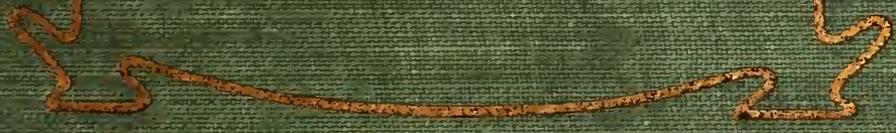




*OLD
TESTAMENT
MANUAL*

FREDERICA BEARD





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MANUAL FOR TEACHERS
ON
OLD TESTAMENT LESSONS

For children from seven to ten years of age

BY

FREDERICA BEARD

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FROM THE GOSPELS, TEACHERS' NOTES ON WONDER
STORIES FROM THE GOSPELS, ETC.

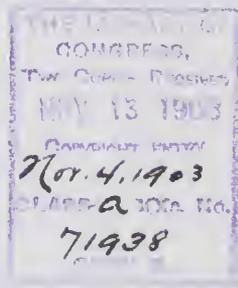
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MANUAL FOR TEACHERS ON
OLD TESTAMENT LESSONS

THE NATURE AND NEEDS OF THE CHILDREN.

WHAT does the child of seven to ten years of age need? That is the question, but it cannot be answered until we find out what the child is,—what his tendencies are during this time. (Of course no age limit can be set with absolute definiteness; this one is used only as a general indication.) The study of child life with the differing periods of development is only in its embryonic stage, and when we consider actual conditions, corresponding needs, and how to supply them, we see that no hard and fast lines can be laid down with the command, "This is the way, walk ye in it."

But light has been thrown on this problem farther than it has been applied, especially in relation to the spiritual training of the little child. Some things are self-evident. Commonly speaking, the small boy of this age is said to be "a young savage." There needs to be recognition of this fact in two ways: First, that this is a natural condition, God-ordained, and therefore helpful, it is not to be opposed and repressed, but guided; second, that it is a transitional period, not to be forced into something different, but one that, guided rightly, will in time bear a rich fruition. Under this general term of "young savage" what do we find to be true? That the boy is materialistic, more interested in the

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physical than in the spiritual side of a subject. The extreme phases of actual life, even in grotesque forms appeal to him. He has a care for material details, which his younger brother, in his imaginary personifications, often passes by.

This has been called the "descriptive stage." The reason for this is apparent as we note a child's eagerness for vivid description, and the strength of the dramatic element in his nature which seeks to live out the exciting, full-of-action pictures described. Again, this time of development has been termed the "symbolic period." The word symbolic is not applied here in its higher and more spiritual significance, but to the period of signs when a child seeks representations of realities, and has his many schemes and plans, too large to be fulfilled, quickly falling to the ground, and supplanted by others. His interest in things changes now, and he relates these to life. What does his gathering together of objects and his constant interrogative "why" signify? Surely they indicate the more scientific tendency. At this time a child turns to the signs of language, quantity, etc. Watch the seven-year-old boy make columns of numerals, or the girl follow the written page, and there will be no doubt that the "sign" has a charm if it is rightly given. And as the descriptive word appeals we see an eagerness for repetition, and find this to be the natural time for memorizing.

Now, what application of these observations is to be made to Sunday school teaching? First, we must look for subject-matter that will answer to the needs apparent. And nothing seems so suitable as the Old

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Testament stories. Here in the experiences of the childhood of the race we find correspondences to the life of the individual child. Here his desire for the exciting, the dramatic, even the fierce and bloody element, finds satisfaction, but in a healthy form, because strong contrasts of good and evil and the consequences of each, are clearly shown. If these stories are presented to the child of this age in a natural way, with methods which any good teacher uses in other story-telling, there will be no question of interest, a response will quickly be manifested.

A word about methods. Considering the tendencies noted above, the child will need something to do. He will be interested in gathering materials, in picturing the simple geographical and biographical environment. Now that the making of "signs" is absorbing him, simple word-work, oral or written, will also be in place.

In all educational work we are discovering that experience is necessary to knowledge, that there must be action for any real appreciation of truth. We need in Sunday school to get away from the "supposed necessity of a listening being" on the one hand, and a teacher who only tells on the other, and from the routine process of question and answer, which so often results in a mechanical knowledge of Biblical facts. These methods well used will have their place; but, with any and all methods, the plan should be for the child to discover and realize truth through actual experience.

The purpose of this little book is to suggest how this may be done, to try and show how, with suit-

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able subject-matter in Sunday school, as in other places, natural tendencies may be recognized and made use of with the faith that then the child will respond, and in responding, grow in spiritual strength and grace. The Old Testament division of the Children's Bible by Richard G. Moulton, Ph. D., is made the basis for this work, and is selected as the best text-book for the children's use. It is practically the Bible adapted for children by the omission of such passages as are unsuitable for their reading until they are older. The Bible language is preserved throughout. In the writer's opinion this book should be given to children in preference to the complete Bible. It should be made clear to them that it is really a part of the Bible, and not simply a Bible story book.

SUGGESTIONS FOR TEACHERS.

FIRST WORK IN TEACHING.

BEFORE giving the material of any lesson for reading or recitation some development of the subject needs to be made; then the reading may follow and the memorizing of any part come as the last step in the process. The method which requires the "Golden Text" to be learned previous to any teaching of the lesson, is surely "putting the cart before the horse." In a "Golden Text" we have, supposedly, the heart of the truth; the appreciation of that, and its summing up in definite formulation, will naturally come as a result of the study of the story, or passage, which illustrates it. Let the child see for himself the truth, then the word which he hears about it will be believed by the heart as well as the head. In these lessons a single verse for memorizing will sometimes be suggested; again, passages of Scripture, naturally a part of the story, will be chosen for the purpose, as e. g., God's call to Abraham or His covenant with Jacob. We believe this occasional intelligent memorizing will be more "golden" in its effect for good, than a number of disconnected verses mechanically repeated.

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GENERAL PRINCIPLE.

We shall take it for granted that the children who are ready for the work planned here, have gained some idea of one great family with God as the Father of all; of the interdependence of this family and of the law of obedience, as seen in nature all about them.* The law of cause and effect embodied in the words, "Whatsoever a man soweth, that shall he also reap," will be the general principle or underlying truth to be borne in mind by the teacher through all the lessons. There will be, of course, numberless other impressions for the children, deepening those which have come earlier and leading on to new ones. But there is perhaps nothing that the child of this age needs more than to see the consequences of good and evil, to realize comparative values and the necessity of choice. All of this is embraced in this law of cause and effect, and is strongly pictured in the Old Testament stories.

With this thought, two plans are open to us: To give these life experiences as distinct pictures, or to give them as the history of a people. For this manual we shall choose the first as the simpler. In a second year's work with the same material, or in the first year with advanced children, the historical side might well be emphasized and the leading thought be, as suggested by Prof. Moulton in his "Introduction to Genesis," the covenant between God and the Chosen Nation. In tracing this, step by

* These fundamental truths the present writer has sought to illustrate in the lessons of "The Kindergarten Sunday School," published by The Pilgrim Press, Boston.

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step, we may show in a more connected way, that, "Whatsoever a man soweth that shall he also reap;" but here one thought is involved in another, making this a more difficult plan.

METHODS IN STORY-TELLING.

How great is the temptation in story-telling to pick out the moral, thrust it home, and "make the application!" How hard it is to have the divine patience to plant a seed, care for it, and not lay it bare, nor root it up! But gradually we are learning that the constant laying bare of the heart-essence of any lesson *destroys* rather than quickens spiritual tendencies. The indirect method is the more effective.

A story to be used in religious teaching should have the spiritual truth so thoroughly a part of itself that it will be felt in the very telling of the story (provided the teacher sees and feels it). And to have it felt should be our primary purpose. Mere intellectual knowledge without feeling is dangerous. The attention of the teacher is called to the preface of the text-book (page 2), where Prof. Moulton points out our duty in regard to these classic stories.

SPECIAL AIM.

It may perhaps be helpful to suggest the special aim that a teacher might have in teaching any one lesson, beyond that of the general truth which is given above, and is always to be borne in mind.

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This general truth is many-sided, and the purpose may be to touch one phase of it, or to bring out some particular truth that is in a single lesson. In the plan of each lesson the aim will therefore be given in words to the teacher, but will not be intended for use in words with the children. To select one moral point and make a definite impression is far better than to attempt to impress many such in a more or less scattered way.

MANNER OF PRESENTING A LESSON.

There must, of necessity, be a choice as to the manner of presenting a lesson according to the subject-matter and the aim to be reached through it. To illustrate: In teaching one lesson it might be excellent for the children to draw a picture of the substance of that lesson. The impression to be made would be deepened through expression and association: that is, by the child's actually working out the environment or the setting of the truth. But for another lesson this might prove the poorest plan possible. The subject might be entirely beyond the child's capabilities for this kind of expression.

MATERIALS REQUIRED.

The text-book for each pupil—Old Testament Stories, edited by Richard G. Moulton, Ph. D., blackboard and chalk, pencils, paper, pictures as suggested in the individual lessons. A few Old Testament subjects can be obtained in the Perry and

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Brown prints. The Soule Art & Photograph Co. of Boston, Mass., can supply all in photograph copies, and the Clark Co. of Buffalo, some prints on cards. Work books for mounting and preserving work, made of colored paper with card-board covers, size 9x11 inches, tied with colored cord. These can be obtained from the Winona Publishing Co., Chicago.

PLAN OF LESSONS.

The course of lessons will cover two years of time—omitting the months of July and August. In the summer vacation it is well to take different and less connected lessons when schools are more or less broken up. While there are only sixty-eight lessons named below, six or eight Sundays in each year are needed for extra work on individual lessons or a group of lessons. Plans for some of these are suggested in the Manual, but the arrangement for others should be made by the teacher who will find out the need of his own class in relation to any one lesson.

1. The Story of the Creation, Part I.
2. The Story of the Creation, Part II.
3. The Story of the Creation, Part III.
4. The Temptation in the Garden of Eden.
5. Cain and Abel.
6. Noah and the Flood.
7. The Call of Abraham.
8. The Birth and Offering of Isaac.
9. The Wooing of Rebecca.
10. How Jacob Stole the Blessing.

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11. Jacob and His Dream.
12. Jacob and His Dream; Continued.
13. Joseph and His Brethren in Canaan.
14. Joseph as a Slave in Egypt.
15. From Slave to Prime Minister.
16. Joseph and His Brethren in Egypt.
17. Joseph and His Brethren in Egypt; Continued.
18. The Journey of the Children of Israel into Egypt.
19. The Baby Moses.
20. The Ten Plagues of Egypt.
21. The Ten Plagues; Continued.
22. Overthrow of the Egyptians at the Red Sea.
23. The Song of Moses and Miriam.
24. The Ten Commandments.
25. The Witness of Balaam to Israel.
26. The Passage of the Jordan, and Siege of Jericho.
27. How the Wily Gibeonites Deceived Joshua.
28. War of Deborah and Barak Against Sisera.
29. Feats of Gideon in the Midianite War.
30. Jephthah's Vow.
31. Samson's Wedding Feast.
32. The Jawbone of an Ass.
33. Samson and Delilah.
34. Death of Samson.
35. Birth of Samuel.
36. The Child Samuel Called to be a Prophet.
37. Loss of the Ark and Death of Eli.
38. The Return of the Ark.
39. The Anointing of Saul.

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40. The Rejection of Saul and Anointing of David.
42. David and Goliath.
43. How the Feud and the Friendship Began.
44. The Escape by Night.
45. The Secret Meeting of David and Jonathan.
46. The Adventure of the Spear and Water-Cruse.
47. The Battle of Gilboa.
48. David and the Prophet Nathan.
49. The Revolt of Absalom.
50. The Wisdom of Solomon.
51. Story of the Divided Kingdom.
52. Elijah and the Prophets of Baal.
53. Elijah in the Desert.
54. The Story of Naboth's Vineyard.
55. Ascent of Elijah to Heaven.
56. The Shunamite's Son.
57. Naaman and Gehazi.
58. The Assyrian Army and the Prophet Isaiah.
59. Josiah and the Finding of the Law.
60. The Burning Fiery Furnace.
61. The Dream of the Tree That Was Cut Down.
62. Belshazzar's Feast.
63. Daniel in the Den of Lions.
64. How a Jewish Maiden Became a Queen.
65. Haman's Wicked Plot and How it Was Overthrown.
66. Mordecai, Prime Minister of the Empire.
67. How Nehemiah Rebuilt the Walls of Jerusalem.
68. The Renewal of the Covenant Under Ezra.

THE STORY OF THE CREATION OF THE WORLD.

PART I.

Selections from Genesis, First Chapter.

THIS lesson may be taught partly in story form, partly by questions. Let children shut their eyes and imagine no people, no animals, no grass, no light,—darkness everywhere. Little by little, all that we now have came upon the earth. Tell them this is the story of creation, the making of the world told by a man long, long ago.

God said first, Let there be light, and God saw the light that it was good, and He divided the light from the darkness. Lead children to feel the blessing of light. Show a plant healthy and beautiful because kept in the light. Show another which you have kept for a week in a dark closet, and so has lost strength and color. Suggest that children experiment in the same way, that they may see that light is essential to life and that it is the source of color. A “growing” potato in a dark cellar, with its white sprouts reaching toward the light, is another good illustration of this; for if it grew in the garden they would be green. A prismatic glass put in the sunshine will give an idea of the many colors in the light.

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Ask children what name God gave to the time during which it is light; and what He called the time of darkness. "And there was evening and there was morning, one day." Let children think of the blessing of the night time for rest (a) for man, (b) for animals, (c) for plant life; illustrations of the need of change: Flowers which close at night; flowers refreshed by dew; flowers scorched by too great heat of the sun; sensitive plants which open at night; showing the good of both darkness and light.

Have lettered on the blackboard: "God saw the light that it was good: and there was evening and there was morning, one day." Have these words previously covered and when ready for them remove the covering.

At first there were great bodies of water, but no dry place in which things might grow, no place for man to live when the world should be ready for him. So God divided the waters. The sky and the space in which the wind blows and the birds fly, is called in the story the firmament, and God called the firmament heaven. The waters were down below, and the clouds which bring water to the earth were in the firmament above, "And there was evening and there was morning, a second day."

Then God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear. And so the waters were separated. And God called the dry land Earth, and the gathering together of the waters He called seas. Let children tell of bodies of water familiar to them. If they

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know of small ones only, ask of those first and go on to the larger. Have a picture of land and water on one side of the blackboard. Lead the children to think of the earth, the "ground" as they would say. Consider a few of the things that make it what it is. Have on a tray earth, sand, rocks, beautiful minerals. All were not there at the beginning; but different things have mixed together, making many kinds of earth. If there is time the children may, with a little direction, show in the sand tray hills, mountains and valleys.

Then read together the story from the text-book; the first three paragraphs and a half, to the words, "And God saw that it was good.". The teacher might read the harder part, the first paragraph, and the children join as far as they can. After hearing the story, told largely in the Bible words, they can read more than would be possible otherwise. The rhythmic element makes this reading attractive to the children.

After the books are closed, distribute pencils and papers, and let children draw whatever they wish that is told of in these verses. Leave them entirely free as to the drawing, and collect papers for teachers' observation afterwards.

