

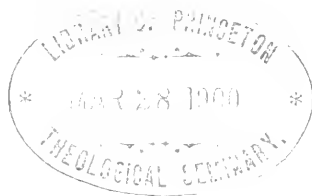
ONE YEAR OF
SUNDAY SCHOOL LESSONS
FOR YOUNG CHILDREN

A MANUAL FOR TEACHERS AND PARENTS

BY

FLORENCE U. PALMER

THE MACMILLAN COMPANY



BV 1540 .P3 1900
Palmer, Florence U.
One year of Sunday school
lessons for young children

Sunday School Lessons for Young Children

The  Co.

A little child shall lead them

Isaiah 11 : 6



Murillo

THE CHRIST CHILD

ONE YEAR OF SUNDAY SCHOOL LESSONS FOR YOUNG CHILDREN

A Manual for
Teachers and Parents

*PRESENTING A SERIES OF SUNDAY SCHOOL LESSONS
SELECTED, ARRANGED, AND ADAPTED
FOR THE USE OF THE YOUNGEST CLASSES*

BY
FLORENCE U. PALMER

New York
THE MACMILLAN COMPANY
LONDON: MACMILLAN & CO.
1900

All rights reserved

COPYRIGHT, 1899
BY FLORENCE U. PALMER

Mount Pleasant Printery
J. Horace McFarland Company
Harrisburg, Pa.

PREFACE



CENTURIES ago a great philosopher wrote: "When I was a child, I understood as a child." But it was left for a later age, for Pestalozzi and Fröbel, for the psychologists of our own day, to discover how the child "understood." Upon this discovery is being builded a new education.

The old axiom, "two bodies cannot occupy the same space at the same time," is true in the physical world; but in the mental world, she who is to touch the life of a child must put herself in his place—must see from his point of view. For the time her mode of thinking, the mode of the mature mind, must be set aside. She is to think along the same channel with the mind of the child, whose life can be measured in months—she is to understand as a child.

Linguists tell us they think in a foreign language. The task of the linguist is precisely the task of the teacher. She must study the child's language until she can think in it. In other words, she must discover his mode of thought.

Have you ever been reminded how far away your thought was from the child's? A father said to his four-year-old daughter: "I am going to New York tomorrow, and then I am going across the big ocean to Europe." She immediately asked: "Shall you drive old Doll?" The father was thinking in his world; the child in her own. She had never been far from home, and the one city that she had visited was within driving

distance. Her question was a natural one. Even if she had traveled, she could not grasp the thought of the miles to be traversed, for a young child has little conception of distance.

Question the first child (the reference is always to the young child) you meet, and his answer will prove that miles and furlongs mean nothing to him. Study his answers, and you will learn that distance, express it as you will, does not interest him. The fact that one city is so far from another adds nothing to the story. The child's hero may travel, but how far he goes is no matter: "Why did he go?" and "What happened?" are the questions in point. It is action the child craves, and the swifter event follows event the better he likes it.

While his hero is "doing," he is content—the "where" and the "when" matter little to him. To be sure, he asks "When is my birthday?" but the only impression he receives from the answer, "Months from now," is that he has a long time to wait. A mother, in trying to answer this very question, found she could give her child no conception of when his birthday would come until it was so near that, as he expressed it, "It's two sleeps and then it's my birthday!" Why should we expect a mind, the life of which can be measured in months, to catch the thought of time as expressed in months and years? A child can have as little conception of time as of distance.

The child has no past. His short life has contained only two or three important events. Can he grasp, in their connection with each other, the incidents in the history of a life or lives? If a long series of events are presented to him in story form (one event in a story), can he hold their connection? At the end of the last story will he have a picture of the line of events? To speak briefly, if it is the history of a life, or of a people, will he grasp it as a whole?

Who cannot put his finger on the Bible stories that he loved as a child? They stand out, one here and one there. Those that pertain to child-life appear the most vivid—the boyhood stories of Joseph and David. But what of those lives as a whole, the progress of events to the end?

Where is the man or the woman who, as a child, grasped the thought of the long journey of the Children of Israel? What impression was left? Now and then "a good story," in that long series of stories, left its picture; and that story is remembered quite apart from the rest.

Not that the story of the Children of Israel should not be told the young child, but it should be told as a whole. In a few minutes the child can hear of the few events that will most impress him in the journey of that Family of Children whom the Father cared for. He can be told, in his own language, and briefly, of the journey from start to finish. When the story is thus presented the events will not only appear in their connection, but he will see in those events the loving care of the Father.

"Are the 'good stories' of the Children of Israel to be taken from the young child?" some one asks. The plea is, not to take away the stories, but to remove the burden of their chronological connection. Tell the stories, but let each be complete.

To select a good story and to tell it is art; but this is not all: if the story is to touch the life of the child it must have some connection therewith; its hero must be the embodiment of some principle of right living that he can put into practice; his action must be such that the child can do likewise.

But, even when it is possible for him to imitate his hero, the mind of a young child does not respond at first call. The mother finds it takes time and patience to teach her child a single truth. Should the teacher, who sees him once a week, expect more?

If a truth, or principle, is to leave its impression it must be presented again and again; the first Sunday he can do little more than grasp the thought; the second, when he sees the same principle represented in the action of a new hero, it will begin to make an impression; on the third, when perhaps he recognizes it in the life of the Christ, he may resolve to do likewise. Even then he must be reminded again—and the reminding must be so tactfully done that he is entertained by it.

To do this, one must understand as a child; and, looking into the face of the four-year-old boy, say: "Thy way is my way."

I know a kindergartner who goes into the kindergarten room when she prepares her work for the children. There the children seem to be with her and she is with them. There their ways are her ways as she plans for their work and their play.

Come with me into a room where there are children. Real people are these. Their ways are not our ways; but, as the missionary must acquire a new language if he is to tell his pupils the story of Jesus, so we must acquire the ways of this people if we would possess the only means of touching their lives.

Here, with the children around us, let us work together. If some of the methods we take up seem strange and new, remember we are learning to think with the child, and to preserve for him the ways of childhood.

In the preparation of the following lessons, I gratefully acknowledge the aid of my sister, Loie S. Palmer, who has not only been a co-worker, but has experienced many of the lessons with the children.

F. U. P.

INTRODUCTION



IN OFFERING the Lessons here presented, I would like to direct attention to three points:

I. They are presented (with few exceptions) in story form. The story selected may contain several truths; but, as the child can grasp but one truth at a time, the story is told now for the purpose of pointing one truth.

In other words, it has one point, and one only.

II. The truth is one that touches the daily life of the child; that is, a story is told from a point of view that will bring it within the child's realm of thought and of action. For example, the story of Noah is told, not in its historical connection, but because the hero of the story was an obedient child of the Father.

III. Several stories relating to the same truth, or principle of right living, are presented in a sequence. In other words, the Lessons are presented under Topics.

In presenting these Lessons, the aim has been to give them in the order that will make the strongest impression upon the child-mind, all historical or chronological connections being set aside.

While each lesson has been prepared with these three points in mind, yet the intention has been to make the lesson suggestive rather than stereotyped. For example, in the "Point of Contact," or introduction, of each lesson, a line of thought is suggested to catch the attention of the child. At the same time the individuality of the teacher is to be maintained by leading the children along the suggested line, in her own way, to the Lesson Story.

If the story seems short, keep in mind, first, that it is for the young child ("A little seed best fits a little soil"), whose mind can be held upon one line of thought but a short time; and second, that the story is only a part of the lesson.

The young child is naturally restless. More time is often required in gaining his attention than it would be wise to use in attempting to hold it through a long story.

Much time should be given to the songs. Motion exercises, such as soft clapping with the hands, should be introduced and, if the room will allow, marching to music.

It is expected that every teacher will make a thorough study of the Bible story to be presented. If a teacher chooses to make use of these Lessons with more matured children in the upper Primary grades, she can glean by study such other material as will be of interest to older children, and weave it into the story.

The task of presenting the Bible stories and truths to the child is yours. What shall I say of it?

To slowly awaken within the child-mind a love for its Creator; to mould and guide that love, causing it to feel the infinite love of its divine Saviour; to implant within the soul a reverence for, and delight in, the study of the Word and the Church, is the noblest work God ever entrusted to those whom He has created in His own image.

To plan work for another to execute under unknown circumstances is difficult. The work is sent forth trusting that those who would criticise will say with me, "The high ideal has not been reached; but In His Name we are striving for it; In His Name we are hoping to gain it. 'Be of good courage, He will strengthen your heart; press toward the mark, for God always causeth us to triumph.'"

F. U. P.

NOTE

To aid the teacher, the lessons are arranged according to the seasons. Otherwise, as they include Nature-work, they could not be presented precisely as the teacher is to give them.

However, where a teacher chooses to rearrange the topics, she will find in the year's work but two topics ("Easter" and "Christmas") which cannot be presented at any season. She has only to change the Nature-work, introducing the work of the season in which she wishes to present it.

The lessons can be introduced into a school at any time in the year. The teacher can take up the work with the topic that comes in the season in which she wishes to begin (this is the easier way), or she can begin with the first topic, arranging her own Nature-work, and simply reserving the "Easter" and "Christmas" topics for the Easter and Christmas seasons.

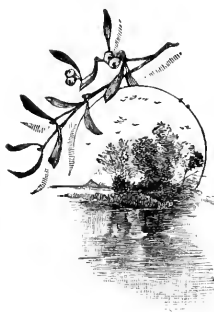
The Nature-work of Topic I begins with the opening of the year.

The Lessons are so arranged that, beginning with Topic I on the first Sunday in January, the Easter and Christmas Sundays will fall within the "Easter" and "Christmas" topics.

Every lesson is illustrated by a picture. Most of these are from the works of the masters. [The picture, with topic and text, is printed upon a card which the child receives. Each card is punched with two holes in the left side, by which they can be tied into booklets with silk cords, or bound with cloth binders or paper covers, fastened with brass fasteners, to be procured at any book store. Where schools cannot afford cards every Sunday, give the children

the advantage of the picture in the Manual, and present cards on extra occasions. See notice of the cards at the close of the Manual.]

The Manual provides the teacher with songs, and songs outside of the Manual are suggested. Most of these are from the pamphlet, "Song Stories for the Sunday School" (price fifteen cents), published by the Clayton F. Summy Company, 220 Wabash avenue, Chicago, Ill.



CONTENTS

	PAGE
PREFACE	v
INTRODUCTION	ix
NOTE	xi
TOPIC I, GOOD CHEER	1
1. Christ and His Friends	3
2. Christ and the Sick Man	8
3. The Storm	12
4. The Shepherd Boy	17
5. David Cheers the King	21
6. Christ and the Storm	24
TOPIC II, OBEDIENCE	27
1. Naaman and Elisha	28
2. Joseph Obeys His Father	33
3. Noah's Ark	36
4. The Garden of Eden	39
5. Christ and the Fishermen	43
TOPIC III, EASTER	46
1. Nature's Awakening (How the Bulb Becomes an Easter Lily)	48
2. The Risen Christ	53
3. He Is Risen	56
4. The Heavenly Home	59
TOPIC IV, READY	62
1. Ready for Spring	64
2. The Clock	67
3. Miriam and Moses	72
4. The Good Samaritan	75
5. The Foolish Virgins	78
6. Gideon's Army	81
7. The Christ (Ever Ready)	84
8. At the Last Supper	87

	PAGE
TOPIC V, SERVICE	90
1. Rain Drops and Flowers—(The Interdependence of Nature upon Nature)	92
2. Rebecca at the Well	96
3. Christ the Carpenter	100
4. The Christ (and Lazarus)	104
5. Mary's Loving Service (The Alabaster Box)	107
6. Service (Review of Topics, "Good Cheer," "Obedience," "Ready")	110
TOPIC VI, THE CHURCH	113
1. The Altar	115
2. The Builided Church	119
3. Going to Jerusalem	124
TOPIC VII, THE SABBATH	128
1. The Lost Sheep	129
2. One Sabbath Day in Christ's Life	133
3. The Sabbath Day. (How to make it the best day. By being more cheerful, obedient, ready, and helpful on that day. Review of Topics)	136
TOPIC VIII, LOVING CARE	139
1. The Child Samuel	142
2. The Prodigal Son	146
3. Joseph in Egypt. (The child's care for the parent)	150
4. The Christ. (His loving care for His mother)	154
5. The Father's Care over Nature	158
6. Ruth, the Gleaner	165
7. Jacob's Dream	170
8. The Children of Israel	174
9. Christ and the Children	178
TOPIC IX, LET OTHERS BE FIRST	181
1. The Good Shepherd	183
2. Abraham and Lot	187
3. Ruth and Naomi	191
4. "The King of The Golden River," by John Ruskin, or "The Two Mites"	195
TOPIC X, CHRISTMAS	202
1. The Wise Men	204
2. Nature's Gifts	210
3. God's Greatest Gift	214
4. A Christmas Gift	218
5. The Christmas Festival. (Review)	223
CHRONOLOGICAL INDEX	225

LIST OF ILLUSTRATIONS

SUBJECT	ARTIST	PAGE
The Christ Child	Murillo Frontispiece .	xx
Head of Christ	Hofmann	4
Jesus Healing the Man of the Palsy	Bida	9
The Breaking Wave	James	13
Young David	Gardner	18
David with Harp	Rubens	22
Jesus Walking on the Sea	Doré	25
River Jordan		29
Flock of Sheep	Hunt	34
Return of the Dove	Oppenheim	37
Adam and Eve Driven out of Eden	Doré	40
Christ and the Fishermen	Zimmermann	44
Summer Pleasures	Plockhorst	50
"Touch Me Not"	Schonherr	54
The Resurrection	Maaek	57
Ascension of Christ	Biermann	60
A Resting Place	Laux	65
"Want to see Wheels go Round"	Goodman	68
Miriam	Hensel	73
The Good Samaritan	Rembrandt	76
The Foolish Virgins	Bida	79
War Scene	Checa	82
Christ Blessing the Children	Plockhorst	85
Jesus Washing the Feet of His Disciples	Bida	88
Rose Among the Heather	Schwenzen	94
Rebekah at the Well	Elmore	97
Figure of Christ	Hofmann	102
Bethany	Hofmann	105
Christ and the Sinner	Hofmann	107
"Good Night"		111
Abraham's Oak		117
Solomon's Temple		121
Christ in the Temple	Hofmann	125

SUBJECT	ARTIST	PAGE
"Lost"	De Cock	131
Jesus Preaching from the Ship	Hofmann	134
Shepherd Boy	Murillo	137
Infant Samuel	Sir Joshua Reynolds	143
Parable of the Prodigal Son	Molitor	148
Oriental Caravan		151
Christ Taking Leave of His Mother	Ploekhorst	156
Little Freehold (Squirrels)	S. J. Carter	160
Ruth	Bruck	167
Vision of Jacob's Ladder	Murillo	171
Moses Smiting the Rock	Murillo	176
Christ Blessing Little Children	Hofmann	179
The Good Shepherd	Fra Angelica	185
Head of Egyptian Sheik		189
Ruth and Naomi	Calderon	192
An Open Valley		199
Journey of the Magi	Portaels	206
The Challenge	Sidley	212
The Nativity	Le Rolle	216
Christmas Chimes	Blashfield	220
Sistine Madonna	Raphael	223

MUSIC

TITLE	AUTHOR	
Winter Hymn	Agnes R. Bacon	7
Morning Prayer	K. D. W.	16
Little Soldiers of the King	Mrs. A. C. Blodgett	32
Waiting to Grow	Amanda Turner	42
Easter Song	E. S.	52
Good Morning, Dear Children	Adapted	71
What the Little Things Said	Harriet P. Sawyer	95
Good Morning Song	Caro A. Dugan	164
Jesus Loves Me (words only)	Adapted. Francis E. Newton	169
The First Christmas	Margaret Bradford Morton	209

Good Cheer

WINTER SEASON

Let not your heart be troubled.—*John 14:1.*

God's in His heaven —

All's right with the world.—*Browning.*



THIS topic has been chosen for the following reasons:

I. Good Cheer is within the child's experience.

Every day an interrupted plan for play or work, sickness or a disappointment that, to the child, brings keen sorrow and is as real as life itself, calls forth his effort to "be of good cheer."

II. Winter, with its snow, ice, skating, sleighing and coasting, is a season of Good Cheer.

III. The Happy New Year has just arrived. It is to be a year of Good Cheer. Nature is already doing her part. Teachers and children are to begin at once to do their part by helping themselves, one another, and all with whom they come in contact, to "be of good cheer." In so doing (as the lesson stories are to show), they are following the example of some of the world's noblest heroes, and of Christ, the King of Kings and Lord of Lords.

The topic will be presented in a series of six lessons, which can be introduced at any season of the year. See note, page xi.

Lesson I. Nature's Good Cheer on this, an opening day of the New Year, and Christ's command to "be of good cheer" all the days. *John 13, 14, 15, 16.*

Lesson II. Helping others to be of Good Cheer: Christ helping the sick of the palsy. Matthew 9.

Lesson III. Good Cheer in danger, or whenever circumstances are not conducive to good cheer: Paul in the storm bids the sailors "be of good cheer." Acts 27.

Lesson IV. Good Cheer in every-day life: The Shepherd Boy's (David's) Good Cheer at all times and in all kinds of weather. I Samuel. Psalms 8, 19, 23, 29.

Lesson V. The child of Good Cheer is the most helpful child: The Shepherd Boy summoned to cheer a king. I Samuel 16.

Lesson VI. Christ's Good Cheer at all times, with the sick and the well, by night and day, in sunshine and storm. Matthew 14. "For I have given yon an example, that ye should do as I have done to you." John 13: 15-17.



LESSON I

Christ and His Friends

Lesson I simply introduces the topic. It shows that Nature designed us to be of good cheer, and Christ commanded us to "be of good cheer."

CENTRAL THOUGHT.—Nature's good cheer, and Christ's command: "Be of good cheer."

TEXT.—Be of good cheer. John 16:33.

PICTURE.—The Christ. Hofmann.

SONG.—Winter Hymn.

LESSON OUTLINE

I. *Point of Contact.*—The Point of Contact, or Lesson Introduction, is for the purpose of catching the child's attention. It has to do with something about which the child already knows, and in which he is interested. Taking advantage of this interest, the teacher questions him about this something, gains his attention, and leads him to the Lesson Story. See *The Point of Contact in Teaching*, by Patterson Du Bois.

In Lesson I, begin by talking with the children about the Happy New Year.

II. Nature's good cheer on this day of the New Year. "From every object of Nature there is a way to God. The things of Nature form a more beautiful ladder between heaven and earth than that seen by Jacob."—*Fröbel*.

"If there is anything that needs nature it is religion."

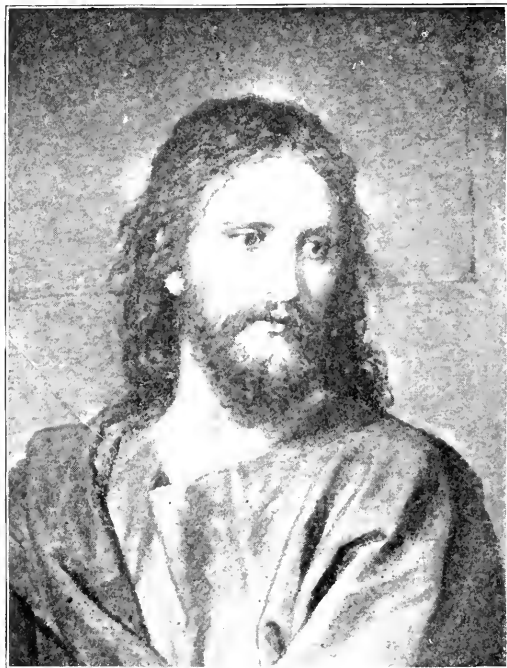
—*G. Stanley Hall.*

III. After their last supper together, the Christ bids his friends "be of good cheer" all the days. John 13, 14, 15, 16.

NOTE 1.—The Point of Contact (or Introduction) is often the most important part of the lesson. It not only catches the child's attention, but it gives him an

opportunity to express himself. While it should not be prolonged, plenty of time should be taken for it.

NOTE 2.—In the following lesson, ten minutes, at least, should be devoted to drawing the attention of the children to the New Year and the Good Cheer in Nature at the New Year's season, and in inducing them to talk of, to tell about



"Be of Good Cheer"

John 16: 33

Hofmann

the good times the snow, ice, skating, and sleighing bring to them. Child-life is full of sunshine. Let that life feel that Nature, as we see it in the outside world, is the bestower of much of that sunshine, or good cheer.

NOTE 3.—The song, "The Winter Hymn," is one of gratitude to the Father for Nature's gifts in winter. It should be "developed" one line at a time. Develop by means of questions. Draw from the children stories of winter days, snow and its use, sheep and their warm coats of wool, birds and their feathery coats, home, and food. Let them feel all to be gifts from the Father. For which "Let us praise Him, God is good!"

With the lessons, new songs are constantly suggested, but they are not to crowd out the old ones. If the children love their old songs let them sing them. Let them have both the old and the new.

THE LESSON

Point of Contact: The other night, as the clock was striking twelve, something came to town. Does anyone know what it was? And in the morning we wished our friends A Happy ——— ———!

This New Year is to bring days and days,—Mondays, Tuesdays, Wednesdays, Thursdays, Fridays, Saturdays and Sundays,—warm days and cold days, cloudy days and sunshiny days, summer days and winter days like today.

Already it is a Happy New Year. Today has brought snow and ice¹. Who can help being full of good cheer when winter is here and a day comes like today?

Do you know this is such a wonderful and beautiful world that when Christ was here He used to look around upon it, call His friends to Him, and ask them to look at it too. He used to point to the birds and flowers², the sparrow and the lily³, and tell the people the Father had made these things for them to enjoy⁴, and that because of them they should "be of good cheer" all the days.

STORY

JOHN 13: 14, 15, 16

One evening, just before the Christ was going away from this world, after He and His friends had been eating their last supper together, He gathered those friends around Him. He told them He must go to the Father, and He talked with them of the days that were coming to them after He was gone, as we have been talking of the days that are coming to us. The voice of the Christ was very gentle that night, and the light in His eyes told those friends that He loved them and wanted to help them. He told them what kind

1. Adapt the story work to the weather, finding good cheer in storm or sunshine, rain or snow. The teacher should use questions freely, drawing these thoughts from the children.

2. "Jesus' parables prove that He loved Nature. He often made use of its lessons in teaching. He knew the manner of life of the animals in the woods, the fields, on the farm. He was familiar with the fold into which the flocks are gathered at night, the shepherd who seeks the stray sheep, the hen calling her chickens, the time required for a grain of mustard seed to become a tree, the destiny of the different seeds cast by the sower," etc.—PATTERSON DUBOIS.

