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# THE Teachers' Preparation Leaflet

LESSON 7.

NOVEMBER 18th, 1894.

4th QUARTER.

## The Sermon on the Mount. LUKE 5: 20-31.

(Commit to memory verses 27-31.)

### GOLDEN TEXT.

"As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

### PROVE THAT

God's people may expect persecu. n. John 15: 20.

### SHORTER CATECHISM.

Quest. 102. *What do we pray for in the second petition?* In the second petition (which is, *The kingdom come*) we pray, that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

### LESSON HYMNS.

CHILDREN'S HYMNAL, NOS 143, 72, 101, 134.

### DAILY PORTIONS.

(The Selections of the I. B. R. A.)

MONDAY—The Sermon on the Mount.  
Luke 6: 20-31.

TUESDAY—The Sermon continued.  
Luke 6: 32-38.

WEDNESDAY—Matthew's Narrative.  
Matt. 5: 1-12.

THURSDAY—Humility and Gladness.  
Ps. 69: 29-36.

FRIDAY—Bearing Reproach.  
1 Pet. 2: 17-25.

SATURDAY—Coals of Fire.  
Prov. 25: 14-22.

SABBATH—The Golden Rule.  
Matt. 7: 1-12.

## NOTES AND EXPLANATIONS.

**INTRODUCTORY.** After spending the night in prayer, Jesus selected and appointed his twelve apostles. He then descended to the plain at the foot of the mountain and healed the multitudes who had come thither from all quarters. He then, from the mountain-side, addressed to his disciples; and to the assembled people the discourse commonly known as the Sermon on the Mount. Of this our lesson is a brief synopsis. It is given more fully in Matt. chaps. 5-7, and should not only be read but committed to memory by every scholar.

**LESSON PLAN.** I. Love in the Heart. vs. 20-26. II. Love in the Life. vs. 27-31.

**I. LOVE IN THE HEART. 20. Lifted up his eyes**—One can almost see the grave, earnest, sympathizing, holy look of Jesus as he opened his mouth to utter these words of blessing. "These beatitudes teach us wherein the only true, pure, lasting blessedness for man consists; not in anything outward, not in the gratification of our natural passions or desires, our covetousness, or pride, our ambition, or love of pleasure; not in what we have, but in what we are in God's sight, and in relation to his empire over our souls." (Hanna.) **His disciples**—He spoke to the Twelve and to all who followed him, but his words were meant for the multitude as well (Luke 7: 1). This was the manifesto of his kingdom. One naturally compares it with the law given from Mount Sinai. "We think of that as a 'fiery law,' whose promulgation is surrounded by the imagery of thunders and lightnings, and the voice of the trumpet sounding long, and wax-

ing louder and louder. We think of *this* as flowing forth in divinest music amid all the calm and loveliness of the clear and quiet dawn. That came dreadfully to the startled conscience from an Unseen Presence, shrouded by wreathing clouds, and destroying fire, and eddying smoke; this was uttered by a sweet human voice that moved the heart most gently in words of peace." (Farrar.) **Blessed**—"The word expresses a permanent state of felicity, rather than the passive reception of a blessing bestowed by another." (Ellicott.) Those are "blessed" whom God loves and cares for. These blessings are called "The Beatitudes," from the word with which, in the Latin version, each begins, viz: "*Beatus*." **Poor**—Matthew has it "poor in spirit." The meaning here is the same. The word would fall gratefully upon the ears of those who heard it, because the great bulk of the people was really poor, impoverished by tyrannous misrule. Yet

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no one would mistake our Saviour's meaning. Unless poor people are pious we have no reason to call them blessed. Poverty in itself is not a blessing. But whether rich or poor, those who are humble, contented and grateful have God's blessing. (Isa. 57: 15; 16: 2.) Yet the poor have special reason to be thankful for the gospel. (Matt. 11: 5; Jas. 2: 5.) It helps them to bear their privations, imparts a contented spirit, teaches industry and virtue, assures them of God's fatherly care (Rom. 8: 28), and makes them heirs of heaven at last. **The kingdom of God**—Heaven and all its glories. (Matt. 25: 34; 1 Cor. 1: 26-29.) This carries with it heaven's joy in the heart now.

