



# Teachers' Preparation Leaflet

LESSON 11.

MARCH 18th, 1894.

1st QUARTER.

A blessing to all nations. Gen. 18: 17-21.

GOLDEN TEXT: "All the nations of the earth shall be blessed in him."  
Gen. 18: 18.

COMMIT TO MEMORY verses 17-19. CHILDREN'S HYMNAL 163, 166, 94, 165.

PROVE THAT—Good men are great blessings. Matt. 5: 16.

SHORTER CATECHISM—Quest. 94. What is baptism?

## DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Gen. 18: 17-21	Isa. 52: 7-15	Mark 16: 16-20	Rom. 10: 8-18	Ps. 72: 8-19	1 Cor. 1: 17-24	Acts 3: 19-23

## INTRODUCTORY DRILL—THE MISSIONS OF OUR CHURCH.

**NEW HEBRIDES** To natives all originally, and many still, degraded cannibals. *Means employed*—Preaching and teaching.

**TRENTIDAD** To Coolies. Hindus who have come to work on the sugar plantations. *Means employed*—Preaching and teaching. Schools for children.

**CENTRAL INDIA** To Hindus. Stations at Indore, Mhow, Ujain, Neemuch and Rutlam. *Means employed*—Preaching and teaching. Hospital and medical work. Schools. A college at Indore.

**FORMOSA** To Chinese and aboriginal savage tribes. *Means employed*—Preaching and teaching. Hospital and medical work. Oxford college at Tamsui.

**HONAN** To Chinese. *Means employed*—Preaching and teaching. Medical work.

**INDIANS OF THE NORTH-WEST** To Indian tribes on their reserves. *Means employed*—Preaching and teaching. Industrial schools. Temporal relief.

## NOTES AND EXPLANATIONS.

INTRODUCTORY.—Time B C, 1897. Place Hebron Names Abraham—"The father of a multitude." Sodom—"Conflagration," subject to volcanic eruptions. Gomorrah—"Culture." Admah—"Fame city" Zeboim—"Place of hyenas" Abram in his new name Abraham now appears to us on a higher religious plane. He has now become the peculiar friend of God. God under the form of a man, in reality the second person of the glorious

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Trinity, condescends to talk with Abraham and to disclose his plans in the government of the world. See John 3: 56. Abraham sitting at his tent door sees what he supposes to be three men approaching. He rises according to the Eastern ideas of hospitality and asks to be allowed to entertain them. After they had been hospitably entertained they rise to go away and Abraham goes with them to bring them on their way. Two of them go on towards Sodom and one the Angel of the Covenant remains to talk with Abraham and to reveal to him the fate in store for the cities of the Plain. Abraham is thus highly favored on account of his position as the head of the chosen family to whom he was to teach God's righteous ways.

LESSON PLAN. I. The Blessing of Abraham. vs. 17-18. II. The Faithfulness of Abraham. vs. 19. III. The Compassion of God. vs. 20, 21.

I. THE BLESSING OF ABRAHAM. 17. Shall I hide from Abraham—Ps 25: 14; John 15: 15; Prov. 3: 32 "All the principles of the divine providence in its relations to the sins of men appear here, his forbearance and patience, his constant notice, the deciding test, and the strictness and righteousness of the judgment; and hence Abraham is told here, that these same principles might operate on the minds of the people of God in all ages" (Gosman) The Lord the name of Jehovah is often used as the same with the Angel of Jehovah Angel of the Lord, see Gen 16: 7, 11, 13; 18: 14, 17; Exodus 3: 2, 4, 6, Judges. 6. 11, 14, &c. The Angel of the Lord is then the incarnate Son, The God-man Mediator, who even before he became incarnate was the light of the world. The methods of Divine Providence in its action towards the sins of men are here brought out. God's long-suffering, his forbearance, his patience, his watchfulness, his strictness in deciding, and his righteousness in the execution of his judgments appear. Notice the honor placed upon Abraham in the Lord's saying "Shall I hide from Abraham that thing which I do." The earthly father does not take every son into his confidence in connection with his temporal concerns and so God selects Abraham from among his children as the one worthy to be honored in this way 18. The three Angels had appeared to Abraham in the first place to indicate to him that his wife Sarah should bear a son, and that through this son, Isaac, the promises should be handed on to others who were to follow. Since Abraham and his descendants were to be the channel through which all religious blessings were to flow for mankind and since the nation descended from Abraham was to be numerous and great in influence, God treated him as a representative and disclosed to him his purposes towards Sodom and Gomorrah. All the nations of the earth have been blessed in Abraham to some extent even to-day. There is no true civilization unaccompanied by the religion of Jesus and this civilization, accompanied by the religion of Jesus, is gradually leavening the people of all lands. The destruction of the cities of the Plain, Sodom, Gomorrah, Admah and Zeboim, was intended as a protest against wickedness and as a memorial for future generations. The cup of wickedness of the people was full and punishment had now to be inflicted. God's judgments are certain at last although he is merciful and does not will the death of the sinner. God's reasons for telling Abraham were three (1) He shall become a mighty nation. As the founder of it he ought to understand why God executes judgment as well as why he shows mercy. Justice as well as grace has to be recognized. (2) All the nations of the earth shall be blessed in him. So he is specially concerned with the fact that the persistently wicked shall perish. There is salvation provided, but if it is not received the sinner must suffer, (2 Pet. 2: 6).

