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THE Teachers' Preparation Leaflet

LESSON 11.

DECEMBER 16th, 1894.

4th QUARTER.

The Twelve Sent Forth. MATT. 10: 5-16.

(Commit to memory verses 7-10.)

GOLDEN TEXT.

"As ye go preach, saying, The kingdom of heaven is at hand." Matt. 10: 7.

PROVE THAT

The gospel is for all. Mark 16: 15.

SHORTER CATECHISM.

Quest. 106. *What do we pray for in the sixth petition?* A. In the sixth petition (which is, *and lead us not into temptation, but deliver us from evil*), we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

LESSON HYMNS.

CHILDREN'S HYMNAL, 163, 168, 172, 165.

DAILY PORTIONS.

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

MONDAY—The Twelve Sent Forth.

Matt. 10: 5-16.

TUESDAY—Opposition Predicted.

Matt. 10: 17-25.

WEDNESDAY—Real Disciples.

Matt. 10: 32-42.

THURSDAY—To the Jew First.

Acts 13: 42-49.

FRIDAY—Scattered Sheep.

Matt. 9: 32-38.

SATURDAY—Mission of the Seventy.

Luke 10: 1-9.

SABBATH—Privileges Neglected.

Luke 10: 10-16.

NOTES AND EXPLANATIONS.

INTRODUCTORY. Read from Matthew 8. 18, for the events between the lessons. What places did he visit, and how many miracles did he perform? The Twelve were sent forth about the close of the second year of our Saviour's ministry, A. D. 28. Parallel passages, Mark 6: 7-13; Luke 9. 1-6.

LESSON PLAN. I. Their Instructions. vs. 5-10. II. Their Reception. vs. 11-16.

I. THEIR INSTRUCTIONS. 5. These twelve—They were sent forth two and two, (Mark 6: 7), that they might help and encourage each other, and take counsel together. "Two are more than twice one." The call and ordination of the Twelve had taken place some time previously in connection with the Sermon on the Mount. (Luke 6: 13.) Sent forth—from Capernaum into Galilee and neighboring parts. In the close of the preceding chapter a touching reason is assigned for sending out the apostles, "When he saw the multitude he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd" (9: 36). Go not

in the way of the Gentiles—Do not take any road leading to a gentile community, "It was not till after his crucifixion by the Jews and his resurrection, that our Lord said, 'Go teach all nations.' He sends his apostles first to the Jews, that they might not plead that they rejected him because he sent his disciples to the Gentiles and Samaritans." (Jerome.) "The time had not come for establishing missions to the Gentiles. A base of operations required to be secured among the Jews." (Morrison.) So we find the apostles afterwards preaching first in the synagogues, and from these gathering in the Gentiles around. Samaritans—These were a mongrel race. Read the account of their

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might be... Did the Jews... therefore asked them, When I sent you without purse and scrip and shoes, lacked ye anything" (Wordsworth). (Luke 22. 35.) Purse—lit. "girdle." The girdle which held together the loose, flowing upper garment was made hollow so as to serve for carrying money. In the East the rich wear pockets.

6. Lost sheep—Israel was God's peculiar people, the flock of his heritage (Acts 3: 25, 26). They had strayed from the true worship of God, and were unwilling to receive their Messiah (Matt. 9: 36; 15: 24). Read Ps. 119: 176; Isa. 53: 6; Jer. 50: 6, 17; 1 Peter 2: 25.

7. The kingdom of heaven is at hand—This was the theme of John's preaching (Matt. 3: 2) and of Jesus at first (Matt. 4: 17). Their's was a preparatory mission. They made the burden of it repentance (Mark 6: 12) for that was the way into the kingdom. The gospel dispensation did not really begin until the day of Pentecost. The immediate effect of this mission was greatly to extend the fame of Jesus. (Matt. 14: 1; Mark 6: 31.)

8. Heal the sick—Mark tells us that they "anointed with oil many that were sick and healed them" (Mark 6. 13). They were to do the same work that Christ did, to show that he had sent them. **Raise the dead**—The first instance recorded of the raising of the dead by apostolic agency is in Acts 9. 36. **Freely ye have received**—The apostles were forbidden to make personal gain of their spiritual gifts. They had received them gratuitously, and they must dispense them gratuitously. Compare Acts 8. 18-20. From this incident the sin of selling sacred offices is called *simony*. This rule did not prohibit them from receiving a competent support in the discharge of the ordinary duties of the pastoral office. See Luke 10: 7, 1 Cor. 9. 2-14, 1 Tim. 5. 18.