3. Matthew 10: 29, 30, 31.

4. Matthew 6: 28, 29, 30.

of days would come. They were to be just such days as come every year, just such days as girls and boys find now when they wake up in the morning: warm days and cold days, sunshiny days and cloudy days, summer days and winter days.

While the Christ talked of the days, His friends came closer to Him, and it grew still. They wanted to hear every word. Again He spoke; now His voice was more gentle than ever. He said: "In all the days remember Me and Be of Good Cheer. In the bright and dark days, the sunshiny days, and stormy days, Be of Good Cheer; in the warm days and cold days, spring days and autumn, summer days and winter days, Be of Good Cheer?"¹

Shall we say those words, "Be of Good Cheer?"

Today we have a picture of the Christ, as a great picture-maker thought He must have looked. The picture is yours to take home. Under it are Jesus' own words: "Be of Good Cheer."

1. John 16 : 33



Winter Hymn.

From POEMS OF HOME LIFE.

AGNES R. BACON.

Win - ter day! , fros - ty day! God a cloak on all doth lay;

On the earth the snow He sheddeth, O'er the lamb a fleece He spreadeth,

Gives the bird a coat of feath-er, To pro-tect it from the weather,

ritard.
Gives the children home and food; Let us praise Him, God is good!
cres.

Used by arrangement with Oliver Ditson Company, owners of the copyright.

LESSON II

Christ and the Sick Man

Today we see the Christ putting His own words into practice, stretching forth His hand to help one who was sick of the palsy. At the moment when encouragement is needed we hear Him say: "Child, be of good cheer." For this, His sympathy with man in his physical as well as moral needs, His compassion for a sick and helpless child, and His readiness to help, we adore His Holy Name. The story finds response in every sympathetic heart. "If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God."—*George Macdonald*.

CENTRAL THOUGHT.—Whom can I help to be of good cheer?

TEXT.—"Child,¹ be of good cheer." Matthew 9:2, R. V.

PICTURE.—Jesus Healing the Man of the Palsy. Bida.

LESSON OUTLINE

I. *Point of Contact:* Outdoor life: Snow, ice, sleds, skates, snowmen, sleigh-rides, and other Winter sports. The good cheer of the Winter season.

II. Our sick friend (one of the Sunday School children) in the house.

III. Jesus helps the sick man to be of "good cheer." Matthew 9. Mark 2. Luke 5.

IV. Whom can we help to "be of good cheer?" Shall we help him now, this very day?

1. See Bible Margin.

THE LESSON

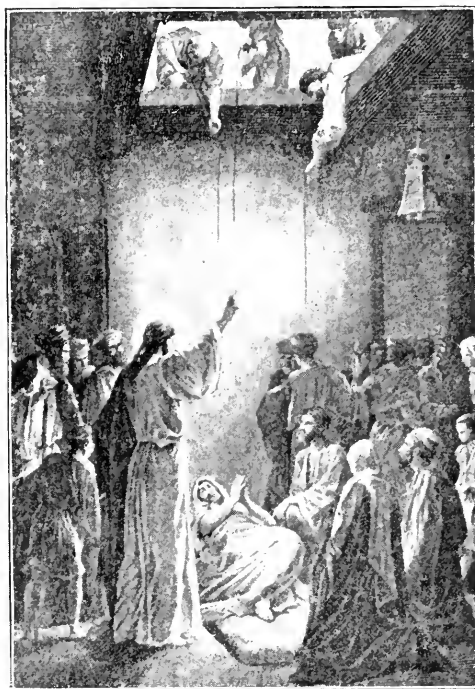
Point of Contact.—Draw from the children stories of their outdoor life. These good times out of doors make us happy, full of good cheer.

If you had to stay in the house while other boys played out of doors, if you had to stay in one room and lie very still, it would not be so easy to be of good cheer. I know of a boy who is in the house today;¹ shall I tell you about him?

That reminds me of a story about a man who was sick. Some one who was well helped him to be of good cheer.

STORY

It was in a fisherman's home.² The Christ was there. The house was full of people who had come to see Him, and hear His wonderful words. He was standing in the middle of the court-room, the largest room in the house, and around Him the people were crowding. All day they had been coming; the fishermen, the townspeople, the men and women from the country around, "insomuch that



"Child, be of Good Cheer"

Matthew 9: 2, R. V.

Bida

1. Have in mind a child from the class or school, and tell the children about him.

2. See *Life of Christ*, Farrar, Vol. 1, Chap. 24.

there was no room . . ., no not so much as about the door,"¹ the house, the doorway, the street were full. In the midst of the crowd were four men, carrying between them a couch. On the couch lay a man who, for long days and nights, for weeks and years, had been sick. He had had to stay in the house, in one room, and lie very still. His four friends had heard of the Christ, and the good cheer He brought to everyone whom He met. Perhaps he could bring good cheer to their friend. They would carry the sick man to him.

They started, but when they reached the house it was full—no room anywhere. What should they do; turn back, and go home? If they could only find a small window or door where they could hold the sick man up for Jesus to see, they felt sure He would make room for him.

At the corner of the house was a stairway that led to the roof; in that country the roofs were flat, and some of them had gardens upon them.² In and out among the people they made their way to the stairway, and carefully carried their sick friend up the stairs. There they laid the couch down, and all went to work. In the middle of the roof they took up the dirt, and lifted boards and tiles, until they could look down into the room where Jesus was talking.³ They could see Him and hear His kind voice. He must see their sick friend. They would tie ropes to the couch, and let him down into the room. To the four corners of the couch they fastened the ropes, and slowly let down their sick friend. How they watched the Christ!

Now the couch was over His head, now it had touched the floor in front of where He was standing. No one moved! No one spoke! Would He help the sick man?

1. Mark 2:2.

2. Shall we make a flat-roofed house with our hands?

3. See Farrar's *Life of Christ*, page 184, and Geikie's *Life of Christ*, page 398.

The moment the Christ saw him He stopped speaking, and came nearer to him. Perhaps He laid His hand on his head. He said: "Child,¹ be of good cheer."

Lo, the sick man was well! He got up, lifted his couch to his shoulder, walked out of the house, and home.

Two people:² one sick, one well. And the one, who was well helped the one who was sick to "be of good cheer."

I know of a boy who is sick. I know of several girls and boys who are well. Could they help the sick boy to "be of good cheer?"³

1. See R. V., margin. "Matthew 9: 2, being the tenderest, is the phrase most likely to have been used by Christ," Farrar. Compare Mark 2, Luke 5.

2. Hold up two fingers.

3. Have in mind some simple plan of helping the sick child, if only by sending the Sunday School card. Let the children help in whatever is done.



LESSON III

The Storm

Today the story tells of a man who was of good cheer in a storm at sea when "the ship was caught, and could not bear up into the wind," and "all hope that we should be saved was then taken away."¹ Paul's good cheer was the life-line that rescued him and his comrades. ("Inner sunshine warms not only the heart of the owner, but all who come in contact with it.") It gave his comrades faith in God and in their own efforts to reach the shore.

CENTRAL THOUGHT.— Good cheer in stormy weather, or, when circumstances are not conducive to good cheer.

TEXT.—"Paul stood forth in the midst of them, and said: . . . Sirs, . . . I exhort you to be of good cheer." Acts 27: 21, 22.

PICTURE.— The Breaking Wave. James.

LESSON OUTLINE

I. *Point of Contact:* The boy whom we helped. Good cheer at home. Storms, snow, or rain, on land or water.

II. A storm at sea (Mediterranean sea). The sailors in the storm. Acts 27.

III. Paul bids them "be of good cheer."

IV. The result of the Father's care, and Paul's good cheer: "And so it came to pass, that they escaped all safe to land."

NOTE.— Today develop the "Morning Prayer." This beautiful prayer of gratitude and supplication contains the whole kernel of right thought and right action. The prayer should be "developed" one stanza at a lesson. It can be used

1. Acts 27: 15, 20.

without the music. Let the children repeat it after the teacher, line by line. If sung, transposed to a lower key it will be found better adapted to the child-voice.

In the Point of Contact of the following lesson, the child should be led to tell what he has seen others do, rather than what he has done himself.

The prayer should be used all through the year. The song "Winter Hymn" through the winter season.



James

"Paul stood forth in the midst of them, and said: . . . Sirs, . . .
I exhort you to be of good cheer."

Acts 27: 21, 22

THE LESSON

Point of Contact.—A few days ago I saw a boy that some one had helped to be of good cheer. He was—(give the children a word-picture of the boy whom they helped last Sunday.¹)

Have you seen any well boys and girls who were happy, and helping others to be of good cheer? Draw from the children stories of good cheer at home, out of doors, or in school, and of mother's or father's good cheer.

1. Know the facts in the case, that the children may know definitely the result of their thoughtfulness.

It is not always easy to be of good cheer when one has to stay in the house. How about being of good cheer out of doors? Is it easier when the sun shines, or when it is stormy? Draw from the children their experiences in storms, and learn if any of them have ever seen, or been in, a storm on the water.

STORY

One day a great sailing vessel, loaded with grain, put out to sea. The wind blew gently at first, so the sailors were not kept very busy, and the boat sailed slowly over the water. But when they "had sailed slowly many days"² a dark cloud appeared in the sky, then another, and another. The wind came up and the clouds grew dark and darker. Rain drops fell, and the boat rocked first to one side and then to the other, for "the ship was caught, and could not bear up into the wind." The sailors had all they could do to keep it from being blown over. All day and all night the boat was tossed from one side to the other,³ and when morning came the waves were rolling higher and higher. "Being exceedingly tossed with a tempest . . . they lightened the ship,"⁴ throwing over some of the grain to make the boat lighter, for they feared it would sink. The third day they cast out "the tackling of the ship," all the sails and chains except those they were using. Still the boat was tossed from one side to the other. The fourth day the clouds grew darker. In the morning the sun did not shine, and, when evening came, no moon and no stars were seen in the sky,—darkness all day and all night, and the next day and night, and the next. "And when neither sun nor stars in many days appeared" all hope that they could reach the shore was taken away.

1. Mediterranean Sea.

2. Acts 27: 7.

3. Let the children make boats of their hands. How would they rock?

4. Acts 27: 18.

In that boat was one of Christ's friends, a strong and brave man. His name was Paul. One of those dark days, when the boat was rocking and the wind blowing, he was thinking about Christ. Perhaps he thought how He had said, "be of good cheer" all the days, the bright days and dark days, the fair days and stormy days. Standing in the midst of the sailors and men, who had worked until it seemed as though they could work no longer, Paul called, in a clear, strong voice,—the wind was blowing, and he wanted each one to hear—"Sirs, be of good cheer!"

Those were the first brave words they had heard. Now every man began working again. A second time above the storm they heard Paul's voice calling out: "Be of good cheer—the Father is watching, and not a man shall be lost!"

The sailors went on working again. Long days and nights they worked, out in the storm, and at last they thought they were nearing the shore. They "sounded and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms."¹ "And they cast four anchors out of the stern, and wished for the day." "And while the day was coming on" Paul took food, and when he had thanked the Father, began to eat. "Then were they all of good cheer, and they also took some meat." "When they had eaten they lightened the ship and cast out the wheat into the sea."²

"And when it was day" they could see the shore. "And so it came to pass that they escaped all safe to land."³

1. Acts 17: 28. Explain these nautical terms, using the Bible language.

2. Acts 17: 36, 38, 44.

3. The details of the landing have been omitted that the story might close with the good cheer thought in the immediate foreground.

Morning Prayer.

Music by K. D. W.

Tranquilly,



1. Father, we thank thee for the night! And for the pleasant morn-ing light;
2. Help us to do the things we should: To be to oth-ers kind and good;



For rest and food and lov - ing care, And all that makes the world so fair!
In all we do, in work or play, To grow more lov - ing ev - ery day.



Used by arrangement with Oliver Ditson Company, owners of the copyright.

LESSON IV

The Shepherd Boy

The story shows the good cheer of a shepherd boy in his everyday life, on the hills of Canaan. The story is based on the history of David's shepherd life, as found in I Samuel, and as portrayed by himself in Psalms 8, 19, 23, 31, and 71.

"If I could have but one, the Psalms or a history of David's life as the record of that life, I would take the Psalms. They are lyric poetry and portray his inner life, which is more important than the exterior."¹—*Dr. Wm. R. Harper.*

CENTRAL THOUGHT.—Good cheer in everyday life.

TEXT.—"My heart is glad." Psalm 16:9. (David's own words.)

PICTURE.—Young David. Gardner.

LESSON OUTLINE

I. *Point of Contact:* Sheep, hills, shepherd life. "All reverence and adoration for God can best be cultivated by a study of Nature."—*Bacon.*

II. The Shepherd Boy. Oriental shepherd life. See "Shepherd," in Bible Dictionary.

III. The Shepherd Boy's good cheer in his everyday life.

THE LESSON

Point of Contact.—Draw from the children stories of sheep, where they have seen sheep, and how they are cared for. What is the man called who cares for the sheep?

1. Read *The Life of David as Portrayed in the Psalms* by McLaren.

STORY

I know of a boy who lived out on the hills day after day, and some of the nights, taking care of his father's sheep.



"My heart is glad"

Psalm 16:9

Gardner

When the sun shone he would lead them into "green pastures" and "beside the still waters."¹ Sometimes, to find the green pastures and still waters, he led the sheep so far from the fold that, when night came, he had to stay out on the hills. There he would lie down and, wrapping his sheepskin cloak around him, watch that no wild beast came out of the woods to carry off one of his lambs. Lying there, he would look up at the moon and the stars. He had looked at them until they seemed like his friends, until they

whispered stories to him about the Father Who made them, Who set them each in its place to shine out and tell of His

1. "David's early shepherd life deeply influenced his character, and has left traces on many a line of the Psalms."—*McLaren*.

glory.¹ Many a night he had seen the moon come up, and the stars² one by one come out and gather around it, as if they were sheep coming close to their shepherd.

As the stars came out perhaps the shepherd boy took up his harp. He had a harp, which he carried with him, and upon which he had learned to play the songs of the woodland. He would run his fingers over the strings as if coaxing³ it to tell the moon and the stars how happy he was with them and with the sheep, how he knew all their secrets, and how he wanted them to know some of his. Then he would sing, while the harp played the song; sing of the birds and the trees,⁴ the rivers and mountains; sing because his heart was so full of good cheer he could not help singing.

While he sang, perhaps, the stars disappeared. Then light would begin to show in the East, and the great round sun would burst forth,⁵ bringing with it the morning. Higher and higher it rose, and the shepherd boy watched it. Now it was over his head,⁶ and he was eating his dinner of dates and wild olives. Now it was going down in the West, and he was leading the sheep home to the fold. As the sheep went into the fold he counted them to see that not one had been lost. When they were safe inside he stood at the entrance and watched, for no harm must come to those sheep.

One night as he watched, a bear stole out of the woods and came toward the fold. The shepherd boy put his hand down into the bag that hung by his side, and drew out a long string that he had made into a sling. Then he took out a smooth pebble—he knew how to aim, and could hit the

1. Psalm 19:1.

2. Psalm 8:3.

3. I. Samuel 16:18.

4. I. Samuel 16:18.

5. "As he looks there leaps into the eastern heavens, not with the long twilight of northern lands—the sun."—*McLaren*.

6. Psalm 19.

mark every time. Away flew the pebble, the bear fell, and soon the sheep were asleep in the fold. Another night came a lion. That fell the same way; still the sheep were safe in the fold. The shepherd boy counted them over; every sheep, every lamb was there as when they went in, and the boy's heart was glad; it was full of good cheer.

Sometimes the shepherd boy, when he had led the sheep far away to find pasture, would see dark clouds coming up in the sky. He knew what that meant—a storm was coming, and the sheep were far from the fold. Picking up his rod and his staff, he would start off toward the rocks,¹ but not too fast for the sheep to follow, for every sheep knew his voice, and would follow wherever he led. On toward the rocks he would lead them. In some safe corner, where the rocks came out like a shelf to keep off the storm, he would sit down and, gathering the sheep around him, look out on the storm.² He would see the cedar trees³ breaking on the hillsides where the wind blew the hardest; he would see the lightning and hear the voice of the thunder; he would see deer fleeing to the forest for shelter. In it all the shepherd boy's heart was still glad, for the Father, Who made the wind and the rain, was caring for him and his sheep.

As the storm died away perhaps he would sing. Perhaps his harp played the song. He could make the harp moan like the wind, and sing like the streams on the hillsides. He could make it sound like the trees when they whisper together, and like the birds when they chipper before the rain falls.

Thus the shepherd boy played and sang. Under the rocks and beside the still waters, in the storm and sunshine, by night and by day, he had a glad heart—a heart full of good cheer.

1. Psalm 31, 61, 71: 2, 3.

2. Psalm 29. "The Storm Psalm."

3. Psalm 29: 5, 6.

LESSON V

David Cheers the King

"All good thought and good action claim a natural alliance with good cheer."

CENTRAL THOUGHT.—The child with a glad heart is the most helpful child.

TEXT.—"David took an harp, and played with his hand: so Saul was refreshed, and was well." I. Samuel 16:23.

PICTURE.—David Playing the Harp. Peter Paul Rubens.

LESSON OUTLINE

- I. *Point of Contact*: The Shepherd Boy. Review of Story IV. The boy with a glad heart.
- II. The King (Saul) with a sad heart.
- III. The Shepherd Boy summoned to cheer the King.
- IV. The Shepherd Boy cheers the King. "A merry heart doeth good like a medicine." Proverbs 17:22

THE LESSON

Point of Contact.—Review the Shepherd Boy story. Let the children fill in the details as they seem inclined. Thus:

Out on the hills is a boy tending the sheep. (Proceed with the story to the following climax:) Under the rocks and beside the still waters, in the storm and the sunshine, by night and by day, the Shepherd Boy sings, for he has a glad heart—a heart that is full of good cheer.

STORY

While David is singing, in a city¹ not far away lives a king. His home is a great house built for the king.



Peter Paul Rubens

“David took an harp, and played with his hand: so Saul was refreshed, and was well”

I Samuel 16: 23

Around him are officers and guards,² footmen and servants, who are ready to fly at his call.³ The king wears a robe of purple and linen, and once every month, in his royal home, he holds a great feast.⁴

Yet the king never sings. Men and women bow at his feet, for he is not only their king but a soldier, and has led their armies to battles. Children call: “Long live the king,” but their king, if he hears them, is not even glad. He is no

longer their brave soldier king. Now when a battle-cry goes through the land he does not call his soldiers to arms; he

1. Gibeah.

2. I Samuel 16: 18.

3. I Samuel 16: 19.

4. See *History of the People of Israel*, Renan, Volume 1, Chapter 15.

does not march at the head of his army. He stands with his head bowed, and his body leaning over his staff, or upheld by one of his guards. All day he stands with his head bowed, with such a dreamy look in his eyes, that people wonder if he sees them at all. Many ask: "What can we do to make the king happy again?" When he is sad all the king's country seems a sad place to live in. "For whom shall we send?" the people ask. "In all this broad land is there no one so full of good cheer that he can cheer the king, too? Where is there a man or a woman, a girl or a boy, who can make the king happy again?" Some one says, "David." It was one of the king's guard, a soldier who stood by to guard him from harm. He had lived in the hill country; he had seen the shepherd boy and heard him play on his harp. He said: "Send for David that keepeth the sheep."

So the king sent messengers to the shepherd boy's father, saying, "Send me David thy son, which is with the sheep."

And he sent him all the way to the city and to the king's sad home. All the way the shepherd boy came, bringing with him his harp, for he said: "I must help the king to be of good cheer!"

He went to the king, "took his harp, and played with his hand, and the king was refreshed and was well."

The picture today shows us David grown to be an old man, but still playing his harp.



LESSON VI

Christ and the Storm

Today draw up the Good Cheer stories into one round whole by reviewing them briefly, and leading to a climax. Let that climax culminate in the story of the good cheer of Him who said: "Let not your heart be troubled."

CENTRAL THOUGHT.—Christ's good cheer at all times.

TEXT.—"Be of good cheer; it is I; be not afraid." Matthew 14: 27.

PICTURE.—Jesus Walking on the Sea. Doré.

LESSON OUTLINE

- I. *Point of Contact*: Brief review of Good Cheer stories.
- II. Christ and the Storm. Matthew 14.
- III. Christ's good cheer at all times, with the sick and the well, in the night and the day, in the sunshine and the storm. "For I have given you an example, that ye should do as I have done to you." John 13: 15.

THE LESSON

Point of Contact.—Who has seen or heard of any one who helped another to be of good cheer?¹ Did you ever hear of a king who was sad until a boy with a glad heart came and made him happy too? Can you think of a strong, brave man, who was out in a storm, and who helped his friends to be of good cheer when the boat was almost sinking?

Who else said "be of good cheer" to a sick man? Then

1. Let the children tell of personal experiences; lead them to tell of helpfulness of others, rather than what they have done.

the sick man walked away to his home to help others to be of good cheer. After their last supper together, Some one said to His friends, "Be of good cheer all the days." Who was that?

STORY

One evening, after a day of hard work, the Christ left the village down by the lake and went up to the hills. Slowly he



Dore

"Be of good cheer; it is I; be not afraid"

Matthew 14:27

climbed the rocky hillside to find a place where he could rest and talk with the Father. The moon came up and looked down upon the Christ, there on the hillside, with his head bowed in prayer, for He was alone with the Father. The stars came out, and, looking down on the village and lake, and out on clouds all around them, they saw a storm rising. Fiercer and fiercer it grew until it swept over the hills, the

village, and the lake, until the moon and the stars disappeared. All night the wind blew and the rain fell, and all night the Christ talked with the Father.¹

It was time for the morning, but the black clouds left no room for the light to come through, so it seemed like the evening. Now Jesus was standing on the hillside and looking down on the lake. Out on that lake the big waves were rolling, and along the shore they were tumbling in one on another.

He looked again: out on those rolling waves He could just see a boat. He could see it, and then it would go down into the waves out of sight; then He would see it again; and then the waves and the storm would seem to cover it over until, at last, it would come up again.² And the Christ knew that in that boat there were men—His friends.

He left the hills where He had gone to find rest, He hurried down the hillside, and walked out on the sandy beach to the edge, the place where the sand and pebbles stop and the water begins. When he came to the water, lo! He walked out on the waves, on and on till He came to the boat.

Looking down into the boat He could see His friends, and they were afraid. Coming close to them He spoke in His kind, gentle voice, and said, "be of good cheer." "Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

Then He stepped into the boat with them, and lo! the storm ceased; the waves rolled away, and the boat floated upon a still sea.

Morning came; the storm was over, and the boat was safe on the shore.

1. See Matthew 14, Mark 6, John 6.

2. Show me with your hands how the boat would go.

Obedience

EARLY SPRING SEASON

The first law that ever God gave to man was the law of pure obedience.
— *Montaigne*.

No man doth safely rule, but he that hath learned gladly to obey.
— *Thomas a' Kempis*.