**21. Ye that hunger**—"Hunger and thirst after righteousness" (Matt. 5: 6). Those who earnestly desire to have their sins pardoned and their hearts made pure. (Isa. 55: 1; John 7: 37.) **Ye shall be filled**—i. e. with the abiding peace of pardon and the growing sanctification of the heart. "Now our lips are but sprinkled with a few drops of that river of joy whereof, in the next life, we shall drink to the full." (Trench.) (John 6: 35, 50, 54, 56, 58; Rev. 7: 16.) **Ye that weep**—In keeping with the lofty spiritual tone of the discourse, we must understand this to mean those that are mourning for sin. (Isa. 61: 3; Luke 4: 18; Rev. 7: 17.) Yet sorrow may be a blessing. Read Rom. 5: 3-5; 2 Cor. 4: 17; Heb. 12: 11; Jas. 1: 12. **Ye shall laugh**—"be comforted" (Matt. 5: 4), expressing the joy of those whose sins are blotted out for Christ's sake. (Rev. 21: 4.)

**22. Shall hate you**—for being good and doing what is right (1 Pet. 2: 19; 3: 14; 4: 14. See John 3: 20; 7: 7; 15: 19; 2 Chron. 18: 7. **Separate you**—by excommunication and the social ostracism that accompanies it. (John 16: 2; 9: 22, 34.) **Reproach you**—"Re-vile you" (Matt. 6: 11.) Say bitter and unkind things about you. They said of Jesus that he was a Samaritan and had a devil, and was mad; that he cast out demons by Beelzebub; that he was a gluttonous man and a wine-bibber, a friend of publicans and sinners; an enemy of Caesar, and a destroyer of the temple and of the law. See for our duty in such a case, 1 Peter 2: 23; 1 Cor. 4: 12. **Cast out your name**—"say all manner of evil against you" (Matt. 5: 11). 1 Peter 3: 14-18. Make your name a by-word of shame and dishonor. **For the Son of Man's sake**.—There is no blessing promised to those who really merit the contempt and abhorrence of others. The charges must be false, and they must be incurred on account of loyalty to Christ (John 15: 18-20.) "We are not to do things to offend others; to treat them harshly or unkindly, and court revilings. We are not to say or do things, though they may be on the subject of religion, designed to disgust or offend. We are not to provoke opposition by strange sentiments or conduct, or by violating the laws of civil society, or by modes of speech that are unnecessarily offensive to others. But

if, in the honest effort to be Christians and to live the life of Christians, others persecute and revile us, we are to consider this as a blessing." (Barnes.)

**23. Rejoice ye**—Heaven will more than make up for all that Christians can be made to suffer on earth. Mr. Renwick, the last of the Scottish martyrs, speaking of his suffering for conscience's sake, says, "Enemies think themselves satisfied that we are put to wander in mosses and upon mountains; but even amid the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of the night. Yea, in the silent watch my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each star led me to wonder what He must be, who is the Star of Jacob, of whom all stars borrow their shining." (Bib. Mus.) Read Isa. 51: 7, 11; Acts 5: 41; 16: 25; Col. 1: 24; Jas. 1: 2. **For in like manner**—Read Heb. 11. Persecution places you in a goodly fellowship; it is no mark of God's displeasure; your sufferings are the seed out of which the better future must grow; in due time even men will honor you, and in heaven you will share the blessedness of prophets, saints, martyrs and confessors.