9. Nor Brass—Our brass, a mixture of copper and zinc, was quite unknown to the ancients. The word here (*chalcos*) means copper. It was also applied to bronze, a mixture of copper and tin, and this was the chief metal used by the ancients in the arts. The coins of least value were made of it. He would relieve them from worldly anxiety, and teach them to devote themselves wholly to the preaching of the word, next

as would prove to them his power, and therefore asked them, When I sent you without purse and scrip and shoes, lacked ye anything" (Wordsworth). (Luke 22. 35.) Purse—lit. "girdle." The girdle which held together the loose, flowing upper garment was made hollow so as to serve for carrying money. In the East the rich wear pockets.

10. Scrip—R. V. "wallet." (Compare 1 Sam. 17. 40.) The word *scrip* is now obsolete. Writing of the Galilean peasants Dr. Thomson says. "They have a quantity of their thin, tough bread, a few olives, and perhaps a little cheese in that leathern bag which hangs from their shoulders—the 'scrip' of the New Testament—and with those they are contented. All shepherds have a *jarab*, as it is called, and it is the farmer's universal *vide-mecum*. They are made of the skins of kids stripped off whole, and tanned by a very simple process. . . . To these first missionaries our Saviour said in effect, 'You are going amongst your brethren in the neighboring villages, and the best way to get to their hearts and their confidence is to throw yourself upon their hospitality.' Nor was there any departure from the simple manners of the country in that." (The Land and the Book.) **Two coats**—two of the close-fitting undergarments or tunics. The Galilean peasants are "accustomed to sleep in the garments they have on during the day, and in this climate such plain people experience no inconvenience from it." (Thomson) The apostles were to travel with as little encumbrance as possible. **Neither shoes**—Mark says and be shod with sandals." Some think that the word for "shoe" here and in Luke 10. 4, means the strong Roman boot, and that our Saviour bids them start out just as they are, without getting boots suitable for a long journey. The common view is that they were commanded not to take an extra pair. **Nor yet staves**—R. V. "staff." They were to take a staff, if they had it (Mark 6. 9), but not to procure one specially for this occasion. They were to set out just as they were, live on the hospitality of those they came to, and trust to God's providential care to supply all their wants. Their mission was a temporary one. (Luke 10: 7; 1 Cor. 9: 7; 1 Tim. 5: 18.) **The workman is worthy of his food (R. V.)**—"This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in his vineyard. See 1 Cor 9. 13, 14, 2 Cor. 11. 8, 3 John 8" (Alford.) "They are to rely upon God's care of them, who will cause them to realize in their own experience how true it is that the laborer is worthy of his support." (Meyer.)

11. THEIR RECEPTION. **ii. Inquire who in it is worthy**—*i. e.* sustains a good reputation for piety and hospitality. (Compare Acts 16: 15) They were not to expose themselves to wanton insult, nor lodge with those whose evil lives would cause reflections to be cast upon the guests of such. **And there abide**—In the instructions to the seventy (Luke 10) many of these commands are repeated. They were forbidden to “go from house to house.” “When a stranger arrives in a village or an encampment, the neighbors, one after another, usually invite him to eat with them. There is a strict etiquette about it involving much ostentation and hypocrisy, and a failure in the due observance of such hospitality is frequently resented; and often leads to alienations and feuds amongst neighbors; it also consumes much time, causes distraction of mind, leads to levity, and in many ways counteracts the success of a spiritual mission. On these accounts the evangelists were to avoid these customs. They were sent, not to be honored and feasted, but to call men to repentance, prepare the way of the Lord, and to proclaim that the kingdom of heaven was at hand. They were, therefore first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished.” (Thomson.)

