make the basis of a charge against him. **Stand forth**—lit. "arise into the midst." He has no desire to shirk the question. He will not discuss abstract themes, he will deal with a case in the concrete.

4. Is it lawful—Jesus puts his counter question. There could be but one answer and this they would not give. One of their own maxims was "He who neglects to preserve life when it is in his power, is a murderer." (Lindsay). "By this novel way of putting his case, our Lord teaches the great ethical principle, that to neglect any opportunity of doing good is to incur the guilt of doing evil; and by this law he bound his own spirit." (Brown.) Some think that he had a covert reference to their murderous plans in reference to himself.

5. With anger—better "indignation." If they had been honest men they would not have shrunk from answering these questions. Their silence shewed their determination not to listen to reason. He was justly incensed at their obstinate ill-will. **Being grieved**—The word implies the deepest compassion for them. They were blinded by sin and hardened by pride. **The hardness of their hearts**—"lit. at the hardening of their hearts. They had set themselves to prove Christ guilty at all hazards, and the result was a gradual hardening of the heart, so that in the midst of wonders of grace no impression could be made upon them. There is no more sorrowful sight than the gradual hardening of the heart and searing of the conscience." (Lindsay.) In Matthew's account of the miracle he tells us that Jesus used an illustration from their own merciful treatment of dumb animals on the Sabbath, and asks if a man is not much better than a sheep, winding up with the unassailable conclusion "Wherefore it is lawful to do well on the Sabbath day." **Stretch forth**—"He believes that Christ can give strength to execute the command. It is in that faith he acts, and, paradoxical as it may seem, let us say that, if in that faith he had not made the effort, he never would have got the strength; and yet if he had not got the strength, he never could have made the effort. Stretch forth thy withered heart to love—thy withered hand to serve—such is still his command. Fixing an eye of faith on him who has already fixed his eye of love on us, let us make the effort, and in the very making of the effort we shall get the strength." (Hanna.) **Restored whole as the other**—"Virtue goes out of Christ. The shrunken hand instantly acquires a healthful color, and swells into its right proportions. In his joy the man shuts and opens it; moves the pliant fingers; and holds the miracle aloft to the gaze of a crowd, dumb with astonishment. Give him a harp, and with that hand he would sweep its sounding strings to the praise of Jesus. Pattern to men

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.

BY REV. JOHN YOUNG. M. A., TORONTO, ONT.

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.