

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.

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 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:

- 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 taken 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	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE Teachers' Preparation Leaflet

LESSON 4.

OCTOBER 28th, 1894.

4th QUARTER.

A Paralytic Healed. MARK I: 1-12.

(Commit to memory verses 9-12.)

GOLDEN TEXT.

"The Son of Man hath power on earth to forgive sins." Mark 2: 10.

PROVE THAT

Unbelief is sinful. Heb. 3: 12.

SHORTER CATECHISM.

Quest. 99, *What rule hath God given for our direction in prayer?* A. The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 162, 37, 49, 100.

DAILY PORTIONS.

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

MONDAY—A Paralytic Healed.

Mark 2: 1-12.

TUESDAY—Plentiful Redemption.

Psalms 130.

WEDNESDAY—Sins Blotted Out.

Isaiah 43: 14-25.

THURSDAY—Trespasses Forgiven.

Col. 2: 6-15.

FRIDAY—Forgiven through Christ.

Acts 13: 32-39.

SATURDAY—For His Sake.

1 John 2: 1-12.

SUNDAY—Prayer for Pardon.

Psalms 25: 1-11.

NOTES AND EXPLANATIONS.

INTRODUCTORY. Jesus labored at his work of healing far on into the night. There need not have remained one sick or infirm person in Capernaum, for he healed all that came to him. His heart was sore and his body was weary, yet he rose long before daylight next morning that he might refresh himself by communion with his Father in prayer. But the eager crowds would give him no time for quiet retirement. He set out at once on a tour throughout Galilee. Great multitudes followed him (Matt. 4: 25) and his fame extended beyond the borders of Palestine. He healed diseases and cast out devils, and, for the first time, that loathsome and incurable disease, leprosy, the type of sin, fled at his touch (Mark 1: 41-45.) Then again we read that "he withdrew himself into the wilderness and prayed." (Luke 5: 16.) If we would do good service for God and our fellow men, communion with our Heavenly Father must be the habit of our daily life. On his return to Capernaum the incident recorded in our lesson took place. Parallel passages, Matt. 9: 2-8; Luke 5: 17-26.

LESSON PLAN. I. Faith Manifested. vs. 1-4. II. Pardon Proclaimed. vs. 5-9. III. Healing Bestowed. vs. 10-12.

I. FAITH MANIFESTED. After some days—From Matthew we learn that he had been on the eastern side of the lake (Matt. 9: 1). The excitement following upon the cleansing of the leper was so great that Jesus had to avoid the larger towns for some time (Mark 1: 45), but when it had quieted down he returned to Capernaum, which was now "his own city" (Matt. 9: 1). This was his headquarters for more than a year and a half. It was noised—lit. "heard," rumored, reported. In the house—R. V. marg. "at home." This was probably Peter's house. From Matt. 8: 20 it is evident that Jesus had no home of his own, but this and other passages (3: 19-21) shew that there was one dwelling at Capernaum which was his well-known abode.

2. No longer room for them—They crowded the central courtyard of the house and doorway leading to the street. The words of Jesus drew them more than his miracles. He preached the word—i. e. the gospel (Luke 1: 2). The same glad tidings as he had preached at Nazareth. He told them of the mercy and love of God, and illustrated it by miracles of healing (Luke 5: 17). "An Eastern house consists generally of a blank

The TEACHER'S 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.

wall facing the street, with a narrow doorway in the centre, opening into a courtyard, to which there is no other access. Round three sides of this open square are attached chambers, sometimes wholly or partially enclosed, sometimes with only pillars supporting the roof, between which curtains may be hung. The principal, or reception, room is on the side facing the entrance. At the farther end of it, against the wall, runs a raised dais, with a few cushions. Besides these, and perhaps a few scraps of carpet, there is rarely any furniture." (Canon Tristram.)

3. Sick of the palsy—*Palsy* is a contraction of *paralysis*. The part affected is deprived of all sensation, or power of motion. It may render the victim a helpless cripple as in this case. It takes, especially in Eastern lands, many extremely painful and fatal forms. **Borne of four**—He was carried by four friends on the thickly padded quilt, or mattress, on which he lay. "The poorer classes use nothing but a sort of mat, or rug, of goat skin, spread on the ground, on which they stretch themselves, covered only by their 'abiah,' or woollen cloak. The bed in this passage was one of these, probably of goat skin, with a loop for a handle at each of the four corners. We have often met travellers or pilgrims with their bed rolled up and slung across their shoulder." (Tristram). Bedsteads were, and are still, unknown in the East.