Special aim: To deepen impression of the wonderful work of God, that reverence may be strengthened and interest awakened; that children may see—as did God—"that it was good."

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PART II.

For Another Sunday.

The latter part of the fourth paragraph will form the first part of this story for today, beginning, "And God said, Let the earth put forth grass," etc.

Examples of vegetable life: Specimens of beautiful grass, "herb yielding seed," and "fruit wherein is the seed thereof" will be a good beginning for this lesson. After the dry earth appeared, plants of many kinds began to grow on the earth. Have the children take their books and read as far as the passage: "And there was evening and there was morning, a third day." Let them examine grains, such as oats or wheat in the stalk; seeds familiar and unfamiliar in the fruits, seeing, for instance, by the covering of the seeds how God has protected each.

Lead the children to think why all plants have seed, thus showing the wonderful way in which they increased and still continue. Here is an opportunity for a beautiful suggestion in regard to reproduction. From a morning-glory vine, or a nasturtium, they may see how, when the flower goes away, a little bag of seed is left behind from which other vines may grow.

Ask about the uses of grass, flowers, vegetables, and fruit, for animals and man, suggesting to the children's thought the preparation of the world of

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beauty, and the provision made for "living creatures."

Remind them of the creation of light; tell them how the story speaks now of the different lights of the firmament. Let the children name the greater light to rule the day and the lesser light to rule the night. Then read to them the fifth paragraph.

Give cards on which are pictured the grass, etc., and the rays of sunlight shining down, or have blank cards and let the children paste on them a fern or wild flower. On either kind of card have the words lettered: "And God saw that it was good."

Special aim: Naturally the same as for the last lesson, with the addition that the children may see, not only the wonderful works of God, but something of His wonderful plan, in the relationship of one thing to another and the consequent provision for all. In connection with this lesson, verses 7-9 of the 147th Psalm will be helpful, either for reading or memorizing. Ask the class to bring for use the next Sunday pictures of animals that live in the sea, fly in the air, or walk on the ground.

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PART III.

For a third Sunday.

On the preceding Sunday the plan was made for the children to bring pictures of animals that live in the sea, fly in the air, or walk, or creep on the ground. These may now be arranged in four groups:

1. The moving creature that lives in the sea.
2. The fowl that flies above the earth.
3. The cattle and the beast of the earth.
4. The creeping thing that creepeth upon the earth.

Tell the children how "there was evening, and there was morning, a fifth day," in which the first two came on the earth. Later the cattle, beasts and creeping things came, and God saw that it was good.

Another suggestion about reproduction and the development of life, following that of last Sunday, may be helpful, if carefully made. At first there were a few animals of each kind, but God blessed them, and said there must be many on the earth. So there were families of animals. Where there had been just two birds, there were, by and by, the father and the mother and three or four little birds, and after a time these had little ones, and the number of birds grew larger and larger.

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When God saw that it was good, He said, Let us make man, and let him have charge, or dominion, over the fish of the sea, and the fowl of the air, and over the cattle and every creeping thing. So God made man and woman, and He said to them, Behold, I have given you every herb, and every tree, and these shall be for your food. And I have given you charge over all living creatures.

Here suggestions may come as to caring for the animals. Ask the children if God, who made the animals and gave them to man, would like to have them meanly treated. Illustrate by something of their own making, trampled on or destroyed. Remember again that the indirect method is better than the direct. A moral suggestion is better than a preachment. The more man shows love to the animals, the more gentle and loving they become. Illustrate: The bees' sting withheld from the keeper of a bee-hive; a dog's devotion to his master; the good feeling of a horse for his owner. A boy that has a pet animal has been given "dominion." Is he fit to be a master, if he forgets to feed the pet?

In closing, read to, or with, the class the words, "And God saw everything that He had made," etc., including the last paragraph, telling how God blessed the seventh day as a day of rest.

Special aim: To show man's responsibility for the animals. In the above illustrations the law of cause and effect will again be seen.

THE TEMPTATION IN THE GARDEN OF EDEN.

Selections from Genesis, Second Chapter.

THIS is a story better told than read except as the children wish to read it themselves, or the teacher chooses only a part of it to be read. If possible, see Adler's story of the Garden of Eden in his "Moral Instruction of Children," and the same story in Miss Palmer's "Sunday School Lessons for Young Children."

For some children these versions will be good; for those who can read the Bible they will not be sufficient. Then the story is better told largely as given there, including, e. g., the part about the serpent. Just as the mysteries and personification of the animals in the old Greek myths are received by the children, so the symbolic pictures of the Old Testament will be accepted by them. If a boy questions as to the serpent, the teacher must follow his own judgment as to explanation, but it is quite possible for a child to understand that the serpent may be just a word-picture which the writer uses to tell of the feeling of temptation that comes to all our hearts.

Story: The Lord God made a garden and it was called Eden. And the Lord called to the man and woman and said: You may eat of all the trees in

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the garden, except one. But of that tree you must not eat, for in the day that you eat of that one, you will surely die. Now, there was a serpent near-by, and he said to the woman, Hath God said, Ye shall not eat of any tree of the garden? and the woman said to the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of one tree in the midst of the garden God hath said, Ye shall not eat of it, lest ye die. Then the serpent said to the woman: Ye shall not surely die, for God knows that in the day ye eat of it, ye shall be as God, great and wise. Now, when the woman saw that the tree was good for food, that it was beautiful, and might make one wise, she took the fruit and did eat; she gave also to her husband, and he did eat.

After a time, in the cool of the evening they heard God call. And the man and his wife hid themselves among the trees,—they were so much ashamed. And the Lord God called and said, Where art thou? And the man said, I heard Thy voice in the garden and I was afraid and I hid myself. Then God said, Hast thou eaten of the tree, of which I commanded thee not to eat? And the man said, The woman gave me of the tree and I did eat. And the Lord God said unto the woman, What is this thou hast done? And the woman said, The serpent tempted me and I did eat. Then the Lord God sent both Adam and his wife out of the garden of Eden, and to the woman He said, Sorrow shall come to thee and to thy children, and to Adam He said, Because thou hast followed thy wife and hast eaten of the tree, cursed is the

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ground for thy sake, thorns and thistles shall it bring forth to thee, and thou must work hard all the days of thy life to gain food to eat. So he drove them out of the garden.

After telling the story, give to each child a pencil and paper on which he may answer the question asked on the blackboard. What happened after Adam and Eve disobeyed? Let each one write down his own thought. These papers may be gathered up and the lesson ended, or if there is time the answers may be summed up on the blackboard, different children giving the substance of the thought as follows :

1. They were afraid.
2. They were ashamed.
3. They lost their home.
4. They had to work hard.

Special aim: To show the result of disobedience as seen in the story.

CAIN AND ABEL.

Genesis, Fourth Chapter.

TELL first that the story for to-day is of two brothers; they each had work to do; one was a tiller of the ground, the other a keeper of sheep. Let children tell what these mean. Remind them of how Adam and those who lived after him had to work hard that the ground might bring forth food for them to eat. Can we today have corn, oats, and wheat, etc., unless some man takes care of them? Does not somebody have to care for the sheep, cows, horses, etc., if they are to be a help to us? It is only the wild animals, who live by themselves in the woods, who do not need man. Remind children of how God gave man charge over the animals, but some of them are not yet tamed.

In those days when Cain and Abel lived, there were no houses, no churches. In the earliest times people lived much out of doors, sleeping in caves, or holes in the large rocks; later they made themselves tents. Often when they prayed, and wished that God would forgive the wrong they had done, and bless them, they would bring something of their own and put it on an altar. The first altars were made of stones piled together (illustrate on black-board). Often they brought an animal, or some part of it, or something grown from the ground.

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They would lay this on the stones and burn it, to show they were ready to give it up, to please God. This was called a burnt offering.

Following such an introduction read the story from the book, bringing out the action in it as much as possible. Let children ask about anything they do not understand. Explain how Abel's offering was accepted or "respected," i. e., thought well of; how Cain was jealous because he thought the Lord liked Abel's better than his, but the Lord told Cain his offering would be accepted if he did well,—but he was making believe and sinning all the time.

Then give out papers outlined thus for the children to fill in:

The one man.

Name?
Work?
Offering?
Why accepted?

The other man.

Name?
Work?
Offering?
Why not accepted?

If the children are too young to write answers, have the above on the blackboard and fill in the answers as they tell them. In any case, have the following question there: What did jealous feeling

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bring to Cain? And lead the children to the answers: Anger, deceit, failure, loss of home.

Special aim: To show how one sin leads to another.

All memorize: "If thou doest well shalt thou not be accepted? And if thou doest not well, sin coucheth at the door." (Explain coucheth: "Like a wild beast crouching down, waiting to spring on thee, and master thee who wouldst master it." Geikie.)

Do not leave the memorizing to be done altogether at home. Let it be done sometimes in this way: All read from the blackboard; then individual children read; all read from the books; close books and turn blackboard, then all recite with teacher; shut eyes and recite without teacher; individual children recite, and again all together.

NOAH AND THE FLOOD.

Selections from Genesis, Sixth, Seventh, Eighth and Ninth Chapters.

INTRODUCE the lesson thus: Many families had grown up on the earth, until there were a great many people living near together; one man, Noah, was a righteous man,—one who did right and “walked with God.” The others were very bad, and when God saw the earth it was corrupt (for man had corrupted it—made it bad). Then God said to Noah, I will destroy all these people, for the earth is filled with their wickedness.

Read from the book what God told Noah to do, continuing to the bottom of page 14. Talk a little of the ark, made of gopher wood, a wood which comes from a tree growing in that country and full of pitch and resin. Why was the ark covered within and without with pitch? Give an idea of the size of three hundred, fifty and thirty cubits (about five hundred, eighty, and fifty feet), by comparison with some building or ground, familiar to the children. If a true model or picture can be obtained, it will be helpful. Do not use the incorrect, miniature ones so often to be found.

Tell or read of the beginning of the flood, and the going to the ark. Use the language of Scripture whenever it is possible for the children to compre-

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hend the general sense. Be sure and give these words, "And God remembered Noah and every living thing, and all the cattle that were with him in the ark." The rest of the beautiful story needs only a little abbreviation in the telling. The teacher may gain inspiration and suggestion for this story and the next from "Old Stories of the East," by James Baldwin.

Special aim:

1. Destruction follows sin.
2. God's saving mercy—
 - (a) Over the righteous.
 - (b) Over every living creature.

Let all read together the last paragraph of the account. Give each child a card on which is outlined the form of a rainbow, which may be colored at home. Underneath the rainbow have the words written, "It shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which is between me and you and every living creature of all flesh; and the water shall no more become a flood to destroy all flesh."

Time may be saved in the preparation of such cards by making one good copy, from which a number can be taken off on the hectograph or mimeograph.

The picture of the "Return of the Dove," by Oppenheim, is a beautiful one. (Soule's collection; also Clark's; in small card size.)

THE CALL OF ABRAHAM.

Selections from Genesis, Twelfth and Seventeenth Chapters.

A DESCRIPTIVE background will be needed for this lesson to make it interesting to the children. Long years after the flood there lived a Chief who was very rich. His name was Abram. He lived with his father in a country far away, where the rich men lived in tents, and had large flocks of sheep, and herds of cattle and many camels. Abram had many men-servants and maid-servants whose families lived in the tents round about, and all belonged to the great master who was like a father to them.

When he was seventy-five years old he heard a Voice saying, "Get thee out of thy country and from thy kindred, and from thy father's house unto the land that I will shew thee," and Abraham knew it was the voice of God. And the Lord said to Abram, I will make of thee a great nation and I will bless thee. So Abram went as the Lord told him. He took Sarah his wife, and gathered together his household and all his goods to go into the land of Canaan, the land of promise. They travelled for a long time, riding on their camels when they journeyed, and dwelling in tents when they stopped on their way. Sometimes they stayed in one place for a year ; again

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they would encamp by the side of a river that they might have water for the sheep and cattle. Pictures of camels, tents, etc., will add interest. Also, "Abram journeying into the land of Canaan," by Doré. (Soule Photograph Co.) (With some classes it may be well to make a line on the blackboard indicating his old home, Ur of the Chaldees, the journey from Haran to Shechem and Bethel and finally to the home in Hebron.)

At last they came to Canaan, and God said, "This is the land which I promise to you, and to your children." Here the people settled and put up their tents, making a little village, for there were, at least, twelve hundred of Abram's people with him. If this is illustrated in the sand tray the life of the times will be made realistic to the children.

Abram was so glad to reach this good land that he built an altar of stones, and offered a burnt offering to God. (A burnt offering was explained in the lesson on Cain and Abel.)

Again, one day, Abram heard the voice of God saying: I am God Almighty, walk before me and be thou perfect. I will make my covenant (promise) between me and thee, and thou shalt be the father of many people. Thy name shall not be called Abram any more, but thy name shall be Abraham, for that word means Father of a multitude. Still Abraham had no children, and he wondered how God's promise would come true. But Abraham believed and obeyed God, and so, long after that, he was called the Friend of God.

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A part of the Scripture passage may be memorized; the first part is the simpler, and will fix in the children's mind God's covenant and Abraham's obedience, which must be the aim in this lesson teaching.

THE BIRTH AND OFFERING OF ISAAC.

Selections from Genesis, Eighteenth and Twenty-second Chapters.

HERE is a story which needs shortening and is therefore better told than read. All the vivid dramatic action needs to be retained, but certain sentences may be wisely omitted.

In considering Abraham's life in the last lesson, preparation for this one was made by familiarizing the children with certain customs of the time: the fashion of travelling, and living, the offering of burnt offerings on the altars, etc., so that now the story need not be spoiled, nor its effect lessened by interruption for many explanations.

Story: Abraham was sitting at his tent door, one day, under the oak tree. Suddenly, he looked up and saw three men standing near. When he saw them he ran to them and bowed himself to the earth, and said, Pass not away from thy servant; let a little water be fetched and wash your feet (this Eastern custom had better be explained, telling of sandal wearing instead of shoes), and rest yourselves under the tree, and I will fetch you some bread. Abraham hastened into the tent and said to Sarah, Make ready some cakes. Then he ran to the herd and fetched a calf, tender and good, and gave

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it to the servant; and he hurried to prepare it. And he took butter and milk and the veal which he had prepared and set it before them; and he stood by them under the tree and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold in the tent. And one of them said, See! Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind Abraham. Now Abraham and Sarah were very old, and Sarah laughed to herself. And the Lord said unto Abraham, Why did Sarah laugh, saying, Shall I, who am old, have a child? Is anything too hard for the Lord? Surely when the right time comes, Sarah shall have a son. Then Sarah denied saying, I laughed not; for she was afraid. And he said, Nay: but thou didst laugh. And the Lord did as he had spoken. A son was given to Abraham and Sarah, and they called him Isaac. Abraham was an hundred years old when his son Isaac was born. And Sarah said, God hath made me to laugh—or be glad—everyone that heareth will laugh with me.

And it came to pass one day that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. Then God said, Take now thy son, etc. (give the rest of the story just as it is found in Moulton).

Have on the blackboard the words: "I will bless thee because thou hast obeyed my voice." We see here again the law of cause and effect. Special aim: To show that the path of obedience is the path of blessing.