II. THE FAITHFULNESS OF ABRAHAM. 19. (3) I know him. R. V. "I have known him." (Amos 3: 2; Hos. 13: 4, 6) When God is said to "know" a person it means that he has singled him out as the object of his love and favor. The reason why God had thus chosen Abraham is in order that he might train up a godly race of descendants. "The destruction of the cities would serve as an enduring monument in which Israel should have constantly before its eyes the destruction of the ungodly. God wished Abraham to understand clearly and to teach his descendants, that the dreadful catastrophe was not a violent outburst of natural forces only, but a punishment sent from God upon a sinful community. Also he taught him further that there was a point beyond which divine forbearance would not go. That the LORD may bring upon Abraham—His performance of these duties was the condition on which God would fulfil his promises. God helps him to be faithful. Family religion is made use of by God to conserve and spread his dealings with men in Christ. Abraham is to be a faithful father and householder and train his family and household in the ways of the Lord. This is a household covenant made not only with Abraham but with his children after him. Our Saviour says—"Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven. "And he took them in his arms and blessed them." It is our duty to train our children in the nurture and admonition of the Lord

See Deut. 4: 9, 10; 6: 7; Psalm 78: 5-8; Eph. 6: 4. The parent should not hand over the training of his children exclusively to the Sabbath School Teacher, but should co-operate in the work. The Sabbath School with the active co-operation of parents becomes in very truth the hope of the church. If God makes a covenant with us we must be faithful to our part in the covenant and discharge our covenant duties prayerfully and faithfully.

