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THE Teachers' Preparation Leaflet

LESSON 5.

JULY 29th 1894.

3rd QUARTER.

The Youth of Jesus. Luke 2: 40-52.

GOLDEN TEXT: "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2: 52.

COMMIT TO MEMORY verses 46-49. CHILDREN'S HYMNAL, 33, 232, 215, 207.

PROVE THAT—Children should obey their parents. Eph. 6: 1.

SHORTER CATECHISM—Quest. 86. What is faith in Jesus Christ?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
—	—	—	—	—	—	—
Luke 2: 40-52	Deut. 16: 1-8	Matt. 13. 53-58	Col. 3: 12-20	Prov. 4: 1-9	Prov. 2: 1-9	Prov. 3: 1-6

Five Minutes Opening Drill. The Principal Jewish Feasts.

The Sabbath—and connected with it, the Feast of Trumpets, the Sabbatical year, and the Year of Jubilee. Commemorates *Creation*.

The Passover. Commemorates *Deliverance from Egypt*.

The Feast of Pentecost. Called also the Feast of Weeks, of Wheat Harvest, and of First-fruits. Commemorates the *giving of the Law* from Mt. Sinai. It was also a Thanksgiving service.

The Feast of Tabernacles, or of Ingathering. Commemorating the *Wilderness Life of Israel*. It was also a "Harvest Home."

The Day of Atonement. By some thought to commemorate the forgiveness of Israel after the sin of the Golden Calf, but more probably its historical references are to the *Fall and Redemption*.

The Feast of Purim. Commemorating the nation's *deliverance under Esther*.

The Feast of Dedication. Commemorating the purging of the Temple and the rebuilding of the altar after its pollution by *Antiochus Epiphanes*, B. C. 167.

NOTES AND EXPLANATIONS.

INTRODUCTORY.—The incident of our lesson marks Christ's coming of legal age and his entrance upon Jewish citizenship. With his first passover he assumed the duties of a full member of the Jewish church. Of the preceding years since the return to Nazareth we know nothing. We have no information of the next eighteen. This is the solitary notice of the life of the Lord between the return from Egypt and his baptism at the age of thirty. It was a memorable crisis in his religious life and the story should be full of instruction to those especially who have passed the age of twelve and have not yet taken their places at the Christian Passover, the Lord's Supper.

LESSON PLAN. I. Jesus at the Feast. vs. 40-45. II. Jesus in the Temple. vs. 46-50. III. Jesus at Nazareth. vs. 51-52.

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I. JESUS AT THE FEAST. 40. The child grew—Same expressions used in reference to John the Baptist in ch. 1: 80. The words "in spirit" are omitted in the R. V.; but the meaning is the same. The development of both body and mind were natural. He displayed the kind of human nature every child would have had if sin had not come into the world, healthy, vigorous, wise. The verses following give us an example of his wisdom. **Filled with wisdom**—rather, "becoming," a continuous process is implied. He was subject to the limitations of childhood and had to learn by degrees like others. **The grace of God**—This usually means God's unmerited favor to sinners. Here it merely implies that God was well pleased with him, and gave him the sanctifying influences of his Spirit to perfect the loveliness of his character. Try to be like Jesus and God will help you to grow like him.

41. His parents—popularly so called. Joseph was all that a father could be to Jesus. **Every year**—The condition of the country at this time was distressing, but that did not prevent pious Jews from keeping the law at great cost of money and comfort. Read Ex. 23: 14-17; 34: 23; Deut. 16: 16. Mary was not required to go, although one school of rabbis taught that women should attend the passover at least, but she loved God's house and worship and counted it a privilege to share her husband's annual journeys. It was not likely that they took Jesus with them.

42. Twelve years old—"The stages of Jewish childhood are marked as follows:—at three the boy was weaned and wore for the first time the fringed or tasselled garment prescribed by Num. 15: 38-41; and Deut. 22: 12. His education began at first under the mother's care. At five he was to learn the law, at first by extracts, written on scrolls, of the more important passages, the Shema, or creed of Deut. 2: 4, the Hallel, or festival Psalms (114-118, 136), and by catechetical teaching in school. At twelve he was more directly responsible for his obedience to the law, and on the day when he attained the age of thirteen, put on for the first time the phylacteries which were worn at the recital of his daily prayer." (Ellicott). **The custom of the feast**—the custom referred to is the whole requirements of the feast, particularly the going up to Jerusalem. Others say that it refers to the custom of taking a boy to the feast when he was twelve years old.

