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THE Teachers' Preparation Leaflet

LESSON 10.

SEPTEMBER 2nd 1894.

3rd QUARTER.

Jesus Cleansing the Temple. John 2: 13-25.

GOLDEN TEXT: "Make not my Father's house an house of merchandise."
John 2: 16.

COMMIT TO MEMORY verses 13-16. Children's Hymnal 155, 157, 105, 160.

PROVE THAT—Christ rose from the dead. Mark 16: 6.

SHORTER CATECHISM—Quest. 91. How do the sacraments become effectual means of salvation?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH
John 2: 13-25	Mark 11: 15-19	2 Chr. 29: 1-6, 15-19	2 Chr. 6: 17-21	Jer. 7: 8-16	Mal. 3: 1-10	1 Cor. 3: 8-17

NOTES AND EXPLANATIONS.

INTRODUCTORY. Soon after the miracle at Cana Jesus went with his mother, and his disciples, and his brothers to Capernaum, where he remained but a few days, because the passover was at hand, when it was necessary for him to go, like others, to Jerusalem. Arrived there he found, what doubtless he had often beheld on previous occasions with grief and indignation, the outer courts of the temple turned into a market place. The sacred enclosure was filled with the sounds of a noisy trade instead of enjoying the solemn quiet which should pervade the "house of prayer." The first public act of his career as Messiah is to drive out by his authority those who thus profaned the temple and worship which spoke in psalm and sacrifice of himself, and was established as the place of his Father's earthly manifestation. Again at the close of his ministry he repeats the act. See Matt. 21: 13-16; Mark 11: 15-19; Luke 19: 45-48.

LESSON PLAN. I. Purging the Temple. vs. 13-17. II. Prophecying his Resurrection. vs. 18-22. III. Penetrating Human Nature. vs. 23-25.

I. PURGING THE TEMPLE. It is universally agreed among commentators that there were two cleansings of the temple, one at the beginning and one at the close of our Saviour's ministry. The narratives differ in their connected circumstances and in their details so much that they cannot be regarded as two versions of one occurrence. This first cleansing is referred to at the trial of Jesus. See Matt. 26: 59-61; and Mark 14: 57-59, but is not narrated in the other three gospels. **13. The Jews' Passover**—John would not speak of it as the "Jews'" passover unless he were writing for gentiles. Compare ch. 5: 1; 6: 4; 11: 55. When John wrote, the Christian church contained more gentiles than Jews. John would also use this expression to distinguish the Jewish feast from the Christian passover, Easter, which was celebrated by Christians at Ephesus and elsewhere at that time. Jesus began his public ministry on a passover and closed it on another. He was present at four of these feasts (Luke 6: 1; John 6: 4; 11: 55). For the institution of the passover, see Ex. 12. **Went up**—from Capernaum. (verse 12.) **14. In the temple**—In the court of the gentiles. This contained about fourteen acres, and was surrounded by marble colonnades which afforded ample shade to the traders. What prophecy was now fulfilled? (Mal. 3: 1-3.) It would no doubt be said that it was a great convenience for Jews coming from a