If considered best to impress this point beyond the

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impression that the story leaves, it may be helpful to follow this thought: "The hardest way is often the good way." Illustrations: Two pathways; one easy and beautiful, the other hard to climb. The latter was the good one, for the mother and her little child were seeking the home on the top of the mountain. Two pathways: One a short road which looked as if it would take but a few minutes to travel; the other long and winding; but the sign on a post told the traveller, This is the way. Afterwards he found the short road was full of holes and mud.

Give cards on which the words of the text placed on the blackboard are printed in such a way that the letters may be colored with crayon pencil, or water color paint by the children for work at home.

The picture "The Trial of Abraham's Faith," by Doré (Soule collection of photographs.) will be suggestive.

THE WOOING OF REBEKAH.

Genesis, Twenty-fourth Chapter.

THE Lord had blessed Abraham in all things. This is the first word and the first thought of this lesson.

Recall how Abraham had left his own land and gone into a strange country. In this place where he dwelt were a people called the Canaanites. Illustrate how a small number of one nationality may live among a larger number of another: e. g., the colored people or the Chinese among the Americans. Describe how Abraham had settled in Canaan; how the men round about had been friendly to him; how he had become great, with more flocks and herds, more silver and gold, than he had before—all because the Lord had blessed him greatly (see Gen. 24: 35).

And now Abraham is old and he calls his servant to him, who was “ruler over all he had.” Tell the story which follows in the book, or let the children tell it, according to the divisions given below. Put these on the blackboard:

1. The talk of Abraham with his servant.
2. The servant's journey.
3. The servant's prayer.
4. The meeting of the servant and Rebekah.
5. The man's thanksgiving.

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6. His welcome and stay at Rebekah's home.
7. The journey home to Canaan.

It will be interesting to have a picture of a well, showing how the women draw the water, and a picture also of camels and of the way people travelled. For some classes the latter may be shown with sand. "Rebekah at the well," by Elmore, is one good picture to use in this connection; "Rebekah," by Goodall is especially beautiful (the former is in the Clark collection; both are in Soule's).

Special aim: Obedience the path of blessing, to Abraham, to his servant. Make this definite to the children by gaining answers to the following questions:

- Abraham obeyed and was blessed,—how?
His servant obeyed and was blessed,—how?

HOW JACOB STOLE THE BLESSING FROM HIS BROTHER.

Genesis, Twenty-seventh Chapter.

CONSIDERING the length of this story, and the action to be described, it had better be told; but the arrangement and form in the book can be followed so nearly that it is unnecessary to write the account here. Tell that Isaac had two sons, Esau and Jacob; that Esau was a hunter and Jacob a keeper of sheep. These occupations are now familiar to the children. This is all that is needed as a connecting link with the past work and the present.

Carry to-day's lesson as far as the words, "Why should I be bereaved of you both in one day?" To make the story vivid the teacher needs to see clearly the different actions:

1. Isaac's word to Esau.
2. Esau's going out to hunt.
3. Rebekah's telling Jacob.
4. Jacob's going and his return.
5. Jacob's meeting his father Isaac.
6. The blessing.
7. Esau's return and sorrow.
8. Jacob's leaving home.

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Pictures: "Isaac blessing Jacob," by Doré. "Isaac blessing Esau and Jacob," by Rembrandt (both are in the Perry collection).

Special aim: To show the trouble that came from deceit. God's punishment is always the natural outcome.

1. Esau's hatred.
2. The mother's fear.
3. The mother had to lose Jacob.
4. Jacob had to leave home.

These four results may be put on the blackboard, or the class may tell them in writing or give them orally through question and answer. The choice of method must often depend on the success of any one way with a particular group of children, and also the need of variety. Whenever it is possible let the children do something. If they cannot write readily they may have cardboard letters to arrange, giving the answers as shown on the blackboard. Telling in this way, instead of orally, often leads to a more lasting impression.

JACOB'S JOURNEY AND DREAM.

Genesis, Twenty-eighth Chapter.

THIS is a beautiful lesson to picture on the blackboard: marking, 1. The journey from Beersheba to Haran. 2. The resting place at night. 3. The stone for a pillow. 4. The ladder from earth to heaven.

The passage from the words, "Behold the Lord," etc., to "I will surely give the tenth unto thee," is one of those chosen for memorizing as a part of the year's work. So after the introductory story with the help of the above picture, give the lesson time to learning these words. This, if done in the right way, will be thoroughly enjoyed by the children as a change from the preceding lessons. In the story-telling emphasize how much alone Jacob is; far from home because of his wrongdoing.

Then read the whole passage. Then recite together God's promise as it came to Jacob in his dream (recite in the different ways previously suggested on page 24). Recite next, Jacob's waking and what he did. Lastly, Jacob's vow. Let the children take home their books to-day for more perfect memorizing of this passage. Such words as "pillar," "tenth," "raiment," will need explanation. Write pillar on blackboard; ask what it means. For clear appreciation of "tenth" divide a piece of paper into ten parts.

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On large cards to be hung on the Sunday school wall may be written God's promise and Jacob's promise. Each child may be given a lettered card with the words:

"Behold I am with thee, and will keep thee, whithersoever thou goest." Special aim: (a) To show God's faithfulness, and Jacob's desire to live a better life because of it. (b) To impress these beautiful words indelibly on the children's minds and hearts.

JACOB'S DREAM (CONTINUED).

Half of the time to-day may be given to a review of the last lesson by letting each child make a picture of it from memory. This is suggested not solely for the sake of this particular review, but as a test of what can be done in this direction, and because it will aid in the memorizing of the passage assigned last Sunday. The fact, too, that a picture was given then makes this a good opportunity to experiment in this way (of course that picture will not be seen now).

The latter half of the time might better be devoted to the recitation of the passages by groups; by boys, by girls, then altogether, and again individually.

The aim will be that of last week.

JOSEPH AND HIS BRETHREN IN CANAAN.

Genesis, Thirty-seventh Chapter.

BEFORE beginning the story of Joseph, which will occupy several weeks, a little connection with the past and introduction to the new work will be needed. For many years after his dream Jacob lived far away in his Uncle Laban's home, but now he is at the old home again in Canaan. God told him to go back. Esau has forgiven him; Jacob has brought home his children and large flocks of sheep; Joseph and Benjamin are the youngest two boys, and there are ten other brothers.

Jacob has another name, Israel, and in the Bible story he is now often called Israel.

One day after they were all settled at Canaan, Joseph went out with his brothers, and the story tells what happened. Read the whole of the division entitled, Joseph and his brethren in Canaan. It will not need any addition and hardly a word of explanation, if read with that dramatic force which brings a vivid picture before the children. The teacher must see it, feel it, make it his own beforehand, for it to be effective.

Let us look carefully and see that for some children a little conversation about "sheaves," "obedience," or the sentence, "that he might deliver him

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out of their hand, and restore him to his father," or, again, "What profit is it if we slay our brother and conceal his blood," may make the story more clear.

The moral will be felt throughout: it does not need to be talked about. The result of the wrongdoing will be shown in the rest of the story. There is perhaps no other that shows more forcibly that "whatsoever a man soweth that shall he also reap."

The special aim must be to bring out in the telling the various conditions of wrong: the father's partiality, the brothers' envy and hatred, the plan of deceit and gain, and then the selfish grief of Reuben, and the sorrow of the father.

Two plans of work may now be suggested for the children. They will, we think, be sufficiently interested to do some work at home. Let them either write the story of to-day, or make three pictures of

1. Joseph's dream.
2. Joseph with his brothers at Dothan.
3. The brothers coming back to Jacob, and bring back the papers next Sunday. Choose for them, or let them choose. It is well to give the choice sometimes. We find out which is preferred, and the children feel more freedom and responsibility.

JOSEPH AS A SLAVE IN EGYPT.

Selections from Genesis, Thirty-ninth and Fortieth Chapters.

MAKE a line on the blackboard indicating how the Ishmaelites brought Joseph from Canaan down into Egypt, printing the names of the places. There they found Potiphar (write on blackboard), captain of the guard (explain), and they sold Joseph to him.

And the Lord was with Joseph and made all that he did to prosper in his hand. And his master saw that the Lord was with him, and Potiphar made him overseer over his house. (Put on the blackboard, Joseph, a slave; Joseph, an overseer.) Then the Lord blessed the Egyptian's house for Joseph's sake; the blessing of the Lord was upon all he had in the house and in the field. And Potiphar left all he had in Joseph's hand.

But, after a time Joseph was falsely accused by Potiphar's wife of doing wrong and of being unfaithful to his master. Potiphar believed his wife and was very angry with Joseph and cast him into prison. (Put on blackboard, Joseph, a prisoner.) But the Lord was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison gave Joseph the care of all the prisoners that were

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in the prison. He did not look after anything that was in Joseph's hand, because the Lord was with him, and that which he did the Lord made it to prosper.

It came to pass after these things that the butler of the king of Egypt, and his baker made their lord the king of Egypt very angry. Pharaoh the king put them in prison in the same place where Joseph was a prisoner. And they dreamed a dream, each of them in one night. Joseph asked them in the morning, Why look ye so sadly to-day? And they said, We have dreamed a dream and there is no one to tell us what it means. Joseph said to them, God will give the meaning; tell me the dream. Continue the story as given in Moulton, page 41, with slight abbreviations as above.

Special aim: Let the story show the consequences of good and evil; the blessing on Joseph because he did the right; his suffering for a time because of the wrong-doing of others.

The children will naturally be eager now to know what happened next. Give them the books to read the next division before the following Sunday. Tell them to be ready to give you the story. It is wise always to awaken interest before asking for the preparation of a lesson. With the children of this age we shall in any case wisely ask for this only occasionally. In day school primary grades they are not expected to study at home.

FROM SLAVE TO PRIME MINISTER.

Genesis, Forty-first Chapter.

TO-DAY the children are to tell the story as far as they can. Let one tell a part, then another, and another, taking the teacher's place, that the attention of the rest may be held, and they note whether each tells the right thing. Thus they may help one another.

Select and group the leading points, e. g.:

Seven fat kine.

Seven lean kine.

Seven good ears of corn.

Seven thin ears of corn.

Pharaoh and all the wise men.

The butler and his story.

Pharaoh telling the dream to Joseph.

The interpretation (meaning).

What Joseph thinks best.

What Pharaoh decides.

These may all be written on the blackboard, or teacher, or children if in good control, may make pictures of the first four. At the end of the story

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the following may be written in a line with the points noted above:

Seven years of plenty.

Seven years of famine.

Could not give the interpretation.

Remembered Joseph.

“God shall give Pharaoh an answer of peace.”

To save food in the years of plenty.

To make Joseph prime minister.

(The man next to the king, who helps govern and take care of things.)

Special aim: To show the reward that came to Joseph for doing the best he could.

Have stylographed on a white cloth or lettered on cardboard, and hung up before the children, the words of the first Psalm. Have on one-half of the sheet, these words as a heading, The man who does right; underneath these, the first three verses of the Psalm; on the opposite half of the sheet, The man who does wrong, and the last three verses. Tell the class that these verses are found in another part of the Bible. There will be time, probably, for reference to only the first part to-day. After reading the whole of this, explain that it tells of the man who does not do what the wicked urge, who does not stay with those who do wrong, etc., and ask if this is a true story of Joseph. As such it has a place here. Begin to commit to memory, continuing this later. Cards may be given to each child to take home, if it is possible to arrange for these. Cardboard folded like a book will admit of the arrangement of the

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Psalm as suggested above. Colored cardboard with gilt, or any water-color paint, used for the lettering, will delight the children and help forward the memorizing.

“Joseph interpreting Pharaoh’s dream,” by Doré, may be used with this lesson. (Soule collection.)

JOSEPH AND HIS BRETHREN IN EGYPT.

Genesis, Forty-first and Forty-second Chapters.

BEFORE the story to-day, spend five minutes in the recitation of the first Psalm. It is so long a story that it must be divided and yet it is so intensely interesting that it will be hard to do so. Go as far as the last paragraph in Moulton, page 51.

Here is a beautiful opportunity for several word pictures:

1. The seven years of plenty gone. Famine in all the land around Egypt. Plenty of food there. People coming to buy corn in Egypt.
2. The old man Jacob in his home. The ten brethren and Benjamin.
3. The coming of the ten brothers to Joseph. "Joseph knew his brethren but they knew not him." His conversation with them.
4. The trouble of the brothers because of their sin of long ago. Their fear of punishment.
5. Joseph's command to fill their sacks with corn, and put money in each man's sack. The finding of the money by one of them, and the fear of all.
6. Their return to the old father; again "they were afraid." Jacob's fear and sorrow.

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7. Judah's pleading and Jacob's plan for the second journey.
8. "And they stood before Joseph." "And the men were afraid." Joseph's word: "Peace be to you, fear not."

Make these different word pictures distinct, leading the children, step by step, to see the whole.

The particular truth must be felt all the way through: Sin always brings fear.

If the story has been really pictured to the children, they must be eager for more. Let them take the books home and read to the end of that division. Now there is a golden opportunity for "home study" and for increasing the child's love to read the Bible. The home people may read too, where the child cannot do so alone.

JOSEPH AND HIS BRETHREN IN EGYPT (CONTINUED).

*Genesis, Forty-third, Forty-fourth and Forty-fifth
Chapters.*

Some of the children will be eager to tell what they have found out by their reading since last Sunday. In case others have not read the story, the teacher needs to gather up and make strong the leading parts.

Following close after that of last Sunday, is the making ready of the present for Joseph, the inquiry about the father, and the weeping of Joseph in

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secret. Then the meal with the brothers, after which Joseph secretly commands that his cup be hidden in Benjamin's sack; orders the search for it after they had started on the homeward journey and they return in great grief because of Benjamin.

Then comes Judah's prayer to Joseph that he may stay as slave instead of Benjamin, and then the simple, beautiful picture of Joseph's making himself known to his brethren, his message to his father and the journey home.

Special truth: All things work together for good to them that love God—follow after God. ("It was not you that sent me hither, but God.") This will shine out *in* the story if the teacher himself feels it.

End the work of to-day with saying the first Psalm.

THE JOURNEY OF THE CHILDREN OF ISRAEL INTO EGYPT.

Selections from Genesis, Forty-fifth and Forty-seventh Chapters.

AFTER talking of the brothers' return to Jacob, and the old man's gladness, remind the children of God's covenant to Abraham, Isaac, and Jacob, that their sons should be many on the earth and should possess the land of Canaan. Then tell how, after Jacob began his journey to Egypt, God spoke to him and said, Jacob, Jacob, and again promised to be with him. Read the promise, and then let the children tell of the journey. Let them look at their books and answer such questions as these: How did these people go from Canaan to Egypt? What happened when they reached Goshen? What did Joseph tell Pharaoh? What did Pharaoh ask and the brothers answer? What did Pharaoh tell Joseph? Then tell of the old father coming before the great king.

The special truth is the same as last week. To-day give these words, All things work together for good to them that love God. Ask the children if this was true for Jacob and Joseph, and the brethren. When they did right, did good come to them? If *they* think so, all may say the words together. The aim

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is to let the children have an actual experience of the truth through what is presented, instead of preaching it to them out of an adult experience.

If there is time, slips of paper may be given to the children on each of which are lettered the name of some Bible character now familiar to them: Adam, Eve, Cain, Abel, Noah, Abraham, Isaac, Esau, Jacob, Joseph, and the brothers. Let them select those who "belong" to the wall card bearing the first part of the Psalm, with the heading, "The man who does right." Those selected correctly might be pinned on the card. This may be reserved for a separate Sunday's work if thought best.

