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THE Teachers' Preparation Leaflet

LESSON 1.

JANUARY 7th, 1894.

1ST QUARTER.

The First Adam. Gen. 1: 26-31; 2: 1-3.

GOLDEN TEXT: "So God created man in his own image." Gen. 1: 27.

INTRODUCTORY DRILL—THE CREATION.

The history of the world previous to the advent of man could have been known only by revelation. Nearly every nation has some legend of the origin of the world, but all are grotesque and absurd except that handed down by the Hebrews and contained in our Bibles. It alone is pure, elevating, and morally instructive. Although given originally when the true science of nature was unknown, it conveyed correct ideas to the minds of men without contradicting the most advanced discoveries of to-day. It sets forth God as the Creator of all things out of nothing, and in an orderly progress from lower to higher forms, according to the properties and laws with which he endowed his handiwork, by a true "evolution," producing the fixed order of nature as we now find it. Man is shewn to be a part of the series, but is raised immeasurably above it by wearing the moral image of God, and being in consequence fitted for fellowship with his Maker. Note the work of each day.

Drill the class on the following sentence, writing the prominent words on the blackboard.

The Bible story of Creation must have been a *revelation*. It is *sublime* in its form and conceptions; popular, yet *scientifically true* to fact; and teaches that the *Creator* proceeded by an orderly method from *lifeless* to *living* forms, crowning his work with man, whom he endowed with a *spirit*.

CREATION.

CREATOR.

CREATIVE DAYS.

Revelation.
Sublime.
True.

Lifeless.
Living.
Spirit.

- | | |
|---------------------------|-------------------|
| 1. Light. | 4. Sunlight. |
| 2. Atmosphere. | 5. Fish and Fowl. |
| 3. Dry Land & Vegetation. | 6. Mammals & Man. |

(It is intended, in this *Introductory Drill*, to give brief summaries of such topics as The structure of the Pentateuch; The Book of Genesis; The Antediluvian Patriarchs; From Noah to Abraham; The life of Abraham between the lessons, &c.)

NOTES AND EXPLANATIONS.

I. LESSON PLAN. I. Man's Origin. vs. 26, 27. II. Man's Empire. vs. 28-31. III. Man's Sabbath. vs. 1-3.

I. MAN'S ORIGIN. 26. A solemn pause marks off the creation of man from that of the inferior animals. Let us make—To whom is God speaking? Three answers are given—(1) To Himself. It is the "plural of majesty," such as is used in royal proclamations, (Isa. 6: 8). (2) To the other persons of the Trinity. (3) To the angelic hosts, as interested and sympathetic witnesses, (Job 38: 7). 27. In our image—This cannot refer to physical form, for God is a Spirit, (Luke 24: 39; John 4: 24;) but doubtless the form was made to be not unbecoming such a being. See Ecc. 7: 29; Col.

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3: 10; Eph. 4: 24; Jas. 3: 9. Other creatures were produced each "after its kind" or typical form.—man's essential prototype is God, not the man-like apes. This spiritual "image and likeness" makes man a creature infinitely above a mere animal, (1 Cor. 11: 7). Hence the guilt of murder, (Gen. 9: 6) and the folly of idolatry, (Acts 17: 26; 28, 29). Let them have dominion—Man was set over the inferior creatures, but is answerable to his Maker and theirs for his treatment of them, (Ps. 8: 6-8; Jas. 3: 7). Male and Female—i. e. one man and one woman, (Gen. 5: 2; Mal. 2: 15; Matt. 19: 4, 5; Mark 10: 6).

II. MAN'S EMPIRE. 28. We have here the institution of the family with its tender and sacred relationships, (Gen. 9: 1, 7; Lev. 26: 9; Ps. 127: 3; 128: 3, 4; 1 Tim. 4: 1-3), and man's warrant for making the powers and resources of nature minister to his advancement. 29-30. It does not follow from these verses that there were no birds or beasts of prey, (see ch. 3: 21). Fossil remains of creatures that lived ages before Adam show marks of disease and violent death. Many animals, also, are so constituted that they could not live without animal food. But, directly or indirectly, the whole animal kingdom is supported by herbage. Many nations had the tradition that in the primitive world, animals did not prey upon one another, and this purely poetic view is used in Isa. 11: 6-9; 35: 9; 65: 25; to set forth the blessedness of Messiah's kingdom. 31. Very good—Six times a part of creation has been declared "good," now of the whole completed work it is said that it is "exceedingly good"—there is absolutely no evil present. "A burst of admiration and benediction called out by the Creator's surveying his works." (Lewis). See Ps. 104: 24; 1 Tim. 4: 4; Isa. 45: 18; Deut. 32: 4. Evening and morning—This was the Hebrew method of reckoning the day, namely from sunset to sunset. Out of the night of chaos the first day dawned, and a similar time of temporary confusion and darkness precedes a new stage in the progress of creation and forms a part of it.

