

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.

- 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:

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 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 ~~from~~ 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	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

# THE Teachers' Preparation Leaflet

LESSON 10.

MARCH 11th, 1894.

1st QUARTER.

**Jacob at Bethel. Gen. 28: 10-22.**

**GOLDEN TEXT:** "I am with thee, and will keep thee." Gen. 28: 15.

**COMMIT TO MEMORY** verses 12-14. **CHILDREN'S HYMNAL** 107, 131, 160, 105.

**PROVE THAT**—Angels help the righteous. Heb. 1: 14.

**SHORTER CATECHISM**—Quest. 92. What is a sacrament? Quest. 93. Which are (the sacraments of the New Testament?

## DAILY PORTIONS.

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

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Gen. 23: 10-22	Gen. 27: 41-23; 5	Gen. 35: 6-15	Isa. 41. 8-14	Ps. 91	Ps. 121	Ps. 110: 7-19

**NOTICE.** Teachers who wish to take the examinations of the *Training Course in Higher Religious Instruction* should send their names immediately to the Convener, Rev. T. F. Fotheringham, St. John, N. B., when applying, state the number of papers required and the name and post office address of the person who is to act as presiding examiner. The examination will be held simultaneously, at all places where there are candidates, on Saturday, March 31st, 1894, at 2 o'clock, p. m. Two papers will be given and two hours will be allowed for writing the answers to each. One set of questions will be on the Sabbath School lessons of the quarter, and the other on Morrison's Hand book as far as covered by Normal Drills. Materials for answering all the questions have been given in the *Teachers Preparation Leaflet*. A copy of the Syllabus is sent with this number. The Regulations appended to Departments I-III will be followed as far as applicable.

## NOTES AND EXPLANATIONS.

According to the common chronology, the events narrated in our lesson occurred about B. C. 1760, when Jacob was 77 years old. With us he would be considered a very old man, but seeing that his life spanned 180 years, his age would compare rather with that of a man of 34 in our time. Read the intervening chapters and note how one sin leads to another, and the downward course ends in disaster.

**LESSON PLAN.** I. The Dream. vs. 10-12. II. The Promise. vs. 13-15. III. The Vow. vs. 16-22.

**I. THE DREAM 10. Beersheba**—What does this name mean, and when was it given? Gen. 21: 25-31. He went away quite alone (Gen. 32: 10). His road lay through Canaan from South to North, past Hebron, Moriah, Bethel, and Sichem, across the Jordan, through the land of Gilead and Bashan, past the city of Damascus to "the field of Syria" (Padanaram) in which Haran, the "city of Nabor" (ch. 24: 40) was situated. This journey would be about 150 miles long. Jacob reaps what he has sown. His dishonest plans for winning the heirship led to his exile from home. Rebekah, too, suffers for her part. She never sees her dear son again. She thought she was only

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.

sending him away for a few weeks until Esau's resentment would blow over, but she did not remember that she was putting him in the power of a brother as cunning as herself, nor did she ever dream that he would fall so deeply in love with another as to forget her. (Dods). When Jacob set out he had nothing but his staff with him (ch. 32: 10). Yet that staff was the emblem of a shepherd. It meant that he could do one thing well. When the young set out in life, how vastly important that they know how to carry the "staff" on which they are to lean for a livelihood, and by which they are to glorify God and bless their fellow men. 11. He lighted upon a certain place—lit. "he fell upon the place." He had travelled about 25 miles, and this may have been his first night upon the road. The word indicates that he had aimed to reach this place; that he had purposely chosen, as his first resting place, the spot hallowed by Abraham's altar. The latter occupied two days and a part of a third in going to mount Moriah, but Jacob, fearing pursuit by his brother, would travel much faster. It may have been that the gates of Luz, like those of all Eastern cities, were closed at sundown and he was compelled to camp outside; or he may not have cared to associate with the heathen in his present state of mind. To him this was no great hardship. "The Syrians and Palestinians do it every night. Wrapped only in his *Abá*, or mantle, this native does not find fault with a bed in the open air" (Isaac Hall). No doubt Jacob felt very lonely and before he fell asleep would pray as he never prayed before (ch. 35: 3). He could not avoid the consequences of his conduct but he could seek pardon for his guilt. Worn in body and exhausted in spirit, the last look of the twilight landscape mingled with the heavenward longings of his soul to produce the most glorious dream that ever burst on a sleeper's vision. 12. He dreamed—God often made use of dreams for conveying messages to the minds of men, and it would be rash to say that he *never* does so now. Yet there is so much foolish superstition on the subject, that teachers would do well to speak a warning word here. Ordinarily we are left to govern our conduct by reason and conscience, and the common-sense of wide-awake men and women. Whoever abandons these for dream interpreters will become the sport of his own fancies and an easy prey to deceitful and wicked men. A ladder—"The Hebrew word translated 'ladder' occurs but in this single passage, and so far as we can judge, would be more correctly rendered staircase—derived as it is from a verb signifying to raise or pile up. A towering elevation as of hill piled on hill, consisting of ledges of rocks, serving as steps by which it might be ascended, would correspond far better with the meaning of the word than a solitary, narrow, unsupported ladder, offering no seemingly footing for ascending or descending angels. In approaching Bethel, the hillsides presented frequently such an exact resemblance to the steps of a stair, that it may have been from them that the vision of Jacob's dream was borrowed." (Hanna). Jacob's consciousness of sin took away his sense of God's presence. The dream is a gracious answer to prayer. Communication is re-established between earth and heaven. Angelic ministries have not ceased (Heb. 1: 14). God has not forsaken him. The ladder is a striking type of Christ (John 1: 51). "The true staircase by which heavenly messengers ascend and descend is the Son of Man. It is he who really bridges the interval between heaven and earth, God and man. In his person the divine and human are united." (Dods). He has opened up a way of access to the Father by the atonement he has made. Through him as head over all things to the church the blessings purchased by his blood come down to men, and all our prayers ascend through him as the great High Priest, and Intercessor. John 14: 6. The stairway may also represent human life; based on earth, it reaches up to God and heaven. Or it may stand for all the modes of communication between the seen and the unseen, such as God's revelation of himself in his Word, on the one hand, and the craving of the human heart as set forth in prayer, on the other.