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distance to be able to purchase the necessary sacrifices so close to the altar; and that those coming from foreign parts could get the strange money which they brought with them more readily exchanged for that current in Jerusalem. Besides, the rent, charged for the stalls and the privilege of doing business in the temple, went into the sacred treasury. But no considerations of this kind could justify a sacrilegious act. The spirit of devotion was banished and that which was meant to be a place of prayer for gentiles was converted into a scene of noisy traffic, cheating in exchange and overcharging in bargains, (Matt. 11: 17). The place where prayer is wont to be made should be kept as free as possible from all disturbing associations. Also find a rebuke here for those who adopt questionable methods of raising money for religious purposes. **15. Scourge of small cords**—lit. "of rushes." Ropes were called "rushes," probably because this was the material out of which they were anciently made. He picked up a handful of the rushes used for bedding the cattle and twisted it together. It was a symbol of authority, but would hurt nothing. **All... both the sheep and the oxen** (R. V.)—The scourge was used for driving out the animals, not the men. It was an outburst of honest indignation, which would have been excusable in any zealous Jew, but was fully justified by Jesus' claim that the Being worshipped there was his Father. He certainly had a right to vindicate the honor of his Father's house. When questioned as to his authority he points to the crowning proof of his sonship, his resurrection. (Rom. 1: 4; Acts 13: 33.) Our Saviour's action scarcely needs justification. It was abundantly sustained by the example of the prophets in reforming popular abuses; the hearty approval of all pious Jews gave him ample moral support; the consciences of the subjects of his righteous wrath were on his side; and the corrupt temple authorities who had connived at these irregularities would shrink from appearing as their defenders. His manner too overawed everyone like a lightning flash from Sinai and he spoke of himself as the Son of God, a well known designation of the expected Messiah. **16.** The doves were in cages and could not be driven out. **My Father's house**—See R. V. Luke 2: 49. A distinct announcement that he was the Christ. See John 10: 30-36. **An house of merchandise**—"An Emporium." Ps. 93: 5. At the second cleansing he said "My house shall be called the house of prayer" quoting Isa. 56: 7, and added "but ye have made it a den of thieves." Read the account of the second cleansing in Matt. 21: 12-13; Mark 11: 15-19; Luke 19: 45-48. What these people were doing was not wrong in itself, but they were destroying sacred associations and profanely interrupting worship. The place where God is worshipped should be treated with reverence for His sake. **17.** See Ps. 69: 9. R. V. "shall eat me up." This Psalm is often quoted in the N. T. See

John 15: 25; 19: 28-30; Rom. 15: 3; 11: 9; Acts 1: 20. Here for the first time the terrible life-staking earnestness of Jesus met in conflict the spirit of the age. (Lange). It was the first clash of swords in the battle which was to end at Calvary. The remembered passage may have awakened prophetic forebodings in the minds of the disciples.

II. PROPHECYING HIS RESURRECTION.

18. "We meet here a fact, which will repeat itself at every manifestation of the Lord's glory; a twofold impression is produced, according to the moral predisposition of the witnesses; some find in the act of Jesus nourishment for their faith; for others, the same act becomes a subject of offence. It is the pre-existing moral sympathy or antipathy that determines the impression." (Godet). **Then answered**—The act of Jesus and his even more startling claims, were a challenge which demanded a reply. Compare similar "answers" in Matt. 11: 25; John 5: 17; Job 3: 2. (Marg.). **The Jews**—The temple authorities. "The name has most frequently in our gospel a religious coloring. It designates the nation as an unbelieving community, which, in the majority of its members and through its authorities, had rejected the Messiah." (Godet). **What sign**—What proof that you have the authority which you claim, namely, that you are the Son of God? They rightly understood his words to imply that he claimed to be the Messiah. He did not need to give any authority for driving out the sacrilegious profaners of the temple. Any Jew might have done that. The deed was its own justification. But they wished a sign, or evidence of divine sanction, for his course of action as based upon the claim that he was the "Son" of Him to whom the house was dedicated. The same demand was made after the second cleansing (Matt. 21: 23). It was frequently made (John 6: 30; Matt. 12: 38; 16: 1) and always refused in the sense that they intended. He wrought "signs" abundantly, but not as answers to demands from those already determined to reject any proof. Instead of acknowledging their sin in tolerating abuses, and asking Jesus to help them in correcting them, and commending him generously for his zeal and courage, they at once took up an attitude of resistance. Sin pointed out to us often determines character by our mode of reception of the rebuke. (Reith). Had they approached him in a proper spirit the evidence they asked for would no doubt have been given. Compare Christ's answer to the disciples of John. (Matt. 11: 2-6). **19. Destroy this temple**—The word for temple is properly "the shrine," or most sacred part of the building. (See Mat. 12: 38, 39; 16: 4; John 6: 30; 8: 28.) These words were made a charge against him at his trial (Matt. 26: 61; 27: 40.) but they knew what he meant. (See Matt. 27: 63.) The crucifixion of Christ involved, as a necessary consequence, the destruction of the temple and the Old Testament worship;