III. MAN'S SABBATH. 1. A general summing up of the creative work. "No permanent change has since been made in the course of the world, no new species of animal been formed, no law of nature repealed or added to." (Jamieson). Neh. 9: 6. 2. Day—This cannot mean a day of twenty-four hours because (1) the sun, by which the day is measured, did not appear until the fourth day, (2) in the fourth verse the term is used to cover all six days, and (3) this indefinite meaning of the word is common in scripture and ordinary language. Compare Ps. 90: 4; 2 Pet. 3: 8. The creation day is an indefinite "period, commencing in darkness and ending in light; a bounded period, measured by chaos on the one hand and the birth of a higher organization on the other." "It was 'a day of eternity' (Mic. 6: 2 marg.), that is belonging to the ante-time-measured period." (Lewis). Ended his work—by a solemn consecration of the seventh day as a memorial of its completion. This was the last act in the series constituting the creation of the world. Many maintain that as there is no "evening and morning" bounding off the day of rest, it may embrace all subsequent time to the end of the world. In this period God works mercifully in providence for man's salvation. His doing so is referred to by Christ as justifying his good deeds on the Sabbath day, (John 5: 17). He is "lord of the Sabbath"—his whole earthly employment was God's Sabbath work, (Matt. 12: 8; Mark 2: 28). With this verse compare Ex. 20: 11; 31: 17; Deut. 5: 14; Heb. 4: 4. 3. Blessed—Made it a source of blessing to man and beast. (Deut. 5: 14, 15), "an inexhaustible fountain of re-creation." (Delitzsch). Sanctified—Set it apart for himself, and hence made it "holy." (Ex. 16: 22-30; 20: 8-11; Neh. 9: 14; Isa. 58: 2; 58: 13). Rested—Ex. 31: 13-17; Isa. 40: 28. He simply ceased from working as Creator. He has continued to work as merciful preserver and governor, an activity not inconsistent with the Sabbath rest. See John 5: 17; and compare Heb. 3: 18; 4: 11. Created and made—called into being, fashioned into shape, and set in orderly array. The next distinct mention of the Sabbath is in Ex. 16: 5, 22-30, but there are several references to a division of time into weeks during the age of the patriarchs. See Gen. 8: 10, 12; 29: 27; Ex. 12.

SUMMARY AND REVIEW.

(The following merely suggests a line of thought which the teacher may follow in summing up. Write down the principal words on your "pad," or slate, as you come to them in your review. Intersperse questions freely to recall the explanations and stimulate thought. Finally rivet the key words on the scholar's memory by running over the completed outline two or three times).

By the title of our lesson, The First Adam we are reminded of the "Second Adam" and a hint is given that we should lead up to Him in our teaching. We have first the

wonderful account of Man's Origin. The details of the process are not given. Whether he was moulded like a potter's vessel and then animated by the breath of God, or, starting from lifeless inorganic matter, was "evolved" through the long action of established and uniformly acting laws, we are not told. The natural meaning of the words indicates that, in making man's body, the Creator went directly to the primal source for the material, (vs. 11, 24) and did not take a secondary product evolved through many inferior living forms by descent from them as ancestors. But whatever the method, his origin was **Humble**, (Gen. 3: 9; 18; 27; Ecc. 12: 17; 2 Cor. 5: 1). We are kindred with all earthly creatures, and return at last to the dust from which we sprung. Yet man wears the features of a divine Parent. Our souls, that is, our real selves, are like God in their faculties and moral powers. We are able to know God and worship him, which none of the beasts can do. We are allied to all that is **Heavenly** in our spiritual nature; and although the body returns to dust, yet it will be raised again and renewed to fit it for an immortal state of being. (1 Cor. 15: 35-53). "As we have borne the image of the earthy, so shall we bear the image of the heavenly" in virtue of the image of God, in which we were created, restored in Christ. Created thus in innocence, surrounded by a world in which there was absolutely no imperfection, with God's benediction resting upon them, our first parents were supremely **Happy**. God himself held converse with them, and doubtless angels were frequent visitors.