11 THE PROMISE. 13. I am the LORD God—"I am Jehovah the God, &c." The divine Person who appeared to the patriarchs expressly called himself "Jehovah" on but one other occasion (ch. 15: 7). His most common appellation is "God Almighty" (*El Shaddai*), while he gives the name "Jehovah" to the great and glorious Being whose Angel, or Messenger, he is. Since he has a right to call himself "Jehovah," yet is personally distinct from the One usually so termed, he can be no other than one of the Divine Trinity, that is, our Lord before his incarnation. The margin of the R. V. reads the Lord "stood beside Jacob." This dream is again referred to in ch. 35: 1-4. 3. God reveals himself in his covenant relationship and accepts Jacob as the heir of Abraham so far as the Messianic promises are concerned. There he specifies anew and Jacob becomes the third in the triad of patriarchs (see Ex. 3: 6). If we have pious parents and grandparents we have more reason to be proud of our descent from them than if they had been kings and queens. Whatever the world may think of them "God is not ashamed to be called their God" (Heb. 11: 16), and he expects us to be worth

of them. He will bless us for their sake as he did Jacob. - Read Ps. 103: 17. Do not despise the heritage of God's blessing. 14. Note the four things promised; (1) the land of Canaan, Gen. 13: 15; 35: 12. (2) A numerous posterity, Gen. 13: 16. (3) A blessing for the world, Gen. 12: 3; 18: 18; 22: 18; 26: 4. (4) His personal protection and guidance. The last seems to be the one which Jacob feels just then to be the most precious. **To the West**—lit. "seaward" i. e. to the Mediterranean sea. Canaan was the home of the Hebrew language and anyone who wrote it, although he might live in Egypt or Arabia, would use the Hebrew terms for the points of the compass. The use of this word is no evidence that the writer of Genesis lived in Canaan. "Ultramontane" means "beyond the mountains," and was first used contemptuously, by the Italians, in reference to the nations north of the Alps. It now means the extreme view of papal rights held by the pope and Jesuits at Rome, south of the Alps, and one living in Italy would use it in this sense. The word would give no hint of the residence of the writer. **In thy seed**—(ch. 12: 3, 18: 18, 22: 18, 26: 4). "It would not be difficult to show that Jacob's descendants have been the very salt of the earth in all ages, a source of blessing to the successive generations. Kings and Chronicles show that they were bad enough under the late monarchies, but, bad as they were, they were the best the world then had. When held captives in Babylon and Persia they became a fountain of moral health and intellectual vigor. When the temple was rebuilt their saving power was centralized and intensified. And though they did not in mass accept the Saviour, they in a very true sense passed Him on to the Gentiles, for the lofty conceptions of God contained in the Holy Scriptures had already awakened the attention of the heathen world, and Jewish synagogues became the first preaching places of the gospel. In an even directer sense the gospel came through them, for of Jacob's seed, according to the flesh, Christ came." (Doherty). See Gal. 3: 16. 15. Against his fourfold cross there is a fourfold comfort. (1) Against the loss of his friends, "I will be with thee." (2) Against the loss of his country, "I will give thee this land." (3) Against his poverty, "Thou shalt spread abroad, &c." (4) Against his solitariness, angels shall attend thee and "thy seed shall be as the dust, &c." (Trapp). Any Israelite indeed would be willing to take up with Jacob's pillow, provided he might have but Jacob's dream. (Matthew Henry). As children of believing parents, with covenant blessings claimed for us in baptism, we may serve ourselves heirs to these gracious promises (Gal. 3: 27). How blind the folly, how deep the ingratitude, how deserved the doom of those who refuse to accept this birthright of divine favor. If we will not make Jacob's vow, we reject our covenant God. "I am with thee," ch. 26: 24; 31: 3. "I will keep thee," ch. 48: 16, Ps. 121: 5, 7, 8. "I will bring thee again" Twenty-eight years afterwards ch. 35: 6. "I will not leave thee," Deut. 31: 6, 8. Josh. 1: 5; 1 Kings 8: 57, Heb. 13: 5. Refer to these passages and endeavor to impress the scholars with their need of such a steadfast Friend (Num. 23: 19).

