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Teachers' Preparation Leaflet

LESSON 12.

MARCH 25th, 1894.

1st QUARTER.

GOLDEN TEXT: "I am the God of Abraham, and the God of Isaac, and God of Jacob. God is not the God of the dead but of the living." Matt. 22: 32:

REVISE MEMORY VERSES. CHILDREN'S HYMNAL, 156, 6, 52, 237, 60.

PROVE THAT—God is a Father to his people. 2 Cor. 6: 18.

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Mark 16: 1-8	John 2: 13-22	John 18: 33-40	John 19: 1-7	Mark 16: 25-38	Matt. 27: 57-66	John 20: 1-18

REVIEW CHART—FIRST QUARTER, 1894.

No.	Title.	Golden Text.	Lesson Plan.
I.	F. A.	"So God.....	Man's Origin. Man's Empire. Man's Sabbath.
II.	A. S. G. G.	"For as.....	The Temptation. The Fall. The Promise.
III.	C. A.	"By Faith.....	Sacrifice. Sin. Suffering.
IV.	G. C. N.	"I do set.....	The Promise. The Token.
V.	B. H. N.	"I will bless.....	God's Call. Abram's Obedience. Taking Possession.
VI.	G. C. A.	"He believed.....	A Covenant God. A Covenant Head. Covenant Promises. Covenant Obligations.
VII.	G. J. S.	"Shall not.....	Abraham's Intercession. Persistent Pleading.
VIII.	T. A. F.	"By faith.....	Faith Proved. Faith Triumphant. Faith Rewarded.
IX.	S. B.	"The life.....	The Parties to the Sale. The Transaction.
X.	J. B.	"I am with.....	The Dream. The Promise. The Vow.
XI.	B. A. N.	"All the nations...	The Blessings of Abraham. The Faithfulness of Abraham. The Compassion of God.
XII.	Review.	"I am the God.	Adam. Noah. Abraham. Jacob.

THE TEACHERS' 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. F. Fotheringham, 107 Hazen Street, St. John, N. B. Editing Committee: Rev. T. F. Fotheringham, Jas. Turnbull and Principal Kirkland.

SHORTER CATECHISM.

- Quest. 82. Is any man able perfectly to keep the commandments of God ?
" 83. Are all transgressions of the law equally heinous ?
" 84. What doeth every sin deserve ?
" 85. What doth God requife of us that we may escape His wrath and curse due to us for sin ?
" 86. What is faith in Jesus Christ ?
" 87. What is repentance unto life ?
" 88. What are the outward means whereby Christ communicateth to us the benefits of redemption ?
" 89. How is the word made effectual to salvation ?
" 90. How is the word to be read and heard that it may become effectual to salvation ?
" 91. How do the sacraments become effectual means of salvation ?
" 92. What is a sacrament ?
" 93. Which are the sacraments of the New Testament ?
" 94. What is baptism ?

It ought to go without saying that no teacher can review successfully, who is not perfectly familiar with the lessons. His thorough knowledge of all that he wishes the scholar to know must be assumed. Yet we are sadly aware that this is assuming too much in a great majority of cases. A large number think that they have done all that is required of them when they have heard the recitation of what has been committed to memory, and have asked the printed questions on the Review Leaflet. With a view of helping these to a better method we shall venture to be more explicit than would be necessary if all into whose hands our Leaflet came were accustomed to give the attention to this, the most important lesson of the quarter, that it deserves.

With every lesson, but particularly in the review, a pencil and scribbling book, or pad, are necessary. Whenever you can use a map, do so. If you have not maps in your Bible, draw an outline one in your blank book and mark on this the places named as they come up in the lessons. Trace on it the course of the different persons mentioned. This will be an especially interesting exercise with the work of the past three months. If you have not done this, make the drawing and filling in of such a diagram map part of the review with the class.

Several methods might be pursued in dealing with the lessons of the quarter, but we shall group them around the four principal characters,—Adam, Noah, Abraham, and Jacob.

I. ADAM. (I, II, III). Ask for the Titles and Golden Texts of the three first lessons. Writing down on your pad the first letters and opening words as in the Review Chart at the beginning of this Leaflet. Then by questions draw out the facts of the lessons. From the first keep in view the impression which you wish to leave as the combined effect of all the series. The key word of the eleven lessons is THE COVENANT. This you will notice contains just eleven letters, and suggests that you may use "apt alliteration's artful aid." Try this, and improve on the plan here given. Taking the covenant as the central thought of the whole, build upon the facts as recalled a series of eleven steps leading up to Christ the promised "Seed." The "Plan" of each lesson will guide you in questioning and enable you to grasp the points of each in their historic connection. These "plans" the scholar should memorize.

On which of the Creation days was man made? Out of what was he formed? What special rank and authority was given to him? In what spirit should he exercise this? What did God do on the seventh day? What then was the first duty he required of man (Worship). This was a higher kind of service than any other creatures could render. The man could give it marks him out as a being of an entirely different order from all other earthly creatures. Wherein did this difference consist? (Golden Text). This means the man had a heart to love, and a mind to know God. He could love, trust, and willingly obey, because he bore **T**—he image of God.