THE BABY MOSES.

Exodus, First and Second Chapters.

WITH some classes of children it will be well to refer to the books of the Bible from which the stories are taken; to point out how all the stories we have had so far are in the book of Genesis, which means the book of beginnings. Note the different beginnings: (1) the creation; (2) the first home and people; (3) the old fathers, Abraham, Isaac, and Jacob, whose sons dwelt in Egypt from Joseph's time. Remind the children of Jacob's other name, Israel; of his twelve sons and their home in Goshen, and how when their children grew up they had homes of their own, so that there were many families instead of one, until by and by there were a very large number of them. They were called the Children of Israel, or the Israelites. In this new book, called Exodus, we have stories about these people.

With groups of children, with whom it may not be well to consider the books and their names, the story may be begun under the above third point, and thus the connecting link with the last story and that of to-day be made. When the Israelites first lived in Egypt they were strong and brave, but they had too many good things, and grew lazy; then they grew weak and timid. Nearly four hundred years had gone by since Joseph lived, and now a new king

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who did not know Joseph ruled the land. He said to the people, the Egyptians, the Israelites are more in number and mightier than we, and if there should be a war, they might join our enemies and fight against us. Let us force them to work, and they shall be our slaves. So the poor Israelites were badly treated, and great burdens were put upon them. But still the people increased in numbers and spread abroad through the land. At last, one day, the king ordered that every boy baby that was born should be put to death. If there were no more boys to grow up to be men, there would not be as many Israelites by and by.

The teacher will, very likely, find the account as given in "Old Stories of the East" suggestive; at least, in part. The story of the hiding of Moses and his wonderful preservation is so simple and so beautiful that it needs hardly to be dwelt upon here. Miss Palmer's Outlines gives this story in most helpful form for the younger children.

Special aim: The readiness of Miriam. She watched, and so she saw what the princess did. She was ready to speak, and so the mother was chosen nurse. Here we see again the natural consequences of right doing.

Later the children will see how Moses was especially needed to help his people, and so he was especially saved.

The pictures by Hensel and Delaroche are very attractive. They do not represent the ark of bulrushes accurately, as it was probably made with a

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cover, but they will impress the main features of the story. It will be nice if each child can have a copy of one of these pictures to take home. It may be already mounted, or the mounting may be done in Sunday school.

THE TEN PLAGUES OF EGYPT.

Exodus, Seventh, Eighth, and Ninth Chapters.

INTRODUCE to-day's work thus: For long years, after Moses was a baby, the Israelites were badly treated by the Egyptians. It seemed as if God had forgotten His promise made to their fathers, that they should be a great nation. Moses when he grew to be a man wished he could help his people. At last the time came. Have children look at the books and find out how old Moses was then (explain fourscore). Ask the following questions, allowing children to look at their books; and as soon as any one knows the answer, let him tell it, or come and write it on the blackboard:—Who was with Moses? Who spoke to Moses? What was Moses told to do? Call on the more backward ones for some answers, that they may make an effort to work.

Then tell what follows, in story form. The account may be simplified and shortened thus: Moses and Aaron went to Pharaoh. They did as the Lord told them and Aaron cast down his rod before Pharaoh, and it became a serpent. (The picture, "Moses and Aaron before Pharaoh," by Doré, may be shown. Soule collection). Then Pharaoh called for his wise men, and they cast down their rods and they became serpents; but Aaron's rod swallowed up

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their rods. And Pharaoh's heart was hardened so that he would not listen to Moses and Aaron. The Lord said to Moses, Pharaoh's heart is stubborn, he refuses to let the people go. Go to him in the morning and take the rod which was turned into a serpent in your hand. Then say to him, The Lord sent me to say, Let my people go, that they may serve me in the wilderness; and you have not listened. Now you shall know that I am the Lord: the waters in the rivers shall be turned into blood, the fish shall die and the Egyptians shall have no water to drink. And the Lord said to Moses, Tell Aaron to take his rod and stretch his hand over the waters of Egypt, over the rivers, the streams, the pools and the ponds, and there shall be blood all over the land. Moses and Aaron did as the Lord told them and the Egyptians had no water to drink. Seven days went by, and still Pharaoh would not listen. Then the Lord said to Moses: Go to Pharaoh and say, Thus saith the Lord: Let my people go; but if you refuse, I will bring frogs into the river and they shall go into your house, and upon your bed and into the houses of your people. And so it was, when Aaron stretched his rod over the waters, frogs came up and covered the land of Egypt. Then Pharaoh called for Moses and Aaron and said, Pray the Lord that He take away the frogs from me and my people and I will let the people go. Then Moses said, It shall be, that you may know that there is none like unto the Lord our God. And Moses cried unto the Lord, and the frogs died out of the houses and the fields and they gathered them in heaps and the land smelled very

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bad. But when Pharaoh saw they were gone, he hardened his heart and would not let the people go. Now the Lord said to Moses, Tell Aaron to stretch out his rod over the dust of the earth that it may become lice, and he did so, and all the dust of the earth became lice, through all the land. Then the wise men of Egypt tried to bring forth lice but they could not. And there were lice upon man and beast. The wise men spoke to Pharaoh and said, This is God's doing, but still Pharaoh would not listen. Again the Lord said, Go tell Pharaoh let my people go; but if you will not let them go, I will send flies, swarms of flies upon you and your people. But there shall be no flies in the land of Goshen where my people dwell, so that you may know that I am the Lord. This shall be done to-morrow. And the Lord did so. The flies were everywhere in Egypt. Then Pharaoh said, You may go and worship and sacrifice to your God in this land. No, said Moses, not in this land; we will go three days' journey into the wilderness and there we will sacrifice. And Pharaoh said, I will let you go,—only ye shall not go very far away. Now pray for me. Moses said, I will, only let not Pharaoh be deceitful any more. Then the Lord did as Moses asked, and there was not one fly left. But this time also, Pharaoh did not let the people go. The next time the Lord sent a sickness of dreadful sores upon all the cattle, the horses, the asses and the flocks. All the cattle of Egypt died. Pharaoh sent and found that not one of the cattle of the Israelites died. But Pharaoh's heart was stubborn.

The story is a long one. The above is given as

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an abbreviation of the Scripture account. There will be time for nothing more. But the children will be eager for what came next. Let them take the books home and find out about the other five plagues, beginning on page 80. Ask that they be ready next Sunday to tell of the other five plagues. (In cases where children cannot read alone, encourage their asking the help of parents.)

Special aim: The miraculous will of course absorb the children's attention very largely, but through all, the evil of stubbornness may stand out clearly. Because Pharaoh was stubborn other people suffered as well as himself. In connection with this comes the wrong-doing of *all* the Egyptians towards the Israelites, and the consequent retribution.

THE TEN PLAGUES (CONTINUED).

Exodus, Ninth, Tenth and Eleventh Chapters.

Have written on the blackboard (or manilla paper if more convenient):

Punishment for Pharaoh's Stubbornness.

The Ten Plagues.

1. Water turning to blood.
2. Frogs over all the land.
3. Lice over all the land.
4. Swarms of flies.
5. Murrain on the cattle.
- 6.
- 7.

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- 8.
- 9.
- 10.

Let the children fill in the last five from their home reading. Show how Pharaoh tried to keep back part ; first, of the families ; second, of their flocks, etc. In speaking of the last plague, dwell on the saving of the children of the Israelites, and then the going out in triumph and in great haste.

Special aim: The same as last week with, of course, the final conquering of the wicked, in which God's wonderful righteousness is made clear.

OVERTHROW OF THE EGYPTIANS AT THE RED SEA.

Exodus, Fourteenth and Fifteenth Chapters.

A SERIES of pictures strikingly put before the children will make this lesson one of intense interest. These may be word-pictures only, or with chalk pictures crudely and hastily outlined.

1. The marching of the Israelites and their encamping by the sea.
2. Pharaoh and his servants sorry now that the Israelites have got away; their hasty preparations to overtake them.
3. The Israelites full of fear. Moses' word: Fear ye not, stand still, and see the salvation of the Lord which he will work for you to-day.
4. The Lord's words (read some of these from the text-book), and the dividing of the waters; the going through of the Israelites; Pharaoh and his horsemen in pursuit.
5. The return of the waters.
6. The song of rejoicing.

Parts of this song of Moses and Miriam may well be committed to memory and next Sunday's lesson time will be set aside for this. Just introduce it to-

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day. If possible, have parts set to music. The character of the song will suit the boys especially.

Give out cards on which are the words: "Fear ye not, stand still and see the salvation of the Lord which he will work for you to-day." Have this verse memorized in school, or at home.

Special aim: Shown in the text, God will save from the wicked those who trust Him.

This will be a good time to repeat the first Psalm.

THE SONG OF MOSES AND MIRIAM.

Exodus, Fifteenth Chapter.

LET all read together the first two divisions. If a part of the song can be sung, so much the better. Describe how the people sang it, "All together," then "Men," then "Women." Have the two lines,

"Sing ye to the Lord, for He hath triumphed gloriously,

The horse and his rider hath he thrown into the sea,"

repeated by all. Then have the boys take their first part, beginning, "The Lord is a man of war," followed by all in the refrain, "Sing ye to the Lord," etc. Have the girls take the first two lines of No. 2 (marked "men"), the rest will be too difficult. Again, will come the refrain by all, and the boys may follow with the first three lines of No. 3 while the girls take up the refrain again at the end.

Special aim: (1) That the children may appreciate the joy of the people over the victory God had given them. (2) That they may become familiar with this beautiful poetic language.

THE TEN COMMANDMENTS.

Exodus, Nineteenth and Twentieth Chapters.

FIRST give a word picture of the Israelites, the Lord's message to them, the mount, and the giving of the law.

For many years after the crossing of the Red Sea, the Israelites lived in the wilderness. Moses was their leader, but often the people forgot what God had told them and did wrong. At last the Lord said to Moses, Go to the people and let them make themselves clean and wash their clothes and be ready by the third day from now; for on the third day the Lord will come down in the sight of all the people upon Mount Sinai. Say to them, Take heed that ye go not up into the mount, or touch the border of it: whoever touches the mount shall surely be stoned or shot through; whether it be beast or man it shall not live. And Moses went down and told the people what the Lord had said.

On the third day, when it was morning there were thunders and lightnings, and a thick cloud upon the mountain, and the voice of a very loud trumpet, and all the people that were in the camp were afraid. And Moses brought forth the people out of the camp to meet God, and they stood at the bottom of the mount. And Mount Sinai seemed to be smoking and the whole mountain shook.

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Now have the children take the books and all read together the words which God spoke. When the Ten Commandments are finished, let one of the children read of "how the people felt" (last paragraph). Then have the different ones answer the following questions by reading from books, going back to the beginning of the passage:

What did the Lord say to Moses?

What did Moses do?

What happened on the third day?

What happened when the voice of the trumpet grew louder and louder?

Now turn to the blackboard on which have already been written, the following words:

Thou shalt have none

Thou shalt not

Thou shalt not

Remember

Honor thy

Thou shalt do

Thou shalt not

Thou shalt not

Thou shalt not

Thou shalt not

Let the children tell the part of the sentences to be filled in, noting only that which is in large print in the book.

Speak with the children about the meaning of the different commandments. First, ask about

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“other gods.” Describe how the people round about the Israelites had other gods. Explain the latter part of the Second Commandment; if the fathers sin, sorrow and trouble often come to the children, the grandchildren, and the great-grandchildren; if they do right, love God, and keep His commandments, good will come to thousands of people.

Special aim: To impress the elemental character of God’s law, which was for all time.

A beautiful picture of “Moses with the Law,” (Soule Photograph Co.) will add much to the impressiveness of the lesson. Also one of Mount Sinai, by Bartlett (Soule’s).

If possible take some old pamphlets or Sunday school quarterlies from which the children can cut out the printed form of the Ten Commandments and paste on card made into book form, or into their blank books if they are using these.

THE WITNESS OF BALAAM TO ISRAEL.

Selections from Numbers, Twenty-second, Twenty-third and Twenty-fourth Chapters.

THE lesson for to-day tells of a people called Moabites. They lived in the land of Moab, which was next to the land in which the Israelites now lived. Balak was the king of Moab. He began to be afraid of the people of Israel; there were so many of them. He thought they would take all that belonged to him and his people. Now there was a man named Balaam, who was a prophet—a man, that is, who often brought to the people messages that the Lord had spoken to him, and told what was going to happen of good or bad. Balak decided to send messengers to this prophet, Balaam, with this message: There is a people come out of Egypt; they are many and mighty, and are dwelling now right next me. I pray thee, Curse this people; then perhaps I can smite them and drive them out of the land, for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. And when the messengers had told Balaam, he said to them, Stay here tonight and I will bring you word of what the Lord shall speak to me.

After this introduction, the substance of the following page may be given in a continued story, or

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different children may take it up by reading, first, God's conversation with Balaam; then Balaam's word to the princes; their return and message to Balak, and the sending of more princes; and again the word of Balak by these messengers. Have all the children look at their books for these different parts, then call on individual ones to read aloud. It will be well to have all join in Balaam's second answer, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." Emphasize how he would not take money or anything else to say anything different from what the Lord told him.

Continue the story, abbreviating somewhat. Be sure to note with the children "the word that God putteth in my mouth, that shall I speak."

After telling of the burnt offerings, etc., the teacher may simply say that Balaam blessed the people of Israel instead of cursing them, but most children after hearing the story preceding the "parable" will be able to follow the general sense of the first division, if the poetry is clearly read to them. In the second division read only to the words, "And he hath blessed, and I cannot reverse it," and omit the two last divisions of the parable; for the children will not understand them. Briefly note the repeated attempts of Balak to get his way, and how once more Balaam said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do either good or bad of mine own mind; what the Lord speaketh, that will I speak."

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Special aim: To contrast the character of a good messenger and a bad. In doing this, we shall show how God is above man.

With some classes it will be well to omit this lesson, as too difficult for them. With others it may be carried out as above.

THE PASSAGE OF THE JORDAN AND THE TAKING OF JERICHO.

*Selections from Joshua, Third, Fifth and Sixth
Chapters.*

WE come gradually to the more definite historical and geographical conditions which must of necessity be considered in relation to the stories. For this the children are more ready than when beginning this series of lessons. Yet with the average group of the age for whom this work is planned we shall need to deal with history and geography in a very simple way, giving clearly a few facts and making but a few connecting links between the stories.

The Israelites had now come very near the land of Canaan. This was the land which the Lord had promised to the children of the old fathers, Abraham, Isaac and Jacob. Those who had come out of Egypt had stopped for many years in different places until they had grown old and died, and now their children, like a great army, were going into this promised land. Moses, too, had died, and Joshua was the leader of the Israelites.

While the people had been on their long journey traveling from place to place, God had told Moses to have a box made which was called an Ark. Into this box were put the slabs of stone on which were

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written God's law, the Ten Commandments. On the top of the Ark was something called the mercy seat. This was to remind the people that God was ready to help them and full of kindness, and it was the place to which Moses was to come for God to tell him what to do. This box was called the Ark of the Lord, or the Ark of the Covenant; it was very precious and no one but the priests dare touch it. A good picture or model of the Ark will impress the foregoing.

Now, the children may take their books and read the first paragraph. Illustrate the river Jordan on the blackboard. Indicate how they pitched their tents beside it. Then will follow the story of Joshua's call to the people; of his telling them what should be done.