4. The press—The crowd around Jesus. **Uncovered the roof**—"The roof is reached by a flight of steps outside the house. From the roof broad eaves project inwards, six feet or more in depth, supported by light projecting rafters. These are covered with matting, or, in the better class of houses, with shingles, or wooden tiles, lightly tacked together. The bearers of the sick man carried their burden up the outer steps on to the roof; and then standing on its edge, just over the chief room, they could easily remove the wooden tiling from the projecting rafters." (Tristram). Eastern rooms have low ceilings, and kindly hands below would help, so that, without any ropes to aid them, the man was gently lowered at the feet of Jesus. **Broken it up**—lit. "dug through," implying of course, some damage to the house, with dust and confusion. But these were trifling matters when a man's life was concerned. The faith that overcame such obstacles was worthy of, and received, the highest commendation.

II. PARDON PROCLAIMED. **5. Their faith**—The faith of all five. "And this faith, as in the case of all whom he healed, was not as yet the reception of any certain doctrines, but a deep sense of need, and of Christ as the only one who could meet that need." (Trench). **Thy sins are forgiven** (R. V.)—"Our Lord saw the man's heart, his misery of soul, that he cared most for spiritual blessing, and that he feared his sins, which [may have] brought his disease, would prevent the

Saviour healing him." (Lindsay). Compare Luke 7: 48; John 5: 14. "With what infinite delicacy does Christ adjust himself to the man's needs—forgiving his sins, removing his fears, quickening his faith, awakening hope, and afterward conferring health." (S. Cox).

6. Certain of the scribes—Luke calls them pharisees and doctors of the law. They came not only from Galilee but also from Judaea and Jerusalem. (Luke 5: 17). "These scribes formed an exceedingly powerful organization in the time of Jesus. They were called *Sopherim*, scribes or writers, because they had been the first who wrote out exact copies of the law for the synagogues. The name comprehended all those who made it their profession to study the law and teach their fellows its requirements. This study required a man's whole time, and the scribes had become a special learned class, which charged itself with the care of the law, as the priests and Levites took charge of the temple services. They were allotted the first seats in the synagogue, the upper places at table were reserved for them, and their dress marked their dignity. They fulfilled the Mosaic law by multiplying its precepts, and intensifying its minute ceremonial observances, and therefore were instinctively opposed to a Teacher whose aim was to enforce the moral ideas which lay beneath the Mosaic code." (Lindsay). **Reasoning in their hearts**—They did not utter their thoughts, but their faces would shew their feelings.

7. Blasphemies—"Why doth *this* man *thus* speak? he blasphemes!" They think contemptuously of Christ. The word for "this man" is often translated "this fellow." (Matt. 12: 24; 26: 61, 71; Luke 22: 59; 23: 2; John 9: 29; Acts 18: 13). "The sin of blasphemy is committed when what is unworthy of God is ascribed to him, when what is due to him is withholden, and when what exclusively belongs to God is applied to those who have no right to it." (Bengel). This was the first mutterings of the charge on which Jesus was crucified. **God only**—Perfectly true. God alone can forgive sins. Therefore we charge Romish priests with blasphemy when they presume to say "I absolve." "The absolution of the priest is after the manner of a judicial act, whereby sentence is pronounced by the priest as by a judge." (Canons and Decrees of the Council of Trent). Job 14: 4; Ps. 130: 4; Isa. 43: 25; Rom. 8: 33. Only the One offended has the right to forgive the offence. But Jesus was God as well as man.

8. Perceived in his spirit—This was instantly. He read their thoughts like an open book. This ought to have shewn them that he was indeed "The Searcher of hearts." (Ps. 139: 1-10; John 2: 24, 25). "His knowledge was *immediate* and *supernatural*, as is most carefully and precisely here signified." (Alford). **Why reason ye**—Matthew says "Wherefore think ye evil?" "Why do you turn in your minds towards the judgment which decides me to be a blasphemer, instead

of considering and fairly estimating the evidence which I give of the justice of my claims?" (Dwight).

9. Easier to say—So far as saying the words went, one was as easy as the other, but if Jesus can prove his power to heal, by raising up the man, he proves his right to tell him that his sins are forgiven. If he can exercise one divine prerogative, power to heal, it is a fair inference that he is possessed of another, power to pardon sin. "The argument was unanswerable, for not only did the prevalent belief connect sickness in every instance with actual sin, but also it was generally maintained, even by the rabbis, 'that no sick man is healed from his disease, until all his sins have been forgiven.' It was therefore in full accordance with their own notions that he who by his own authority could heal diseases, could also by his own authority pronounce that sins were forgiven." (Farrar).

