

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 1.

OCTOBER 7th, 1894.

4th QUARTER.

Jesus at Nazareth. Luke 4: 16-30.

GOLDEN TEXT: "See that ye refuse not him that speaketh." Heb. 12: 25.

COMMIT TO MEMORY verses 16-18. Children's Hymnal 83, 69, 87, 38.

PROVE THAT—The Scriptures are the word of God. 2 Tim. 3: 16.

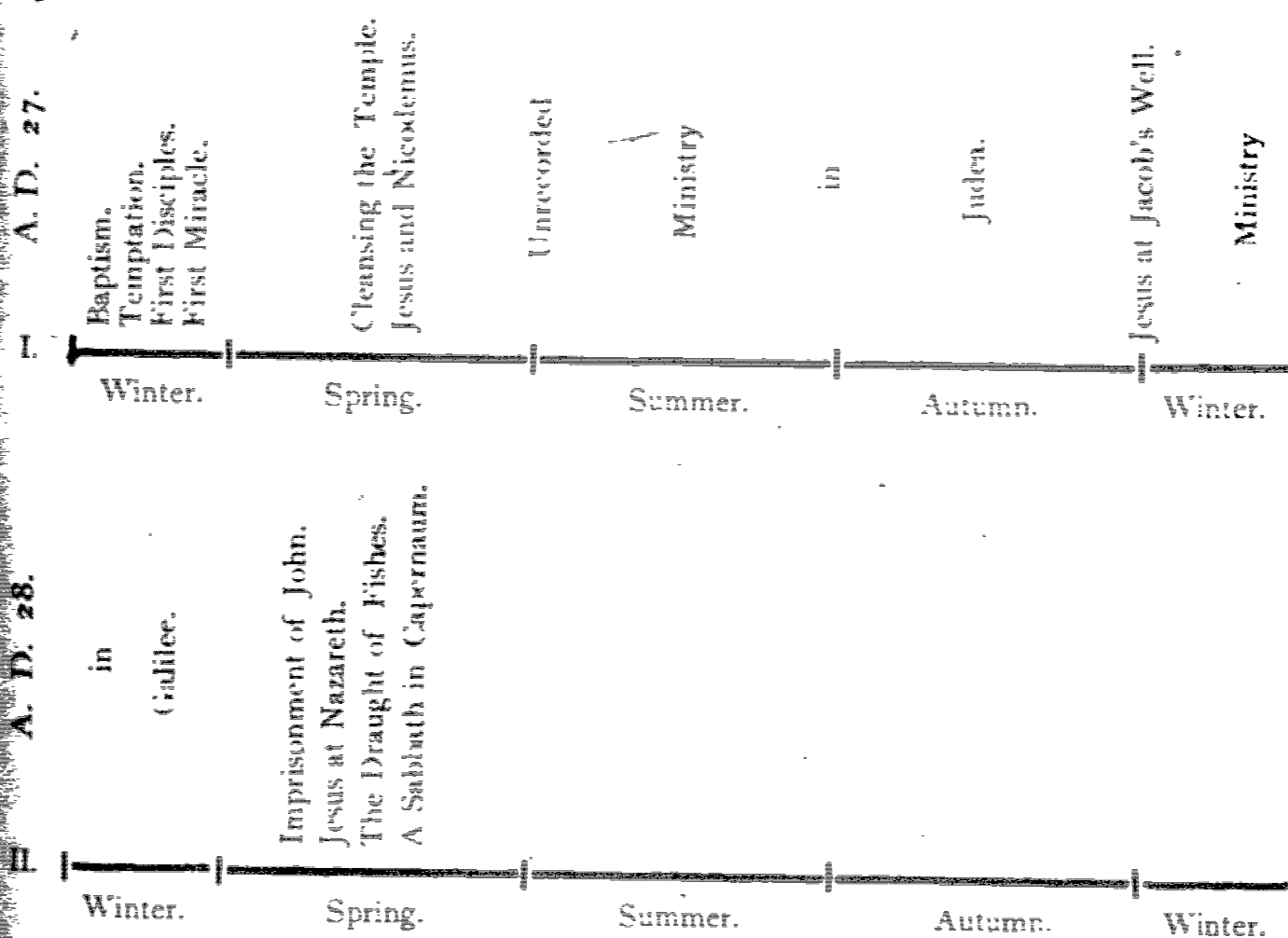
SHORTER CATECHISM—Quest. 96. What is the Lord's Supper?