**III. THE VOW. 16.** Jacob could not have been so ignorant of the attributes of God as not to know that he was omnipresent (ch. 24: 3, 14-22, Ps. 139). Nor does he speak as if he shared the superstitions of the heathen regarding sacred places. God might manifest himself to his worshipper at one place as readily as at another, but every local theophany created a "Bethel" and the spot was necessarily hallowed henceforth by sacred associations. That God would appear on the rocky hills of Luz was entirely unexpected by Jacob, and his exclamation expresses grateful surprise and reverential awe. This is the first time that God has spoken to him, hence his profound emotion. "All the world wears a new glory and awe to him. The world that has been so bleak and empty is filled with a majestic vital presence. Jacob is no longer a mere fugitive from the result of his own sin, a shepherd in search of employment, a man setting out in the world to try his fortune; he is the partner with God in the fulfilment of a divine purpose." (Dods). **17. He was afraid**—Jacob's fear was not terror but reverential awe. Read Ps. 34: 11; 111: 10. Ecc. 5: 1, and shew the propriety of preserving the sacred associations of church buildings, without allowing ourselves to fall into superstition. Also the duty of a reverent demeanor in God's presence. See Ex. 5: 5; Josh. 5: 15. Heaven draws very near the devout, spiritually minded worshipper in "the place where prayer is wont to be made." **18. Set it up as a pillar**—Jacob wished to mark the spot for future recognition. The oil consecrated it as a sacred memorial. This act of the patriarch is not to be compared to the idolatrous veneration paid to stones by heathen nations. This stone is never worshipped, indeed we never read of it again in the Bible or authentic history. In erecting this monument Jacob obeyed a wise instinct. "Human nature needs external reminders, presentations to eye and ear of central religious truths and facts. By fixed hours of worship, by rules and habits of devotion, and especially by the monumental ordinance of the Lord's Supper, must we cherish the memory of known truth, and deepen former impressions." (Dods).

They are also an inspiration to others 19. Bethel—i. e. "House of God." From Gen. 12 : 8 we might infer that the place was so named in Abraham's day. Bethel and Luz seem to have been distinct (Josh. 16 : 2), but close together (Josh. 18 : 13). The writer of the book of Genesis uses the name which the descendants of Jacob preferred, and applies it to include Luz as well (Judges 1 : 23). Jacob may have slept under the shelter of the altar which Abraham built. 20-22. Jacob did not mean to make a bargain with God. All that he mentioned has already been promised to him. We should read "Since God has given me these gracious promises, I give myself to Him, and set up this stone as a memorial of my consecration." Here Jacob seems to take a step in advance of his predecessors. This is no ordinary vow referring to some special or occasional resolve. It is a spontaneous movement of the soul towards God. It is the grand and solemn expression of the soul's free, full and perpetual acceptance of the Lord to be its own God. It is the most frank and open utterance of newborn spiritual liberty from the heart of man that has yet appeared in the divine record (Murphy). Notice the four things that Jacob trusts God for; Presence, Protection, Provision, and Peaceful return. His desires in regard to earthly things are moderate, he seeks first the kingdom of God. Note the two things he pledges himself for, (1) He will honor God's house, (2) He will give one tenth to God's cause. We cannot give ourselves and withhold our gifts. Some one has cleverly said "personal consecration should be spelled ~~wise and~~ all consecration."

## SUMMARY AND REVIEW.

Owing to the copious notes this week, we must leave teachers to fill up the outline for themselves.

**S** IN  
brings  
shame  
sorrow  
suffering

**P** ENITENCE  
brings  
pardon  
peace  
prosperity

## 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 Teaching must conform to the three following Principles :*

- (1) To the special characteristics of the knowledge we are communicating.
- (2) To the laws of mental growth at different periods of life.
- (3) To the particular purpose of the instruction.

*Advantages of a good Method.*

- (1) The teacher starting with a fixed purpose runs less risk of losing sight of it and missing his way.
- (2) Having carefully reflected on the means at his command, he is more likely to choose the best.
- (3) Since he is sure of the end in view and of the means of attaining it, depends only on himself to reach it as soon as possible.