Man's Empire extended over the world and all that it contained. He was God's viceroy; and ruled over willing subjects. Since he showed the pernicious example himself, he cannot wonder that his authority is resisted now, but his commission is not recalled. He is still commanded to possess **The Earth** and make it minister to his wants. Its mines, its fields, its rivers, all the powers of nature, are his, but only for worthy ends. Its **Vegetation** flourishes for him and he may freely gather of its roots and fruits, its grain and its grass, that his barns may be full and his home happy. Its **Living Creatures** are given him by God to serve him, but he should deal with them as God deals with him—mercifully and bringing a blessing to them.

Every seventh day is Man's Sabbath in which he is to rest after God's Example and reap the **Blessing** to his body and soul which was pronounced upon the day. To our first parents the Sabbath spoke merely of rest, to us it is a memorial of **Redemption**. Only three sinless persons have lived on earth. The first Adam fell, the second Adam won back for us all, and more than he lost, and reopened the way to the tree of life which is in the midst of the Paradise of God.

F. A.		
M. O.	M. E.	M. S.
<p>Humble; Heavenly. Happy.</p>	<p>The Earth. Its Vegetation. Its Living Creatures.</p>	<p>Example. Blessing. Redemption.</p>

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.

(These notes are by no means a mechanical dissection of the text-book, but Principal Kirkland has, at the request of the committee, largely supplemented the author's treatment of a subject where such additional matter seemed to be called for. If you cannot obtain the text-book in the usual way, write to the Convener, enclosing its price, (70 cents) and he will see that it is forwarded without delay).

In studying Dr. Morrison's Book, the student is recommended to read the first two chapters, and to begin the study of the work by thoroughly mastering the third chapter; then take up chapter V, and follow this by a careful study of chapters VI, VII, VIII and IX. The order of study will then be the qualification of the Perfect Sabbath School Teacher, the Principles which lie at the foundation of all successful teaching, and the Art of Teaching deduced from these principles.

THE QUALIFICATIONS OF THE IDEAL SABBATH SCHOOL TEACHER.

I. Personal Godliness.—As the main object of Sabbath School teaching is conversion, the essential qualification of the teacher is personal godliness. Only these who *know* the love of Christ can sincerely and confidently speak of that love to others.

II. A consistent walk and Conversation.—The main object of teaching both in the Public School and in the Sabbath School is not the communication of knowledge but the building up of character, and for this purpose, "example is better than precept." We teach not only by what we do and say, but to a far greater extent to what we are.

III. The Sabbath School Teacher must know thoroughly and familiarly the subject he wishes to teach. He must teach from a full mind and a clear understanding.—Nos. I and II may, in general, be taken for granted. There are few Sabbath School Teachers who do not possess these qualifications. The importance of III is not always appreciated, and yet there is no other characteristic or qualification which is so fundamental and essential.

(1) We can never convey into another mind nearly all of what we feel or know of any subject. There is always a large percentage of waste and loss in the act of transmission.

(2) What we really know we feel a strong inclination to teach. It is a law of human nature that there is an instinctive impulse to tell in some way our thoughts and emotions as soon as they become vivid and intense enough. "While I was musing the fire burned: then spake I with my tongue."

(3) Truth must be fully and clearly understood before it can be vividly felt; and it must be vividly felt by the teacher before it can be vividly felt by the pupil.

(4) When the subject is fully and familiarly known it leaves the teacher the full commands of his powers for the purpose of teaching. A teacher possesses a certain amount of energy and if part of this is employed in trying to think out the subject, just so much the less will be available for teaching it.

(5) And lastly, the ample knowledge of the teacher inspires the pupil with that confidence which every pupil should have in his teacher.

A HANDBOOK

of Sabbath School Management and Work,

Prepared for and recommended by the Committee on Sabbath Schools
of the Presbyterian Church in Canada,

By DAVID FOTHERINGHAM.

PRICE, 15 CENTS.

Published by C. Blackett Robinson, 5 Jordan Street, Toronto, Ont.

May be ordered from the Convener.

This book is the property of the Committee and all profits from its sale go towards the scheme of Higher Religious Instruction.

I have read with pleasure the Hand-book on Sabbath School Management and Work by Inspector Fotheringham. Seldom have I seen so much that is really good compressed into so small a space. The book treats of the Sabbath School, its design, organization, and government, the classification of pupils, teaching, what it is and how to do it. There is a valuable chapter on the art of questioning, and another on teachers' meetings and how to make them profitable. Not the least valuable part of the book are several appendices, and amongst these a list of books, many of which should be in the hands of every Sabbath School-worker.

I can earnestly and confidently recommend the little book to all our Sabbath School teachers, feeling assured that after a careful perusal of it they will be much better qualified to discharge their important duties. THOMAS KIRKLAND, Principal Normal and Model Schools, Toronto.