## DAILY PORTIONS.

*(The Selections of the International Bible Reading Association)*

MONDAY.	TUESDAY.	WEDNESDAY	THURSDAY	FRIDAY.	SATURDAY.	SABBATH.
Luke 4: 16-30	Mark 6: 1-6	Isa. 61: 1-6	John 5: 38-47	John 7: 19-27	Prov. 1: 24-33	Deut. 15: 15-19

## The Ministry of Our Lord — Chronological Order of Events.



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.

# NOTES AND EXPLANATIONS.

**INTRODUCTORY.** Jesus remained two days at Sychar, and then proceeded on his way to Galilee. He came "in the power of the Spirit." That divine presence received at his baptism manifesting itself in his Messianic teaching and works. His doctrine aroused widespread interest, and miracles only increased the fame which the teacher had already acquired. At Cana he healed the son of a nobleman of Capernaum, and in his progress through the cities of Galilee he came once more to the town in which he had spent his childhood. He has now entered upon the second year of his ministry, the year of his greatest popularity. About this time John the Baptist was thrown into prison, and his work as Christ's Forerunner came to a close. The narratives in Matt. 13: 53 ff, and Mark 6: 1 ff, are different accounts of incidents in our lesson.

**LESSON PLAN.** I. Reading the Bible. vs. 16-20. II. Explaining its Meaning. vs. 21-27. III. Rejected by the People. vs. 28-30.

**I. READING THE BIBLE. 16. Nazareth**—Many commentators place the incidents of our lesson at a later period in the ministry of our Lord. But those who have arranged this series of lessons for us have placed it at the beginning of his work in Galilee, because it affords a satisfactory explanation of his removal from Nazareth to Capernaum. They have accepted Luke's order of events in preference to that of Matthew and Mark. Some hold that there were two visits to, and rejections at, Nazareth, but (1) it is very unlikely that the same words would have been spoken and the same answer given in such exactly corresponding terms on two occasions; or (2) that Jesus would have marvelled at their unbelief after experiencing the violent treatment here narrated; and (3) the miracles narrated by the other two evangelists do not contradict our Saviour's words as given by Luke, for they were comparatively insignificant, exciting the desire for something more marvellous. **Where he was brought up**—Christ must have entered the familiar synagogue with the deepest emotions. The memories of his own childhood and youth, those on every hand whom he had known and who knew him from infancy, the sacred desk and ancient rolls from which he had learned to recognize his Father's voice calling him to his long-foretold work, the change of immeasurable, indeed infinite, significance which had come over him since he last took part as one of themselves in the sacred exercises, all this would fill him with the most earnest yearning over their spiritual welfare, and the most ardent desire to preach to them the acceptable year of the Lord. **As his custom was**—either his custom of attending the synagogue on the Sabbath, or of standing up to read at the service. The first is the most natural meaning. Jesus here, by his example, rebukes those who for trivial reasons, connected with the mere accessories of worship, neglect the house of God, as well as those whose irregularity of attendance prevents the performance of this duty from crystallizing into a "custom." The baldest service and the poorest sermon are full of spiritual elevation and quickening to the heart that is waiting on the Holy Spirit. Impress upon scholars the duty of forming and maintaining church-going habits. Too many of our young people fail to

realize their importance in strengthening character and commanding the divine blessing upon the life. **Stood up to read**—It would appear as if Jesus stood up, thus offering himself as the reader for the day, an offer which was at once accepted. It was customary for the presiding elder to request any seemingly competent stranger to address the congregation. (Acts 13: 15.)

**17. The book**—A parchment roll containing the prophecies of Isaiah. **He found the place**—Isa. 61: 1, 2. This passage is taken from the portion of the book which some think was not written by Isaiah, but by some later prophet. Our Saviour's use of it stamps it as inspired whoever wrote it. The immediate meaning of the prophet was the deliverance of the nation from captivity. The higher or "Messianic," meaning is unfolded in our Lord's application of the words to himself. "The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (ch. 49: 66), and that, viz, which comprises the prophecies of the person, office, sufferings, triumph and church of the Messiah;—and thus by implication announces the fulfillment of all that went before, in Him who then addressed them." (Alford). There was a regular "lectionary," or prescribed course of lessons for every day, but the language indicates that the passage was accidentally, or intentionally a departure from the regular course.