43. Fulfilled the days—Seven Ex. 12: 15, 17. **The child Jesus**—R. V. "the boy." Until now he has been called a "little boy." **Tarried behind**—The words do not imply that he intentionally stayed behind. He was so interested in the discussions that he did not notice that they had started for home. **Joseph and his mother**—R. V. "his parents." **Knew not**—Their ignorance does not imply carelessness for (1) in going to these great feasts families and neighbors would join together, and form a large collection; (2) it is

not improbable that Jesus was with them as they were about to start from Jerusalem, and making preparations—seeing him then they might have felt secure as to his presence; (3) a part of the company might have left before the rest, and Joseph and Mary may have supposed that he was with them, until they overtook them at night and discovered their mistake. (Barnes).

44. Supposing him to have been in the company—This, according to Meyer, "presupposes a circumstance, unknown to us, which might justify that want of knowledge." **Company**—Caravan of fellow travellers. This was probably large. Galilee contained, according to Josephus, more than 4,000,000 inhabitants, and its quota of pilgrims would be many thousands. At the passover, the population of Jerusalem was sometimes increased from 120,000, to 2,700,000 males alone. "It should also be remembered that at the age of twelve an Eastern boy is far more mature than is the case with Northern nations, and that at that age a far wider liberty was allowed him." (Farrar). **A day's journey**—Supposed to be to *Beeroth* (El Bireh), six miles from Jerusalem. When nightfall came they "sought for" him (R. V.), and we can imagine their distress when they discovered that he was lost in the vast crowd that was now dispersing in every direction to all parts of the world.

45. Turned back again—The R. V. "returned," is too weak, "they turned right round and went back." **Seeking for him** (R. V.)—Of course they would look around as they returned in case he might be following the caravan at a distance, but the words grammatically mean that their object in returning to Jerusalem was to search for the boy. The word for "seek" indicates an earnest and prolonged search for a thing. These graphic verbal touches are worth noting.

II. JESUS IN THE TEMPLE. 46. After three days—The first day was occupied in the journey to Beeroth, part of the second in the return, and on the third they found him. Compare the time between the crucifixion and the resurrection, Matt. 27: 63; Mark 8: 31. **In the temple**—Probably in one of the porches in the court of the women, where the schools of the rabbis were held, and the law regularly expounded (Lange.) **Sitting**—the customary attitude of a pupil, Acts 22: 3. **In the midst of**—as we would say "amongst." He was one of the crowd of inquiring students around one or more of the rabbis. **Rabbis**—R. V. marg. "teachers."—The rabbis, by whom, as a "son of the law" he would be welcomed. They kept a kind of open free school for all such. **Asking them questions**—It must not be supposed that the modest youth assumed to be the instructor of greybeards. This is inconsistent with the 51st verse. The rabbinical method of teaching was the Socratic. Both master and pupil had an opportunity of shewing their sagacity and pen-

stration of thought. "His questions were pure light—questions of innocence and truth, which keenly and deeply penetrated into the confused errors of the rabbinical teaching." (Stier.)

47. **Astonished**— "Jesus had given some remarkable answer, or put some original question; and as is the case when a particularly intelligent pupil presents himself, he had attracted for the moment all the interest of his teachers." (Godet.) Compare Matt. 7: 28; Mark 1: 22; John 7: 15. His native ability was no doubt great. Humanly speaking he was a "genius." Yet not so far above the rest of men as to be a "prodigy." His nature was too well-balanced and harmonious for any wonderful preponderance of the mental powers. The marvellous insight into the meaning of God's word which the Divine Child displayed arose, not from miraculous enlightenment but, from the complete harmony of his sinless nature with the spirit of his Father's teaching. He did not assume to teach the rabbis, but seeing with clearer spiritual vision than they, his answers were a revelation to them of old truths in a new light altogether.

48. **Amazed**—R. V. "astonished." But this is not the same word as in the previous verse. "Struck with amazement" would express it better. "Used of glad amazement" (Thayer) "Filled with that almost adoring spirit of reverence for the great priests and religious teachers of the day which characterized at this period the simple and pious Galileans, they were awestruck to find him, calm and happy, in so august a presence. They might indeed have known that he was wiser than his teachers, and transcendently more great; but hitherto they had known him as the silent, obedient, sweet child and perhaps the incessant contact of daily life had blunted the sense of his awful origin." (Farrer.) **His mother said**—She spoke, rather than Joseph, because of her closer relation to him. **Son**—better "Child, why hast thou, etc." Her joy quenches her anxiety and her resentment. It is the mildest possible reproach, and, as such, exquisitely befitting the lips of the gentle mother of Jesus. **Thy father and I**—The only way in which Mary could speak before strangers. It may be that the reply of Jesus was intended to him; that that name should no longer be applied to Joseph, but this we cannot help feeling would have been almost indelicately harsh on his part, and uncalled for in the circumstances. He continued to give Joseph all the reverence due to a parent.