Then a graphic description of all the people standing ready to pass over, having taken up their tents; of the priests in front; of their going down to the edge of the water bearing the ark, and the separating of the waters; of their standing on dry ground in the middle of the Jordan while all the people passed over.

The class may go over the latter part of this account, reading from "It came to pass when the people removed from their tents," to the end of that paragraph.

Ask the children this question: Was it easy to obey? And now, tell how they were close to Jericho. This city had a high wall all round it, so that no one could get in except those who were let in through the gates. As Joshua stood and looked over at

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Jericho, he saw a man with a sword in his hand, standing near. Joshua went to him and said, Are you on our side, or on the side of our enemies? And he said, Nay; I am come as the captain of the host—the great army—of the Lord. Then Joshua fell on his face and worshipped, because he knew it was the voice of the Lord that spoke to him. Tell of what followed, and of what the Lord told him to do.

Give a word-picture of the procession of armed men, of the seven priests blowing trumpets before the Ark of the Lord, going round the city once each day for six days, and on the seventh day going seven times, and of the falling of the walls when the people shouted as they were told to do. Notice in the Scripture account how exactly the fulfilment agrees with the directions given, and the promise made,—even word for word. Again ask, Was it easy to obey?

Doré's picture "The Children of Israel Crossing the Jordan," is a good one for use.

Special aim: To show that obedience brought success in crossing the river and in taking the city: "Trust and obey."

Let each child make a picture of any part of the story, or all may help in making one on the black-board.

The above may be divided into two lessons if wished; the passage of the Jordan, for one, and the taking of Jericho, for the other.

At this point a certain form of review may be good for the children. Work at the tables may

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occupy the usual story-hour of the next Sunday. Give to each child a paper on which is hectographed the following set of questions. Give also ten slips of paper on which are written names that answer the questions—one on a slip. Each pupil may then arrange the names as he thinks right, and paste them in a line with the questions. In preparing the papers leave spaces for the pasting in of the slips.

1. Who left his old home to go to the land God promised, and was afterwards called the father of the Israelites?
2. What was the name of the promised land?
3. Who was the boy who was taken by his father to be sacrificed and God told him not to offer up the boy?
4. Who was the man who took the blessing from his brother and then left home?
5. Who was the father of Joseph?
6. Who was taken by his brothers and put in a pit?
7. Who went down to Egypt, and long years after saved his father and his brothers from starving?
8. Who was saved when a baby by a king's daughter?
9. Who led the Israelites out of Egypt?
10. Who led them into the promised land across the Jordan?

HOW THE GIBEONITES DECEIVED JOSHUA

Joshua, Ninth Chapter.

MAKE the outline of the land of Canaan on the blackboard, or still better, have a sand map. Mark the home of the Moabites, the river Jordan, Jericho, Ai, and Gibeon. Remind the children of the last two stories, when the Israelites were first near the Moabites, then crossed the river and came to Jericho and Ai. The people who lived at Gibeon, near by these places, were sometimes called Gibeonites, and sometimes Hivites. When they heard what Joshua had done at Jericho and Ai, they were afraid, and they said to each other, We will pretend we have come from a distant country as ambassadors—men sent on an errand—to the great leader Joshua. So they put on old clothes and patched shoes, and took bread that was mouldy, and put on old sacks on their asses. Then they went to the camp and said to Joshua:—Here let one child after another tell from the book what was said almost to the end of the paragraph. Explain “rent” as torn, “wine-skins” as old-time bottles; “asked not counsel of the Lord”—did not pray to Him before they decided what to do; “the princes of the congregation sware unto them”—not swearing in the bad

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way but promising carefully in the name of the Lord.

Three days after they had made the covenant—or agreement,—the Israelites found out that the Gibeonites were their neighbors, and then the people of Israel were angry with the princes for making the covenant. Then Joshua called for them and said: Why did ye deceive us, etc. (See p. 134.) Why would they need hewers of wood and drawers of water? Let the children think. The Israelites were going to stay in the Promised Land, so they would need wood cut; remind them, too, of the wells in Canaan, of which they heard in Isaac's time.

Special aim: To show the result of deception.

The children may, in writing, tell a story of this lesson, either in Sunday school or at home.

WAR OF DEBORAH AND BARAK AGAINST SISERA.

Judges, Fourth and Fifth Chapters.

WE have now a few stories in the Judges in which the moral for the children is not strongly marked, yet which have certain characteristics that make them attractive, especially to boys. It is worth while to give these stories, if only to deepen their interest in the Bible. And the strong and weak characters will stand out in contrast, bringing life pictures to the children, by which their standards may be formed.

The class must have an idea now that the children of Israel were settled in the midst of enemies. In the last lesson this was shown to some degree, and with the outline map the home of the Canaanites may now be marked out. The whole country was called Canaan, but this tribe of people especially dwelt in one part.

The class needs to know, too, that all the tribes of people living in this land did not know the true God, but worshipped images of wood and stone. They lived wickedly and the children of Israel were tempted to sin. Illustrate: Here is a group of boys doing a bad thing. One boy stands among the others tempted: if he is strong he will keep to the right, if he is weak he will do as the rest do. The

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Israelites were weak and they did evil in the sight of the Lord.

The story of the war may follow. One day the Israelites went out to battle with the Canaanites. Jabin was king of Canaan and Sisera was captain of the army. They had nine hundred chariots (war carriages) of iron and the Israelites had only foot soldiers. And the Lord let the Canaanites gain the victory. For twenty years King Jabin "oppressed" the Israelites,—made it hard for them as if they were slaves. The children of Israel cried unto the Lord in their trouble. At last, Deborah, a woman who was a judge, who often told the children of Israel what to do, and to whom they went for help, called Barak, the captain of the army of the Israelites, to come to her. She said to him, God has commanded that we take our soldiers and go against Sisera and his army. You call the soldiers together and I will meet you by the river Kishon.

Now there was one man who lived with the Israelites who knew they were getting ready to fight; he turned traitor, and told Sisera. So Sisera gathered together all his chariots and men. Then Deborah said to Barak, Up; for to-day the Lord will give Sisera into your hand. Barak went with his ten thousand men after him. The Israelites gained the victory. A sudden thunder-storm came with heavy rain; this made the waters of the river Kishon go over the banks on to the plain, and it became a marsh; the strong horses of the Canaanites pranced about, trying to get out of the mud. So Israel was able to destroy them as they were caught in the

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marsh. (See "Notes on Judges," Moulton, pp. 193, 194.) Sisera jumped from his chariot and fled away on foot. Barak went after the chariots and the host (the army) until they all fell—there was not a man left. Sisera fled to the tent of Jael, the wife of the man who had told him about the Israelites. The class may read of what happened next, or it may be told just as given in the book. In this, or any of the war stories, Checa's "war scene" may be used. (Clark collection.)

The Song of Deborah may be used in part. The children may well feel the great rejoicing, and also become familiar with a portion of this beautiful poetic language. Boys and girls may take the parts assigned to men and women respectively, reading the first division including the first part of the "Prelude" and the teacher may read as a description of the thunder-storm, the part marked for "All." Then go on to page 131, and some classes may read "The Battle and Rout," and "The Retribution" in the part marked for "Men," and for "All," omitting that assigned for "Women" as too difficult.

Special aim: Suggested in the beginning of the lesson. It will be well to show that Jael did a mean and awful deed, but as Prof. Moulton says, the fact that it was done to atone for her false husband's treachery on the other side makes it easier to understand why the song of Deborah mentions the deed with triumph, instead of condemning its wickedness. (P. 194.) It came as retribution.

FEATS OF GIDEON IN THE MID- IANITE WAR.

Judges, Sixth, Seventh and Eighth Chapters.

A GAIN take the outline map and fill in "Midianites" and "Amalekites"—a wandering people living in the deserts of the east. (See Moulton, p. 195:IV.) If possible have a chalk picture on manilla paper, of their "gorgeous tents" and camels; describe the large number of people and cattle.

Then read the first paragraph of the lesson. Describe how the Israelites hid themselves and their belongings in dens and caves of the mountain. When they sowed grain in the fields, the Midianites destroyed the good things growing, and destroyed the sheep, and oxen, and asses. Again, the children of Israel cried (prayed) unto the Lord.

Now we have a series of most interesting pictures to be given in words first, briefly and strikingly.

1. Gideon in the wine-press beating out wheat; the coming of the Angel (angel means messenger).
2. The preparation of food, the placing of it on the altar, and the coming of the fire.
3. The blowing of a trumpet, and the gathering of the army from the families of Manasseh, Asher, Zebulun, and Naphtali.

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4. The fleece of wool, first wet, then dry.
5. The army reduced to ten thousand.
6. The lapping of the water, and the bowing down on the knees to drink.
7. The going of three hundred men with trumpets, pitchers, and torches.
8. The fleeing of the Midianites.

It will be wise in this long story to omit Gideon's secret visit to the Midianitish camp and the hearing of the parable.

After the telling, turn to the blackboard and show a series of pictures of leading objects by which the children may re-tell the story in outline: e. g., a bundle of wheat; a basket of cakes; an altar; a trumpet; fleece of wool; $32,000 - 22,000 = 10,000$; the river; a pitcher; a trumpet and a torch. If these objects cannot be drawn, pictures of the same can be pinned up in order. Or, if thought well, the children may make the pictures by a little suggestion, thus re-telling the story.

JEPHTHAH'S VOW.

Judges, Eleventh Chapter.

SOME stories may better be read to the children than told to them, or read by them. This is one of that sort. Being in line with the preceding lessons, it is not necessary to explain the background, or to give further information about the people. The details as to whom these people are, etc., are not essential to the story. As read it is simple, direct and sufficiently short. But if the reading is attempted by the children, the difficulty of pronunciation, and the general form, might lessen its forcefulness, so necessary for interest.

The unsatisfactory ending of the story makes its wholesomeness for children a question.

We have here an illustration of self-sacrifice, though its form or application was a mistaken one. This needs to be pointed out. And the sacredness of the vow—i. e., a promise to the Lord—may well be noted. How is this to be done? Give the story, then ask, Did Jephthah and his daughter do a good thing? By questions the children may see that it was right to keep the vow, but Jephthah made a mistake in making it.

STORIES OF SAMSON.

- I. HIS WEDDING FEAST. 2. THE JAW-BONE OF AN ASS.

Judges, Fourteenth and Fifteenth Chapters.

THE heroic element will be shown most strongly in the stories of Samson. Introduce him to the children as physically the strongest man of whom the Bible tells. He was also strong because he was not afraid. And it is well to note that each time he did anything wonderful, it was because "the spirit of the Lord came upon him."

The first one of these stories is in some respects difficult. Sometimes there is danger of too much explanation, and to explain or dwell on details here will not be wise. The main incidents will be chosen in the following plan: Samson was going down to Timnah to be married to a daughter of the Philistines. As he came near Timnah a young lion came out and roared against him. Instead of running away, Samson turned upon the lion and fought with him. The spirit of the Lord came mightily upon him, and soon the lion was on the ground dead! Samson didn't tell anyone, not even his father and mother, but went quietly on to see the woman who was to be his wife. After awhile he went back to Timnah to fetch her home, and on his way he turned

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aside to see the carcass of the lion, and lo! there was a swarm of bees and honey in the body of the lion. He took the honey and did eat of it, and carried some of it with him, but did not tell anyone that he had taken the honey out of the body of the lion. Soon there was a wedding-feast, and when thirty of Samson's friends were around him, he said, I have a riddle for you: if you guess it, I will give you thirty linen garments, but if you cannot guess it, you shall give me the clothes. And they said, Tell us your riddle. He said unto them,

Out of the eater came forth meat,
And out of the strong came forth sweetness.

None of his companions could guess the riddle and on the seventh day they said to Samson's wife, Coax your husband to tell you the riddle and you tell it to us lest we burn thee and thy father's house with fire. She, to please her people, wept and begged Samson to tell her. But he said to her, I have not told my father, nor my mother, and why shall I tell thee? She kept on weeping before him for seven days, and on the seventh day he told her, because she kept on urging. And then she told the riddle to her people. And the men of the city said to Samson:

What is sweeter than honey?
And what is stronger than a lion?

Then Samson was very angry. He said to them, You would not have found out my riddle, if you had been fair. And he was angry with his wife, and

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went back alone to his father's house. But before going, he went down to Askelon and fought with thirty men and gave the thirty suits of clothes as he had promised, to those who declared the riddle. Then the Philistines went to fight against Samson's people. And these men of Judah said, Why are ye come up against us? The remainder, including the story of The Jawbone of an Ass, may be read, or the latter may be reserved for the next lesson.

Special aim: To strengthen courage.

SAMSON AND DELILAH.

Judges, Sixteenth Chapter.

Here we have another story of Samson's strength. A story also of deceit and mean betrayal by a woman.

For the special aim, or the purpose in giving this to boys and girls, see first and last paragraphs of lesson preceding.

The story had better be told, then afterwards the children may read it to themselves with interest. It came to pass some time after what happened in the last story of Samson, that he loved a woman whose name was Delilah. And the great men of the Philistines came to her and said, "Entice (coax) Samson, and see what is the secret of his strength, and in what way we can overcome him, so that we may bind him, and we will give thee, every one of us, eleven hundred pieces of silver." Then Delilah

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asked Samson, What makes you so strong, and how can you be bound and be like other men? And Samson said, If they bind me with seven green withes (flexible twigs like willow twigs) then I shall become weak, and be as other men. So the Philistines brought up to her seven green withes and she bound him with them. And in another room she had people secretly waiting. Then Delilah said to him, The Philistines be upon thee, Samson. But—he brake the withes with his arms, just as a thread might be broken. So his strength was not known. Delilah said to Samson, You have told me lies, and mocked me; tell me, now, how you might be bound.

With such slight changes as the above, the story may be continued as in the text. Explain “web” as a piece of strongly woven cloth; “Nazarite” as one of a band of men whose hair was never cut, and who never drank wine nor strong drink; “Wist not that the Lord was departed from him”—did not know that the strength given by God was gone.

DEATH OF SAMSON.

Judges, Sixteenth Chapter.

This passage may be read to the class with but one or two interruptions for explanation. The children will have now such a vivid interest in Samson that the story read to them will hold their attention, and it is quite likely that they will choose, if given the opportunity, to read it all together over again.

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For the rest of the time let them write a story about Samson. We have had three stories and they may tell of the part that they like best.

Before beginning to write, have them shut their eyes and think of the different things which Samson did. Or, this writing may be assigned for home work, and questions be put upon the blackboard about the Samson story, to be answered in writing on the board, by different children.

ELI AND THE CHILD SAMUEL.

First Samuel, First Chapter.