the resurrection of Christ, the creation of the Christian church and worship, of which the temple was the type and shadow. (Schaff.) His answer was a veiled anticipation of his earthly end. In it lay already the whole future of his church. He said in effect, destroy this temple and the corrupted religion it represents, and by my resurrection I will establish a temple of the Spirit, a more glorious edifice. (Geikie). "How ineffaceable was the impression produced by the words is best proved by the fact that more than three years afterwards it was this, more than all his other discourses, which his accusers and false witnesses tried to pervert into a constructive evidence of guilt; (Matt. 26: 61; 27: 40) nay, it was even this, more than anything else, with which the miserable robber taunted him upon the very cross. They were obliged, indeed entirely to distort his words, but they were well aware that this attempt of theirs to infuse a political and seditious meaning into what he said, was best calculated to madden the tribunal before which he was arraigned; indeed, so well adapted was it for this purpose that the mere distant echo, as it were, of the same words (Acts 6: 14) was again the main cause of martyrdom to his proto-martyr Stephen." (Farrar). 20. The building of the temple was begun in B. C. 19 and now it was A. D. 27. It was built by degrees, a part at a time. The work was not completed until A. D. 64. "There is an incidental but profoundly significant indication that they had a deeper insight into Christ's real meaning than they chose to reveal. For, still brooding on these same words—the first official words which Christ had addressed to them—when Jesus lay dead and buried in the rocky tomb, they came to Pilate with the remarkable story, "Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again." Now there is no trace that Jesus had ever used any such words distinctly to them; and unless they had heard the saying from Judas, or unless it had been repeated by common rumor derived from the apostles—i. e. unless the "we remember" was a distinct falsehood—they could have been referring to no other occasion than this, and that they should have heard it from any of the disciples is most unlikely; for over the slow hearts of the apostles these words of our Lord seem to have passed like the idle wind." (Farrar). 21. The real meaning is "Kill me, and in three days I will rise again." The body is often compared to a temple, 1 Cor. 3: 16; 6: 19; 2 Cor. 6: 16; Col. 2: 9. Twice afterwards Christ referred to this sign. See John 8: 28 and Matt. 16: 4. 22. Even after his

death they were still ignorant of the doctrine here announced. Luke 24: 8. "Remarks like this impress upon the reports of the discourses of Christ the stamp of historical fidelity." (Schaff). Only when he shewed himself alive, and produced infallible proofs that it was indeed he, did they perceive the meaning of these words and of the scriptures. (Ps. 16: 10; Isa. 53). "The O. T. indeed, does not expressly prophecy the resurrection as a separate fact, but very often the exaltation and glorification of the Messiah after his humiliation and suffering, and this implies the resurrection as the intervening link or the beginning of the exaltation itself. It is quite in keeping with the character of prophecy to behold the various stages of the exaltation as one continuous panorama. It is under this view that the Scripture of the O. T. is said to have foretold the resurrection. Luke 24: 26; John 20: 9; 1 Cor. 15: 4; 1 Pet. 1: 11. (Schaff).

III. PENETRATING HUMAN NATURE.

23. **Miracles**—None of these are recorded. John 4: 45; 20: 30. "This faith had nothing inward and moral; it resulted solely from the impression of astonishment produced upon them by these wonders. Signs may, indeed, strengthen and develop true faith, where it is already formed, by displaying to it fully the riches of its object (2: 11). They may even sometimes, excite attention; but not produce real faith. Faith is a moral act, which attaches itself to the moral being in Jesus." (Godet). 24. **Commit himself**—R. V. "trust himself." There is a play upon words here, "they believed in him, but he did not believe in them." He did not have faith in their faith. (Godet). He treated them with reserve. **Knew all men**—Had a perfect knowledge of what each man really was. 25. He did not need to be put on his guard, or to be advised, or to take advice. Opposition did not move him from his path; nor the enthusiastic admiration of the crowd. He was not afraid and he was not flattered. He was dealing with men whose motives he read with the eye of their Creator. (Reith). "People began to shew enthusiasm for him. But Jesus did not trust himself unto them, for he knew what was in man. He knew that the flatterers of to-day would be the accusers of to-morrow." He read Peter, Nathanael, Zaccheus, Judas, the chief priests and Pharisees. "It was as if his bosom was some mysterious mirror on which all that came near him left a sullied or unsullied surface, detecting themselves by every breath." (F. W. Robertson).

THE BLACKBOARD.

Every teacher should have a pad of unruled paper and a coarse lead pencil, or one with red and blue ends. This can be used in every way like a blackboard, and previous lessons may be preserved for review. Always do as much of the work as possible before the eyes of your scholars.

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.