Let a child's first lesson be obedience, and the second will be what thou wilt.— *Benjamin Franklin in Poor Richard's Almanac*.

Ye are my friends, if ye do whatsoever I command you.— *John 15 : 14*.

The first great law is to obey.— *Schiller*.



HIS topic has been chosen because the child, who knows not the meaning of Obedience, is in danger of suffering from his own mistakes at every turn in life.

Obedience, as it regards the social relations, the laws of society, and the laws of Nature's God, should commence at the cradle, and end only at the tomb.— *Hosea Ballou*.

The topic will be presented in five lessons :

Lesson I. The Soldier, the type of Obedience : Naaman, Captain of the host of the king of Syria, and Elisha. Naaman's reluctant Obedience. II Kings 5: 1-19.

Lesson II. Parental Obedience : Joseph's perfect Obedience to his father. Genesis 37.

Lesson III. Noah's Obedience to the Heavenly Father: Noah's Ark. Genesis 6.

Lesson IV. Adam's and Eve's Disobedience to the Heavenly Father: The Garden of Eden, Genesis 3.

Lesson V. Perfect Obedience : Christ and the Fishermen.

LESSON I

Naaman and Elisha

A true soldier is the type of perfect obedience. The story tells of a soldier who obeyed, but obeyed reluctantly. It shows the necessity of obedience, immediate and to the letter.

CENTRAL THOUGHT.—Obedience, immediate and to the letter.

TEXT.—“Then went he down, and dipped himself seven times in Jordan.” II Kings 5:14.

PICTURE.—River Jordan.

SONG.—“Little Soldiers of the King.”

LESSON OUTLINE

I. *Point of Contact*: Soldiers. The true soldier, a type of perfect obedience. “I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh.”¹ Matthew 8:9.

II. Naaman, captain of the host of the King of Syria. II Kings 5:1.

III. Captain Naaman in need of physical help.

IV. His journey to the King of Syria.

V. Elisha’s Command.

VI. Naaman’s reluctance to obey, and the result of that reluctance (the healing delayed).

“True obedience is true liberty.”—*Henry Ward Beecher*.

VII. His final obedience. II Kings 5, 1-15.

VIII. Naaman healed.

NOTE.—If the teacher finds it helpful to connect the topics, the stories of David, the Shepherd Boy, can be reviewed from a new point of view; David now appearing as a boy who, when asked to leave his sheep, home, and friends, doubtless obeyed, and cheerfully.

1. Make use of this text throughout the Obedience work.

THE LESSON

Point of Contact.—Have you ever seen soldiers when they were marching? What happens when the captain calls “Halt?” and when he says “Forward?” Do they stop and



“Then went he down, and dipped himself seven times in Jordan.”

II Kings 5:14

start again the moment he speaks? In the battles do they listen for his word, and when he tells them to “aim,” and to “fire,” do they do it at once?

STORY

A king once sent his army forth to war. That king knew that the captain of his soldiers was “a mighty man of valour.” As they marched away, the king did not fear, for he felt sure Captain Naaman would know just what to com-

mand the soldiers to do, and he knew the soldiers would do it the moment their captain spoke. The king was right. His army won in the battles, and came marching back, their chariots worn, and some of their banners torn; but they brought with them the stories of battles, in which Captain Naaman and his soldiers had made the enemy flee, and had saved their country. Now their country would still be ruled by their king.

From that day Naaman became a great man, for the king made him one of his officers. But as the days came and went Captain Naaman grew feeble. People who saw him knew by his face that he was sick. He could not go to war now, and he was too feeble to work at home for the king.

A little maid, who had lived in a far-away country, waited upon Naaman's wife. She had heard of the battles in which Captain Naaman had ridden at the head of the soldiers. Now she saw the great warrior, wrapped in his beautiful robes, with all the riches about him that the king could give. She saw, too, his scarred face and hands, for they were not smooth and fair as they had been when he was well.

In her far-away home the little maid had known of a man of God who had cured many sick people. Perhaps he would cure Captain Naaman. She went to her mistress and told her about the man of God, of the many who had come to him, and had gone away well.

The king heard the story, and said: "If there is any one who can help Captain Naaman, Captain Naaman must go to him at once!" Naaman went, with his servants, horses and chariots, taking gifts of gold and silver sent by the king. "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and . . . thou shalt be clean."

Then Captain Naaman, who had led the king's army, who had so often given the word to his soldiers, who had seen them do whatever he asked, and who could say, "I say unto this man Go, and he goeth, and to another, Come, and he cometh," sat still in his chariot, and did not go to the river to wash. His servants could scarcely believe it was their captain when they heard him say: "Have I come all this way to wash in that muddy river, when there are rivers of pure water in my own country?" With these words, he ordered the horses to be turned, and his chariot rolled away from the house of Elisha, leaving behind the one who had told him he could be cured, if he would do so small a thing as wash in the river.

Naaman grew worse every day. He would surely have died, but one of his servants came to him and begged him to do as the man of God said. Perhaps Naaman thought of his soldiers, and how he could never have won the battles if they had not done just as he told them. Now he ordered his chariot to be brought, and the horses to be driven toward the river. Miles and miles they went,¹ and they came to the river. The servants helped the sick captain out. They saw him walk feebly down to the stream, and dip himself one, two, three, four, five, six, seven times, in the water.

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God." From that moment Naaman was well, "and his flesh came again like unto the flesh of a little child."

1. Twenty-five miles.

Little Soldiers of the King.

Mrs. A. C. B.

Mrs. A. C. BLODGETT.

1. Tramp, tramp, tramp, O hear us com-ing, Lit-tle soldiers of the King,
2. O - ver vale and hill re - sounding, Children hear the might-y call,
3. Je - sus is our mighty Captain, His com-mand we must o - bey,

Flags un - furled and ban-ners fly - ing, Loud - ly let our watch-word ring.
Come and join the roy - al ar - my, In our ranks, there's room for all.
Forward, march, and nev - er fal - ter, We shall sure - ly win the day.

CHORUS.

Onward, Forward, Let us march a - gainst the foe,

In our Lead-er's name ad - vanc-ing On to vic - t'ry we will go.

Copyright, 1896, by P. W. Blackmer. Used by permission of P. W. Blackmer.
From "SONG LEAFLETS", One Dollar per Hundred. Blackmer Music Co., Chicago.

LESSON II

Joseph Obeys His Father

Obedience, for the child, begins in his home life. Was not parental obedience a part of the early training of the Christ? "Thirty years of the Lord's life are hidden in those words of the gospel: 'He was subject unto them.'"—*Bossuet*.

CENTRAL THOUGHT.—Perfect obedience to parents, even when to obey is not easy. "My son, keep thy Father's commandment."

TEXT.—"And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he [Joseph] said to him, Here am I." Genesis 37:13.

PICTURE.—Flock of Sheep. William Morris Hunt.

LESSON OUTLINE

- I. *Point of Contact*: Brothers.
- II. Joseph and his brothers.
- III. Joseph's brothers leave home.
- IV. Joseph's father asks him to go to his brothers and bring him word how they are doing—an unpleasant errand.
- V. Joseph's obedience.¹

THE LESSON

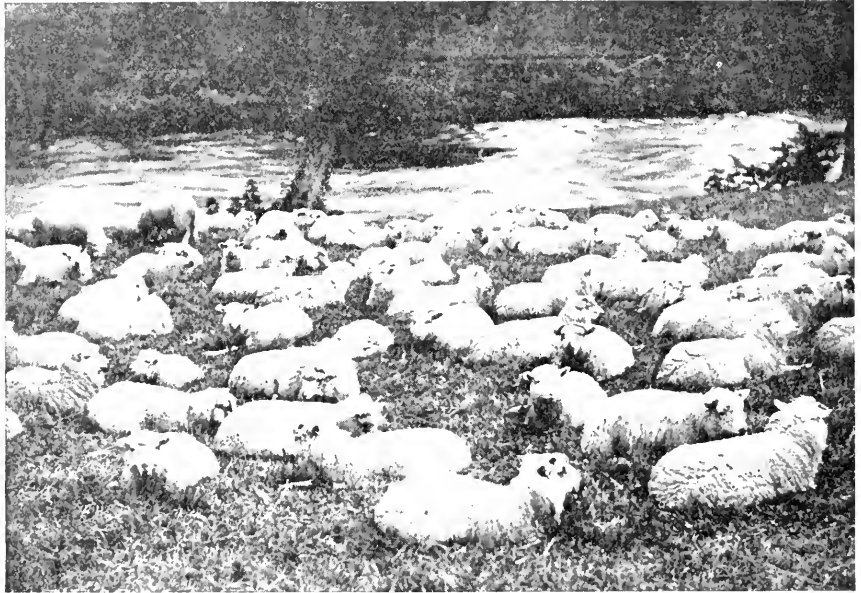
Point of Contact.—Is there a boy here who has a brother? One who has two brothers? Three brothers?

Would you like to hear about a boy who had eleven brothers? That makes as many brothers as there are fingers and thumbs on your two hands, and two more.

¹ "Early submission is the truest lesson to those who would learn how to rule."—*Goldsmith*.

STORY

They did not live in one place, as we live in B.¹ Sometimes they lived in houses, and then again their home was a tent, for they went from one place to another seeking green pastures for their sheep. The boys worked, caring for the



William Morris Hunt

“And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he [Joseph] said to him, Here am I.”

Genesis 37:13.

sheep. When the grass was eaten in one place they would lead the sheep on further into fresh pastures. They were often far from home, and sometimes it would be days and weeks before they could lead the sheep back into the home

1. Substitute the name of your town.

pastures, and come again to the old father, who they knew was watching for his boys.

At one time ten of the boys had been gone many days, and had sent back no word to the father. The father said: "I can wait no longer; I will send and find out if it is well with the boys and the sheep." Whom should he send?

Twelve boys; ten away; two left at home. The elder of the two boys at home had had a dream, which made them think he might some day be a great man.¹ The old father loved him so much that he had made him a coat of many colors. The father did not like to think of the boy going away, but he was the elder and stronger; yes, he must go.

He called Joseph to him. "Do not thy brethren feed the flock in Shechem?" he said, "Come, and I will send thee unto them."

Joseph thought of the brothers. He knew that they would not be glad to see him, for since the day he told them his wonderful dream those brothers had not always been kind, and it was a long way for Joseph to go alone. But some one must go, and the father had said, "Come, and I will send thee."

Joseph loved the old father. He had seen him growing more feeble and weary every day since no word had come from the brothers.

And Joseph said, "Here am I." And he went.

1. If the children are familiar with the old story, let them add the details.

LESSON III

Noah's Ark

This story leads from the child's (Joseph's) obedience to his father, to a child's (one of God's children, Noah's) obedience to the Heavenly Father.

CENTRAL THOUGHT.—Obedience to the Heavenly Father.

TEXT.—"Thus did Noah; according to all that God commanded him, so did he." Genesis 6:22.

PICTURE.—Return of the Dove. Oppenheim.

LESSON OUTLINE

- I. *Point of Contact*: The rainbow.
- II. The Rainbow's story.
- III. The Heavenly Father's care for Noah.
- IV. The Father commands Noah to build an ark.
- V. Noah's obedience.
- VI. The result.

THE LESSON

Point of Contact.—How many have seen a rainbow? Let the children tell when and where to look for it.

STORY

The bow of colors that comes out sometimes after a rain, tells us a story. It tells of a storm when the rain fell faster and longer than you have ever seen it when you looked for the rainbow.

It tells of some one called Noah, who knew of the storm

long before it came. Noah knew all about it. The Heavenly Father told him, because He had something for him to do, and the Father had found that Noah was the kind of child that did whatever He asked him.

The storm was coming, the rain would fall fast and long, until the mountains, the hills, and all the earth would be covered with water.

The Father told Noah about it, and He said, "You shall be safe, you and your friends." Then he told Noah what to do



Oppenheim

"Thus did Noah; according to all that God
commanded him, so did he."

Genesis 6:22.

that he and his friends might be safe. "Make thee an ark of gopher wood," said the Father; "rooms shalt thou make in the ark." It was to be a great house, like a boat, which would float on water. In it there was to be room for Noah and his children, for two of every kind of animal and insect that lived in the world, with food enough to last them all until the

storm ceased. Noah must build the great ark, gather the food and store it away, and bring in the animals, if they were all to be safe.

Could he do all these things, and would he? The Father knew before He told Noah of the storm that Noah would build that ark just as He told him, would gather the food, and bring in the animals. Did he? "Thus did Noah; according to all that God commanded him, so did he."¹ The storm came, the great ark was ready, and Noah was safe. Long days the rain fell, but the ark was strong. It floated upon the waters, and the waves that pounded against its sides only told Noah how well the Father knew just how to tell him to build it. Every wave made him glad he had put in each timber just as the Father told him. That "according to all that God commanded him," so he had done!

After many days the rain ceased, and the waters began to go down. Then Noah sent forth a raven from the ark, and it went to and fro until the waters were dry. Again Noah sent out a dove; it could find no place to rest, and came back. Noah put forth his hand and brought her in unto him, into the ark. Seven days later he sent the dove forth once more, and this time she came back with a green leaf in her mouth. Then Noah knew the water was going down and land was appearing.

When all were safe again on dry land the rainbow came out to tell them that no more should a flood cover the earth. The bow of bright colors still comes out among the clouds to tell us the waters shall never again cover the earth, and to tell us the story of Noah, how he and those whom he loved were safe, because "all that God commanded him, so did he."

1. Genesis 6 : 22.

LESSON IV

The Garden of Eden

This story is given as an example of disobedience, in contrast with the obedience of Noah.

"The first law that God ever gave to man was a law of pure obedience."

CENTRAL THOUGHT.—Obey.

TEXT.—"Therefore the Lord God sent them [him] forth from the garden of Eden." Genesis 3:23.

PICTURE.—Adam and Eve driven out of Eden. Doré.

LESSON OUTLINE

- I. *Point of Contact*: Gardens or parks.
- II. The Garden of Eden. The Father's love in preparing it for His two children.
- III. Their disobedience. "Obedience is the key to every door."
—George MacDonald.
- IV. The result.

NOTE.—The song, "Waiting to Grow," is introduced with the lesson of today. The teacher can develop and use the four verses of the song at her discretion.¹

THE LESSON

Point of Contact.—How many children here have a garden to play in? Let me see the hands.² What is in your garden? A garden has flowers and trees—fruit trees.

Have you seen a garden with water in it, a fountain or stream?

1. This song is given as preparatory to the Easter work. It can be gracefully introduced with the Nature-work of the Garden of Eden story.

2. With city children ask, How many ever played in a garden?

STORY

Once upon a time there was a garden where two happy children lived and played. All kinds of beautiful trees and all kinds of fruit trees—everything that is pleasant to the

sight and good for food—grew in the garden, and a river watered the garden. Here those two children worked and played, for the garden was theirs to enjoy and care for. "Beasts of the field," "birds of the air," "every living thing," all were there, and they were theirs to enjoy.



"Therefore the Lord God sent them [him] forth from the garden of Eden."

Genesis 3:23

the tree which is in the midst of the garden, . . . Ye shall not eat of it, neither . . . touch it."

For good reasons the kind Father, who had given them so much to enjoy, asked them to leave that one tree un-

A dear Father gave the garden to those children, and said, "It is all yours, to dress and to keep." "Of every tree of the garden thou mayest freely eat," He said. All except one—just one. "Of the fruit of

touched. For some time the children kept away from the tree and were busy and happy. But one day they came near it—near the tree the Father had said they were not even to touch. They kept near the tree, "it was pleasant to the eyes," and the fruit of the tree looked good; seemed (to them) to be good.

At last they touched the tree, and then ate of the fruit.

At evening, when the Father found them, He knew they had done the one thing He had told them not to do—had taken the fruit of the one tree that He had asked them to leave untouched.

And the Father sent them forth out of the garden.

Therefore He sent them forth from the Garden of Eden. Never again could they enjoy that beautiful place.



Waiting to Grow.

AMANDA TURNER.

1. Lit - tle white snow - drop just wak - ing up, Vi - o - let,
 2. Think what a host of queer lit - tle seeds, Soon to make
 3. Think of the roots getting read - y to sprout, Reaching their
 4. Noth - ing's so small, or hid - den so well That God can - not

dai - sy and sweet but - ter cup; Un - der the leaves and the
 flow - ers and moss - es and weeds, Are un - der the leaves and the
 slen - der, brown fing - ers a - bout, Un - der the leaves and the
 find it and pres - ent - ly tell His sun where to shine, and His

ice and the snow, Wait - - ing, Wait-ing to grow!
 ice and the snow, Wait - - ing, Wait-ing to grow!
 ice and the snow, Wait - - ing, Wait-ing to grow!
 rain where to go, Help - - ing, Help-ing them grow.

From the "KINDERGARTEN MAGAZINE," by permission.

LESSON V

Christ and the Fishermen

This story, in contrast with the disobedience of Adam and Eve, shows the immediate obedience of the fishermen, and the result of that obedience.

CENTRAL THOUGHT.—Perfect obedience.

TEXT.—“He saith unto them, Follow Me, . . . And they straight-way left their nets, and followed Him.” Matthew 4:19, 20.

PICTURE.—Christ and the Fishermen. Zimmermann.

LESSON OUTLINE

- I. *Point of Contact*: Lakes or rivers, boats and fishermen.
- II. Life of the fishermen. Boyhood of Andrew and Peter.
- III. Christ's command.
- IV. Their obedience.
- V. The result: They became the truest friends and the most helpful workers of the Christ. “Ye are my friends, if ye do whatsoever I command you.” John 15:14.

NOTE.—The Obedience work can be reviewed briefly at the discretion of the teacher.

THE LESSON

Point of Contact.—How many boys here have been to the lake or sea-shore? Have you seen men and boys at work down by the lake? What were they doing? (Lead on until some child speaks of fishermen, or you may have to ask if they have seen men out fishing, and glean stories on this point).

STORY

Two brothers lived down by the lake-shore. Along that shore was a long line of square huts where the fishermen

lived¹. Not far from those huts was the home of the brothers. Their father was a fisherman, and the brothers were fishermen, too. All their lives they had lived by the lake. They could not remember when they had not known how to swim, to row a boat, to bait the hooks, and to let down the nets. When they were small boys their father used to take them out in his boat in the early morning when it was just grow-



Zimmermann

“He saith unto them, Follow Me, . . . And they straightway left their nets, and followed Him.”

Matthew 4:19, 20.

ing light—for fishermen have to work while other men sleep—and show them how to let down the nets. When the nets were full he taught them how to pull them in, to bring the boat up to the shore, to unload it, and to pack the fish to send to the city² not far away.

How those boys loved to go fishing! They loved the blue water, with its waves when the wind blew, and its shadows

1. Let us make a hut with our hands.

2. Jerusalem.

when it was still. They loved the trees along the shore, for they often pulled the boat up under them and rested when the sun was too warm to work.

They loved the boat with its sails, and the wind that filled the sails! They loved the nets, for the best part of all was pulling them in when they were so full that it took both boys to haul them up into the boat.

They knew just where the water was deepest, and where the big fish and the small ones had their homes. They knew, in the early morning, when they pushed out their boat, just where they would surely find fish.

The Christ lived near that lake. He knew of the brothers. He had seen them at work, and had said: "They are strong. They know how to work early and late. They are the kind of brothers that, when their father says 'Come,' they come; and 'Go,' they go, and when he says 'Let down the nets,' they let them down that very minute, and then listen for his word to 'pull up the nets.'"

One day Jesus, walking on the shore, saw those two brothers in a boat casting a net into the lake. And Jesus called to them, saying, "Leave your nets, and come, follow me."

The brothers had seen the Christ. They knew His voice. When they saw He was calling to them, how they listened!

"Follow me"—those were His words.

Would they leave the lake, the boat, the home? Without stopping to pull in the nets, He saw them turn their boat toward the shore. Yes, they were coming, for, "Straightway they left their nets, and followed Him."

Easter

SPRING SEASON

Because I live, ye shall live also.—*John 14 : 19.*

Death is swallowed up in victory.—*I Corinthians 15 : 54.*

To die is gain.—*Philippians 1 : 21.*



THE topic, Easter, has been chosen for the following reasons :

I. That the child may understand the meaning of the coming Easter festival.

II. That he may look upon Springtime as Nature's resurrection day.

III. That he may feel something of the hidden meaning of the resurrection of seeds and flowers.

IV. That he may know Christ as the Risen Saviour, who said: "Because I live, ye shall live also."

V. That he may have a story-picture of the Heavenly Home, a picture revealing it to be a home of glory and of joy.

VI. That he may think of death as a home-going, a joyous resurrection, a "day of joy and gladness."

The topic will be presented in four lessons:

Lesson I. "How a Little Brown Bulb Became an Easter Lily." The Easter lily, in its beauty and perfection, is symbolic of the resurrected life of the Christ.¹ The story not only

1. See Outline for Lesson I, page 48.

possesses this hidden symbolism, but leads the child to an observation of the awakening of all seeds and flowers "at Easter time."

Lesson II. The Risen Christ: The Resurrection story.

Lesson III. "He is Risen." The Resurrection story (re-viewed and continued). "Because I live, ye shall live also."

Lesson IV. The Heavenly Home to which the Christ went when He left the world soon after that first Easter morning, and to which he went to prepare a place for us. Easter joy, "Because I live, ye shall live also." "I go to prepare a place for you, that where I am there ye may be also." "Death is swallowed up in victory." "To die is gain."



LESSON I

Nature's Awakening

IN THE SPRING TIME

The story today is of "How a Little Brown Bulb Became an Easter Lily," and leads the child to a perception of the Spring-time resurrection of all seeds and flowers.

"This is the world of seeds, of causes, and of tendencies: the other is the world of harvests and results."—*Addison*.

CENTRAL THOUGHT.—The Springtime resurrection of leaves, flowers and butterflies.

TEXT.— "The seeds and flowers are sleeping sound,
Till Easter time, till Easter time." Song.

PICTURE.—Summer Pleasures. Plockhorst.

SONG.—Nature's Easter Story.¹

LESSON OUTLINE

I. *Point of Contact*: A bulb brought into class², or growing grass, bursting buds on trees, or Song, "Waiting to Grow."

II. A symbolic story: "How a Little Brown Bulb Became an Easter Lily."

"Symbolism is in harmony with child-nature, and in due time the foreshadowed ideals will reveal themselves in the child's mind and life.

"The function of adult wisdom is to provide the conditions for implanting the symbolic germs of vital principles in the mind of unconscious childhood.

"The unfolding of the germs into controlling principles should be the work of later years.

1. In *Song Stories for the Sunday School*, page 14, see note, page xi.

2. The starting point of thought is sense perception.—*Pestalozzi*.

"The habit of 'pointing the moral' of the tale, or incident, is a kindred error to the practice of forcing mature theories of religion, or adult practices, on the child."—*Fröbel's Educational Laws for All Teachers*.—*Hughes, page 33.*

Drop the seed, and trust God and Nature for the rest.