**24. You that are rich**—(Luke 12: 21; Amos 6: 1; Jas. 5: 1.) It is no sin to be rich, but those who live for riches and find all their satisfaction in them, will have no comfort from them when death comes. (Luke 12: 16-21; Matt. 8: 19-21; Luke 18: 24, 25; 12: 33, 34; 1 Tim. 6: 17-19.) Notice some others who "have their reward" in this life. (Matt. 6: 2, 5, 16.) **24. Ye that are full**—are quite satisfied with the good things of this life and have no longing for spiritual blessings. (Isa. 65: 13; Luke 1: 53; 16: 19, 24, 25.) **Ye that laugh**—are happy and careless, living in frivolity and with no anxiety about your souls. (Prov. 14: 13; Ecc. 7: 6.)

**26**—Jas. 4: 4; John 15: 19; 1 John 4: 5. **False prophets**—Jer. 5: 31; Isa. 30: 9, 10. Wicked people do not like those who tell them of their sins. They would rather have preachers who would flatter them.

**II. LOVE IN THE LIFE. 27. But! say**—He speaks "with authority." Although these woes are denounced against their enemies they are not to hate them, but love them. **Unto you which hear**—In Matthew's fuller account our Saviour contrasts His teaching with that to which they had been accustomed to listen (5: 43-48). Christ here lays down a universal law, not for Christians alone, but for all mankind. **Love your enemies**—"There are two kinds of love, involving the same general feeling, or springing from the same fountain of good will to all mankind, but differing still so far as to admit of separation in idea. The one is that feeling by which we approve of the conduct of another, commonly called the love of complacency; the other, by which we wish well to the person of another, though we

cannot approve his conduct. This is the love of benevolence; and this love we are to bear towards our enemies. It is impossible to love the conduct of a man that curses and reviles us, and injures our person and property, or that violates all the laws of God; but, though we may hate this conduct, and feel deeply that we are affected by it, yet we may still wish well to the person; we may pity his madness and folly; we may speak kindly of him and to him; we may not return evil for evil; we may aid him in the time of trial; and seek to do him good here, and to promote his eternal welfare hereafter." (Barnes.) Read Ex. 23:4; Prov. 25:21; Matt. 5:44; Rom. 12:17, 19-21.

28. Bless them that curse you—lit. "eulogize them, etc." Don't speak of their faults but praise their good qualities, if they have any. Be silent regarding that in them of which you cannot approve. Pray for them—See Christ's example, Luke 23:34; 1 Pet. 2:21-24, and compare Acts 7:60; Rom. 12:19-21; 1 Cor. 4:12; 1 Pet. 3:9. Despitely use you—treat you insultingly and strive to do you harm.

29. Offer also the other—(Matt. 5:39). "The spirit of these injunctions is evident. Hasty retaliation; readiness to stand on one's rights in all cases; deliberate revenge rather than pity, are unworthy a member of the new kingdom. It is for him to teach by bearing, yielding and giving, and not by words only. He must suffer wrong patiently, that

the conscience of the wrong-doer—become its own accuser—might be won to repentance, by the lesson of unresisting meekness. Christ's own divine charity and forgiveness were to be repeated by his followers. But it is far from the teaching of Christ that law is to cease, or that the evil-doer is to have everything at his mercy. Only, as far as possible, the principle of his kingdom is to be the purest, deepest, self sacrificing love." (Geikie.) We are to submit meekly to wrong rather than return it; but Jesus himself (John 18:23) and Paul (Acts 23:3) have shown us that a manly remonstrance is not contrary to the spirit here taught. Cloak—the outer garment, the *abbas*, shaped like a Highland plaid. This was Christ's seamless garment (John 19:23). Coat—the inner tunic fitting close to the body, commonly made of linen. See 1 Cor. 6:7.

30. Give to every man that asketh of thee—This is the general rule, but limited by sound judgment as to the best welfare of the person asking, and our ability to give without injustice to others who have a claim upon us. The Christian must cherish and exercise a benevolent regard for others. Him that taketh away thy goods—i. e. borrows from you. See Matthew's version, ch. 5:42. Do not be harsh and exacting with the unfortunate. (Deut. 15:7, 8, 10; Prov. 3:27.)