SHOW a picture of the "Temple" (the Tabernacle, now established at Shiloh), the church of the Israelites. Priests were the ministers at the temple, and they took care of many of the things in the house of God. One of these things was the ark of God. Often they offered sacrifices to God for the people. One day, the Priest Eli sat by the door post of the temple. The doors were wide open, and people went in when they wished to pray. As Eli sat there, a woman, named Hannah, came in. She was weeping and full of sorrow and she cried to the Lord. Hannah had no little child, and for a long time she had wished she might have a son. Now she prayed earnestly in her heart though she did not speak aloud. Then she made a promise to God that if God gave her a son he should be given to serve the Lord in the temple all his life. In her trouble Hannah acted so strangely that Eli thought she was drunk. So he spoke to her, and Hannah said, No, my pastor, I am a woman of sorrowful spirit, and I have asked the Lord to take away my sorrow. Then Eli said, Go in peace; and the God of Israel grant thy petition that thou hast asked of Him. Hannah went her way and was comforted. And it came to pass after a time that a little baby boy

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was given to the good woman. She called his name Samuel, because she said, I have asked him of the Lord, and that name means "asked of the Lord." When he was old enough Hannah took Samuel and went up to the temple again. She brought the boy to Eli, and said to the priest, I am the woman that stood by thee here and prayed unto the Lord. For this child I prayed; the Lord has given me what I asked and I promised to bring my child to the temple that he might serve God here. So Samuel stayed with Eli and became his helper in caring for the great church.

It will be nice to have the picture of "Samuel presented to Eli," by Opie (Soule collection). Mount it on a card, and write underneath the picture:

Samuel, "asked of God."

"For this child I prayed and the Lord hath given me my petition which I asked of Him."

Special aim: Hannah's trust and God's blessing,

THE CHILD SAMUEL CALLED TO BE A PROPHET.

First Samuel, Third Chapter.

TAKE again the picture of the "temple," and tell how there were rooms round about the church, where the priests lived, and how Samuel now lived here with Eli. Tell how Eli had grown to be an old man, and Samuel a strong boy. One night when Eli had gone to bed and Samuel had laid down to sleep, Samuel heard a voice calling to him. Then will follow the familiar story, and the Lord's message to Samuel. This message is the difficult part of the passage for the children. First, tell that God called Samuel to be one of his prophets—preachers—those who spoke for God, and often told what would happen after the good or bad deeds of the people. Now the Lord told Samuel that a great trouble would come to Eli and to others, because Eli's sons had done wickedly. When morning came and Samuel opened the doors of the house of the Lord, he was afraid to tell this bad news to Eli. But the old man called him and said, Samuel, my son. From this point let the class read from the books to the end of this division.

Special aim: The readiness of Samuel first to obey God and then Eli. Have copies of the picture of Samuel, by Joshua Reynolds, mounted on cards with the words underneath: "Speak, Lord, for thy servant heareth."

LOSS OF THE ARK AND DEATH OF ELI.

First Samuel, Fourth Chapter.

HAVE a model of the ark if possible; if not, have a picture. Remind the children of what was described in an earlier lesson. Emphasize the care the people took of the ark, because they felt it was a holy thing. It was always a sign to them of God's presence with them.

2. Describe the battle between the Israelites and the Philistines.

3. The fetching of the ark and the bringing of it into camp. The consequent fear of the Philistines.

4. The battle; the taking of the ark; the two sons of Eli slain.

5. The coming of the news.

Special aim: To picture the defeat of those who do evil.

It will be interesting to have four children come before the class and each read one of the striking passages in this account: 1. "And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again;" 2. "When the Philistines heard," etc.; 3. "And they said," etc.; 4. "Be strong," etc.

For home work all may well tell the story in writing.

THE RETURN OF THE ARK.

First Samuel, Fifth Chapter.

REMINDE the class of the battle talked of last Sunday. Trace on the outline map, used before, how the ark was taken from the place of battle to Ashdod. Tell of what happened there. Trace how it was taken to Gath, and then to Ekron. Tell of the illness and death in these places, and the fear of the people. Then will follow the advice of the wise men among the Philistines to send away the ark, and to put with it a present of gold. Note their words to the Philistines, "Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts?" The children will remember about this. Describe the sending of the ark on the cart drawn by two cows and the straight going of the animals to Beth-shemish, watched at a distance by the five lords of the Philistines. There in Beth-shemish men were harvesting the wheat and they looked up and saw the ark. Let the children look in their books and find out the rest.

Special aim: Wrong-doing brings trouble.

The children may draw pictures of any part of the story of which they would like to tell.

THE ANOINTING OF SAUL.

First Samuel, Eighth, Ninth and Tenth Chapters.

THE division under this heading is a long one. But some of the account is not important for the children, and it would not be satisfactory to divide it and make two lessons. It will be simplified by making four distinct parts for the one lesson, viz.:

The people's desire for a king.

Saul's search for the asses.

The visit of Samuel and the anointing.

The selection of Saul to be king.

The first part can be pictured in a few words: Samuel was now an old man; his sons were bad men and judged Israel unfairly. The people wanted to be like the nations round about them and have a king. So the "elders"—chief men—of Israel came to Samuel and told him what they wanted. Samuel was displeased and he prayed about this to the Lord. And the Lord said to Samuel, The people have not rejected thee but they have rejected me. Listen to them and do what they wish, but tell them it will not be for their good, and shew that the king who shall reign over them will not help them. So Samuel told the people all that the Lord had said; and he showed them that the king would oppress them, make them his servants, and take what belonged to them

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just for his own good. But the people would not listen to Samuel and they said, We will have a king over us, that we may be like all the nations, and that our king may judge us, and go out before us, and fight our battles. So Samuel said, Go ye every man unto his city.

The beginning of the second part may well be read by the children to the words: "Go seek the asses." Then describe how Saul went from one place to another in search of the asses. At last, when he could not find them, he said to his servant, Let us return or my father may hunt for us. And the servant said, There is in this city a man of God; all that he says comes to pass; let us go to him; perhaps he can tell us what way to go. Let children read Saul's answer and the servant's reply. The next paragraph is better told briefly.

The third part, the visit to Samuel and the anointing, may be partly told to the children, partly read by them. This variation is very helpful at times. Tell first what the Lord had told Samuel about Saul, and in a few words the dinner given in Saul's honor. Let the class read from the top of page 164 to "The Lord hath anointed thee to be prince over his inheritance." Explain that he was to be the king, and speak of the custom of anointing. Pass over the following details about prophecy, simply saying, "The spirit of the Lord came mightily upon Saul."

The story will be completed by the reading from the last line on page 165 to the end of the division. Make vivid the calling of the tribes and the taking of the tribe of Benjamin; the calling of the tribe of

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Benjamin and the taking of the family called Matrites; the calling of that family and the choice of Saul, the son of Kish. "And all the people shouted, God save the king."

The lesson in and by itself has not a striking truth for the children, it is rather an essential part of a whole which shows most clearly human life in relation to God. If a more definite special aim is desired, it may be this: God allows every one to choose; He shows them the consequences of a good choice, or a bad one.

"Samuel Anointing and Blessing Saul," by Doré, is a good picture for use if one is desired.

THE REJECTION OF SAUL AND ANOINTING OF DAVID.

First Samuel, Fifteenth and Sixteenth Chapters.

THIS is a good lesson to teach through question and answer. And to give the answers the children will need to study their books well in the class. After answering by reading from the text-book and getting the complete story thus, they may answer the same questions, using their own words.

1. What did Samuel tell Saul to do?
2. What did Saul do?
3. Was that just what Samuel had told him to do?
4. What did the Lord say?
5. Where did Samuel go?
6. What did Saul say to him?
7. What question did Samuel ask?
8. What was Saul's answer?
9. What did Samuel tell him?
10. How did Saul excuse himself?
11. What was Samuel's answer?
12. What confession did Saul make?
13. Did he get what he wanted?
14. Was the king of the Amalekites punished?
15. How did Samuel feel about Saul?

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16. What did the Lord tell Samuel to do?
17. Was Samuel ready to go?
18. What did the Lord say next?
19. Whom did Samuel call to sacrifice?
20. What did the Lord say about Eliab?

Describe the coming of the other sons, and give a word-picture of David caring for the sheep, and of his being sent for, and of the anointing.

If thought best the above may be given in two lessons, taking first the rejection of Saul, and second the anointing of David. The division would, of course, be made at the third paragraph on page 170, and after question 15. The wisdom of dividing must depend somewhat on the ability of the class. The story is an unhappy one in its ending if we stop with the mourning of Saul. Yet the choice of David, and his anointing, may make a good lesson of itself. There are two helpful verses (one in each part), either of which will contain a good truth for the children. If the whole is taken as one lesson, choose which of these truths is needed as a special aim in teaching your particular group. The first is: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice;" the second: "The Lord seeth not as man seeth; the Lord looketh on the heart."

"The First Anointing of David," a picture by Von Schnorr, may be helpful for the second division of the lesson.

DAVID AND GOLIATH.

First Samuel, Seventeenth Chapter.

HAVE on the blackboard the picture of two mountains; indicate how one army was on one mountain, the other army on the other mountain. Describe the great Goliath of Gath, and tell of his proposal and the consequent fear of Saul and all Israel.

Then read, or tell to the children the whole of the story, beginning, "Now David was the son of Jesse." It is a story so full of interest that children are always held by it, and to give it direct from the book is of value. To show David's courage and trust in the Lord must be the special aim, and this is inevitably felt through the Bible words. Let the children write the story in their own language for home work. The following sentence may well be impressed: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." The children will be eager to know more of David. Let them take home their books and read the next account so as to be ready to tell of it the next Sunday.

HOW THE PERSECUTION AND THE FRIENDSHIP BEGAN.

First Samuel, Seventeenth and Eighteenth Chapters.

IT will be of interest to develop this lesson by means of the blackboard somewhat in this way:

THE JEALOUSY OF SAUL TOWARD DAVID.

What did Saul do?

Called Abner and asked about David.
Took David to the King's house.
Set David over the men of war.
Was angry and "eyed" David.
Cast his spear to slay David.

THE FRIENDSHIP BETWEEN DAVID AND JONATHAN.

What did Jonathan do?

Loved David.
Gave him his own robe and sword.

WHAT DID THE WOMEN DO?

Sang with joy:
"Saul hath slain his thousands
And David his ten thousands."

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WHAT DID DAVID DO?

“Went whithersoever Saul sent him.”

“Behaved himself wisely.”

“Played with his hand.”

“Avoided Saul.”

“And David behaved himself wisely in all his ways; the Lord was with him and all Israel and Judah loved David.”

Special aim: (a) To make a beginning in a comparative character study through the actions of these people. (b) To show the evil of jealousy as seen in Saul's doings; the good of steadfastly trying to do his best on the part of David.

The following questions may form the lesson for the next Sunday. Have these questions hectographed, giving a set to each child. Also, prepare nine slips of paper for each one. On these write the names that will answer the questions—one on a slip. The children may then arrange the names as they think right, and paste them in a line with the questions. In preparing the papers leave spaces for the pasting of the slips.

1. Who was a prophet and judge of Israel?
2. Who was the first king of Israel?
3. Who disobeyed the Lord when fighting against the Amalekites?
4. Who was anointed when he was a boy to be king of Israel?

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5. Whose son was he?
6. What was the name of the place where he lived when Samuel went to anoint him?
7. Which man—Saul or David—did right in God's sight?
8. What was the name of the Philistine who fought David?
9. Who was brave because he trusted in the living God?

THE ESCAPE BY NIGHT.

First Samuel, Nineteenth Chapter.

THIS account of Saul, David and Jonathan is closely connected with the last one. It will bring out more fully the special aim suggested in that. It is simple and direct and the children will be able to appreciate this part of the story by reading it together in class. (For explanation of "evil spirit from the Lord," also "teraphim," see Notes on Judges, Moulton, p. 197.) After any questions they wish to ask, let them write anything they would like to, about (1) Saul, (2) David, (3) Jonathan. If there is time, have some of the writings read in class, and let children decide if what is said is true. Such a method as this makes the children think, gives some much better views, makes them their own critics, and make them workers helpful to each other, if a spirit of kindness is upheld by the teacher.

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THE SECRET MEETING OF DAVID AND JONATHAN.

First Samuel, Twentieth Chapter.

IN this passage we have three word-pictures, and the teacher may well bring them as such to the children; at the same time strengthening the good points which they themselves made about Saul, David, and Jonathan in the last lesson. In this will be the special aim.

First comes the picture of David and Jonathan together, and in that:

- (a) David's grief and fear.
- (b) Jonathan's faithfulness.
- (c) David's plan.
- (d) David's and Jonathan's covenant.
- (e) Jonathan's plan.

The first and second of these parts may be given just as they are found; the third will need some explanation, and the fourth, abbreviation; then the fifth may be read from the book. It will be well to say, that in that time and place, whenever a new moon was to be seen, the king's chief men all sat down to dinner with him for three days; to stay away from these dinners was against the rule. It was the custom, too, in the homes of the Israelites, for each family to offer sacrifices once a year, and

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for all the members of the family to come, if they could, to the old home.

In describing the covenant between the two friends, it is sufficient to say that they went out to the field, and Jonathan said to David, 'The Lord, the God of Israel, be witness; when I have found out anything from my father, I will let thee know. And if my father plans to do thee evil, the Lord punish me, if I show it not to thee, and send thee away, that thou mayst go in peace and the Lord be with thee. Then whatever happens, be good, not only to me, but to my house (family) forever. So Jonathan made a covenant with the house of David, and he caused David to swear again for the love that he had to him, for he loved him as he loved his own soul. Then will follow the reading of Jonathan's plan.

The second word-picture is of the King's dinner; it is full of dramatic action: The King takes his seat, Jonathan stands near, and Abner sits by Saul's side; David's place is empty. Saul does not ask about him,—just says to himself, Something has prevented his coming; he will be here to-morrow. The second day comes and David's place is still empty. Saul says to Jonathan, Why is it the son of Jesse has not come to eat yesterday or to-day? Thus the whole of this part can be told. The third word-picture is of the secret meeting in the field. The children will be interested to read this, and thus complete the division assigned for this time.

THE ADVENTURE OF THE SPEAR AND WATER-CRUSE.

First Samuel, Twenty-sixth Chapter.

SKETCH in outline on the blackboard the hill and the wilderness and the caves in which David and his men hid. Many of his old soldiers had gone with David. He had been wandering about for a long time and Saul had been searching for him. Now a band of men tell Saul that David is in this hill. At once Saul gathers three thousand of his best men to go out with him to capture David. If this story is told to the children it will be effective to use the present tense, but it may be read to them or by them. Sometimes ask which they prefer: to read such a story themselves or to listen to the reading.

The blackboard may be well used again when that part is reached in which David stands on the top of the mountain and shouts to Abner. A very simple outline will answer the purpose better than an elaborate drawing; marks made for people do just as well as to draw the actual figures.

This is a story, some part of which the children may well illustrate themselves. The work may be done in Sunday school or at home, and the drawings are apt to be more vivid than those usually made for them. "The Lord shall render to every man his

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righteousness and his faithfulness," is a verse to be noted for the spiritual law underlying it: according to his works—so shall be the results. But the heart of the story seems to make the special aim to be: Generous action at last conquers mean jealousy.

THE BATTLE OF GILBOA.

*First Samuel, Thirty-first Chapter; Second Samuel,
First Chapter.*

SHOW the picture of a battle-scene, used some weeks ago. Tell how the Israelites and the Philistines are again at war. The men of Israel flee before the Philistines. Presently Saul's sons are slain, and the archers try to overtake Saul himself. From this point the class may read, and on coming to the conversation between David and the young man, let the boys, or a certain division of the group, give the word of the one; the girls or the rest of the group, the word of the other. Ask the children about "rending" clothes—to make sure the expression is understood; also of "fasting until even." Get their thought about David's feeling for "the Lord's anointed." No matter how this man had treated David he (David), knew that Saul was the king whom God had appointed; therefore all men were to respect him. David not only grieved for his friend, but also for his enemy. In this is found the special aim of the lesson: the forgiving spirit of an unselfish man.