III. Other bulbs and seeds that wake at Easter time.¹

IV. Development of stanza I of song :

"The seeds and flowers are sleeping sound,
Till Easter time, till Easter time."²

THE LESSON

Point of Contact.—I have something here in my hand.³ Let me see the eyes that would like to know what it is.⁴ Just now I am going to call it "a little brown house."⁵ Every door and every window of this little brown house is closed, there is not a crack where we can peep in. Yet in here, safe and sound, a secret is hiding.

STORY

Many weeks ago a little brown house like this one was put into a large crock of earth, and the crock set in a sunny corner of a big greenhouse. The sunshine came through the glass roof, the house was kept warm, and every day the secret in the brown house could hear the trickling of water, and feel something coming down through the dirt.

Days came and went, wintry days, and then warm days. The sunbeams that fell on the greenhouse roof, and down on

1. In schools where a few seeds can be given to each child to take home and plant, it will be found helpful in the development of this Easter thought.

2. Have the children hum the last line of the verse. What "they (the seeds and flowers) seem to say" promise to tell them later.

3. Hold up the hands, between which, tightly covered, is a bulb.

4. Uncover, and let the children guess.

5. The Easter lily bulb is of a silvery color. It is usually soiled from packing, and appears of a darker color.

the dirt in the crock, never dreamed of the secret that was working so hard to free itself, to get out of the brown house, and up into the light. The days grew longer, and at last the brown house could hold it no longer. It burst the walls.



Ploechorst

“ The seeds and flowers are sleeping sound,
Till Easter time, till Easter time.”

Song.

Slowly it rose, inch by inch it came up through the dirt to the light, where the blossoms of the plants in the greenhouse were watching to see it. Its roots had spread out in the dirt, and its straight stalk was growing up, up. Leaves were growing around it.

Now the robins were coming back, the trees were unfolding their leaflets, and on the stem that had come from the brown house, and was standing among the green leaves, something was opening. It was white. There were six leaflets, and in the center stems powdered with yellow. One by one they unfolded, and then a strange, sweet odor filled the air. It was Easter morning. Out of the brown house had risen a lily, pure white—a lily to add its joy to that glad Easter morn.

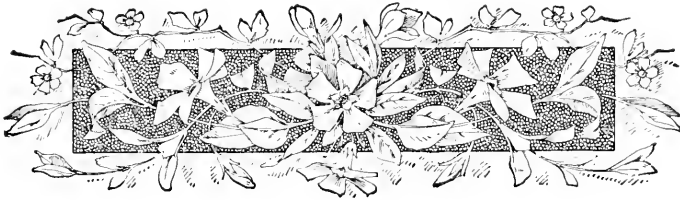
The lily looked around. Through the window it could see the green grass, the trees, the birds. All the world was

waking up. The early blossoms, daffodils and violets were out. They had come from seeds—as the lily from the bulb—had grown out of brown seeds and were now up in the light, out in this big new world, and children were playing around them, as we see them in the picture today.¹

Develop the first stanza of the song.

The following song may be used by those who have not the pamphlet of songs.

1. Question the children, and let them tell of seeds that they have seen planted and growing, and of what they have seen in the world around them.



Easter Song.

E. S.

Con anima.

The lit-tle flowers came from the ground, At Eas - ter time, at Eas - ter time, They

raised their heads and looked a - round, At hap - py Eas - ter time. And

cres.
then each lit - tle bud did say, "Good peo - ple, bless this ho - ly day, For

Rall.
Christ is ris'n the an - gels say, This ho - ly, ho - ly Eas - ter Day."

Used by per. of Thomas Charles Company, and Milton Bradley Company, owners of the copyright.

LESSON II

The Risen Christ

The Resurrection story is given today that the child may understand the meaning of Easter when it comes.

CENTRAL THOUGHT.—The Risen Christ.

TEXT.—"He is Risen." Mark 16:6.

PICTURE.—Touch Me Not. Schonherr.

SONG.—"Nature's Easter Song." (Continued.)

LESSON OUTLINE

I. *Point of Contact*: The Lily Blossom. (Review last story.)

II. Story: "The Risen Christ." "The child cannot have sufficient knowledge of situations to justify a story exhibiting horror. For this reason the physical sufferings of our Lord on the Cross must not be minutely pictured, and His death ought seldom to be mentioned apart from His rising again."—*Patterson DuBois in The Point of Contact in Teaching, page 80.*

III. The Joy of the Resurrection Morn—"He is risen."

IV. Development of Stanza II of "Easter Song."

THE LESSON

Point of Contact.—Do you remember the bulb, and the life in it that grew until it became a beautiful Easter lily?

STORY

I know of One whose life was as beautiful and pure as that of the Easter lily. When He was here upon earth, no man ever called to Him for help, and never a woman

came near to touch Him, but he stopped, and listened, and helped them.

His life was so beautiful that He always had time to



Schonherr

“He is risen”

Mark 16: 6

stop and listen and help whomever He met, or whoever came to Him for help. The Christ came down “to show all people how to help and to love.”

Once He took the children in His arms, and gathering

other children about Him, told them how much He loved them, and how He had come to show them "how to help and how to love." And He said, "Suffer the little children to come unto me."

But even when the Christ had come to help every one, there were a few cruel men in the world who said: "We will take away His life for, if we do not, everybody will love Him."

After they thought they had taken away that beautiful life they took His body and laid it in a cave, and rolled a stone against the door. But, though they had taken the life from His body, His life—the part that loves and smiles and speaks,—*that* they could not hurt, for the Heavenly Father had given that life, as He has given you and me our lives, and nothing could hurt it.

After three days some women, who loved the Christ, whom He had helped, went to the cave carrying perfumes and spices. And lo! the stone was rolled away. An angel was there, and it said: "He is risen; He is not here."

The women turned away to go into the garden, and there, in the garden they found Him, the Christ their Master. Only He was so beautiful that, at first, they did not know Him. But when He spoke, and said, "Mary," they knew Him. They knew He had risen. Because of the joy in their hearts, right there they knelt at his feet, the feet of the Christ, the Risen Christ, and they worshipped Him there.

That was the first Easter morning.

Develop stanza II of the song. Hum the last line as before.

LESSON III

"He is Risen"

The story today is a review of the Resurrection story given last Sunday, with the added promises of the Christ: "Because I live, ye shall live also," and "I go to prepare a place for you."¹

CENTRAL THOUGHT.—The Promises of the Christ: "Because I live, ye shall live also," and "I go to prepare a place for you."

TEXT.—"Because I live, ye shall live also." John 14:19.

PICTURE.—The Resurrection. Maack.

SONG.—"Nature's Easter Song." (Continued.)

LESSON OUTLINE

I. *Point of Contact:* "Easter Song."

II. The Risen Christ (Review of last story).¹

III. It was this Christ who said "Because I live, ye shall live also," "always," and "I go to prepare a place for you, . . . that where I am, there ye may be also." Soon after the Resurrection Morn, He went to the Father to prepare a place for us, where we shall live with Him "always" in the Heavenly Home.

IV. Development of Stanza III of song, "Nature's Easter Story," adding last line:

"And as they rise they seem to say
That we shall live away."

THE LESSON

Point of Contact.—Draw last Sunday's story from the children. If they are not inclined to answer questions, tell the story again.

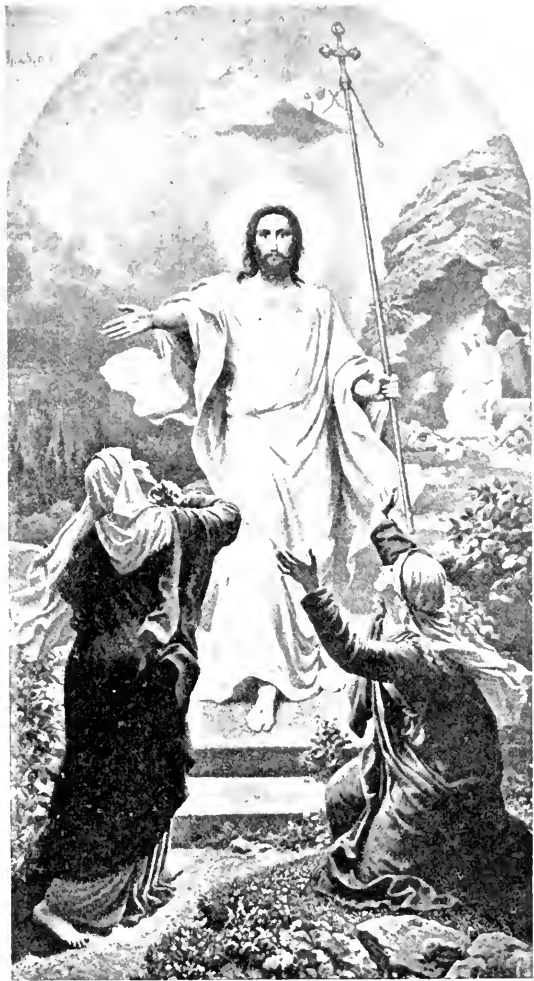
¹ The story is reviewed, as it is a heavy story for the young child. It must be told more than once if he is to appreciate it. Review it carefully.

It is because of that first Eastern morning, because the angel said, "He is Risen," and because the risen Christ came forth into the garden and spoke with the women, that all the world is so joyous today, that all the world is happy on Easter!

STORY

Soon after that first Easter morning the Christ went to live with the Heavenly Father. But, best of all, before He went to be with the Heavenly Father, He said, "Because I live, ye shall live also." He said: "I am going to the Father to prepare a place for you where, after a little, you shall be with me always in the Heavenly Home."

We may get sick, or hurt, or may die; but nothing can really hurt our life, the part of us that thinks and feels and speaks and smiles;



"Because I live, ye shall live also"

Isaac

John 14: 19

for Jesus the Christ said: "Because I live, ye shall live also."

A few days ago a little girl came to me, and said: "Grandma went to Heaven last night."¹ Grandma's body they laid in the ground, but the Grandma who loved Marie and spoke to her and told her stories—Grandma with her beautiful life, lives today, now, with the Christ in the Heavenly Home; for He said: "Because I live, ye shall live also," and "I go to prepare a place for you."

Would you like to hear about the place He has gone to prepare, where we shall be with Him?

The story next Sunday will tell you.

Develop stanza III of the song.

1. The teacher can substitute a personal experience if she prefers.



LESSON IV

The Heavenly Home¹

The story is of the Heavenly Home, as revealed to John in the vision recorded in Revelations 21 and 22. It should be told as a vision of the Christ's nearest friend, "John the Beloved," "that disciple whom Jesus loved."²

It was this Heavenly Home to which the Christ went to prepare a place for us, when He left the world soon after the first Easter morning.

CENTRAL THOUGHT.—The glory of the Heavenly Home, and the joy of our Home-going. "Heaven is a treasury of everlasting joy."—*Shakespeare*.

TEXT.—"I go to prepare a place for you." St. John 14:2.

PICTURE.—Christ in Clouds. G. Biermann.

LESSON OUTLINE

- I. *Point of Contact*: Easter, and Review of the Easter stories.
- II. Story—"The Heavenly Home."³
- III. Song: "Nature's Easter Story"—Last line added to every verse—namely:
"That we shall live alway"—in the Heavenly Home.

THE LESSON

Point of Contact.—Easter is one of the glad days of the year, because, on the first Easter morning, what happened?

Review the Easter stories with the children.

1. The sweetest type of heaven is home.—*J. G. Holland*.

2. John 21:7.

3. The prime object of this story is to cause the children to think of death as an exchange of worlds, a going home to loved ones, a happy transition, to be looked forward to as a "day of joy and gladness."

STORY

Not long after that first Easter morning, one of the Christ's dearest friends was far from home and alone. He was alone on an island, with no friends, no houses near, only the birds, beasts, and trees, the rocks and the ocean.



Fiermann

"I go to prepare a place for you"

St. John 14:2

It was a friend who had been with the Christ very often, when He was here in the world. But now the Christ had gone to live with the Heavenly Father, and this friend was far from home and alone.

Often he stood on the great rocks by the sea and watched the big waves come tumbling in. Then he would look back at the hills and the trees. Sometimes in the evening he watched the moon coming up over the ocean. Then the stars would come out, and John, for that was his name, would feel that the Father was caring for him there on that lonely island, caring for him just as much as when your own father takes you up and folds his strong arms around you.

And lo! as John thought of the Christ, an angel came to him, and the angel was from the Heavenly Home. The angel came to tell him something of the Heavenly Home where

some day he would live with the Christ. In that home the angel told him there was no sickness and no tears, no pain and no crying, no night. All about the Heavenly Home, he said, there shone a wonderful light. There was no need of sun or moon, and the light was the glory of God, and the glory of the Risen Christ.

"In the Heavenly Home," the angel said, "the Father shall forever rejoice because His children are with him, and we, His children, shall rejoice, all the days—days and days without number, because we are with Him and the Christ. There we shall see the Christ, see His face, see Him as He is, and be with Him forever!"

And when the angel had finished speaking, John, alone by the sea, knelt to worship before the angel which showed him these things.

The angel told John that "we shall live alway." Do you know of anything else that tells us "we shall live alway?" The seeds and flowers! Shall we sing our Easter Song?

(See Lesson Outline.)



Ready

SPRING SEASON

"Be ye therefore ready."—*Luke 12: 40.*



THIS topic has been chosen for two reasons :

I. "Ready" is Nature's thought and attitude in the Springtime.

II. "Ready" is within the experience of every child. Not a day passes but the child should be "ready" for school, "ready" to get up in the morning, "ready" to obey, "ready" to go to bed at night.

The topic will be presented in eight lessons :

Lesson I. "Ready for Spring." Songs: "Waiting to Grow," and "Nature's Easter Story." Seeds, flowers, butterflies, streams, and birds — all are "Ready for Spring."

House-cleaning, clothes, and the farmer's work.

Lesson II. "The Clock." There is a time for everything. "To everything there is a season, . . . a time to keep silence, and a time to speak." *Ecclesiasties 3: 1 and 7.*

When that time comes we should be "Ready."

Lesson III. "Miriam and Moses." This story shows a child "Ready" at the right moment to help in the home, to help mother and the baby brother. "And his sister stood afar off, to wit what would be done to him." *Exodus 2: 4.*

Lesson IV. "The Good Samaritan," who was "ready to every good work."

Lesson V. The "Foolish Virgins" (in contrast with Miriam

and the Good Samaritan) who were *not* ready "with their lamps trimmed and burning," when the bridegroom came.

Lesson VI. "Gideon's Army." The readiness of every true soldier, in his place, and ever ready to obey every order.

Lesson VII. "Jesus ever ready" for every good work. The one perfect type of readiness to help at every point, to help all, from the blind beggar (Bartimeus) to the rich young ruler.

Lesson VIII. "At the Last Supper." Jesus' readiness to help, even in the doing of an humble task. Jesus washing the disciples' feet.

"He came down to show all people
How to help and how to love."



LESSON I

Ready for Spring

This lesson leads the child to recognize the forces in Nature, acting under law. "Seedtime and harvest shall never fail."

CENTRAL THOUGHT.—Nature's readiness in the springtime.

TEXT.—"The time of the singing of the birds is come."

PICTURE.—Swallows. M. Laux. Song of Solomon, 2:12.

LESSON OUTLINE

I. *Point of Contact*: Songs, "Nature's Easter Story," and "Waiting to Grow."

II. Seeds, flowers, butterflies, and birds ready for Spring. The farmer ready—sowing the seed. Mother ready—cleaning house.

THE LESSON

Point of Contact.—For long weeks something has been "Under the leaves and the ice and the snow, waiting to grow." Perhaps the piano will tell us what it is. (Let the pianist play softly the song, "Waiting to Grow.") Who knows what it is? ¹

How did the "snow-drop," the "daisy," and the "buttercup" know when it was time to get up? Some one had to tell them. If you had been in the right place at the right time you would have heard some one call them. But since you could not be there I must tell you about it.

1. Sing the Song.

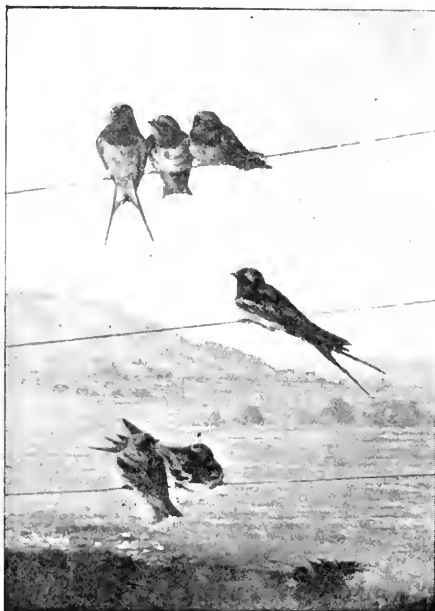
STORY¹

Early one Spring morning when all was still,—there were no leaves to rustle in the wind, and no robins to sing,—some little creatures, whose names you have heard, were huddled together on the end of a cloud. They were holding fast to each other as if every minute they expected to fall, while they whispered softly, so that no one would hear.

“Do you think they are ready?” said one. “It is time we were going, and time for them to wake up.” “But suppose they would not leave their warm beds?” said another, who was dancing on the very edge, and seemed to want to fly off right away. “What a strange world this would be with no flowers, no grass, no leaves on trees, no summer at all.”

“Nonsense, of course they will be ready,” and the little creature at the end of the cloud pushed itself up against the one next to it as if trying to coax it to start.

There was one big—I almost told you its name¹—just ready to let himself go, but he clung to the cloud long enough to say: “They are ready; all they want is to know that it is time. I helped call them last Spring. We ought to be going,



M. Laux

“The time of the singing of birds is come”
Song of Solomon, 2:12

1. Use blackboard sketching (crude) with this story.

or our friends in that black cloud in the West will be there first." He was gone. The others saw him fly down, and light in a garden where last year there had been beds of flowers.

The little creatures left behind looked at each other, and then one after another said: "Let us go, too."

And they went down, down, to the garden. Their friends in the black cloud soon followed, and the old gardener, as he picked up his tools and started off toward the house, said: "What a splendid Spring shower!"

A violet down in the ground felt the fresh drops, turned over, opened its eyes, and said: "I must get up at once."

The grass whispered something about being as early as the violets, and an apple tree said: "Those raindrops mean it is time I was unfolding some buds. It seems good to be busy again."

By the time the violets were out, the grass up, and the trees blooming, the birds were coming back, and the butterflies were flying about.

The farmer began plowing and putting in seeds, and the mother was cleaning the house, and getting out the spring clothes.

All were "ready," but not a minute too early, for Spring had come, and Summer was not far away.



LESSON II

The Clock

One of the most important lessons in child-life is embodied in the words of Solomon: "To everything there is a season, . . . a time to keep silence, and a time to speak." *Ecclesiastes 3: 1 and 7.*

The lesson today is given to show the child that there is a time for everything: that when the time comes to get up in the morning, to go to breakfast, to go to school, to play, or to sleep, he should be "ready," and that, being ready, he should act promptly. "Now is the accepted time."

CENTRAL THOUGHT.—"To everything there is a season." Be ready and act promptly.

TEXT.—"Be ye therefore ready." Luke 12:40.

PICTURE.—"Want to see the wheels go round." Goodman

SONG.—"The Clock Points the Hour."

LESSON OUTLINE

- I. *Point of Contact:* Clock or watch before the class.
- II. Use of the clock: Tells us that to everything there is a season; "now" is the time.
- III. Song: "The Clock Points the Hour."

THE LESSON

Point of Contact.—Can you tell me what this is for? (Hold up a watch, or point to a clock.)

STORY

Just as the raindrops had to tell the violet and snowdrop when it was time to get up,¹ so the clock has to tell you and

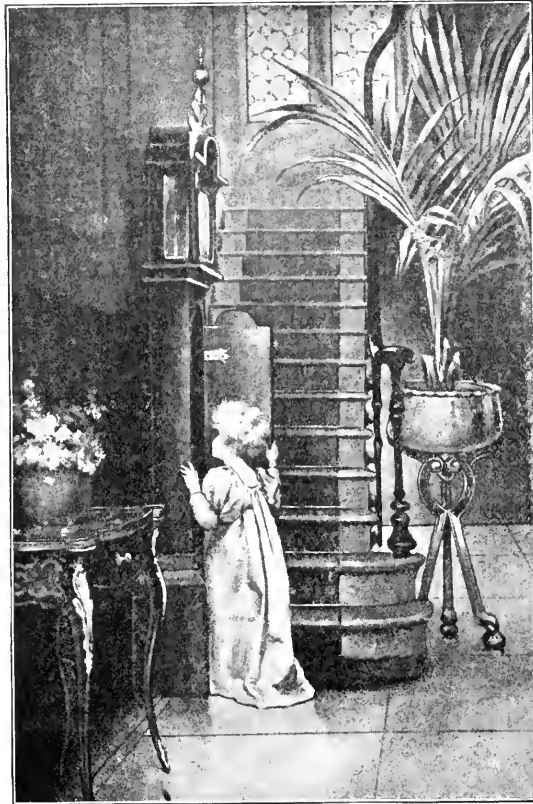
me when it is time to do things.

Every little while the clock says "Now," and it expects to hear us answer "Ready."

The first thing in the morning, when you have just opened your eyes, did you ever hear the clock calling "Now?" I have heard it say it seven times over—"Now, now, now, now, now, now, now!"

Now what? Now it is time to get up! It was hard to say "ready," but the clock would not wait, and I had to get up or be late.

Do the clocks at your house call "now,"



Goodman

"Be ye therefore ready"

Luke 12 : 40

and then stop ticking, and wait till you answer? They go right along? Then your clocks are like mine. Some

1. Review the last Sunday's lesson briefly.

mornings when the long hand points here (point to nine) the clock calls "now," and then it is time for kindergarten, or school.¹ At dinner time it calls "now"; at supper time and at bed time—sometimes when we would rather not hear it.

The clock and I have a secret. We know just how many of the boys and girls answer "ready" when the long hand is here (point to the Sunday School hour),² and it calls "now it is time for Sunday School." We know just how many answered "ready" today.

The clock will call next Sunday, too. It will call "now," and every girl and boy who is here can answer "ready!"³

The clock called you this morning, and it called again when it was time for Sunday School. Every little while it calls "now," and it expects us to answer the very minute it speaks, by doing whatever it asks. Let us play it is morning, and the clock is calling. All close the eyes, and when I say "now," open them that very minute.

Shall we try it again? This time open your eyes and stand, for if we are "ready" in the morning we have to wake up, and then get up.

Now we are going to play it is bed time. While I say "now" you may tell me how many are "ready" by sitting down and closing the eyes.⁴

Shall I fix the clock to point to the Sunday School hour? Now "the clock points the hour," and those who are "ready" "come at its call." Those who are "ready" may stand.