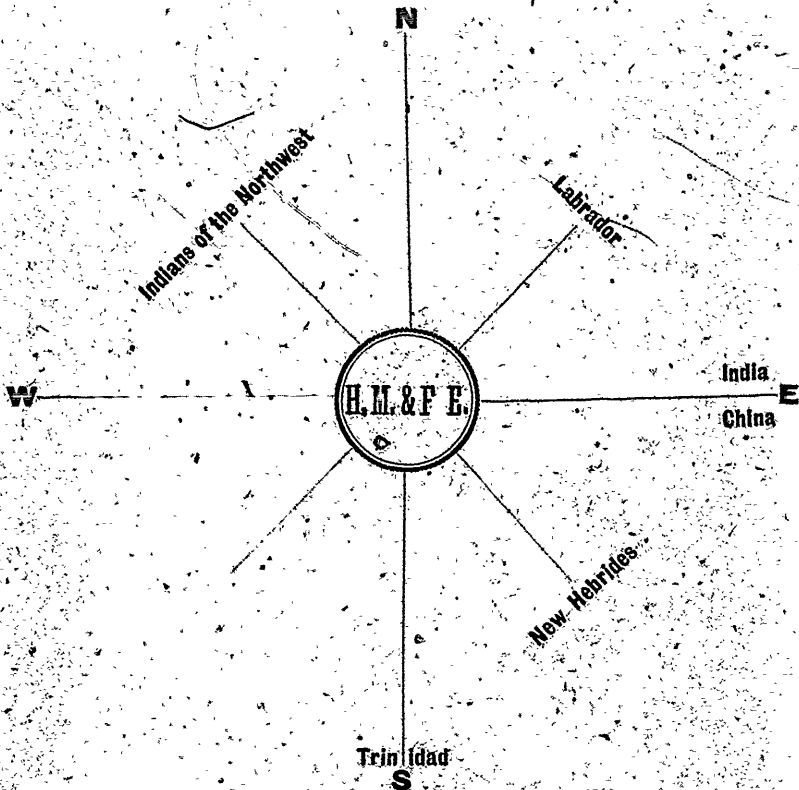
III. THE COMPASSION OF GOD. 20. "The cry of Sodom and Gomorrah"—The moral demand which sin makes for punishment. (Gen. 4: 10). We use the expression "a crying shame," meaning something peculiarly disgraceful. Com. ch. 13: 13; 19: 13. Sin is always followed by vengeance and punishment. The greater the sin the greater the cry. Sin has a voice of recrimination against the one committing it and shows that there is a necessary connection between sin and punishment. The sins of Sodom were very grievous, very aggravated, very atrocious, and the cause of grief on account of their flagrancy and heinousness. What is sin? Are all transgressions of the law equally heinous? Dwell upon the answers to these two questions. 21. "I will go down"—"I will examine fully whether the corruption of the people is as universal and hopeless as rumor says: in that case they must be exterminated; otherwise I shall inflict a mitigated punishment." When God is represented as deliberating in this way, we are taught that he never punishes sin without being fully satisfied of the guilt of the sinner; that he does not send the final penalty before every hope of reformation is gone; that he gives a last opportunity for repentance ere the doom falls; that he invites his people to intercede for the transgressors. Ezek. 18: 23; Jer. 18: 7, 8. Compare ch. 11: 5; Ex. 3: 8; Job 34: 22; Ps. 14: 2; 90: 8; Heb. 4: 13. Here God is speaking after the manner of men and accommodating himself to our manner of acting and thinking. Jehovah here too has assumed the appearance of a man and this makes it all the more appropriate. God's long-suffering, mercy and patience are shown. He does not punish in haste but gives man due time to change and repent of his evil ways. See his treatment of the world before the deluge. Their cup of iniquity is now full and punishment can no longer be delayed.

## SUMMARY AND REVIEW.

Notice God's grace and condescension in speaking with man. God takes the initiative in every step in man's redemption. It is all of grace. We love him because he first loved us. Notice that although God is love, yet the day of judgment for sin will surely come as it came in the case of the world before the deluge, in the case of the inhabitants of Canaan and in the case of Sodom. Imitate the hospitality of Abraham. A kind word, a kind act go a long way. A cup of water is not forgotten when given in the right spirit. Let us make a faithful use of what God has given us as in this way we shall receive still greater blessings. Family religion and pious training are the hope of the church and the safeguard of the world. Ye are the salt of the earth. Let your light so shine before men that they seeing your good deeds may glorify your Father which is in Heaven. God does not condemn men in haste or unjustly. The ancients represented justice as lame and therefore slow in overtaking transgressors. Justice is also represented as blind to denote impartiality. God's punishment of sin seems often slow and tardy but the day of retribution will certainly come. The consequences of sin are far-reaching and cause injury frequently to the innocent. All in Sodom were not equally guilty, but all except Lot and his (wife and) two daughters were overwhelmed in the destruction of the cities. Illustrate by the sin of intemperance. Sin if persisted in will eventually destroy not only persons but whole nations. Britain's stronghold is her strong religious sentiment. And she will stand just so long as she recognizes and acts upon this principle. A nation is made up of individuals. Let us then each one in his place do what in him lies to promote that righteousness which exalteth a nation and to do away with that sin which is a reproach to any people.

# OUR MISSIONS.

"Beginning at Jerusalem."



"Go ye into all the world."

## 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).

There are two Methods of Teaching a Lesson, viz., (1) The Analytical, (2) The Synthetical.

*Def. of Analysis.* Analysis is the mode of resolving a compound idea into its simple points, in order to consider them more distinctly, and arrive at a more precise knowledge of the whole. We teach analytically when we divide the lesson into its several parts, and present them to the pupils successively and point out the relations by which they are united.

*Def. of Synthesis.* Synthesis is the opposite of analysis, starting with the parts it builds them up into a whole.

In teaching a lesson both methods should, as a general rule, be applied. The following is an important law of teaching:—

*Employ Analysis in gaining knowledge and Synthesis in remembering and applying it.*

Teach "Faith in Jesus Christ," employing both methods in the same lesson. That is combine the two methods given in the chapter into one lesson.