49. **How is it that ye sought me**— "Did you not know where I was most likely to be?" He reminds them of a knowledge that they possessed of his divine origin

and work. These are the first recorded words of Christ. **Wist ye not**—"Did you not know." **I must**—"Because that should chiefly engage my attention now when I am about to enter upon my public life as a 'son of the law'." John 4: 34; 6: 38; 8: 29. Notice how often Christ speaks of the moral necessity under which he acts Matt. 16: 21; 26: 54; Mark 8: 31; Luke 4: 43; 9: 22; 13: 33; 24: 7; 26: 46; John 3: 14; 4: 4; 12: 34. (M. R. Vincent.)

50. **They understood not**—"It is not strange that even Mary should not have comprehended fully the significance of such words as these, uttered, as they were by her child of twelve years. If we transfer ourselves in thought to the time of this occurrence, and realize for ourselves, in any measure, the position and condition of these parents as related to the great mystery, which had been announced to them indeed, but had not been unfolded, we may understand how slowly, at the best, their minds must have entered into the apprehension of what they heard." (S. S. Times.) They did not know the full meaning of "his Father's business." Compare similar instances ch. 9: 45; 18: 34, where we find the language clear enough.

III. JESUS AT NAZARETH. 51. **Was subject unto them**—"Learning the carpenter's trade and working at the carpenter's bench (Mark 6: 3.) In this willing subjection of Christ, despite his real superiority to his peasant guardians, and in his cheerful abandonment of the congenial life of a student for the uncongenial work of an artizan, is a lesson to the children of our day, who find it difficult to yield in their fancied superiority, to the wisdom of their parents." (Meredith.) From this time Joseph's name is not mentioned. It is supposed that he died before the beginning of our Lord's public ministry.

52. See verse 40. **Favor**—Same word as "grace" in verse 40, here applied to human approval as well as divine. "The home of Jesus was no ordinary home. With Joseph to guide and support, with Mary to hallow and sweeten it, with the youthful Jesus to illuminate it with the very light of heaven, we may well believe that it was a home of trustful piety, of angelic purity, of almost perfect peace; a home for the sake of which all the earth would be dearer to the watchers and holy ones, and where, if the fancy be permitted to us, they would love to stay their waving wings. The legends of early Christianity tell us that night and day where Jesus moved and Jesus slept, the cloud of light shone round about him. And so it was; but that light was no visible shechinah; it was the beauty of holiness; it was the peace of God." (Farrar.)

SUMMARY AND REVIEW.

This lesson gives us a good opportunity for impressing upon the scholars the ideal of a perfect child.

1. **Jesus cared for the body.** He was healthy, vigorous, strong. Anything that injures health is a sin against the body. Alcohol, tobacco, unwholesome food, dirt, untidiness, etc.

2. *Jesus studied his lessons.* He grew in wisdom. He had to go to school, and learn his tasks, and do his exercises just like any other boy. Note many things that the school boy Jesus would not have done but which your scholars may be tempted to do at school.

3. *Jesus read his Bible well.* He showed the rabbis that he had thought about what he had read. Picture the scene and enforce Bible study, bringing Bible to S. School, knowing it so well as to find any place easily &c.

4. *Jesus went to church with his parents.* He loved God's house and its services. Show the sinfulness of absenting oneself from public worship. Ask who were present at last service, and have a talk with them about this duty.

5. *Jesus made a public profession of his faith.* Show what he went up to Jerusalem for. What privileges belonged to an Israelite? Show that every baptized Christian child stands in the same gracious covenant relation. Whatever prevents such from confessing Christ is sin, and must be got out of the way.

6. *Jesus was obedient to his parents, and obliging to everybody.* Hear what the great Martin Luther says: "Whatever father or mother wanted done in the house, fetching water, drink, bread, meat, looking after the house, and other things of that sort, whatever he was bidden that did the dear little Jesus like any other child. And so all good, pious children should say, 'Ah! I am not worthy to come to the honor of being like the child Jesus, and doing what he, my Lord Christ, did.' If he did what his parents bade him, though they were common small things, what fine children should we be, if we followed his example!"

As you are teaching the above develop the following on the slate, or Blackboard:

That ye may be the children

Forsake everything that harms the body.

Acquire wisdom diligently.

Take delight in the Bible, and the

House of God,

Early confess Christ,

Respect your parents.

of your **F**ather which is in **H**eaven. (Matt. 5: 45.)

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.

THE QUALIFICATIONS OF THE IDEAL SABBATH SCHOOL TEACHER.

(Continued.)

IV. What the Sabbath School Teacher must possess:—

- (1) An intimate acquaintance with the Word of God.
- (2) A knowledge of the chronology of the Bible and the geography, both physical and political, of Bible lands. "He must needs go through Samaria," why?
- (3) A knowledge of contemporary history. Give illustrations.
- (4) An acquaintance with the manners and customs of Eastern lands. Give illustrations.
- (5) A knowledge of the natural history of the Bible.

Read pages 22-29 of the Text Book.