Shall we say these words :

"The clock points the hour
And we come at its call."

1. The teacher should be guided in the use of the clock by the age of her pupils, and whether or not they can tell the time.

2. The blackboard can be used.

3. Next Sunday the school will be opened by the roll call, to which every child present can answer "ready."

4. The teacher should lead in the drill, unless she has helpers. The exercise can be enlarged upon, other movements being introduced, if the children enjoy it.

Perhaps the piano will say them after us. (Let the pianist play it.)

“A welcome, a welcome, a welcome to all!

The clock points the hour, and we come at its call.”

Sing while standing.¹

1. The teacher can use a part of, or all of, the song. For the last two lines the following can be substituted:

“We welcome you all with the best of good cheer,
Our hearts are so happy, because we are here.”



Good Morning, Dear Children.

Adapted.

Good morn - ing, dear chil - dren, good mor - ning to all!

The clock points the hour, and we come at its call;

We're hap - py in work and we're hap - py in play,

Then hur - rah! then hur - rah! for each hap - py day.

Used by arrangement with Oliver Ditson Company, owners of the copyright.

LESSON III

Miriam and Moses

The story is of a child who was in the right place at the right time.

CENTRAL THOUGHT.—Ready at the right moment.

TEXT.—“And his sister stood afar off, to wit what would be done to him.” Exodus 2 : 4.

PICTURE.—Miriam. Hensel.

LESSON OUTLINE

- I. *Point of Contact*: Roll call and story.
- II. Miriam and her mother.
- III. Miriam ready at the right moment.
- IV. The result.

THE LESSON

Point of Contact.¹—Shall I tell you the story of a little girl who was “ready” one morning when something wonderful happened?

STORY

It was very early in the morning, but Miriam—that was her name—had been up ever since it began to grow light. She had been up, and busy helping her mother. Now, though it was yet early, and only a few people were out, she was down by the river, watching something that lay hidden among the tall weeds close to the water’s edge. It was a basket like a cradle, and in the cradle was the girl’s baby brother.

1. Roll call, to which the children answer “Ready.”

What was a baby boy doing there? His mother had put him there, and Miriam, his sister, had helped her.

The King of that far-away land where they lived was a most cruel man, who had said every boy baby should die. When that baby brother came Miriam and her mother told no one about it, but kept it a secret, lest the King should find out.

How Miriam loved that brother! He was very beautiful,¹ and as she and her mother looked at him they wondered how they could keep the secret much longer. What should they do?

The mother knew how to make a cradle by weaving leaves and strong stems together, something as baskets are made. She said: "I will make a cradle and cover it outside and in, so there will not be a crack. It shall have a cover and a soft lining. When



Hensel

"And his sister stood afar off, to wit what would be done to him"

Exodus 2: 4

1. See *Old Testament Characters* by Geikie, page 87.

it is done, early some morning I will take it down to the river, and lay the child in it. Then I will leave the cradle among the tall weeds that grow in the water, close to the bank. If any one should find it they would love that beautiful boy. I cannot keep him at home. I will ask the Heavenly Father to care for him there."

So she made the cradle, and she and Miriam took it down to the river. There, in the early morning, they laid the baby among the tall weeds that grew in the water.

The mother went home alone; but Miriam said: "I will stay here; I will watch and see if anything happens." So she "stood afar off," and watched. As she watched she saw a band of women coming down toward the stream. She looked again. It was the Princess, the King's daughter, with her maids, coming down to bathe in the river. Miriam stood very still, and watched every move. Would they see it, and what would they do?

She saw them go close to the river; she could hear them talking together. Yes, the Princess had seen it, and her maid was bringing it to her. Now the cover was off, and the baby was crying. The Princess had taken him in her arms; but she did not seem to know what to do next. Miriam thought, "She will not dare take him home because of the King." Coming from her hiding place, Miriam went down to the river, and spoke with the Princess, saying, "Shall I bring you a nurse for the child?"

She had come just in time. "Yes, bring me a nurse," said the Princess.

The nurse Miriam brought was the baby's own mother, who took the child home to keep him until it was safe for the Princess to take him to live in the palace.¹

1. The picture today shows the baby in the cradle. The real cradle was probably larger, and made with a cover.

LESSON IV

The Good Samaritan

The story, "Miriam and Moses," gives an example of a child who was ready to help in the home-life. Here we have a story of one who was ready to help an unfortunate man, whom he found by the roadside. "Be ready to every good work."

CENTRAL THOUGHT.—Be ready at all times, wherever you are, to stop and help one in need.

TEXT.—"And he set him on his own beast, and brought him to an inn." Luke 10:34.

PICTURE.—The Good Samaritan. Rembrandt.

LESSON OUTLINE

- I. *Point of Contact*: Journeys.
- II. An unfortunate man, who went on a journey, fell among thieves and was left by the roadside.
- III. The two men who "passed by on the other side." Luke 10: 31, 32.
- IV. The Good Samaritan who was "ready" to help. Luke 10: 30-37.

THE LESSON

Point of Contact.—Have you ever been on a journey? How did you go? Was the road smooth and safe?

STORY

Our story today tells of someone who lived in a country where there were no railroads. The people traveled on mules or camels.

But this man was poor. He had no money so he could

not even hire a camel. He had to walk. The road over which he was going was rough and dangerous, for it was a rocky path leading down the steep hills,¹ and bands of robbers



"And he set him on his own beast, and brought him to an inn."

Luke 10: 34

help him. He had not been there long when another traveler happened that way. He was hurrying on to the city, but he saw the wounded man lying there on the rocks.

The sick man had heard his steps coming nearer and nearer, and then he heard them going away farther and farther, till at last he could not hear them at all. The traveler, when he saw the poor man, had crossed over on the other side, and

often hid in the caves near which it passed. At places there were long lines of high rocks on both sides; it was a lonely way.

Down the rough path the poor man made his way alone. As he was walking slowly along the steep road, a band of robbers came out and stopped him. When they found he had no money they took his clothing from him, beat him, and left him by the roadside to die.

There he lay with no friend to

1. Use the blackboard.

gone on. "I haven't time," he said, "and no one will know I have left him."

Then came another man down the same road. He stopped and looked at the wounded traveler, and then he, too, crossed over and went on to the city.

At last there came down the rocky path a man who was called a Samaritan. No one knew what a good man he was. The lone traveler lying there had grown so weak he now thought, "I must die here alone."

But when the Samaritan saw him he stopped his beast, got off, went to the wounded traveler and knelt down beside him. He bound up his wounds, and then gently lifted him onto his beast, while he walked beside him down the steep, rough road. He took the injured man to a house where he could be cared for, and stayed there with him all night. The next morning before he left he paid the keeper of the house to take good care of the man, saying he would stop there when he came that way again.

Three travelers: two crossed over on the other side, and hurried on to the city. But the third—what did he do? (Let the children tell.)



LESSON V

The Foolish Virgins

Truth is often brought home by the way of contrast. The lesson shows "The Foolish Virgins" (in contrast with Miriam and the Good Samaritan), and what came of their *not* being ready.

CENTRAL THOUGHT.—Be ready.

TEXT.—"And they that were ready went in with him to the marriage: and the door was shut." Matthew 25: 10.

PICTURE.—"The Foolish Virgins." Bida.

LESSON OUTLINE

- I. *Point of Contact*: Party or wedding.
- II. An oriental wedding.
- III. The ten virgins—"And five of them were wise, and five were foolish." Matthew 25: 2.
- IV. The coming of the Bridegroom.
- V. The wise virgins—"And they that were ready went in with him to the marriage." Matthew 25: 10.
- VI. The Foolish Virgins: "And the door was shut." Matthew 25: 10.

THE LESSON

Point of Contact.—Have you ^lever been to a party? And did they have a supper or feast?

STORY

Late one night the people in a certain town were wakened by the sound of voices and music. Down the street came a

gay company, some playing fifes, others with drums. They were on the way to a party—a wedding party. All carried torch-lights, and some of the women were singing.

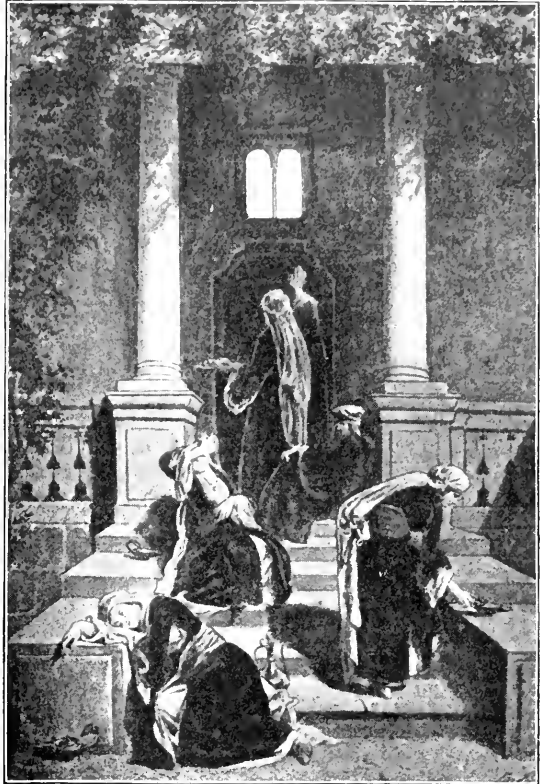
The bride was there in her long veil, and with her several women. There were musicians, who danced and sang while they played, and there was a crowd of townspeople carrying torches.

The people rose from their beds, and went forth to see the gay procession as it made its way down the street.

Who was that leading the way? The bridegroom—and he seemed to be looking for some one.

He was looking for the young women who, dressed in gay robes and carrying bright lights, were to come out to meet the wedding party and lead them all to the feast.

Where were they? They were coming, but there were only a few—where were the rest?



Brida

“And they that were ready went in with him to the marriage: and the door was shut”

Matthew 25:10

Long hours those young women had waited to hear the music that would tell them the procession was coming.

Some, while they waited, had grown weary and slept.

Some had listened and watched, while they kept their lamps filled with oil, saying: "They will come quickly, and there will not be a minute to spare."

When one called, "They are coming," those who had slept awoke to find their lamps empty, and there was no time to buy oil.

"But those who were ready went forth, their lamps burning brightly, and led the way to the feast. The others saw them go in, "And the door was shut."¹

1. The story pictures the procession of an Oriental wedding. See *Bible Dictionary*.



LESSON VI

Gideon's Army

The true soldier is a perfect type of readiness.

CENTRAL THOUGHT.—Ready to obey.¹

TEXT.—“Be ye therefore ready.” Luke 12 : 40.

PICTURE.—War Scene. Checa.

LESSON OUTLINE

- I. *Point of Contact*: Soldiers.
- II. Gideon's army of soldiers—how chosen? Judges 7 : 7.
- III. The Enemy. Judges 7 : 12.
- IV. Gideon's Army “ready.”
- V. The word of command—the army's immediate obedience.
- VI. The result.

THE LESSON

Point of Contact.—Let us play we are soldiers. Every soldier in this army must keep his eye on the Captain, must listen for orders²—Soldiers stand! Hands at sides! Hands on shoulders! Arms folded! Hands at sides! Soldiers seated! (Other orders may be given.)

STORY³

A great general was getting ready for war. He said: “With the right kind of soldiers I can win the battle, and

1. The Obedience Stories, under Topic II, can be referred to at this point if the teacher chooses.

2. The following drill should be accompanied by good music.

3. This story can be made use of in connection with Memorial Day.

drive the enemy out of the land." Up and down the land the war trumpet was sounded, and men came from far and near to join the army of the great warrior, Gideon. More came than Gideon needed. He wanted only a few; but those few must be of the right kind.

Every man in Gideon's army must have sharp eyes and



"Be ye therefore ready"

Luke 12:40

ears, must be in his place on time, must be "ready" the minute Gideon speaks.

Of all the men who came, Gideon picked out a few that he felt sure would be ready. With these few Gideon marched away—they were going to war.

After a long march they climbed the steep hills and looked down upon the tents of the enemy. There were more than they could count. Looking down into the valley there were tents, horses, camels, and soldiers, a whole host, and all armed for war.

But Gideon said, "My soldiers are true, and the Father will help us."

Then he called his soldiers to him. To every man he gave a horn, an empty pitcher, and a lamp. "To-night," he said, "if my soldiers are ready, we can drive that whole host out of the land."

When every man had his horn, pitcher, and lamp, Gideon told them that when night came, when it was dark and the enemy were asleep in their tents, he wanted every soldier of his to be awake, to have his lamp lighted and set inside his pitcher, and to be listening, for "I will call you," he said. "When I call, every soldier on these hills is to give a wild blast with his horn, break his pitcher so the light will shine out, and rush with me down into the camp of the enemy."

Evening came, and then night. "And they stood every man in his place round about the camp."

Down in the tents all was still. Up on the hills the soldiers were lighting their lamps.

Down in the tents all were sleeping. Up on the hills every soldier, with his pitcher in one hand, his horn in the other, was listening for Gideon's call.

It came. They heard his trumpet blast clear and strong. Every horn answered. Pitchers cracked, lights appeared on the hills, and soldiers rushed down the hillside.

The army down in the camp heard the war horns, saw the lights, and then tried to flee.

Some fell, some fled to the river, a few got across; but Gideon followed until that whole host was driven out of the land.¹

1. More details can be added, and the Bible language used, if the teacher chooses.

LESSON VII

The Christ

Christ, the type of perfect readiness. Never a man so busy, and never one so ready to help as the Christ.

CENTRAL THOUGHT.—Christ, ever ready to help.

TEXT.—“He came down to show all people
How to help and how to love.” Song.

PICTURE.—Christ Blessing the Children. Ploekhorst.

LESSON OUTLINE

I. *Point of Contact*: Have you seen any one this week who was ready to help?

II. I know of One, Who was always ready—the Christ.

III. The Christ. The story tells of His readiness to help all, poor and rich, young and old, parents and children. “Blind Bartimæus,” and “Blessing Little Children” appear in this story.

IV. “He came down to show all people
How to help and how to love.”¹

THE LESSON

Point of Contact.—Have you seen anyone this week who was ready for school, ready for bed, or ready to help?

STORY

Two beggars sat by the roadside one day. Their clothes were ragged, and both of them were blind. They could not see, but they could hear the people as they passed.

1. From Song, “Christmas Night.”

From the noise they knew a crowd was coming, and they listened. Some one who brushed past them said: "It is Jesus!" The beggars listened again. The crowd was coming nearer and nearer. They knew of Jesus; He had touched the eyes of the blind, and made them to see.

They would call to Him, but in all that crowd would He hear? They called. The crowd pushed them back, and bade them be quiet. Still they called.

Jesus stopped. Now men crowded around the two beggars, saying: "He calleth thee." (Mark 10: 49.) The beggars flung aside their ragged cloaks, and were led to the Christ.

He was standing still, waiting for them. There, by the roadside, He touched their blind eyes, and they saw.

In the rush and the noise of the crowd, Jesus had heard the two beggars, had stopped, bade the crowd stand aside, and said: "Bring the blind men to me."

In just the same way, while at meat one day, Jesus had



Ploekhorst

"He came down to show all people
How to help and how to love"

Song

gotten up from the table, and left His friends to go with a man whose little daughter had died. The father came running to Jesus, knelt at His feet, and begged him to come, saying: "My little daughter has died." Jesus left all, went, laid His hand on the child, and she lived.

At another time, when Jesus saw women bringing to Him their children and the men pushing them back, Jesus said: "Make room, let them come; let the children come unto me."

While the men stood aside and waited, He took the children in His arms, laid His hands on them, and blessed them.



LESSON VIII

At the Last Supper

No task was too humble for the Christ. He was ready for any work that was helpful.

CENTRAL THOUGHT.—The Christ was ready to do the hard things.

TEXT.—“He came down to show all people
How to help and how to love.” Song.

PICTURE.—Jesus Washes the Feet of His Disciples. Bida.

LESSON OUTLINE

- I. *Point of Contact*: Review of Ready Lessons with the cards.
- II. The Christ at the Last Supper.
- III. Disciples, weary and foot-sore,—oriental customs.
- IV. Christ washes the Disciples' feet. “For I have given you an example, that ye should do as I have done to you.” John 13:15.
- V. Prayer—“Help us to do the things we should.”

See Lesson III, Topic I.

THE LESSON

Point of Contact.—Hold up, one by one, the cards that have been given out under the “Ready” topic, and review briefly the stories. For example (Picture No. 1), what did this tell us? How the raindrops called the seeds, and found them ready for spring. (Picture No. 2.) What does the clock say? and so on.

STORY

It was only a little while before Jesus was going away. He and His friends had been walking along the dusty road together, and He had been telling them that He was going to leave them; that He was going to live with the Father.

*Bida*

“He came down to show all people
How to help and how to love”
Song

That very evening they were to eat their last supper together. They had been talking about it, and some of His friends had gone on before them to find a room where they could all be together.

As Jesus and His friends came near the city they knew He was weary, for they had had a long journey together. When they entered the house where they were to eat the Last Supper,

they knew by the light in His eyes that even though He was tired, He was going to talk with them more about Himself and the Father, for there were many things He wanted to tell them before He should leave them.

Weary and footsore, Jesus came in and sat down at the table. In that country they did not wear shoes as we do, and so the feet were often dusty and sore. Jesus had looked when He came in to see if there was a servant at the door, as there was in some of the homes, to wash the tired feet.¹

But there was none, and so He sat down at the table. He looked into the faces of the friends around the table. They knew He was tired, and that He had many things to say to them yet before He could rest. They knew, too, that He was going to leave them. Yet not one of them offered to take the pitcher of cool water, that stood by the door, and bathe the feet of the Master—not one.

Jesus rose from the table, took a towel and a basin of water and, kneeling down, washed the feet of the one who sat next him.

They watched him. *They* had not wanted to do it, for only servants did that. They saw Him go to the next, and the next, until he had been all the way around the table. And they were ashamed.

It was a hard thing to do, and that was why they had not offered to do it. Only one of all who sat at the table was "Ready," and that was *the Christ*.

Shall we ask our Heavenly Father—

"To help *us* to do the things *we* should (to be ready),
To be to others kind and good?"²

1. The Teacher can refer to the sandals, and explain the oriental customs if she chooses. Here they have only been touched upon, lest the point of the story be enveloped in details.

2. See prayer with Lesson III of Topic I.

Service

SPRING SEASON

“By love serve one another.”—*Galatians 5:13*.

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—*Matthew 25:40*.”



THIS topic will be presented in a series of six lessons:

Lesson I. Service as seen in Nature: rain-drops, brooks, sunshine, birds, bees, flowers, and their service to each other.

Dimly at first, but clearly by and by,
He'll (the child) see how everything,—earth, air,
and sky,

Plants, beasts and men are knit in one great whole,
Interdependent while the ages roll.

This lesson, which the world spells out so slow,
The child may come insensibly to know.”

—*From Mottos and Commentaries of Fröbel's Mother Play,*
Translated by Susan Blow, page 119.

Lesson II. Service (kindness) to every living creature:
“Rebekah at the well,”—her service to Abraham's servant and
to the camels.

Lesson III. The dignity of labor, as seen in the every-
day work, whatever that work may be: “Christ the Car-
penter.”

“Labor, all labor is noble.”—*Mrs. Osgood.*

Lesson IV. Service (kindness) to those in need of help and sympathy: "Christ and His Friends" (Mary and Martha).

Lesson V. Service (loving helpfulness) to those in need of love and sympathy; the service of self-sacrifice: "Mary's loving service." The Alabaster Box.

Lesson VI. Our service to the Christ: "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me." Review of Topics. The child's service in being of Good Cheer, Obedient, Ready, and Helpful wherever, however, and as often as, he can.



LESSON I

Raindrops and flowers

Today we have a Nature-development lesson. It tells of raindrops, brooks, bees, and flowers; and their service to one another and the world.

CENTRAL THOUGHT.—“God has work for all,” and the service of a “Little act of kindness.”

“The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun.”
—*Wordsworth*.

TEXT.— “I’ll hie me down to yonder bank,”
A little raindrop said,
“And try to cheer that lovely flower,
And cool its mossy bed.” Song.

PICTURE.—Rose among the Heather. Schwenzen.

SONG.—“What the Little Things Said.”

LESSON OUTLINE

I. *Point of Contact*: A flower brought into class.

“Flower in the crannied wall,
I pluck you out of your crannies,
Hold you here, root and all, in my hand,
Little flower,—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.”
—*Tennyson*.

“To me the meanest flower that blows can give thoughts that do often lie too deep for tears.”—*Wordsworth*.

II. How did this flower come to be growing, to be blossoming, in the garden where I found it?

Service of the raindrops, sunshine, and bee to the flower.

III. Service of raindrops to the brooks, and of the gardener to the brook and flowers. "God has work for all."¹

IV. Development of Stanza I of song, "What the Little Things Said."

NOTE.—The story is purposely short. The Central Thought should be "developed" through questions. Give the children an opportunity to tell what they have seen in Nature, and lead them to the thought of the interdependence of Nature upon Nature. Seeds, leaves, stems, and flowers should be brought into class. If the day brings rain or sunshine, refer to its service to the flower.

THE LESSON

Point of Contact.—How did this flower come to be blossoming in the garden where I found it? (Take time for the answers, and lead the questions that follow toward the Central Thought.)

STORY

Long weeks ago a gardener dropped a seed like this (show seed, and let the children take it if they care to), and covered it with earth. Then something fell upon the earth. It went down, down, until it found the seed, and gave it drink. Can you tell me what it was?

There were many showers, and when a green stem pushed its head up to the light it found a sunbeam that had come all the way from the great round sun to help that tiny stem. For many days the sunbeam played around it, and often raindrops fell, and went into the ground as if to find its spread-

1. With this lesson, if the teacher chooses, she can make use of the old songs: "Work, for the Night is Coming," and "There's a Work for Me and a Work for You."

See Songs pages 16 and 17, in *Song Stories for the Sunday School*.

*Schweizer*

“I’ll hie me down to yonder bank,”
 A little rain-drop said,
 “And try to cheer that lovely flower,
 And cool its mossy bed.” Song

ing roots. The stem grew tall and taller. It put out leaves.

One day, when the gardener came that way to loosen the dirt around its stalk, and give it one more drink—for no showers had fallen for several days—he saw a bud among the leaves.

“It always seems to me,” he said, “as if the plants were thanking me when buds come out like this. They push them up where I can see them, as if they were for me to pick.”

The bud grew. It swelled and swelled, and then it burst, and was a flower.