**18. The Spirit of the Lord is upon me**—See verse 14 and John 3: 34; Ps. 45: 7; Isa. 11: 2; Col. 1: 19. **Anointed me**—prophets (1 Kings 19: 16) and priests (Ex. 28: 41; 30: 30) were consecrated by anointing with oil. Hence the expression stands for the solemn setting apart to holy duties, and the endowment with spiritual qualifications for the discharge of them (Heb. 1: 9). **Preach the gospel to the poor**—"preach good tidings unto the meek" is our version of Isaiah. Proclaim gladness to those in captivity and distress. It includes the "poor" rich as well as those who suffer penury. All who lack what is necessary to their real happiness, and are therefore objects of compassion to a benevolent Being. (Matt. 5: 3; 11: 5). Poverty becomes plenty when the joy of salvation gladdens the heart. **Heal the broken**

**hearted**—(Matt. 5:4; Rom. 8:12. The light which the death and resurrection of Christ have thrown upon a future life cheers the dying, consoles the sorrowing, and brings heaven with its glorified ones very near to us.)

**The Captives**—The gospel is like the sound of Jubilee trumpets. (Lev. 25:10). Compare John 8:32-36 and Rom. 6:16-18.

**The blind**—We perceive the real evil of sin and our danger from it only when the gospel of Christ has touched our hearts. Ps. 119:18; Prov. 4:19; Acts 26:18; Eph. 4:18.

**Bruised**—(Isa. 58:6; Matt. 11:28-30; Isa. 55:1-4.) Those who are crushed under the sad burdens which sin imposes.

**19. The acceptable year**—The year of Jubilee was the type of the gospel dispensation. A time in which God will show his willingness to accept those who come to him through Christ. (2 Cor. 6:2; Isa. 49:8; Eph. 1:6, 20). Notice that he does not finish the quotation. He does not speak of God's vengeance on his enemies, but his love and pity for the suffering.

**20. The minister**—R. V. "the attendant." He rolled up the scroll and gave it to the officer who had charge of the sacred manuscripts. **Sat down**—It was customary to sit when addressing an audience as a teacher. This was a sign that he was about to expound the passage. Every eye was fixed on Jesus with the greatest interest. His natural and reverent manner and his impressive reading would awaken anticipations in their minds of something different from what was usually heard in that place.

II. EXPLAINING ITS MEANING. **21. Began to say**—"A solemn beginning" (Bengel), indicating the calm dignity with which he made this astounding announcement. Alford and others think that it means that the following words are only the first words, or synopsis, of a lengthy discourse. It corresponds rather with the expression "He opened his mouth and said." **Fulfilled**—By the fact that Jesus was now doing what it predicted. "He explained the passage and by explaining fulfilled it." "Our Lord most completely verified the words of the prophet, both in their literal and spiritual meaning. He preached the gospel to the poor in fortune, the poor in spirit, and the poor in religious knowledge. He healed the broken-hearted; he raised and comforted those that were oppressed with calamity, disease and sin. He gave sight to the blind; to those that sat in darkness he disclosed at once the cheerful light of day, and the more glorious light of divine truth. To the captives, to them that were bruised, he preached deliverance: he preached a doctrine which not only released from spiritual bondage those that had been led captive by their sins, but diffused throughout the earth such a spirit of mercy and humanity, that the heavy chains of personal slavery were gradually broken in most parts of the Christian world; and they, that had been for so many ages bruised by the cruel hand of pagan masters, were at length set

free." (Bishop Porteous.) We can hardly imagine a sane man, and it is impossible to conceive of a good man, making this statement if it were not absolutely true. That Jesus was both sane and good is beyond question. His words confirm his claims. "This passage testifies decisively that from the beginning of his ministry Jesus already had the clear and certain consciousness that he was the Messiah." (Meyer.) **In your ears**—"A concrete and individualizing mode of expression," added for the sake of vividness and emphasis. Compare ch. 1:44; 9:44; Acts 11:22; Jas. 5:4.

**22. Bare him witness**—Testified in his behalf. Shewed by their countenances and attention, as well as in conversation with one another, that they recognized, with admiration and wonder, the marvellous attractiveness of his manner and words. **Words of grace** (R. V.)—He spoke with sweetness and majesty. Compare John 7:46; Ps. 45:2. They wondered where he could have learned to speak like that. (Matt. 13:54; Mark 6:2; ch. 2:47; John 6:42). We need not confine their commendations to his manner merely; they felt the beauty of the sentiments that he uttered. One may admire an eloquent sermon and yet have no heart for the gospel that is preached. **Which proceeded out of his mouth**—Another graphic "concrete mode of expression." **Is not this Joseph's son?**—That is, these words, or the like, passed from one to the other. In Jewish synagogues it was not considered improper to make remarks upon what was said, or even to interrupt the speaker with questions and contradictions. Their words are given more at length in Matthew and Mark. "Their village beggarly pride cannot comprehend the humility of the great One." (Steir). "Who is he that he should lecture them in this fashion."