III. HEALING BESTOWED. **10. Son of man**—(Dan. 7: 13). A name of the Messiah. Our Lord's favorite title of himself, but never, with three exceptions (Acts 7: 56; Rev. 1: 13; 14: 14), applied to him by any one else. It points him out as our brother as well as Saviour. **Power on earth**—The word "power" is emphatic. He has more than the right to announce forgiveness, he can bestow it. "The son of man, as God manifested in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven, and this not by delegation, but 'because He (being God) is the Son of man.'" (John 5: 27). By displaying this power on earth he proves that he had brought it with him from heaven, and that he was "come from God."

11. Arise—This was a test of the man's faith as well as a proof of Christ's power to heal and forgive. **Bed**—"The three Evangelists use three different words, which have

all been translated by the one English word bed. Matthew uses the common Greek word; Luke employs a more classical term; Mark tells us that it was merely a pallet or mat (*krabbatos*)—the commonest or poorest kind of bed, a rug which could be spread out in the evening, and rolled up and put aside during the day." (Lindsay).

12. Immediately—The cure was instantaneous and complete. There was no hesitancy on the man's part. When Christ told him to rise up, he believed that he would give him strength to do it, although he had not moved hand or foot perhaps for years. His obedience shewed his faith. **Amazed**—"They were at once filled with a certain fear and awe as they saw the effect of Jesus' authoritative word; and, as they grasped in some measure the idea of such wonderfully beneficent power, they began to praise and glorify God. They did not recognize Jesus as all that he really was; but they saw in him a representative man on whom God had bestowed a most wonderful gift, and in and through whose possession of the power this gift was, in a sense, bestowed upon men. The power was conceived of by the people and spoken of by Jesus as a delegated power. Jesus came to earth in his Messianic office with this authority to forgive sins and to heal physical maladies. But, as Son of God, he possesses the power in and of himself." (Dwight.) "We need not suppose that they very accurately explained to themselves, or could have explained to others, their feeling of holy exultation; but they felt truly that what was given to one man, to the Man Christ Jesus, was given for the sake of all, and given ultimately to all, that therefore it was indeed 'given unto men.' They dimly understood that he possessed these powers as the true Head and Representative of the race, and therefore that these gifts to Him were a rightful subject of gladness and thanksgiving for every member of that race." (Trench.)

SUMMARY AND REVIEW.

BY MR. ROBT. DAVIDSON, ST. ENOCH'S S. S., TORONTO, ONT.

ONE SICK OF THE Palsy, that is all, but how much does that include. *Helpless*, the once strong man weaker than a child. *A burden*, dependent on others for the supply of every want. *Dead* to the activities, gains, pleasures, enjoyments of life, a living death. So with the sinner: alienated from God and all that is good, dead to the highest, noblest, purest impulses, subject to selfishness, pride, base and ignoble purposes, under condemnation, with no hope in himself.

HUMAN FRIENDS, sympathetic and tender. Have heard of the wonderful healer; inspire hope in the hopeless one; give assistance to the helpless one; unselfishly giving their time, strength and faith to him whose needs are great; overcoming difficulties; persevering amidst discouragements, pressing on to the attainment of their worthy object, but limited in their power. Having pointed the needy one to the Almighty Saviour, and carried him on the arms of faith to His feet, they lovingly leave him there, assured they have made no mistake; that, although *they* can do no more, He in whose presence they have laid him is able and willing. Go thou and do likewise; take your loved ones to Jesus, He knows.

THE DIVINE FRIEND, and such a friend. Although surrounded by a multitude, and engaged in preaching the word of truth, of reconciliation, of salvation, of eternal life, to so

many interested and attentive hearers, still He is not too busy or preoccupied to note the silent appeal, the sick and helpless suppliant, to rejoice in the strong faith, and loving help of the human friends, and immediately, Godlike, give more than is asked, and the best blessing first. Son, already adopted, like the father running to meet the prodigal, receive healing for your sin-sick soul, then you will not be so anxious about the body, but even that is granted, to fit for more active service. Then, in answer to false reasoning, manifesting Divine power, proving His oneness with God—that He was what He professed to be, the Son of God. Silencing captious opposition, awakening faith in many, and leading them to glorify God. Jesus is the same today as then, He still sees and knows. He says to us: Arise, walk in the light, in the truth, in the way of life eternal, in loving, faithful service, hand in hand with Him to the glory of God our Father.

SUPLIANT AND SAVIOUR

FAITH begets
 obtains

DESIRE
EFFORT
PERSEVERANCE
BLESSING

UNBELIEF

MISUNDERSTANDS
MISINTERPRETS
CONDEMNNS

TRUTH IS

CONFIDENT
ASSURING
OMNIPOTENT

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 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 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 combine the two methods given in the chapter into one lesson.