The gardener picked it and handed it to me. It made him glad, it has

made me so, and I have brought it here to you.¹

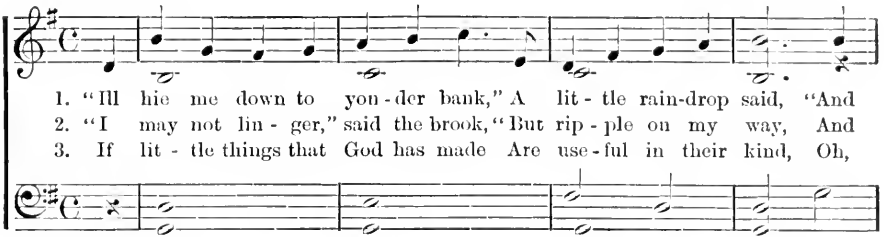
Develop verse I of song, “What the Little Things Said.”

1. The picture today shows a child who has been gathering flowers. Perhaps the gardener gave her some, as he gave them to me.

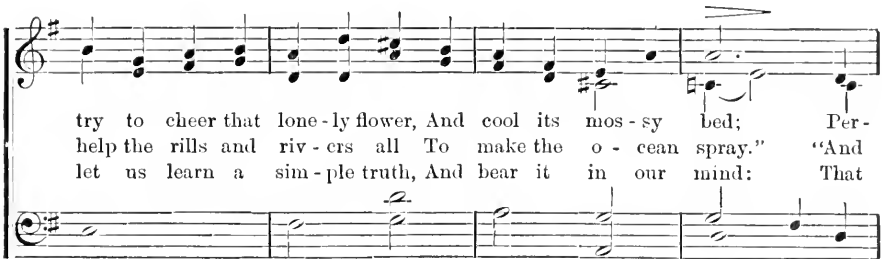
What the Little Things Said.

FANNY J. CROSBY

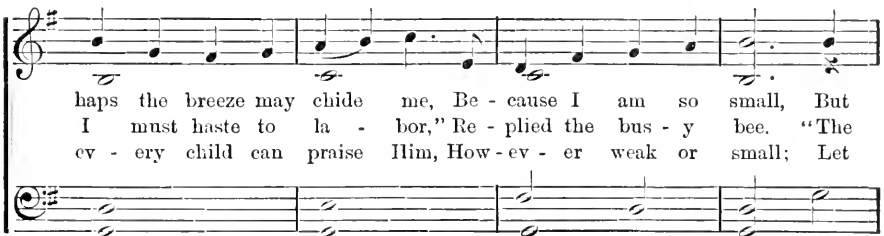
HARRIET P. SAWYER.



1. "Ill lie me down to yon-der bank," A lit-tle rain-drop said, "And
2. "I may not lin-ger," said the brook, "But rip-ple on my way, And
3. If lit-tle things that God has made Are use-ful in their kind, Oh,



try to cheer that lone-ly flower, And cool its mos-sy bed; Per-
help the rills and riv-ers all To make the o-cean spray." "And
let us learn a sim-ple truth, And bear it in our mind: That



haps the breeze may chide me, Be-cause I am so small, But
I must haste to la-lor," Re-plied the bus-y bee. "The
ev-ery child can praise Him, How-ev-er weak or small; Let



sure-ly I may do my best, For God has work for all"
sum-mer days are long and bright, And God has work for me."
each with joy re-mem-ber this, The Lord has work for all.

From "BRIGHT JEWELS." Used by permission of The Biglow and Main Company.

LESSON II

Rebekah at the Well

In the story of Rebekah at the Well, we see Rebekah's service to Abraham's servant and to the camels, and we learn that "It is one of the beautiful compensations of life, that no man can sincerely try to help another without helping himself."—*Shakespeare*.

CENTRAL THOUGHT.—Be kind to every living thing.

TEXT.—"And she said, Drink, my Lord; . . . And when she had done giving Him drink, she said, I will draw water for Thy camels also." Genesis 24 : 18, 19.

PICTURE.—Rebekah at the Well. Elmore.

LESSON OUTLINE

- I. *Point of Contact* :¹ Camels.
- II. Oriental methods of travel.
- III. Abraham and Isaac.
- IV. Abraham's servant and the journey to Canaan.
- V. Rebekah at the well; her service to the servant and the camels. Genesis 24.
- VI. Rebekah becomes Isaac's wife.

THE LESSON

Point of Contact.—Did you ever see a camel? (If the children have not seen camels, have pictures to show them.) Before there were railroads, before there were carriages even, people traveled on camels.

1. Where the teacher finds it helpful to connect the topics, she can show how Rebekah was "ready" to help.

STORY

An old servant once took ten camels and started for a far-away country. He was going to find some one to help his young master.¹

After many days, one evening he drew the camels up at a well of water. Around the well were palm trees, and on the hills above it, green pasture lands. The day had been warm. Now that it was cooler, women were coming with pitchers to draw water.

After their journey the servant and his camels were tired and thirsty. The camels had lain down, and the servant was standing near the well, leaning on his staff, when a woman came up the hill with a pitcher on her shoulder. The servant went down to meet her, and spoke with her, say-

ing:² "Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord; and she hastened, and let



Elmore

"And she said, Drink, my Lord; . . . and when she had done giving Him drink, she said, I will draw water for Thy camels also."

Genesis 24 : 18, 19

1. As the servant had two masters, Abraham and Isaac, the latter is here referred to as the young master.

2. Read the following from the Bible.

down her pitcher upon her hand and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels."

A camel drinks enough water to last many days. Ten camels would drink a great deal. Standing there by the well (let us make a well with our hands), the servant watched that beautiful woman. He saw her take the rope and let down the bucket¹ into the well. He saw her draw it up. He watched her carry the pitcher down the steps, and pour the water into the trough before the kneeling camels. Again and again she filled her pitcher and poured the water into the trough for those tired, thirsty camels. The servant thought, "She has helped me; I was tired and thirsty and she gave me water. Now she is giving it to the camels. She would help Isaac, I know."

When the camels had done drinking he asked the woman if there was room in her father's house for him to stay that night. What did she say? (Read the Bible.) "There is room and food for you, and straw for the camels."

Rebekah (for that was her name) ran to her home and told her people what had happened. Her brother went up to the well. Taking the old servant by the hand, he said: "There is room for you and the camels." Together they went down the hill, leading the camels. "And they ungirded the camels, and gave them straw and provender."

Then Rebekah and her mother set meat before the servant. When they were seated at the table, before they had begun to eat, the servant told them of his long journey, and how he had come to find some one to help his young master.

1. See "Well" in *Bible Dictionary*.

"I know Rebekah helps you," he said, "for she has helped me and the camels. But if you thought she could help my master even more than she helps you here at home, would you let me take her back with me?"

Rebekah's people said: "She may go."

The next morning they started.

And Rebekah became the young master's wife.



LESSON III

Christ the Carpenter

This story has been chosen to show the dignity (or service) of manual labor, the service of the laborer to his fellow-men, and to the world.

Thirty years the Christ was a laboring man, working at the carpenter's humble trade, and these were among the happiest years of his life.

CENTRAL THOUGHT.—Every-day work is of the greatest importance with the Father, the truest service to our fellow-men.

TEXT.—“Is not this the carpenter, the son of Mary?”

PICTURE.—Figure of Christ. Hofmann. Mark 6 : 3.

LESSON OUTLINE

I. *Point of Contact*: Churches and houses, and who builds them?
 II. The carpenter and his trade. His service to you and me, and to the world.

III. “Christ, the Carpenter”—“Working with His hands.” “Blessed are the horny hands of toil.”—*Lowell*.

The Christ's service (in His carpenter work) to the people of His town, to His family, and to the world.

“He came down to show all people
 How to help, and how to love.”

IV. Carpentry was Christ's every-day work,—our every-day work—school, and the thoughtfulness at home.

V. Every-day work the truest service.

VI. “Help us to do the things we should.”—*Prayer*.

THE LESSON

Point of Contact.—Who built this church, made the floors, doors, and windows? Who built your home? Who builds the barns and stores?

Did you ever think how many things the carpenter does for us all?

STORY

When Jesus was here in the world the children in the village where He lived often saw Him going home in the evening, carrying in His hand the carpenter's tools.¹ He wore the workingman's clothes. As He walked up the rough, stony path, after a day of hard work, they knew by His step that He was weary.

Jesus was a carpenter. In the home where He lived with His mother He had His small shop. Here the farmer stopped to leave a yoke, or a plough, to be fixed. Here a shepherd might call to ask "the carpenter" to come up to the fold and build a new gate, or make the door² strong. Here the townspeople came when a roof needed mending or an old shelf was broken, when a new chest was needed, or a manger was to be built in the shed.

Here Jesus worked, often in the early morning, before the others were up. The sound of His hatchet or axe could be heard as He shaped a frame for a window, or cut a beam for a new house or shop. Sometimes, after the breakfast of coarse bread and eggs, He started down towards the village to work on a house or shed.

All day He worked. At evening the children met Him on His way home, and more than once they saw Him turn and

1. The teacher, if she chooses, can refer to the carpenter's different tools, and the children can show how he uses them.

2. John 10 : 9.

take the side path that led up to the hills, where He could rest, and talk with the Father.

When He reached the small home—a flat-roofed, white



Hofmann

“Is not this the carpenter, the Son of Mary?”

Mark 6:3

hut—He found Mary waiting, and the table, a round stool which perhaps He had made, spread with the evening meal. When they had eaten He often worked again in the shop, or mended a shelf in the home. Weary, at last He lay down to

rest, wrapped in a coarse blanket—if the night was cool—or a coat of sheep-skin.

Thus “the carpenter” worked day after day, putting on a board wherever a board was needed, mending a roof on one of the huts, or building a trough out in the field, for the cattle to drink from.

The townspeople, the farmers, the shepherds, the children, all knew Him. He was “the carpenter,” to whom they went, and whom they always found ready to fix whatever they brought. They had seen Him at work, bending over His tools from early morning until evening came. They knew that whatever He fixed was fixed well, and whatever He built would be strong. They knew the poor people came to Him because the pay He received was often much less than He earned.

Mary knew that the money He earned bought the corn she made into bread. And for this she loved Him the more.

The townspeople did not always think how much “the carpenter” helped them; but the Father was watching. He knew. And He loved Him the more for the work He could do with His carpenter’s tools.



LESSON IV

The Christ

In this story we see the service of Mary, Martha, and Lazarus in their home life,—their service as friends to Christ, and His service to them, in coming to them when they needed help and sympathy.

CENTRAL THOUGHT.—Helpfulness in the home-life, and service to any who are in need of help and sympathy.

TEXT.—“Who went about doing good.” Acts 10 : 38.

PICTURE.—Bethany. Hofmann.

LESSON OUTLINE

- I. *Point of Contact:* Going-a-visiting.
- II. A home where Jesus went—Mary, Martha, Lazarus.
- III. Their service to one another and to Christ.
- IV. Death of Lazarus—sorrow of Mary and Martha.
- V. The compassion and sympathy of Jesus.
- VI. Lazarus restored to life. John 11.
- VII. Joy in that home.

NOTE.—The following story should be enveloped in an atmosphere of child-like simplicity and calm assurance. The object is not only to show Christ's loving helpfulness in coming to His friends when they most needed help, but His sublime divinity in restoring their brother to them again. The story picture shows Christ, in His own calm, gentle dignity, turning ever from the thought of “sleep” to a glorious “awakening,” from “death” to a “resurrection,” from sorrow to “joy in the glory of God.”

Leave the story in its natural setting. Avoid any touch of the tragical, or any thought of the unnaturalness of death as coupled with its resurrection.

The story can prove a priceless blessing to the young mind; but this result depends entirely upon the atmosphere with which the teacher surrounds it.

THE LESSON

Point of Contact.

— Did you ever go with mother and father to the home of a friend?

STORY

In a village, at the foot of a mountain,¹ stood a vine-covered cottage.² It was the home of a brother and two sisters.

Along the quiet path that led over the mountain Christ often walked. When the day had been

hard, and He was weary, He left the city³ for the mountain path that led to this home. Here lived His three friends whom He loved, and who had learned to love Him.

Here He saw the brother at work, for it was Lazarus who



"Who went about doing good."

Acts 10 : 38.

1. Olivet.

2. This home has often been referred to as a "vine-covered cottage" (See *Life of Christ*, Geikie, page 601), probably because it was a home of more wealth than the average Bethlehem hut.

3. Jerusalem.

made a home for the sisters, and here He saw them working, too; doing whatever they knew would make Lazarus happy.

Many an evening Jesus had sat beside their bright fire, for here He could rest. He could talk with them of the Father, for they understood. He could tell them how weary He was, and how He would not always be here in the world.

One day, from that home, a messenger came to the Christ. The message he brought was: "He whom thou lovest is sick." (John 11:3.) Jesus knew who they meant—Lazarus.

Though the way was dangerous, it was not long before He started with His friends toward the village where Lazarus lived. When they asked why He went, He answered: "Lazarus sleepeth; but I go, that I may awake him out of sleep." (John 11:11.)

As they came near the town, one of the sisters came out to meet Him. She told Him her brother had died, but Jesus answered, "Thy brother shall rise again." (John 11:23.) Then He asked for the other sister. Going to the cottage, she called her, saying, "The Master is come, and calleth for thee." (John 11:28.) As soon as the other sister "heard that, she arose quickly, and came unto Him," and she knelt at His feet.

Jesus, when He saw their sorrow, pitied them both, and He wept; but He told them they should "see the glory" of His Heavenly Father. (John 11:40.) Then He asked them to take Him to the place where they had laid that brother whom they all loved. When they were there, Jesus spoke in His kind, gentle voice, saying, "Lazarus, come forth;" and behold, Lazarus stood there before them.

There was great joy in that home. Now, more than ever, they loved the One Who had come to them when they were sad; Who had wept when they wept; that Friend Who could, and did, give them their brother again.

The picture today shows us the inside of the cottage, and Jesus, with Lazarus' two sisters.

LESSON V

Mary's Loving Service

The lesson of the alabaster box of ointment shows Mary's love for the Christ, and her service to Him in manifesting that love in an act of self-sacrifice.

CENTRAL THOUGHT.—An act of love and sacrifice is the truest kind of service. "Let others be first." See Topic IX.

TEXT.—"She hath wrought a good work . . . she hath done what she could." Mark 14 : 6, 8.

PICTURE.—Christ and the Sinner.¹ Hofmann.

LESSON OUTLINE

- I. *Point of Contact*: Have you seen any one this week who was helping another?
- II. Review last story.
- III. The Christ, homeless, often lonely and weary.
- IV. The love of Mary as evinced in her self-sacrifice; the alabaster box.
- V. His appreciation: "She hath wrought a good work . . . she hath done what she could."
- VI. Mary's joy when she hears these words from her Master.

NOTE.—The story of the alabaster box, coming soon after the one of Christ's humble life as the village carpenter, leads to the thought of how grateful to Him must have been, during His last days of toil and unappreciated effort, the loving tribute of Mary, and the touch of luxury² that came for a moment into the life of Him Who said: "The birds of the air have homes, but the Son of man hath not where to lay His head."

1. The picture is of Christ and the adulteress. It illustrates today's story, and for this reason is made use of here. With the children it calls for no explanation.

2. "The costliest anointing oil of all antiquity was the pure spikenard, exposed in flat alabaster boxes, for sale throughout the Roman Empire, where it fetched a price that put it beyond any but the wealthy."—*Geikie*.

THE LESSON

Point of Contact.—Have you seen any one this week who was helping another?

Do you know of a home, a vine-covered cottage, where Jesus went when he was weary, where He went at one time when His friends were in trouble?



H. Mann

"She hath wrought a good work . . . she hath done what she could"

Mark 14 : 6, 8

STORY

One day Jesus left the city, and started up the foot-path that led over the mountains. It was steep, but the way was shorter, and He was weary, and wanted to reach the vine-covered cottage. Besides, it was a quiet path, and He had just come from the city where the crowd was always around Him.

Up the mountain path Jesus walked,

Now and then a bird sang in the tree over His head, or a lamb was heard in some distant field. As He followed the path down on the other side it led in and out among the fig, olive, and almond trees, and through a green dell, to the village.

Jesus was lonely. He had no home of His own and, much as He loved all the world, He knew there were cruel men who were seeking His life.

When He came through the green dell He saw the cottage door open, and one of the sisters come out to meet Him. He saw the brother leave His work and come too, and He heard them say over and over, "We are glad You have come."

As they went in the other sister came to Him. Then the table was spread, and more friends were coming.

As they sat around the table Jesus looked into their faces. He saw there men and women whom He had touched and made well. Beside Him was Lazarus—and they had all heard that wonderful story. Jesus knew how they loved Him, and some of them knew He was lonely.

As they sat at the table one of the sisters arose, and taking a box of precious ointment, made of perfume, broke it, anointed His feet, and wiped them with her soft hair, that He might know how much she loved Him.

Some one spoke unkindly about it, and said the ointment was wasted.

Jesus turned, and looked, and spoke: "She hath wrought a good work . . . she hath done what she could." Then He told them He was going away before many days; and they knew by His voice that He was lonely and sad.

As the sister heard, she poured the rest of the ointment over His feet. He looked down upon her, and she knew that the sad heart of Jesus was being made glad by her love.

LESSON VI

Service

The lesson is a review of the topics of the year. Its object is to show the service (helpfulness) of the child in being of Good Cheer, Obedient, Ready.

"To be patient, sympathetic, tender, to hope always, like God, to love always."—*Amiel's Journal*, Mrs. H. Ward, Translator.

CENTRAL THOUGHT.—Help in every way you can, wherever you can, as often as you can.

TEXT.—"Jesus bids us shine, with a clear pure light,
Like a little candle burning in the night." Song

SONG.—"Jesus Bids Us Shine."

PICTURE.—"Good Night."

LESSON OUTLINE

I. *Point of Contact:* Good Cheer, Obedience, Ready. (Review)

II. Let the children choose one story under any of the topics, Good Cheer, Obedience, Ready, or Service, to be re-told today.

The Christ knows, and loves us, when any one of us does a kind act, like the one related in this story. (Tell the story chosen.)

III. As you love the doctor who cures your father or brother, or the boy who is kind to your mother, so the Christ loves us when we are kind and helpful to one another. "Inasmuch as ye have done it unto one of the least of these."

THE LESSON

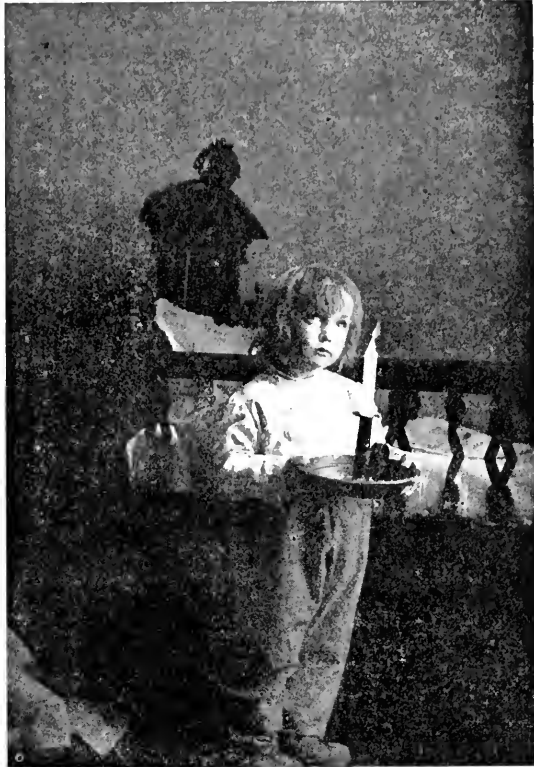
Point of Contact.—This morning when I awoke I heard something singing outside the window. What was it?

I have never heard a bird cry except when one of its young birds was in danger. The birds always sing. When the sun shines and when the rain falls, in the morning and evening, in cold weather and warm, every day in the week and all the day long you can hear their glad voices. Some say the robin's song is "Cheer-up." The birds seem to be happy, to be full of good cheer, and to try to make all the world happy with them.

Like the Shepherd Boy who cheered the sick king, they are not only happy themselves; but they make others so.

Did you ever think what might have happened if, when Our Country was getting "Ready" for war, when the President called for soldiers, no soldiers had been "Ready" to go?

Then, too, if our soldiers had not done as Gideon's did—we



[BY COURTESY OF THE ILLUSTRATED BUFFALO EXPRESS]

"Jesus bids us shine, with a clear pure light
Like a little candle burning in the night" Song

as their captains commanded—just might have been having the old

wars now.

I know of two fishermen who would have made the right kind of soldiers. They were brothers, and were out on a lake when some One called them. Can you tell what happened?

A soldier should be of good cheer, be ready, and do whatever is asked the moment he hears the word of command. I have here (count the children) . . . soldiers. I can tell by their faces when they are of good cheer. I can tell by the clock when they are ready (for Sunday School). I can tell by their eyes, hands, and feet, by their shoulders and heads, when they do as their leader has asked. (When the children have assumed "position" in imitation of the teacher, the drill suggested with Lesson VI, under "Ready" can be used.)

STORY

Which one of all the stories I have told would you like to hear over again?

See Lesson Outline.

Make the story brief.

NOTE.—When we do our best every day, our lives are like candles that are always kept burning, helping someone to see.

The song : "Jesus bids us shine with a clear pure light,
Like a little candle burning in the night,"

can be used. It is in *Songs and Games for Little Ones*, Oliver Ditson Company, publishers.

The Church

SUMMER SEASON

"This is none other but the House of God" — *Genesis 28 : 17.*

"The Lord is in His holy temple : let all the earth keep silence before Him."
— *Habakkuk 2 : 20.*



THIS topic is presented at this season of the year, as The Church is so often neglected during the vacation days of July and August. However, in some cases teachers may prefer to change the order of the topics, adapting them to the needs of the individual schools. It can be used at any season.

The topic includes Reverence and Prayer, which the young child should feel and experience, but not have "preached to him" until the mind is more fully developed. It is followed by "The Sabbath," which is given at this time for the same reason.¹

The topic has been selected:

I. That the child may have some conception of what The Church has done for him and the world.

II. That he may feel The Church to be "None other but the house of God."

III. That he may love The Church, and feel that he has a share in both its work and its joy.

1. Some may choose to use these topics at another season, when, as one has put it, "those who most need them will be present."

The topic will be presented in three lessons:¹

Lesson I. The world without churches, that is, before the day of churches. "The Altar," Abraham's Altar. Genesis 12.

Lesson II. The world with churches: The Story.

The story includes a brief history of The Church: altar, (review) tent-church, the builded church, showing the growth of the church, and what it has done for the world and for us. It brings the history down to our own church, and what it is doing for us and for the world.

"The stories for the child must have a certain completeness of their own."

"We must teach by wholes rather than in complications of details."

"Distracting details are a serious interference with the child's generalizing powers."

Lesson III. Christ's love for The Church and its work.

1. The series is made short, for if the subject is dwelt upon too long the child may weary of hearing about "The Church," and thus the very cause for presenting the topic (to make him love and reverence the church) will be thwarted.