**23. Heal thyself**—"Don't spend all your favors on strangers, but do something for your own people here where you were brought up." This taunt was thrown at him when on the cross. Jesus would not work miracles to satisfy curiosity or convince unbelief. Read Matt. 13:58; Mark 6:5.

**24.** Jesus often referred to this fact, which is as true now as it was then. Matt. 13:37; Mark 6:4; John 4:44.

**25.** Jesus justifies his refusal to work miracles in Nazareth by the example of two of the greatest prophets, whose most wonderful miracles were wrought for those who were outside of Israel altogether. The humble-minded receive blessings which the proud and self-sufficient cannot get. Those who feel their own unworthiness most are most worthy in God's sight. **Elijah**—see 1 Kings 17:9; 18:1; Jas. 5:17.

**26. Sarepta**—Zarephath (1 Kings 17:10.) Our Saviour means to say, "We do not read of his being sent to any others."

**27. Elisha**—2 Kings 5:14. The Israelites of those days did not receive these blessings because their hearts were estranged from God, so their unbelief led Jesus to refuse to

meet the wishes of his old fellow-townsmen who were thinking slightly of him.

**III. REJECTED BY THE PEOPLE. 28.**  
**Filled with wrath**—Compare Acts 17 : 22. They were angry at the tone of authority that he, the former carpenter, had assumed; they were highly indignant at being compared to Phoenician widows and Syrian lepers, and that to their disadvantage; their religious intolerance was aroused by the suggestion that favors refused to Jews would be bestowed upon gentiles.

**29. Brow of the hill**—Nazareth was built on the slope of the mountain, the precipice was a short distance out of the town, and is some 40 or 50 feet high. The same spirit as here displayed animated the mob who cried "crucify him!" Every time we get angry at unwelcome truth we share their guilt.

**30.** The escape of Jesus was miraculous. They had no power over him because his hour was not yet come. He restrained and overawed them as on other occasions. (John 8 : 59 ; 10 : 39 ; 18 : 6.)

## SUMMARY AND REVIEW.

By Rev. R. DOUGLAS FRASER, M. A., Bowmanville, Ont.

The current course of lessons should be utilized to give the scholars a firm grasp of the main facts in the history of Our Lord in consecutive order. The treatment should, therefore, be primarily historical.

For the review of this lesson the following outline is suggested :

After a few questions on the ground covered by the previous quarter's lessons, His Infancy—Youth—Preparation—The Year of Beginnings—remind the scholars that Christ now enters on the SECOND YEAR of his public ministry or THE YEAR OF DEVELOPMENT, and that it was mostly spent in GALILEE.

[The following headings, printed in black type, are to be put on the Blackboard as the lesson is developed by questions.]

### A VISIT TO HIS OLD HOME,

The first since his public work began.

**HE CAME**—To those who knew him best, and who, therefore, should have received him the most heartily; came after, also, He had made full proof of His Messiahship elsewhere.

**HE PREACHED**—In the synagogue, where He had always been a habitual worshipper; from their own Scriptures; preached Himself as the fulfilment of a most cherished prophecy and hope—the Messiah, God's Messenger of Mercy and Grace. What a Preacher! What a Gospel!

**HE WAS MOBBED**—They wondered at His "words of grace;" but scoffed at the presumption of the carpenter, their old neighbor's son; and when reproved by Him for their unbelief, became a howling mob, thirsting for His blood. Mark the peril of privilege, and the hellishness of unbelief!

**HE DEPARTED**—Not in wrath, but in sorrow. For them a lost opportunity, lost through their own folly.

### 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 MEMORIZING.—(Continued).

**II. Ability to Retain.**—This requires all of the foregoing in learning, and besides—

(1) Frequent repetition. Every impression tends to lose its effect after a time, and in order that the second impression may produce an effect, it must occur before the first impression has vanished.

(2) Present the same view of the subject in early repetitions, and vary the view in later repetitions. Ex. Matt. 6 : 31 ; Acts 10 : 11-16. Give other examples.

(3) Recall purposely after intervals of several weeks.

**Ability to Recall.**—Depends upon—

(1) Frequent practice in recalling what we have learned.

(2) Great accuracy in what we do recall.

(3) Persistency in recalling whatever we attempt to recall.

(4) Great concentration of mind and great will-power in the matter.