31—This is the "GOLDEN RULE." Compare Matt. 7:12; Phil. 4:8. See the ROYAL LAW (Jas. 2:8).

[For Summary and Review see next page.]

## 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.

### TELLING AND QUESTIONING. (CHAPTER VII.)

#### II. Qualifications of the Questioner.

1. A thorough knowledge of the subject.
2. Power to think logically and clearly.
3. A knowledge of good models of the art of questioning.
4. Practice in the actual effort of questioning.

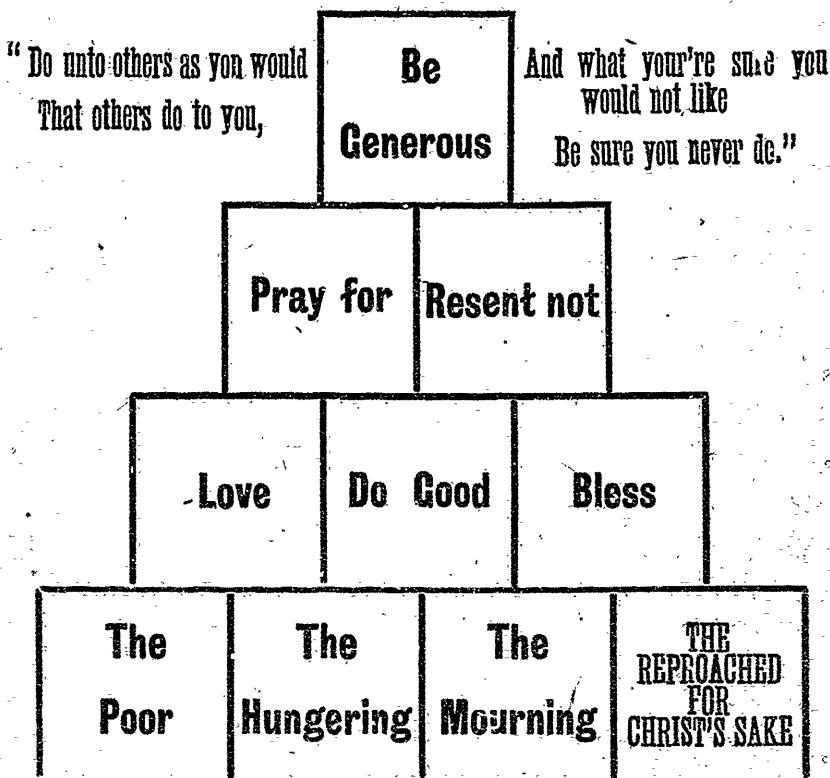
#### III. Tests of a Good Question.

1. The language of the question should be simple and familiar to the scholar.
2. The question should be definite and free from all ambiguity.
3. " " " " suited to the capacity of the scholar.
4. " " " " asked in the fewest possible words.
5. " " " " easy at first and gradually increase in difficulty.
6. " " " " in proportion to the importance of the subject.
7. " " " " admit of a definite answer.
8. " " " " given in such an order as to form a systematic and progressive development of the subject.
9. A good question must have the element of the unexpected in it. It should surprise the mind with some fresh and novel view of the subject.
10. Questions should be (1) On the words of the lesson; (2) To exercise the understanding; (3) To develop spiritual truths.

## SUMMARY AND REVIEW.

From Luke's version of the "Sermon on the Mount" we build a pyramid of beatitudes. The lower tier consists of the four phases of character mentioned, the POOR, the HUNGERING, the MOURNING, the REPROACHED FOR CHRIST'S SAKE. Question and explain as you write in each word.

The stones resting on this foundation will indicate the manner in which the Christlike spirit should display itself, and will embrace a review of verses 27-30 in order. The Golden Rule summarizes the whole.



**Love in the Life must rest upon Love in the Heart.**