LESSON I

The Altar

Today the child can be led to feel something of what The Church has done for the world, and for him, by the story of a man (Abraham), who lived in the world before the day of churches.

This simple story is a seed. Drop it carefully, and trust the Father and the child for the rest; in due time its meaning will reveal itself.

CENTRAL THOUGHT.—The world before the day of churches.

TEXT.—“Abraham pitched his tent, and builded an altar unto the Lord.” Genesis 12 : 8.

PICTURE.—Abraham’s Oak.

LESSON OUTLINE

- I. *Point of Contact*: Stones brought into class.
- II. Abraham’s journey to Canaan.
- III. His joy at reaching Canaan.
- IV. No church there, or in all that country, or the world, where he could thank the Father for His loving care, in bringing him safely to Canaan—
 “ But the sound of the church-going bell,
 Those valleys or rocks never heard.”—*Cowper*.
- V. Abraham’s Altar: this was the only church of which he knew.
- VI. His gratitude and feeling of safety as he stood beside the altar.
 His prayer.¹

1. “Prayer” can be more forcibly presented to the child (as a feeling of reverence and gratitude expressed (as here by Abraham) than under a special topic.

THE LESSON

Point of Contact.—Do you see these stones? I am going to pile them up here on the table. What would anyone make a pile of stones like this, only much larger, for? Shall I tell you?

STORY

Once the leader of a great family of people started, with those people, for a far-away land. They traveled on camels. Rolling the tent-cloths and food into packages, they strapped them to the camels. They had many flocks of sheep and herds of cattle, and it made a great caravan. They would go until they found green pastures, trees, and a spring of water. There they would stop and, while the sheep and cattle grazed, pitch their tents under the trees near the spring.

For days and days they went. At last, "into the land of Canaan," the land for which they had started, "they came." They had forded streams, climbed hills, ridden through cities and across plains and valleys. They had faced storms of wind and rain. The journey had been long and dangerous.¹

Now they came to a wide valley, green with grass, gray with olive trees, and dotted with gardens. The soil was rich, and there were many springs of water.²

Some of them pitched their tents in the valley. Their leader, Abraham, climbed the hills, and pitched his tent on the rocky summit of a mountain, in a grove of oak trees.³ From the mountain he could look off on the green pasture-lands and the hills where the shepherds were tending their

1. See *Hours with the Bible*, Volume I, page 254.

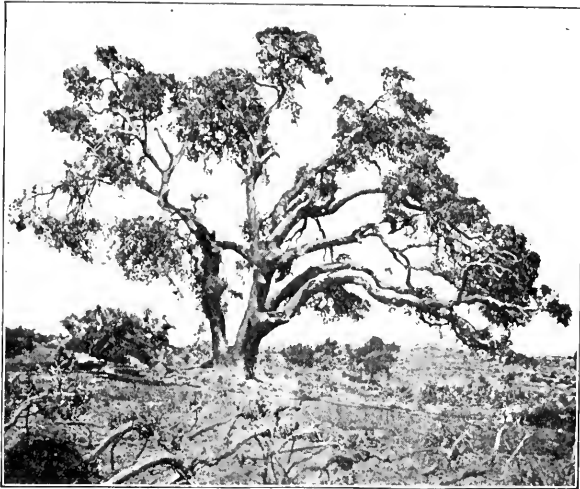
2. For the Lord thy God bringeth thee into a good land: a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees, and pomegranates; a land of oil, olive and honey.—*Deuteronomy* 8 : 7, 8.

3. Genesis 12 : 7. 8. R. V.

sheep. Above the mountain was the blue sky, and there on its summit a spring and the grove of oak trees.

On those hills he and his people lived many days. There they worked, the men with the sheep, the women in the tents. But in every week there came one day,¹ when no one worked. What day was that? Yes, that was their Sunday. What would they do that day?

Abraham could not go to church, nor could his people.



“Abraham pitched his tent, and builded an altar unto the Lord”
Genesis 12 : 8

There was no church down in the valley, or up on the hills. The people had their tent-homes, but there was not even a tent-church. There was no church in all that broad land, or in the land from which Abraham came, not one. Then the people did not know the Heavenly Father as we know Him now. In that country so long ago they did not love Him as

1. Although this was before the Mosaic Law, history gives evidence that the Sabbath was observed.

you and I love Him today. So there were no churches in all that broad land; not a church in the world!

Abraham had no church in which to thank Our Father for His loving care; but he had the blue sky, the mountains, and hills, the spring of water, and the oak trees.

So there, under the blue sky, under one of the great oaks, Abraham set up a pile of stones, which he called an "altar." This was all the church Abraham had ever known. It was only a small pile of rough stones, with perhaps a few pieces of dirt and grass thrown in among them, dirt and grass such as he could cut out of the mountain side. This was an "altar," a place where he could lay what he had to give to his Heavenly Father. One by one he piled up the stones, and laid in the pieces of dirt, until he had builded an "altar."

When the Altar was done, there, far from his homeland, among the strange and rough men who lived in those mountains, there close by the altar, Abraham thanked the Father for His loving care in bringing him all the way to that land; and he thanked Him, too, for the altar. For Abraham, while he was building the altar, and when he stood there beside it, felt safer and stronger than when he had stood alone under the tree.

The Father saw him, and the Father loved Abraham and his "altar," which he had "builded unto the Lord."¹

1. The picture today is of the oak tree under which Abraham "builded the altar."

LESSON II

The Builded Church

The lesson today tells of the progress of the Christian Church from the days of the altar (review) to those of the tent-church, and from the time of the latter until today,¹ when it is known to "all the nations of the earth" and when The Church is the great uplifting and conserving agency of the world.²

CENTRAL THOUGHT.—What the church has done for the world and for me.

TEXT.—"This is none other but the house of God."

PICTURE.—The Temple.

Genesis 28 : 17.

SONG.—"Come, Come, People Come," or "Church Bells."³

LESSON OUTLINE

I. *Point of Contact:* The church,—its beauty and the uses of our own church building. What is our church for?

The world before the day of churches,—Abraham's Altar.

II. The tent-church.

III. The builded church.—Solomon's Temple.

IV. Growth of the church.⁴

V. What churches have done for the world.

1. See note under Lesson II at the opening of topic II.

2. In this story details should be omitted. The story should be complete but simple. It should tell of the church from the day of Abraham's altar down to our own church, and cause the child to feel something of what it has done for him.

3. Page 15 of *Song Stories for the Sunday School*.

4. At this point the teacher can make use of a globe or blackboard. Let it represent the world and show the spread of the church, from a few churches in one part of the world, to churches all the world round. Do not use maps.

"The child-mind has little power to perceive matters of time or space, and consequently can assimilate but little of history or geography."—*Patterson DuBois*.

VI. Church of today—all the world over: what it does.

VII. Our church—what it does.¹

VIII. Songs: "God has Work for All" and "Come, Come, People Come."

THE LESSON

Point of Contact.—You and I have a place where we can come every Sunday to thank the Father for His loving care, to hear the stories of Him and His people, to praise Him, and to plan to help others as Jesus did when He was here in the world. Here we can plan to help the poor children, and bring pennies for them, and flowers for the sick.

I know of some one who had no church. There was no church in the land where he lived, not one. There was not a church in the world! (Review the story of Abraham's altar. Let the children tell it, as far as they will.)

STORY

They had their tent-homes, and the Father wanted His children to have a tent-church.

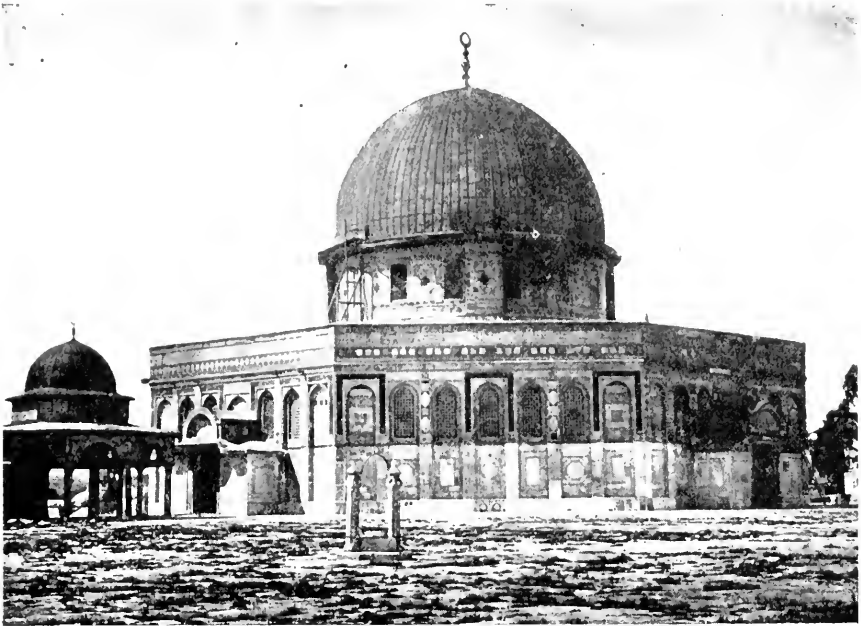
As those children lived wherever there were pasture lands for the sheep, often moving from one place to another, the tent-church must be small, and so made that it could be easily moved. The women wove the cloth, and made beautiful curtains of violet, purple, red, and crimson, which they embroidered with wonderful figures. The men cut the pillars, bars, and rods of wood, which they trimmed with silver and gold. When all were finished they set up the tent-church, and the Father loved it as He had loved the altar which Abraham built.

In the tent-church they met to thank the Father for His

1. Helps us to help others (or, be of service).

care, and to hear some of the stories you have heard here. Often the Father's great family of children, the rich and the poor, and with them the King of the land, could be seen going to the tent-church.

After a time all the people did not live in tent-homes. The King had built for himself a palace of wood, and many



Solomon's Temple—"This is none other but the house of God"

Genesis 28 : 17

were living in houses. The King thought about it. He said: "I dwell in a house of cedar, and the Father's House, where we come to praise Him for His wonderful works, should no longer be a tent-church, but a church built by the children who love him." So the Father's children build a church—they called it a temple. It stood on a hill in the greatest city

of all that broad land. Its walls were rich with gold, silver, and precious stones, and it had curtains of blue and of crimson. The Father loved the temple as He had loved the tent-church and the altar. To the temple people came from all the countries around to sing praises, and to thank the Father for His care, — for the seed time and harvest.

To this same city and the temple¹ Jesus came. He called it "My Father's house."² He came to it often. He talked with His helpers about it, and He sent those helpers out to tell of Him and the Father, and to build churches in all the countries around.

The story of Jesus, and His love for everyone, was heard all the world over, and churches began to be builded in the lands far and near.

Then there were doctors³ to cure the sick people, and hospitals where they could be cared for, because Jesus had taught men to care for the sick; and there were also schools where the children could learn.

From the churches men went forth to tell others of Jesus, that they might love Him, and have churches too. They came to our Country. Everywhere churches were built. This church was built here.⁴

So now we have our church, where you and I can praise the Father and learn of Him and of Jesus; where the mission band⁵ can work, that others may hear the stories we love; where the sewing classes meet, that the poor may have clothes;⁶ where there is room and work for us all.⁷

1. Although the temple Jesus visited was built by Herod, this fact is not noted in the story. The temple of Christ's time was similar to Solomon's and stood upon the same spot.

2. Luke 2 : 49.

3. Previously the doctors were only magicians.

4. See foot-note referred to in Lesson Outline. Use globe, or blackboard, at this point.

5 and 6. Adapt the story to the work of your special church, to the work in which the children have a part.

7. If possible take the children through the church. Show them what the rooms and equipments are for. Let each child feel that it is his church.

Shall we sing the song that tells us "God has Work for All?" (Sing "What the Little Things Said." See Lesson I, under "Service").

Sing song, "Church Bells." Develop the song. Have the children show how the sexton rings the bells.¹

1. The picture to-day shows us the temple.



LESSON III

Going up to Jerusalem

This lesson shows the reverence for the church and its ceremonies in the early days of its history. It also shows the love of the Christ-child for the church and its work.

CENTRAL THOUGHT.—Christ's love for the church. "Christ also loved the church." Ephesians 5: 25.

TEXT.—"And . . . they found Him in the temple." Luke 2: 46.

PICTURE.—Christ in the Temple. Hofmann.

SONG.—"Come, Come, People Come,"

LESSON OUTLINE

- I. *Point of Contact*: Our church.
- II. Going to church in the Orient—Customs of "Going to Jerusalem" to the Temple.
- III. The waiting of the Christ-child until He "was twelve years old."
- IV. His first journey to Jerusalem.
- V. The Temple.
- VI. The Child's love for the Temple, and His interest in the Doctors whom he found in the Temple.
- VII. Mary and Joseph—"And . . . they found Him in the temple."

THE LESSON

Point of Contact.—Who built this church?¹ What is it for? What Day do we always come here?²

1. God's children.

2. The Sabbath Day. See the following topic.

STORY

In the country where Jesus lived there were small churches in the towns; but once every year the people went up to the temple in the city, to thank the Father for His care; to praise Him, and to learn of His wonderful works.

*Hofmann*

“And . . . they found Him in the temple”

Luke 2 : 46

Every year the Boy Jesus saw Joseph and Mary, with their neighbors, start for the far-away city. Every year He asked to go. When He was five years old they answered, “You are not old enough yet;” when He was six years old, “Not yet;” seven years old, “Not yet;” eight years old, “Not old

enough now;" nine years old, "Not yet;" ten years old, "A little while longer;" eleven years old, "one year more;" twelve years old, "Now you may go."

Go to the great city and the wonderful temple! The Boy Jesus could hardly believe it. Was it really so? Yes, the tent, mules, and camels were ready?

All day they journeyed, and when evening came set up their small tent in a garden, near a fountain of water. The next morning they began climbing the mountain.¹ They went up and then down the path that led through gardens of figs and groves of gray olive trees, and brought them at last to a well. Another day and another night, and they could see the towers of the city. As they came near, the Boy Jesus saw the gilded roofs and marble pillars of the temple. He had never seen anything like it before. The roof was like gold, and the pillars like snow. The sun shone upon it, as if the Father wanted Jesus to know it was His house, and He loved it as He had loved the altar and the tent-church.

The next morning Joseph and Mary took Jesus up to the temple—through the gates, up the white steps, and into the court. There perhaps Jesus knelt. There he sang praises because of the glory of God. There He heard the teachers talking of His Heavenly Father.

A few days they stayed in the city, and went every day to the temple. The last day Jesus went all alone. He had been thinking of the Father, of the church, and the Father's love for it, of the teachers and all they had said. Once more He walked through the great gateways, up the white steps, and into the court. He looked about Him—this was His Father's house. Perhaps He knelt there, this time alone.

He could hear the teachers talking. He would go near and

1. See Farrar's *Life of Christ*, Chapter VI.

2. Jacob's well.

listen. He had never heard teachers like these, and they were talking of His Heavenly Father. He listened. Then the Boy Jesus spoke; He talked with the teachers.

While He was in the temple Mary and Joseph had started with the crowd for home. Perhaps they thought Jesus close by with some friend, perhaps they thought they could easily find Him when the crowd was outside the town. When He was not found they turned back to the city.

"And . . . they found Him in the temple." They found Him with the teachers, talking of His Heavenly Father. A wonderful light shone in His face. His eyes were bright with new joy, and His voice was clear, yet as gentle as ever. He said: "Did ye not know that I must be in *my Father's House?*"¹

1. Luke 2; 24. R. V.



The Sabbath

SUMMER SEASON

"Remember the Sabbath day, to keep it holy"—*Exodus 20 : 8*

"Wherefore it is lawful to do good on the Sabbath day"

—*Matthew 12 : 12. R. V.*

"Let it ever be the most joyful and praiseful day of the seven"

—*Henry Ward Beecher.*



THIS topic is given for the following reasons :

I. That the child may feel the Sabbath to be "the best and the most joyous day of the whole year."—*Beecher.*

"I feel as if God had, by giving the Sabbath, given fifty-two springs in every year."—*Coleridge.*

II. That the child may help to make it "the best and most joyous day of the whole week."

III. That "You may take the Sabbath with you through the week, And sweeten it with all the other days."

The topic will be presented in three lessons :

Lesson I. The Sabbath—a day of helpfulness : "The Lost Sheep."

"It is lawful to do good on the Sabbath day." *Matthew 12 : 12. R. V.*

Lesson II. How the Christ kept the Sabbath. One Sabbath Day (in Christ's life).

Lesson III. How the child can help to make the Sabbath the best day of the week. Summary of topics.

LESSON I

The Lost Sheep

The Sabbath for the child, as well as for the adult, should be the brightest and best day of the week.

If it is to be made the best day of the week, for him, it must not be pictured as a day of rest, and rest only, for rest is not in accordance with child-nature. Child life is a life of alertness and of action.

The Sabbath, for him, should be pictured as a day when all the family are together, and when he can be the most thoughtful and helpful, and "diligent in well doing."

The story today is of "The Lost Sheep"—"It is lawful to do good on the Sabbath day."

CENTRAL THOUGHT.—The Sabbath: a day for loving service as well as for rest.

TEXT.—"What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" Matthew 12 : 11.

PICTURE.—"Lost."—DeCock.

LESSON OUTLINE

I. *Point of Contact:* Sheep.

II. David, the Shepherd Boy. (Review.)

Did he take good care of his sheep every day—Sundays too?

III. "The Lost Sheep" that wandered away one Sabbath day and fell into a deep pit. Matthew 12.

IV. The shepherd : his love for his sheep, and anxiety when he finds one missing.

V. His search.

VI. "The Lost Sheep" found and rescued. The shepherd carries it home to the fold.

NOTE.—The following story is founded upon the words of the Good Shepherd: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath Day, will he not lay hold on it, and lift it out?"

"He tells them that holy rest was a beneficent activity. This, as an act of mercy, was in the deepest and most inward accordance with the very causes for which the Sabbath had been ordained."—*Farrar*.

THE LESSON

Point of Contact.—Can you tell where the sheep live? Who cares for them? (The children will doubtless refer to the Shepherd Boy. Do not force the reference, but if they turn to the story, make use of it).

Did the Shepherd Boy care for his sheep every day—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday?

STORY

One Sabbath morning a shepherd led his sheep to the pasture.¹ There was nothing to eat in the fold, and the sheep and lambs must have food and water every day. That morning he took them to the valley where the pastures were greenest, and where a stream of cool water came down the great mountain side, and went trickling through the green fields.

While the sheep grazed in the field the shepherd rested under a tree. There he could watch the sheep and he knew he would hear the dogs if any danger was near. Beside him lay one of the dogs, and in his hand the shepherd held a reed

1. Use the blackboard. Sketch path, river, trees, and fold.

upon which he played, sometimes songs of praise to his Heavenly Father.

All day the shepherd cared for the sheep. Once when a lamb fell into the stream, he ran and, lifting it out, wrapped it in his warm coat. Again, when another lamb strayed away from the flock, he brought it back in his arms; and when one



DeCock

“What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?”

Matthew 12: 11

of the old sheep bruised its leg on the rocks he bathed it in cool water, and then bound it up.

When it began to grow dark he called the sheep to him. Some of them had names, and each knew its name. He counted them. They were all there. He felt sure they would be, for, when the Sabbath day came, some way he was always more careful, and felt like being even more gentle with the sheep and the lambs. When he had called and counted

them all he started toward the fold. Of course the sheep followed.

The shepherd was walking slowly that the sheep might easily follow when he heard the cry of a lamb. He turned. His sheep were all there, following just where he led. He listened. Again he heard the cry of the lamb.

The shepherd led his sheep into a cave not far away and, leaving the dogs to guard them, started in search of that lamb. He climbed the hills, and looked among the bushes and trees. It was not there, yet every now and then he could hear its faint cry. He hunted among the rocks. It was not there.

Climbing down into a hollow, among stones and branches, he pushed aside the small trees that grew wild, and there in a deep pit that some time had been a great well, he saw the wee lamb. It must have strayed away from its own flock and shepherd, and so have fallen into that dangerous pit.

The shepherd knew that some shepherd had lost one of his lambs, and that when night came the wild beasts would carry it off.

Climbing down the rough path he caught hold of a strong limb, and slowly let himself down into the pit. Lifting the lamb gently he found it was not hurt but frightened. He took the lamb in one arm. With the other he pulled himself out of the pit. He went back to his sheep with the lamb on his shoulder.

That Sabbath evening, when his own sheep were safe in the fold, he carried the lost sheep to its shepherd.

LESSON II

One Sabbath Day in Christ's Life

The story shows that the Christ kept the Sabbath as a day of loving service, a day for helping all whom He met.

CENTRAL THOUGHT.—Do good on the Sabbath day.

TEXT.—"Wherefore it is lawful to do good on the Sabbath day." Matthew 12:12. R. V.

PICTURE.—Jesus Preaching from the Ship. Hofmann.

SONG.—"Church Bells."¹

LESSON OUTLINE

I. *Point of Contact*: The Sabbath. Review "The Lost Sheep."

II. "One Sabbath Day" (in Christ's Life). Mark 2:3, 4.

1. Christ healed the man with the withered hand.
2. Told stories (parables) to a Sunday School class, on the lake-shore. (See Farrar's *Life of Christ*, Chap. XXIII.)
3. Crossed the lake to find rest—crowds followed.
4. Stilled the storm. And He awoke,— "and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 4:39.

THE LESSON

Point of Contact.—What day is today? What did the shepherd do one Sabbath day?

1. See Lesson II, under "The Church."

STORY

One Sabbath morning Jesus went to church, and there talked with the people, telling them of His love for them, and of the wonderful works of His Heavenly Father.

There was a man there who had a lame hand, and Jesus



Hofmann

“Wherefore it is lawful to do good on the Sabbath day”

Matthew 12: 12. R. V.

said unto the man, “Stretch forth thy hand,” and he stretched it forth, and his hand was well like the other.

That same Sabbath afternoon, Jesus and His helpers went down by the sea. “And a great multitude . . . followed.” (Mark 3: 7.) And He told His friends to bring a little boat because of the crowd, for He had healed many, insomuch that as many as were sick came that they might touch Him.

"And He entered into the boat, and all the multitude were by the sea on the land. And He taught them many things." There on the shore was a great Sunday School class, and in the boat was the Great Teacher, telling them wonderful stories. He told them stories about the farmer who sows the seeds, and how His Heavenly Father makes the seeds grow. He pointed to the corn fields, and talked with them of how an ear of corn grows from one tiny kernel.

All the afternoon Jesus talked with the people, for He wanted to help them. When evening came He was weary, and He said to His helpers, "Let us go over unto the other side of the lake that we may find rest."

So they left the crowd on the shore, and they pushed their boat out on the waves. Even then small boats followed, for they did not want the Great Teacher to leave them. But, when black clouds began to appear in the sky, they turned back to the shore.