DAVID AND THE PROPHET NATHAN.

Second Samuel, Eleventh and Twelfth Chapters.

AT first thought, the subject of this lesson might seem unsuitable for children of this age. But the story is told here in so simple and pure a way that there can be no objection to it. And its value is found in Nathan's parable which shows not only the particular sin, but two general truths: the meanness of selfishness on the one hand, and the rights of ownership on the other, both of which are important for the children. It is well also that they see human nature as it really is through these Bible stories. Previous to this, the pictures of David have shown only his goodness; the fact that he sinned sometimes, and in this case was sorry for his sin, will make him a more real and true man to the children.

The story may be read to the class as it stands; added words will not improve it, except at one point. A few of the written words may hinder the understanding: omit "ewe;" in place of "morsel" read food; instead of "spared to take"—was not willing to take; instead of "dress"—prepare; explain "by this deed thou hast given great occasion to the enemies of the Lord to blaspheme," in this way: by this deed thou hast done a great wrong which the

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enemies of the Lord will talk about and sneer at, especially as you are a servant of the Lord; and add, So while God forgives you, your sin must bring its punishment. Read from "the child," etc., to the end of the passage. Parts of Psalm 51 and 32 may well be read with the lesson.

THE REVOLT OF ABSALOM.

*Second Samuel, Fourteenth, Fifteenth, Sixteenth
and Eighteenth Chapters.*

IT will be best to introduce this story by telling it somewhat like this: Absalom was a son of David. He was very beautiful to look at, more beautiful than any other man in all the land of Israel. He was very anxious to be king in place of his father David. And so he tried to make the people like him more than they liked his father. He would go down to the gate of the city, in his great chariot, with horses, to meet the people and make friends with them. Very often he would say to them, If I were the king I would settle your troubles, and judge fairly between you. So Absalom tried to win the love of these people. Soon a messenger went to David saying, Do you know that the hearts of the men of Israel are turning to Absalom and they want him to be their king? And David said to his servants, Arise, let us flee, or none of us will escape, for Absalom will try and kill us and all who are in the city. Then the king's servants said, Thy servants are ready to do whatsoever my lord the king shall choose. And the king went forth and all his household with him. And as they went up the Mount of Olives David wept, and all the people who were with him covered their heads and wept too.

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Omit the account of Shimei on page 211, and go on to describe the preparations for battle. Use the outline map, showing Mahanaim, the river of Jordan, and the band of Gilead, just to make the scene real. It will be a picturesque one, as through the story the children see the people go out by hundreds and by thousands with their captains over them; King David making ready to go and the people urging that he stay behind; his standing by the gate, giving his last word, Deal gently for my sake with the young man Absalom.

Then will follow the description of (1) the battle, (2) the death of Absalom, (3) the running with the news to David, and his grief for his son.

The failure of those who do wickedly may be shown through such a story. To give the picture of Absalom, beautiful to look at, and a great favorite, spoiled by a mean desire to have everything for himself, so that he plots against even his own father, and then dies wretchedly, must be the aim in this lesson.

A lesson for the next Sunday may be carried out at the tables or desks. Give papers on which are hectographed the following questions which the children may answer in writing.

1. Who saved David when King Saul tried to kill him?
2. Of whom did David sing:
"Very pleasant hast thou been unto me,
Thy love to me was wonderful?"

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3. Who told David the story of the one little lamb taken by the rich man?
4. Write the last part of David's prayer for forgiveness (see blackboard).
5. Who was Absalom's father?

THE WISDOM OF SOLOMON.

First Kings, Third and Tenth Chapters.

SOLOMON—another and a good son of David—was now king. The old father David had died, and it had been his wish that Solomon should be the king. He was a strong, wise, good man. One day he went up to Gibeon to offer sacrifices on the altar which was built there. Let the class read from the books and find out what happened, reading to the end of the paragraph (at the top of p. 217). Have the following questions on the blackboard and let different children fill in the answers to these:

1. What did God say?
2. What did Solomon ask for?
3. What did God give him?

With many classes it will be just as well to omit the story which follows on p. 217. However, we must remember that this shows in action the good judgment of Solomon and that children of this age can appreciate it. Also, that the horrible element is not so repellant as to adults. If the story is used, begin it thus: Another day two women came before the king; and tell it briefly without any sensational emphasis. Be sure and make clear why the king spoke as he did; it may be done thus: He said to

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himself, In this way, I shall find out which of the two is the real mother ; for the one who is the true mother will not want her baby killed.

If the above is not taken, go on to that part which tells of the queen of Sheba. The children may read this, thus getting a sufficient picture. Of course there is material here for fascinating illustration by way of objects, but to objectify all this would be purely materialistic, without any gain and with loss of time and opportunity. If the children's minds are filled with the glitter of the display there can be no room for spiritual impressions.

Special aim: To show the result of a good choice :
—spiritual and material results.

STORY OF THE DIVIDED KINGDOM.

First Kings, Twelfth Chapter.

TO make clear the division of the kingdom not only for the present work but also for the future, it will be well to show how the Israelites had already divided the old land of Canaan between the twelve tribes, each of whom bore the name of one of the sons of Jacob, from whom they were descended. To do this make a new outline map of the land of Canaan, using manilla paper. (The old one used for the other lessons would be confusing, and maps already prepared have too much marked on them.) Divide the land into the twelve parts according to the true divisions, putting the name of each tribe where it belongs. Explain how the children's children of Reuben, for example, lived in one part, and so on. Over all the tribes David, and afterwards Solomon had been king. Now Rehoboam, Solomon's son, is to come to the throne, for his father had died. Rehoboam goes to Shechem. (Mark on the map with dot.) This is the place where the people gathered to crown the new king. There was a man named Jeroboam who was the leader among a certain number of men; and he and the people came to Rehoboam to ask him something.

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They said, Our service was hard under your father; will you make it lighter? If so, we will serve you. Rehoboam said, Come back in three days and I will tell you. So the people went away. Then Rehoboam went to some of the old men who had served his father, King Solomon, and he asked them, What do you advise? What answer shall I give these people? And the old men said, Tell them that you will serve them and help them, and speak good words to them; then they will be your servants forever. But Rehoboam would not take the advice of the old men, and he turned to the young men who had grown up with him and asked what answer they would give. The young men said, Tell them you are much stronger than your father; if he punished them with whips you will punish with scorpions (a painful whip having sharp points). So Rehoboam decided. The third day came, and back came Jeroboam and the people. Then the king answered them roughly and said to them just what the young men advised. And the people were angry, saying, What good have we from David? To your tents, O Israel! Words which were the battle call to rebel against the king. So the kingdom was divided. The ten tribes chose another king. And Rehoboam was king only over the children of Israel who dwelt in the cities of Judah. Show the different parts on the map.

Here is an example of the foolishness of a hard and wicked king and to show the results of such foolishness will be a good aim.

STORIES OF THE PROPHET ELIJAH.

ELIJAH AND THE PROPHETS OF BAAL.

First Kings, Eighteenth Chapter.

FIRST, the teacher needs to single out from this long passage the four central pictures, and group around these only the most vivid and necessary details. What is told in the first part needs the climax in the last part: to divide the story would spoil it.

1. Ahab and Jezebel, now the king and queen, do more evil in the sight of the Lord than all who have gone before them; Elijah gives his message, then goes as the Lord tells him to the brook Cherith (Describe his stay there).

2. Three years after: the Lord's message to Elijah; the famine in Ahab's land; the search for water and grass; the meeting of Obadiah and Elijah (tell of this briefly).

3. Mount Carmel: the prophets of Baal and Elijah before the altar, etc. (Give this dramatic scene very vividly, reading a part on p. 225.)

4. The going up to the top of the mountain seven times; the sight of the little cloud, and what followed soon after.

Special aim: Obedience and trust rewarded; wrong-doing bringing its own consequences.

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Have the pupils choose some one part of the story to illustrate in a picture at home.

ELIJAH IN THE DESERT.

First Kings, Nineteenth Chapter.

It will be helpful to have clearly in mind four distinct scenes in this lesson. And it may prove well to note these one by one with the children:

1. Ahab's word to Jezebel and her consequent message to Elijah.

"If I make not thy life as the life of one of them," will not be understood; if the story is told, say instead, "I will have thee killed as thou hast killed those prophets of Baal;" if read, stop and explain that this is what the written word means.

2. Elijah under the juniper tree.

A picture of the tree, the cruse, and the cake baked on the coals may be sketched on the blackboard.

Point out God's care and gentleness with his servant Elijah when he is discouraged.

3. Elijah lodging in the cave.

A word-picture of this part is better than any other.

4. Elijah finding Elisha.

Explain the custom of "casting his mantle" and what it signified.

Special aim: God's care of his servant.

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Give the class a few questions to be answered in writing.

Who was Elijah?

What did the angel of the Lord do for him?

How did the word of the Lord come to Elijah?

What did the Lord tell him to do?

Whom did Elijah find to help him in his work?

THE STORY OF NABOTH'S VINEYARD.

First Kings, Twenty-first Chapter.

The first scene to bring before the class is the palace of Ahab with the vineyard beside it. The vineyard belongs to Naboth, a man of Jezreel, called a Jezreelite. Let the class tell of the conversation between Ahab and Naboth. Make sure that "inheritance" is understood. Another conversation follows, let class tell between whom, and what is said. Let the children decide whether Naboth did right to refuse; whether Ahab and Jezebel did right in what they said. Describe Jezebel's action—"sons of Belial means vile, low persons." (See Notes, Moulton, p. 250.) Let the class find what happened next. Question as to the meaning of, "Because thou hast sold thyself to do that which is evil in the sight of the Lord." This may well be illustrated: The vineyard on one side; doing right on the other. Ahab had the chance to choose. Put on the blackboard: "What shall a man give in exchange for himself?" In this will be the aim of the lesson.

Note the punishment: Just what Ahab and Jeze-

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bel had done to others is to come back to them. Ahab repents and so his punishment is lessened.

THE ASCENT OF ELIJAH TO HEAVEN.

Second Kings, Second Chapter.

Here we have a beautiful lesson full of a pathos and a devotion which the children can appreciate. Tell part and read part.

Elijah and Elisha are going away from Gilgal. Elijah had been the teacher and master, and Elisha his pupil and helper, and they have grown to be very dear friends. God has spoken to Elijah and he expects soon to leave the earth and go to heaven. As they go on their way, Elijah speaks to Elisha and says: (Read from, "Tarry here," etc., to "And the two went on.") "Hold ye your peace" may be interpreted, Do not let us talk about it. They stand by the river Jordan. Fifty of the sons of the prophets (young men studying to be ministers), watch them from a distance. Elijah takes off his mantle and the waters of the Jordan are divided so that the two go across on dry ground. When they reach the other side, Elijah speaks to Elisha. Read from this point to the end. No word will be needed in addition. To show the spirit of the two men as it shines out in the story is sufficient aim.

The mystery about Elijah's going may well remain such. Some things are better not explained. It is well for the children to feel "they are too wonderful."

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The following questions may be answered in writing next Sunday in place of a new story:

1. Who was Elijah?
2. Why did Elijah go to the wilderness?
3. What did the angel of the Lord do for him?
4. How did the word of the Lord come to Elijah?
5. What did the Lord tell him to do?
6. Whom did Elijah find to help him in the work?

STORIES OF THE PROPHET ELISHA.

THE SHUNAMITE'S SON.

Second Kings, Second Chapter.

INTRODUCE the story thus: As Elisha was traveling one day, he came to a place named Shunem. A woman lived there and she invited the prophet to stop and eat at her house. And so it was, that whenever he passed that way, he stopped there to dine.

Have four sketches in outline on paper, or black-board:

1. The little bedroom.
2. The reapers in the field.
3. Mt. Carmel, and the Shunamite riding on the ass.
4. The shut door.

(It will be better not to picture except in words, that which went on within the room.) After showing the picture of the little bedroom, tell of Elisha's visit and his promise to the Shunamite. After the story of the promise to Abraham and Sarah, and that to Hannah, the children will well appreciate this. With the second picture let them read what

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happened out in the field. The teacher may take up the story with the third and fourth pictures.

Special aim: Great things grow out of little kindnesses. Other illustrations of this might be added if there is time.

Ask the class as a whole, or appoint a certain number, to study the next story at home and so be ready to give it next time.

NAAMAN AND GEHAZI.

Second Kings, Fifth Chapter.

The children, or a certain group of them, are to give this story, having already studied it at home. Let first one, and then another tell certain parts. Question as to "leper," "captive," and "prophet that is in Samaria." As the children tell, be sure that there is a clear and vivid picture before the rest. Why did the king of Israel rend his clothes? (The expression ought to be familiar to the class by this time.) Explain "When my master goeth into the house of Rimmon," etc., if the children are not able to. Make clear that what Gehazi first "said" he said to himself, that is, he was thinking about what Elisha had done, and what *he* (Gehazi) would do. After the children have completed the story, it will be well if there is time, to have all read it together for the benefit of those who have not the parts clearly connected.

There are three suggestive points, either of which

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might be the special aim, according to the need of the class: 1. The helpfulness of the little maid. 2. The good of obedience in a little thing. Naaman had to put away his pride, or he could not get well. 3. Deceit and its punishment.

THE ASSYRIAN ARMY AND THE PROPHET ISAIAH

Second Kings, Eighteenth and Nineteenth Chapters.

THE arrangement of this passage needs to be simplified, and the story may well be shortened. Sennacherib, the great and powerful king of Assyria, came to conquer the cities of Judah. Hezekiah was king of Judah at this time, a good king who feared God. Sennacherib sent a great army to Jerusalem under three of his chief men. When they were come up to the city, these men called for King Hezekiah that they might give him a message from their king. He sent out Eliakim, who had charge of his household, and Shebna, the Scribe, and Joab, the son of the Recorder, to meet these leaders of the army. And they said, Say to Hezekiah, Thus saith the great king, the king of Assyria: On whom are you trusting for help against me? If you trust in the king of Egypt, he is not strong enough to help you. But if you say, We trust in the Lord our God, He will not deliver you from my hand. The Lord has said to me, Go up against this land and destroy it. Then Eliakim said, Speak to us in the Syrian language, for we understand it; do not speak to us in the Jews' language, for the people on the wall will hear. The Assyrian officer answered, My master did not send me to speak these words to your master

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only, but he has sent me to speak to the men on the wall. Then he cried with a loud voice in the Jews' language, Hear the word of the great king, the king of Assyria, Do not let Hezekiah deceive you; he shall not be able to deliver you out of my hand; do not let Hezekiah make you trust in the Lord, but make your peace with me and come out to me. But the people answered him not a word, for the king had commanded, Answer him not. Then Eliakim and the others came to Hezekiah with their clothes rent and they told him what the Assyrian chief had said. When Hezekiah heard it, he rent his clothes, and put on sackcloth (a sign of great grief), and he went to the house of the Lord. Then he sent Eliakim to Isaiah, the prophet, to ask him to pray to the Lord in this day of trouble. Isaiah said to the servants of King Hezekiah, Say to your master, Thus saith the Lord, Be not afraid of the words that thou hast heard; the king of Assyria has blasphemed me and he shall return to his own land and there I will cause him to fall by the sword. (See whether this expression is understood by the children.)