Beautiful as this world was, I don't think God ever intended that man should live here forever. He had a much more glorious state of existence in store for him. But no one can enter heaven who is not a willing son of God. Before man was qualified to enter that place of perfect blessedness he must be tried and proved. So God tested his obedience by laying one simple prohibition upon him, what was that? What was to be the result of obedience? To Adam only? What of disobedience? By whom were our first parents tempted? What

false promise did he hold out? What sentence was pronounced upon him? What promise did it contain for man? God intended this world to be a place of preparation for a better one, man's fall did not change his plan, it only changed the character of the process by which man was made fit for heaven. It still remained true that "without holiness no man could see the Lord." Now that man had sinned and become unholy, God introduced a new plan by which his sin could be atoned for and righteousness be secured for him. The first words of the Gospel of the grace of God are spoken of in the serpent's curse. **H—eaven was lost by disobedience; it was regained by the obedience of Christ.**

The one condition of acceptance with God since the fall is faith in Jesus Christ. Why was God better pleased with Abel's offering than Cain's? (Golden Text). So Cain stands as the representative of the unbelieving world. Wickedness grows in strength until the whole world has become corrupt. Thus speedily we find manifest the **E—vil consequences of sin.**

II. NOAH. (IV). It seemed as though, if Noah should die, not one person would be left alive who served God. The only way then that the race could be preserved for redemption was by purifying it in the waters of the flood. Question on the facts of the Flood. To the new head of the race God renewed the covenant He had made with the first, and gave in addition a visible reminder and pledge that his plan of mercy should not fail, or be defeated by man's sin. What was this? (Golden Text). Every rainbow that spanned the thunder-cloud told men that although God was angry at sin yet he would "in wrath remember mercy." We may call this the **C—ovenant of the rainbow.**

III. ABRAHAM. (V, VI, VII, VIII). Again the world became utterly corrupt, but true to his promise, God did not send a second flood. He selects one man, Abram, and dismissing from covenant relationship all the rest of mankind, he renews once more the ancient promises to him. Where was Abram's native city? What command came to him there? At what place was he residing when this command was repeated? At what place did he build the first altar in Canaan? Where did he erect the second? What definite promises did God make to Abram? Why was this **O—ne family separated from all the rest of the world?**

God gave Noah the sign of the rainbow, so he gave Abram a sign when he made a solemn and formal covenant with him. What was it? (Gen. 17: 10). What has taken the place of circumcision? For whom was this covenant made with Abraham? (Gal. 3: 9, 29). What **V—ery precious promises** are given to those who are included in this covenant? Press again upon the scholars the claims which Christ has upon them in virtue of their baptism.

When God had promised not to destroy the world with a flood, he did not mean that he would overlook notorious wickedness. So when the cities of the Plain became noted for depravity and were a source of moral danger to their neighbors, he prepared to punish them as justice, and the welfare of the world demanded. Draw out by questions the story of Abraham's guests and the intercession of the patriarch. Illustrate by his **E—ntreating for mercy** for the Sodomites, the better plea which Christ presents for penitent sinners.

With Abraham a new dispensation, or plan of divine dealing with men for their salvation, began. It was necessary that he should exemplify in his own person the essential character of the relation which God established as the condition of inheriting the blessings. If he was to be the spiritual progenitor of the redeemed, he must attest the security of the foundation on which believers are to rest. If Abraham does not trust God's word, who will? If he stands the severest test that can be applied, then the world for all time will know that he was not a victim of delusion or enthusiasm but had indeed the voice of God to rest upon. What test did God apply? Review the story. There are many points in it that tempt us to linger, but the one thing for which Abraham is commended is his **N—ever doubting God's word**, that is, his implicit reliance upon what He had promised. Shew what is meant by "receiving and resting upon Christ alone for salvation as he is offered to us in the Gospel."

IV. JACOB. (IX, X, XI). The object of our lesson seems to be to trace the history of the covenant, so the life of Isaac is passed over and the first step in the transfer of the heirship from the elder son Esau to the younger, Jacob, is given. By questions, as usual, review the story of **A lost birthright;**

Jacob suffered for his treachery towards his brother, but God always intended that he should have the birthright, and would have given it to him had he waited. As soon as he was really penitent he confirmed it to him at Bethel. How did Jacob come to be there? What dream did he have? What did God promise him? What vow did Jacob make? He takes God to be his covenant God and promises a life of **N—ew obedience.**

As the covenant was made with Adam, not only for himself but for his posterity, so the covenant with Abraham was made full enough to embrace all mankind. We are assured

that the time will come when the kingdoms of this world shall become Christ's, and all shall know him from the least to the greatest. He is **T**he world's redeemer, and he has commanded his disciples to go into all the world and proclaim the gospel to every creature. This duty is laid upon the "Children of the Covenant." The lessons of the whole quarter find their practical conclusion in personal consecration and missionary zeal.

The class pad will now have something like the following upon it:

THE

The world's Redeemer.

ANGELS'

New obedience.

Ilost birthright.

Never doubting God's word.

STAIRWAY. **C**entreating for mercy.

Very precious promises.

No family separated.

Covenant of the rainbow.

Evil consequences of sin.

Heaven lost by disobedience.

The image of God.

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

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 bearing 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 in 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 the edification of the class is secured.

Don't forget the Examination on Saturday, March 31st.