12. And when ye come into the house—*i. e.* the house of him whom you have been told is worthy. The salutation is of course addressed to the household or the person welcoming them as its representative. The usual salutation would be “Peace be to this house,” (Luke 10: 5)

13. Let your peace come upon it—If the family receive the apostles kindly then Christ will bestow upon them the blessings which are implied in the prayer of salutation. The peace of God shall rest upon them. **Let your peace return unto you**—It shall be as if you had never invoked peace upon it. “It is a mode of speaking derived from bestowing a gift. If people were willing to receive it, they derived the benefit from it; if not, then of course the present comes back, or remained in the hands of the giver.” (Barnes.)

14. Shake off the dust of your feet—(See instances in Neh. 5: 13, Luke 9: 52-56; Acts 13: 51, 18: 6.) A sign that they had no fellowship with them, and hence a warning of coming doom, so Mark adds “for a testimony unto them.”

15. The land of Sodom and Gomorrah—(Gen. 13: 13) The inhabitants of the cities

of the plain. This statement rests on the general principle expressed also in Luke 12: 47; Matt 11. 20-24. **In the day of judgment**—Notice that the resurrection of the wicked is assumed. They are not, therefore, annihilated. “Sodom and Gomorrah are often referred to as signal instances of divine vengeance, and as sure proofs that the wicked shall not go unpunished. See 2 Pet. 2: 6; Jude 7.” (Barnes.) These cities had nothing but the example of inconsistent Lot to teach them. Bad as they were, their guilt was less than that of those who had the whole Old Testament and the institutions of religion to instruct and help them. What shall we say of ourselves, in comparison, if we reject Christ?

16 I send you forth—The “I” is emphatic. “It is I who send you into the midst of such dangers. Conduct yourselves, then, in such circumstances, in a manner becoming those who are *my* messengers.” (Meyer.) “But the expression also implies the gracious protection which would attend them,” (Lange.) **As sheep in the midst of wolves**—They were engaged in a mission of love, harmless and inoffensive themselves personally; but those to whom they were sent were animated with an implacable hatred of the truth, and, if not restrained by a higher power, would put an end to them and their mission together. **Wise as serpents and harmless as doves**—“Serpents show great caution and skill in avoiding danger. The Egyptian hieroglyphics use the serpent as the symbol of wisdom. We may understand that they were to be prudent in the recognition of danger, and in the choice of means for opposing or escaping it—in general, as to their behavior in danger. But such prudent regard for self-preservation is very apt to be accompanied, in men as in serpents, with the tricks of low cunning. This is forbidden by the other injunction. This word rendered ‘harmless,’ better ‘simple’ (margin R. V.); signifies, literally, unmixed, and hence pure (as pure gold), uncorrupted, and so, guileless, sincere. They were not to deserve injury, or afford any pretext for it; and were to employ no trickery or other improper means of escaping from danger. They must combine prudence and simplicity. If the dove alone were taken as a model, they might become silly (Hos. 7: 11); if the serpent alone, they would become tricky” (Broadus) “The serpent slips innumerable times from the hands of the pursuer, and the dove does not settle in any unclean place,—it approaches him who is gentle, and will never do harm to the persecutor; its safety lies in flying upward. Lastly, the dove is a symbol of the soul rising in prayer and faith, and ultimately rising above death and the grave.” (Lange.) Read Rom. 16: 19; Eph. 5: 15; Phil. 2: 15.

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.

ILLUSTRATIONS. (CHAPTER VIII.)

- 1—The illustration should be simpler than the subject to be illustrated. Matt. 19: 24.
- 2—The illustration should be within the range of the scholar's experience.
- 3—The illustration should be drawn from familiar objects. John 10; Matt. 23: 37.
- 4—The illustration should spring naturally from the subject in hand.
- 5—An illustration should never be used merely for its own sake.
- 6—Anecdotal illustrations should be in keeping with the dignity and seriousness of the subject. The Bible is a storehouse of such.

THE BLACKBOARD.

By GEO. H. ARCHIBALD, Superintendent of St. Matthew's Sabbath School, Montreal, Que.

THE TWELVE SENT FORTH.

JESUS
SAYS



GO

SEEK		LOST
HEAL	T	SICK
CLEANSE	H	LEPERS
RAISE	E	DEAD
CAST OUT		EVIL SPIRITS

IS IT POSSIBLE ?

The works that I do shall he do also, and greater works shall he do. — JOHN 14: 12.