Again, Sennacherib sent another message trying to frighten Hezekiah. After Hezekiah read the letter, he did something: Look to the bottom of p. 244, and find out what it was. From this point let the children read to the end of Hezekiah's prayer. Then the teacher would better give the first sentence of Isaiah's word to Hezekiah and follow it with these words (see end of paragraph), "Thus saith the Lord," etc., adding the Lord's word to Sennacherib, "I know thy sitting down, and thy going out, and

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thy coming in and thy raging. I will turn thee back by the way by which thou camest."

Here may well come a decided stop. Then a description be given of the great army of the Assyrians in camp outside the city, and the men asleep that night. Then came the Angel of the Lord smiting thousands and thousands of them, so that when people got up early in the morning they saw them dead in the camp. Tell of Sennacherib's going home and his death by the sword soon after.

Special aim: The Lord's word fulfilled. Either of the following Scripture verses may be used: "Trust in the Lord and do good and verily thou shalt be fed" (taken care of), or "Call upon me in the day of trouble and I will answer thee."

Byron's poem, "The Destruction of Sennacherib," may well be read, at least to the older groups of children.

JOSIAH AND THE FINDING OF THE LAW.

*Second Kings, Twenty-second and Twenty-third
Chapters.*

RECALL the giving of the law from Mount Sinai to the old Israelites. Many other commands were given after that, and some were written in a book—a part of the Bible which we now call Deuteronomy. For many years the people had forgotten God's law and they had worshipped the idols of the nations which were all round about the kingdoms of Israel and Judah. Many of their kings had led the people in their wicked living. And the book of the law had been lost for many years. But now and then a good king came to the throne. Josiah was one of these. He was a boy—eight years old—when he was made king and he had grown up to be a strong servant of the Lord God. But he had never seen the old book.

Explain in regard to the books of that day and how the people did not have any Bible of their own.

The house of God had not been taken care of. Josiah employed workmen to repair it. When the people went into the house of the Lord, they gave money to the keepers at the door. Now Josiah said to Hilkiah, the high priest, Reckon up this money and pay it to the workmen who have taken care of

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the house. When Hilkiāh was in the temple, he found an old roll; he looked into it and found that it was the book of the law—so long lost! He gave it to Shaphan, the scribe (a man whose business it was to write in and read from any of the old rolls). Show a picture of this sort of “book” if possible. And Shaphan took it to the king. He read it to him and Josiah heard the words of the book of the law for the first time. Then he rent his clothes and was in great trouble for, he said, Our fathers have not obeyed the words of this book. Tell how Hilkiāh went to Huldah, the prophetess; and let the class read what the prophetess said. Let the children study it for a few minutes afterwards and explain in their own words what it means.

A good word-picture may be made of the great gathering—of the priests and the prophets and all the people both small and great; of the king reading the words of the book; of the covenant which he made. Have the children read of this at the end. This is a good opportunity to renew the thought of the covenant between God and his people.

Special aim: “*Because* they have forsaken me and have burned incense unto other gods—I will bring evil upon this place;” “*because* thine heart was tender and thou didst humble thyself before the Lord—thou shalt have peace, neither shall thine eyes see all the evil.” The old truth, “Whatsoever a man soweth” comes out again forcibly. And it will be well to have the above words (“*Because,*” etc.) put on the blackboard.

STORIES OF THE CAPTIVES IN BABYLON.

THE FIERY FURNACE.

Daniel, Third Chapter.

THE teacher will need to read carefully the introduction to the "Stories from the Exile and Return," to have a clear view of the connecting links. Before taking the particular story for the day, it will be well to give to the class a little of the historical outline. This may be gathered from the first page of the Introduction and simplified. Tell of the continued disobedience to God of the people in both the kingdoms of Israel and Judah.

At last a great king comes from Babylon. After fighting with the Jews and Israelites he conquers them, then makes the people prisoners and takes them away to Babylon. Explain the word captivity. An outline map, showing how far from home they went, will interest the children. The map at the beginning of our text-book will be suggestive to the teacher in making a large one.

Tell the children we have some stories about the people while they were in exile—that means while they were kept out of their own land. The first is about three Jews, Shadrach, Meshach and Abednego, whom the king of Babylon had appointed to have

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charge over certain affairs in Babylon. At this time Nebuchadnezzar was king. Let all take their books and tell what the king had had made. The teacher may tell best of the call to worship and of the command of the king. Then will follow that dramatic picture: the playing of the musical instruments, the falling down of all the people to worship the golden image; the coming of the Chaldeans to tell the king that three Jews—Shadrach, Meshach, and Abednego,—had refused to worship the image. From this point: “Then Nebuchadnezzar in his rage,” etc., to the end of the story, may be read by the class.

A good question for the children to decide is this: Was it right to disobey the king? A good word for them after they have expressed their thought is, “We ought to obey God rather than men.”

Special aim: Courage and trust rewarded. “Do you see the Hebrew captives,” etc., is a good song to be sung to them.

THE DREAM OF THE TREE THAT WAS CUT DOWN.

Daniel, Fourth Chapter.

The story that Nebuchadnezzar himself told to all the people will be as a wonder-story full of attraction for the children. Its special value from a moral standpoint may at first be questioned. But as we look further we see the influence toward reverence for the greatness of the King of Kings, and every opportunity to give such an influence may well

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be used. The old saying "Pride goeth before a fall," is also well shown here.

First, read the story as a story to the class; the teacher interrupting himself only at two or three places for explanation. In telling a story it is often better not to stop for explanation of details unimportant to the general sense. The children will pass by what they do not comprehend to get the whole picture. We may decide as to the need of explanation by noting whether that which is not likely to be understood is essential to the appreciation of what follows—e. g., "interpretation," "decree." (See Notes, Moulton, p. 307.)

Emphasize the proud words: "Is not this great Babylon, which *I* have built for the royal dwelling-place by *the might of my power* and the glory of *my* majesty," etc. Then will be appreciated Nebuchadnezzar's last word: "Those that walk in pride he is able to abase" (bring low).

Give the children an opportunity to ask questions. If they ask about what happened to Nebuchadnezzar it is sufficient to say that it must have been a strange kind of sickness.

At the end of the lesson let all join in saying:

"How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom and his dominion (explain) is from generation to generation."

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BELSHAZZAR'S FEAST.

Daniel, Fifth Chapter.

In this lesson there is much opportunity for the spectacular. But it will be apt to do more harm than good. Only a little, if any, concrete representation will be needed; the descriptions may be made so vivid.

- 1st. Belshazzar at his feast.
- 2d. The bringing of the gold and silver vessels, and the praising of the gods of gold, silver, etc.
- 3d. The sudden appearance of the fingers of the man's hand and the writing.
- 4th. The king's fear.
- 5th. The queen's word.
- 6th. The coming of Daniel.

Some parts of the King's word to Daniel and Daniel's reply may be read. The interpretation of the writing will be difficult for children of this age to appreciate, unless it is carefully taught. Explain the first word thus: *Mene*: Numbered: Your years of being king, Belshazzar, are *numbered*—counted up, and the last is gone. The second may be worked out something like this: Ask the children if they have ever been measured by a mark on the wall and come short of it. They have been found wanting in height. (Illustrate on blackboard.) Have scales—or balances—if possible; if not, picture them; and a bag of sugar which may be “found wanting” when

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weighed by the pound mark. Remove these out of sight. These *two* illustrations may broaden the idea of the balances, and being found wanting,—the one being less concrete than the other. Now tell the children there is another way of being found wanting. There is a mark for right doing—it is what a man *knows* is right. Belshazzar “knew” (read at the bottom of p. 270, Moulton) he didn’t do, and so he was “found wanting.”

On the other side of the blackboard have printed :

“Thou art weighed in the balances
And art found wanting.”

“He that knoweth to do well and doeth it not, to him it is sin.”

Then give the third word as follows: *Upharsin* means divisions, or *Peres*—divided: Your country is divided and given to others, not as bad as you. Let the children note Belshazzar’s punishment that came to him that night.

DANIEL IN THE DEN OF LIONS.

Daniel, Sixth Chapter.

Introduce this familiar and well-loved story thus: Darius, the new king, appointed a number of governors over the kingdom. Daniel was one of them, and by and by he was given the highest place. Why? Some of the other men then became jealous and tried to find something against Daniel which they might tell the king. Did they find it? Why

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not? Then the men said, We shall not find anything against Daniel unless the king commands him to do something that is against the law of God. So they schemed together and went to Darius, saying, All the governors wish you to make a law that no one shall ask a petition of any god or man for thirty days save of thee, O King, and if he does, he shall be cast into the den of lions. Now, O King, sign the writing and then the law cannot be changed. So King Darius did as they wished. From this point let the children read. Explain "interdict," as a law forbidding something.

The children's enthusiasm will be stirred by the old song:

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.

Special aim: "All that is required of a man is, that he be found faithful."

Have this verse lettered on cards for the children to color. The consequences of good and evil are again strongly shown. On the blackboard may be written:

The Result of Faithfulness.

"So Daniel was," etc. (See last paragraph, p. 275, Moulton.)

The Result of Jealousy and Meanness.

"And the king commanded and they brought those men," etc. (p. 275.)

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It will be a pleasant change, and good for the children, to have certain ones appointed to do something in relation to the next story. There are four chief characters: Ahasuerus; Vashti; Mordecai; Esther. Let one child find out about the king, another about the queen, another about the Jew who is spoken of and the fourth about the young woman. More than one may be assigned to the individual part, if preferred.

THE STORY OF ESTHER.

HOW A JEWISH MAIDEN BECAME A QUEEN

Esther, First and Second Chapters.

THE children have been asked to tell what they can about the four leading characters. The teacher's chief work will be to connect these different tellings so as to make one complete story. This is often harder than to give the entire story to the class, but the change will be helpful to the children. Before they give their part, remind them of the captivity of the Jews in Babylon. After the four persons have been spoken of, turn to the blackboard on which has previously been written :

Ahasuerus?

Vashti?

Mordecai?

Esther?

Let different children fill in the answers.

The special aim must be found in relation to what follows, which develops important truths for the children. The story must be viewed as a whole.

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HAMAN'S WICKED PLOT AND HOW IT WAS OVERTHROWN.

Esther, Third to Eighth Chapters.

There are several strong pictures to be brought out from this passage.

1. The great Haman and the servants of the king bowing down to him, while one man—Mordecai, the Jew—refuses to do so.
2. The anger and spite of Haman and his determination to kill all the Jews; ending in his request to the king.
3. The sending out of the letters.
4. Mordecai, in sackcloth and ashes, crying in the street; Queen Esther's inquiry and Mordecai's message.
5. Esther before the king.
6. Haman's consultation with his friends and the king's sleepless night.
7. The king's conversation with Haman, and Mordecai honored.
8. The banquet.

Doré's picture of "Esther accusing Haman," will be of interest. (Soule collection.)

The courage of Esther may be especially shown. For the children to appreciate this, the one law of which Esther speaks (given on p. 281) needs to be made clear, followed by Mordecai's answer, and Esther's second reply.

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The result of Haman's wickedness is an added witness to the truth, "Whatsoever a man soweth that shall he also reap."

The teacher will be helped by turning always to the notes of the textbook. For these lessons see p. 308.

MORDECAI, PRIME MINISTER OF THE EMPIRE.

Esther, Ninth Chapter.

This conclusion of the story shows more fully the reward of the good and of the wicked.

Much of it may well be read in the class. Some expressions will need to be explained or omitted: e. g., his "device," etc., p. 286; "reverse the letters devised;" "scribes;" "provinces;" p. 287; "posts;" "steeds;" "to be put in execution," p. 288; "on the spoil they laid not their hand;" "portions," p. 289. If the teacher tells the story these expressions can be changed for ones familiar; if the class reads, then simplify these that the youngest children may understand.

Two scenes of special interest will be the sending of letters by messengers on "swift steeds;" and the going out of Mordecai in "royal apparel of blue and white." The celebration of the Jews "on the fourteenth day of the month Adar," may be to the children like our Thanksgiving day.

STORIES OF THE RETURN.

HOW NEHEMIAH REBUILT THE WALLS OF JERUSALEM.

Selections from Nehemiah.

MARK out once more in an outline map the country of Persia, and far away the city of Jerusalem—the great city in the homeland of the Jews. Tell of the small number of the Jews that had escaped from captivity and were still living there; of Nehemiah, the cup-bearer to the king, who now tells his own story. Read parts of this story to the class: first, the first paragraph as far as “the wall of Jerusalem is broken down.” Illustrate this wall on the blackboard or show a picture of it. The children will be touched by the weeping of Nehemiah, and may enter in to his prayer, if it is read to them. Read as much of it as their attention will bear.

Describe Nehemiah’s going before the king, and his journey, in brief. Use Doré’s picture of “Nehemiah viewing secretly the ruins of the walls of Jerusalem” (Soule collection). Tell of the anger of the people around about and of their leaders who planned to fight against Jerusalem; of the fear of the Jews; and of Nehemiah’s trust in the Lord and courage.

Show on the blackboard how half the people

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worked on the wall building, and half held spears and shields ready to fight; how each of the builders worked with one hand, and in the other held his weapon. And beside them stood a man ready to blow a trumpet at the sign of danger from their enemies. It may be best to omit the passage on pp. 296 and 297 as the story is long, and go on to the finishing of the wall, and the great Thanksgiving.

On paper, or on one side of the board, have the words:

“Our God shall fight for us.”

“Be not ye afraid of them: remember the Lord which is great and terrible.”

THE RENEWAL OF THE COVENANT UNDER EZRA.

Nehemiah, Eighth and Ninth Chapters.

Question in regard to the old covenant. (The word “covenant” will probably be familiar by this time). How had the Israelites broken it? “The Children of Israel were in their cities” again. God had let those who remained of the captives come home. And there was a great church gathering “in a broad place before the water-gate.” They had no church building, but just a pulpit of wood which they had made ready. Ezra was the minister and opened the book of the law of Moses, and read “to all who could understand.” Doré’s picture of “Ezra reading to the people,” may be used (Soule collection).

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After the people had prayed and heard the reading of the law they were afraid and sorry because of their sins. Let the class now read from the beginning, or at least, from the passage "And Nehemiah," etc., to "because they had understood the words that were declared unto them." Tell how on another day they came for a church service; then the Levites said:—the teacher would better read the following beautiful passage on pp. 301 and 302 to the words "forsookest them not," then let the children read the same. The whole of the speech of the Levites will probably be too much to read, so leave out from this sentence to the last paragraph on p. 304, beginning to read again at "Now, therefore, our God," or, go on to the closing part, when all the people renewed their covenant "to walk in God's law which was given by Moses the servant of God."

The passage referred to above, pp. 301 and 302, is so good a summary of much which the children have studied that it will be well to commit it to memory, as the closing work in the study of these Old Testament Stories. Take most of the lesson hour for beginning this memorizing, and it may be continued as special work for several weeks. It will be best to divide it thus: 1st. The general praise to God. 2d. The part about Abram. 3d. The part about the fathers in Egypt. 4th. The laws given on Mount Sinai.

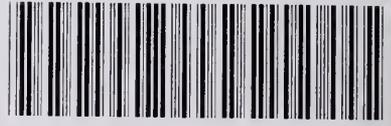
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