Jesus, weary,—for all day He had been helping the people—lay down and, with only a leather cushion for a pillow, fell asleep.

As He slept, a storm arose. Again and again the small boat was buried under the foam of the waves that seemed to burst over it. The wind was raging, and the spray of the dashing waves was falling upon the Great Teacher. Still He slept.

The boat was filling with water, when some one called : "Master, we perish !"

Jesus awoke. He stood up in the stern of the boat and, stretching His hand out over the sea, said : "*Peace, be still!*"

The wind ceased. The waves were still.

The Sabbath day was done.

LESSON III

The Sabbath Day

The lesson today is a summary of the topics: We should be more Cheerful, more Obedient, more Ready, more Helpful on the Sabbath—the best day of the week—than on any other day.

CENTRAL THOUGHT.—Helping on Sunday.

TEXT.—“It is lawful to do good on the Sabbath day.”

PICTURE.—The Good Shepherd. Murillo. Matthew 12:12. R.V.

LESSON OUTLINE

- I. *Point of Contact:* The Sabbath—today. The child's gratitude.
- II. Prayer—“Father we thank Thee”—See Lesson III under “Good Cheer.”
- III. Review stories, “One Sabbath Day in Christ's Life,” and “The Lost Sheep.”
- IV. How can we be helpful on Sunday? By being Cheerful, Obedient, Ready, and by coming to church and Sunday School, and helping with the pennies.
- V. How can we help to make this (today) the Sabbath the best day of the week for ourselves and our friends? ¹
- VI. “Take the Sunday with you through the week, and sweeten with it all the other days.”

THE LESSON

Point of Contact.—How glad we all are to be here! Shall we clap softly because we are so glad we are here? (Clap the hands to soft music).

1. Let the children suggest ways. The teacher can help them in their suggestions, or mention some act of loving service to be carried out by the class.

Let us sing our Welcome song, the one that says "Our hearts are so happy because we are here." (See song with Lesson II, under "Ready").

What shall we thank the Father for today? (Lead the children to mention the "Church" and the "Sabbath" and let them tell why they are grateful for them).

"Thank You" Prayer. (See Lesson III, under "Good Cheer".)

What did the Shepherd do one Sabbath Day? (Let the children tell). Yes, he was more kind and gentle that Day than any day in the week. What did Jesus do one Sabbath Day? Did He go to church? To Sunday School? His class was out of doors, down by the sea.

Was He "Ready" to help the sick man that Sabbath Day? Perhaps more "Ready"

that Day than any day in the week. The Sabbath is the best day of the week. Then father is home with mother and the children. Then we hear the wonderful stories of Jesus. Then we have Sunday School. Then we can be even more loving and helpful than on any day in the week.



Morillo

"It is lawful to do good on the Sabbath day"

Matthew 12: 12. R. V.

How can we help father and mother, so that it will be the best day for them? brother and sister?

STORY

I know of a girl who, I am sure, helped to make the Sabbath the best day of the week in her home. Her name was Miriam.

I know of two boys who were fishermen. I think they made the Sabbath the best day in their home.

I know of a traveler (the Good Samaritan) who would make the Sabbath the best day for some one, wherever he was.

(Here make use of the stories that have been of most help to your class. If there is time, and the children ask for one of the old stories, tell it again briefly).

At the close, plan some act of loving service that will make the Sabbath (today) the best day of the week for some one.

Let the children take part in carrying out the plan.¹

1. The picture shows a shepherd boy who took good care of his sheep every day, Sundays and all. Can we be like shepherds in the home? How? Can we help one of the flock who is sick, or alone?



Loving Care

AUTUMN SEASON

"A new commandment I give unto you, That ye love one another as I have loved you."—*John 13:34.*

"He careth for you."—*I. Peter 5:7.*



THIS topic is given for the following reasons :

I. Nature's attitude in the Autumn is one of "Loving Care."

II. To lead the child to appreciate more fully the Loving Care of his mother and father.

"On the moral side, elementary education is connected with the home, for its chief methods are to be found in the domestic affections, those natural and instructive elements that have been implanted by God in humanity, as the eternal starting points of faith and love; or, in other words, of morality and religion."—*Pestalozzi, in My Ideas of Elementary Education.*

III. To induce the child to show his love for mother and father by his care for them.

IV. To cause the child to see and feel that the care of the Heavenly Father is "around about" him at all times.

V. To bring before the children the Loving Care of the Christ for them (the children).

"And He took them (the children) up in his arms, put his hands upon them, and blessed them." Mark 10: 16.

"He careth for you." I Peter, 5: 7.

"Loving Care" will be presented in a series of nine lessons:

Lesson I. The Loving Care of the mother—Hannah's care for Samuel. See Outline for Lesson I.

"Even the thought of the love of the Creator grows gradually in the mind of a child who sees the loving attention of the mother birds, and recognizes through this the loving kindness of his own mother. There is a progressive sequence in the recognition of the love of bird and domestic animal, of mother, and of God."—*Fröbel's Educational Laws*—*James L. Hughes*, page 185.

"If there is aught surpassing human deed, or word, or thought, it is a mother's love."—*Marchioness de Spadara*.

"Nature's loving proxy, the watchful mother."—*Bulwer Lytton*.

Lesson II. The Loving Care of the father. The Prodigal Son. "But when he was yet a great way off, his father saw him, . . . and ran, and fell on his neck, and kissed him." Luke 15: 20.

Lesson III. The Loving Care of the child for his parents. Joseph in Egypt. "Haste ye, and go up to my father, and say unto him. Thus saith thy son Joseph, . . . Come down unto me, . . . And thou shalt dwell in the land . . . , and thou shalt be near unto me, thou and thy children . . . , and thy flocks, . . . And there will I nourish thee." Genesis 45: 9, 10, 11.

"Next to God thy parents."—*William Penn*.

Lesson IV. The Care of the Christ for His mother.

"When Jesus therefore saw His mother, and the disciple standing by whom he loved, He saith unto his mother: Woman, behold thy son! Then saith he to the disciple: Behold thy mother. And from that hour that disciple took her unto his own home."¹ John 19: 26, 27.

Lesson V. The Heavenly Father's care over every living creature, as seen about us in the Autumn. Development lesson from Nature.

"Go forth unto the open sky,
And list to Nature's teachings."

—*Bryant*.

1. In this story the cruel death of the Christ is not pictured. See Story Outline for Lesson IV.

Lesson VI. "Ruth the Gleaner." The Father's care for us in the Autumn—clothes, shelter, food—harvest. "He careth for you."

Lesson VII. The Father's care for His children at all times—"Jacob's Dream." "Lo, I am with you alway." Matthew 28: 20.

Lesson VIII. The Father's care for His children. The Children of Israel. Moses smiting the Rock.

"He (Moses) opened the rock, and the waters gushed out." Psalm 105: 41.

Lesson IX. Christ's Loving Care over the children.

"Christ Blessing Little Children."¹

1. "For I have given you an example, that ye should do as I have done to you."—*John 13:15.*



LESSON I

The Child Samuel

"No language can express the power, and beauty, and heroism of a mother's care."—*Chapin*.

CENTRAL THOUGHT.—The mother's loving care for her child.

TEXT.—"His mother made him a little coat, and brought it to him from year to year." I Samuel 2:19.

PICTURE.—Infant Samuel. Sir Joshua Reynolds.

LESSON OUTLINE

- I. *Point of Contact*: Mothers.
- II. Hannah's Prayer—Samuel, a Gift from God.
- III. Hannah's Gratitude.
- IV. The Temple. Eli. Samuel's Work in the Temple. I Samuel 1:7-28. 2:1-20.

V. Hannah's care over Samuel all the years.

"His mother made him a little coat, and brought it to him from year to year."

THE LESSON

Point of Contact.—What is mother doing these days? Canning fruits and vegetables, and getting the winter clothes ready? How many things she does for the children—gets them good things to eat, makes their warm clothes, tells them stories; all day she works that the children may be strong and happy.

Who has a baby brother or sister at home?

Mother not only makes your warm clothes, but she takes care of brother and sister, too.

STORY

Away up in the hills was a little home. There were no children in that home. The woman who lived there did not have any baby to rock to sleep, nor any small stockings to mend. And she was lonely.

Once every year Hannah—for that was her name—went with her friends up to the city and the temple to thank the Heavenly Father for His care, to praise Him, and to bring gifts, as we bring our pennies.

One evening Hannah went alone to the temple. She was lonely, and wanted to talk with the Father. She knelt there alone. A long time she talked with the Father. She thanked Him for His care, and for "rest and food." She asked Him for the things she most wanted. When Hannah went back to her friends, they knew by the glad light in her eyes she had talked with the Father.

The next year Hannah did not come to the temple; nor



Sir Joshua Reynolds

"His mother made him a little coat, and brought it to him from year to year"

I Samuel 2: 19

the next. When she did come again she rode on a beast, and her husband walked beside her. *Now* she carried in her arms a baby boy.

It was because of that baby boy that Hannah did not go to the temple before. He was too young to carry, and so she stayed at home with him.

Now he was more than a baby, he was a boy about the size of (name a four- or five-year-old boy of the class).

Hannah had taken such good care of him he was a strong, healthy boy. Often, as they sat by the fire, she had told him stories of the Heavenly Father. Perhaps she had told him the stories of Miriam, and Joseph, and others that you have heard here.

And now she was taking him up to the temple. When they reached the temple, Hannah, with the boy by her side, knelt there again, and talked with the Father.

And Hannah left the boy there with friends in the temple. She knew how many things a boy five years old can do to help, and much as she loved him, she left him there to help in the temple, for she thought he could do more there for the Heavenly Father than in the little home among the hills.

Thus the boy lived in the temple. His work was to close the doors, and keep the lamp burning. "And the child . . . grew on, and was in favour both with the Lord, and also with men."

In the little home Hannah thought of her boy. She asked the Father to care for him, and she counted the days till it would be time to go to the temple to see him again. There in the home she worked: stitch, stitch, stitch,—making a little coat to take to him. And she carried the coat all the way to the temple.

Once every year she took the long journey to the temple, and every year she brought him the coat she had made.

"His mother made him a little coat, and brought it to him from year to year."

The boy liked that coat best of all. He liked it so much that, as long as he lived, he wore a coat like those his mother had made.

The song "Thanks for Daily Blessings," page 3, *Song Stories for the Sunday School* can be used.

1. The picture shows Samuel praying in the temple.



LESSON II

The Prodigal Son

"There is no friendship, no love, like that of the parent for the child."—*Henry Ward Beecher*.

"Pure, human, parental, and filial relations are the key, the first condition, of that heavenly, divine, fatherly, and filial relation and life of a genuine Christian in thought and action."—*Fröbel's Education of Man, page 144*.

CENTRAL THOUGHT.—The father's loving care for his child.

TEXT.—"But when he was yet a great way off, his father saw him, . . . and ran, and fell on his neck, and kissed him."

PICTURE.—The Prodigal Son. Molitor.

Luke 15 : 20.

LESSON OUTLINE

I. *Point of Contact:* Fathers.

II. Two brothers—the Prodigal Son, and the Older Brother; their home life, the father's care. "And he (their father) divided unto them his living." Luke 15: 12.

III. The younger brother leaves home; his life in a far country. Luke 15: 13.

IV. "I will arise and go to my father."

V. The return.

NOTE.—"Where, in the entire range of human literature, sacred or profane, can anything be found so terse, so luminous, so full of infinite tenderness, so faithful in the picture which it furnishes, . . . as this little story . . . with its never-to-be equaled climax, which, like a sweet voice from heaven, has touched so many millions of hearts to penitence and tears? 'And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.'"—*Farrar*.

THE LESSON

Point of Contact.—In the home next to mine lives a small boy. Every morning a horse is driven up to the door. The boy comes out with a man, and they drive off down town together.¹ But the boy is soon back, and he goes to school. Who do you think the man is? And where do they go?

Yes, it is the boy's father, and the boy takes him down to his office. There he must work all day long. How many girls and boys here have a father who goes to work every morning?

Why does father work hard every day? So that you may have warm clothes and plenty to eat, a comfortable home, with books for school, and everything, even playthings, to make you happy.²

Do you think father loves you, to work so hard that you may have all these things?

STORY

I know of a father who had two boys. For long years that father had worked that his boys might have a good home, with warm clothes, food to eat, and many other things to make them happy.

But one of those boys, when he grew to be older, wanted to leave the home, with its great house and gardens, its servants, its fields of grain, its flocks of sheep and herds of cattle, his brother, and his kind, loving father.

He wanted to go to a far-away country where he could do whatever he liked. He told his father about it, and the old father was sad. But the father loved the boy so dearly that

1. The teacher can substitute a similar experience.

2. Let the children tell of the many comforts father supplies. Help them to realize his loving care for them.

he gave him the money which he had asked for, and the boy went away. The father watched until he was far out of sight, and then he was lonely and sad.

Every day the father thought of that boy, and when evening came he asked the Heavenly Father to care for him wherever he was. But no word came from the boy. Every



Molitor

“But when he was yet a great way off, his father saw him, . . . and ran, and fell on his neck, and kissed him”

Luke 15 : 20

day the father watched, thinking the boy might come back. But the boy did not come. So many days he had watched that, at last, the old father feared that he was dead.

Where was the boy? In a far-away land among strangers. Since he left his home he had not always done right. He had spent all his money, and now there was no friend to help him.

In a far-away land, without any friends, he was alone in the field. There he had worked until he was weary. He had a hard master, who did not even give him enough to eat. His warm clothes were gone. He was cold; he was hungry; he was alone! He had often eaten the fruit from the trees; but now there was no fruit, only dry pods, and the boy must eat these or starve.

He thought of his home, and of the servants there, who had enough and to spare, while he was hungry and cold.

And the boy said: "I will arise, and go to my father, I will tell him I have done wrong"—how he wished he had sent the old father some word—"and am not worthy to be called his boy any more. But I will ask him to take me back, and let me work as one of his servants."

The boy went. He wondered if his father was still there, and if he would let him come home.

And "when he was yet a great way off his father saw him, and ran, and fell on his neck, and kissed him." And the father said to his servants: "Bring forth quickly the best robe, and put it on him; and bring the fatted calf, and kill it, and let us eat and make merry; for this, my son, who I feared was dead is alive, was lost, and is found." And they began to make merry.



LESSON III

Joseph in Egypt

We have seen the loving care of the parent for the child. Today the story is of a boy, whose care for his old father was the best proof of his love for him.

CENTRAL THOUGHT.—Loving care of the child for his parent.

TEXT.—“Haste ye, and go to my father, and say unto him, Thus saith thy son Joseph, . . . Come down unto me, . . . and thou shalt dwell in the land, . . . and thou shalt be near unto me, thou, and thy children, . . . and thy flocks, . . . and there will I nourish thee.” Genesis 45 : 9, 10, 11.

PICTURE.—A Caravan.

LESSON OUTLINE

- I. *Point of Contact*: Home.
 - II. Joseph and his brothers—Joseph in Egypt—the father and brothers in Canaan.
 - III. Joseph's brothers come to Egypt for corn.
 - IV. Joseph sends for his father.
 - V. Jacob comes to Egypt. Joseph's care for him.
- “Remember that the family, the crown of all higher life, is the creation of God.”—*Henry Drummond*.

THE LESSON

Point of Contact.—Let me see the hands of every girl and boy who has a home. Who lives in your home?

STORY

In the King's palace lived Joseph. In a far-away land lived his old father.

Joseph's home was the King's royal house. His old father's home was a plain house, or hut, in a country where



"Haste ye, and go to my father, and say unto him, Thus saith thy son Joseph, . . . Come down unto me, . . . and thou shalt dwell in the land, . . . and thou shalt be near unto me, thou, and thy children, . . . and thy flocks, . . . and there will I nourish thee "

Genesis 45 : 9, 10, 11

there was no pasture for the sheep, and no food for the people.

Joseph wore royal robes of purple and linen. He had servants, gardens, great flocks of sheep, grain, and gold stored away. His old father had almost nothing.

In the land where he lived there had been no rain for

days and days, and so there was no grass for the sheep, and no food for the people.

The old father, who did not know where Joseph was, for he thought him lost like the boy in last Sunday's story, sent his other boys all the way to the King's country, and to the palace to buy grain for the flocks, and to make into bread.

When Joseph saw his brothers, and heard their sad story—can any one tell me what happened? (If the children are familiar with the old story let them tell it). He gave them the grain as a gift, for they found the money they had paid him tied in the top of the bags.

And he said to them: "Haste ye and go to my father, and say unto him, Thus saith thy son Joseph . . . come down unto me, tarry not: And thou shalt dwell in the land . . . and thou shalt be near unto me, thou, and thy children, . . . and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee."

The King gave Joseph beasts of burden to send to his father to bring his goods on, and bread and meat to eat on the journey.

Besides these Joseph sent rich gifts to his father.

When the old father heard that Joseph was alive and in the King's palace—when he saw what he had sent him, and the brothers told him all Joseph had said, the old father wept—wept because he was so glad, and would soon see his boy.

So the old father started, taking with him his children, his flocks, and all that they had. It made a caravan like the one we see in the picture.

"And Joseph made ready his chariot, and went up to meet . . . his father, . . . and presented himself unto him; and he fell on his neck, and wept on his neck a good while."

Then Joseph took his father to the palace and to the

King. The King talked with the old man, and he liked him—liked him so much that he gave him a home in the land.

Now Joseph's father had pasture-lands for his sheep, the best in the King's country. Now he had a fine home, and all the good things Joseph could give him. Best of all, his home was near Joseph's.

Here the old father lived for long years—all the rest of his life.

Here, with Joseph beside him, he died.



LESSON IV

The Christ

"Even He that died for us upon the cross, in the last hour, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven."

—*Henry W. Longfellow.*

CENTRAL THOUGHT.—The Christ's loving care for His mother.

TEXT.—"Behold thy mother." John 19: 27.

PICTURE.—Christ takes leave of His mother. Ploekhorst.

LESSON OUTLINE

I. *Point of Contact:* The family—loving care of the mother—helpfulness of the child.

"The comprehension of the purely spiritual human relations, of the truly parental and filial relations, furnishes the only key for the recognition and apprehension of the relations of God to man, and of man to God."—*From Fröbel's Education of Man, page 145.*

II. The Christ—His boyhood life at Nazareth.

"He was subject unto them" (His parents).

III. The Christ leaves home; the reason: "I must be about my father's business." His life of loving care for others.

IV. His loving care for His mother to the last.

"Behold thy mother." John 19: 27.

THE LESSON

Point of Contact.—Have you seen any one this week, any girl or boy, who helped father like the boy in our story last

Sunday—who told father how much he loved him by being thoughtful and helpful?

Any one who helped mother, too?

STORY

In a far-away land stood a small home—a little white hut, with a flat roof, and only one door. (Shall we make a flat-roofed house with our hands?¹)

It had only one room. There the family of father, mother, and children, cooked, ate, and slept. At one side of the room, or in the shed at the end, was a low block, upon which lay the father's tools—for he was a carpenter. Beside it were a box of nails, a pile of boards, and the chest he was making, or the yoke he was fixing.

Outside the door was a flight of steep stairs that led to the flat roof, where grew a few flowers, and where the family worked through the hot summer days, and slept through the warm nights.

Early in the morning the mother arose and, with one of her girls, sat down in the open doorway, with a small mill between them, to grind the flour for the bread. The father went to his carpenter's bench, and one of the boys—the oldest—took His mother's pitcher and went down to the village spring to bring her the water. When He came back perhaps He helped Joseph, the father, put up the tools, and then He would spread the low table for the morning meal—helping His mother again.

Always His hands were washed before He sat down, and He was in His place, ready. All the girls and boys in that home loved the mother and father; but the oldest boy seemed the most helpful.

When He played with the girls and boys in that home, or

1. Draw flat-roofed hut on the blackboard.

with the village children, He was gentle and kind. Perhaps it was because He often went, alone, up to the hills, and there knelt and prayed to His Heavenly Father, asking the Father to help Him "grow more loving every day." At school the children all loved Him, for He was not only ready



"Behold thy mother"

John 19 : 27

with His lessons, but glad to help others. And when school was over he went back to the little white hut, where He knew His mother was busy, with so much to do, so many children to care for, and where, perhaps, He could help.

Days came and went, and the boy grew older and stronger. Now, when His mother sat down beside Him, on the roof warm summer evenings, when she told Him the stories of His great grandfather, the shepherd boy, David, and of Joseph — who sent for his

old father to come to the King's land—the boy asked her questions, and together they talked of His Heavenly Father.

Every day the boy was more loving and helpful. Every day he was stronger, for "He increased in wisdom and stature."

Now He often went to help Joseph in building a hut, or a shed; and one day he went all alone with his own box of tools. Then they called Him "The Carpenter's Son." Day after day he worked, putting on a board wherever a board was needed, and at evening returned with the money to buy food for the mother and children.

But there came a day when he said: "I must give up my carpenter work—others can do that—I must go out to tell all whom I meet of the love of my Heavenly Father."

So He left the little white hut among the hills, left the home and the mother—much as He loved her—to go to help others.

From country to country, and from city to city, He went, making the blind to see, the deaf to hear, taking the children in His arms to bless them, and telling all of the love of His Heavenly Father.

But all these days He still remembered His mother.

When cruel men took Him away from His friends, and when He was leaving this world to go to the Father, still He remembered His mother.

Just as He was going away she was standing near Him, and beside her a dear friend of His.

All the people about were feeling so sad because Jesus was going away. But Jesus was thinking about His mother. He saw her there. He knew how she had loved Him when they lived in the little white hut and all the days since. He knew how lonely she would be when He was gone.

He turned and spoke with her. He told her how much He loved her. Then He spoke with the friend. He told the friend He was going away, and asked him to care for that mother, even as He had.

And the friend took her to his own home, and cared for her there as long as she lived.

NOTE.—The picture today shows Jesus leaving His mother to go to tell others of His Heavenly Father.

LESSON V

The Father's Care over Nature

Today we have a lesson showing the Heavenly Father's care over His creatures in Autumn: bees, birds, squirrels, frogs, leaves, and seeds.

CENTRAL THOUGHT.—The Father's care over Nature as seen in the Autumn.

TEXT.—"He careth for you." I Peter 5: 7.

PICTURE.—Little Freehold. S. J. Carter.

SONG.—"God's Care of All Things,"¹ or "Good Morning Song."

LESSON OUTLINE

I. *Point of Contact*: Leaves, seeds, cocoons, and coal brought into class.

II. The "Interdependence" of Nature upon Nature in the animal, vegetable, and mineral kingdoms.

The Father's care as seen in these things.

"I will praise thee, for . . . marvelous are thy works." Psalm 139: 14.

III. Prayer—"Father we thank thee."

IV. Song—"God's Care of all Things."

THE LESSON

Point of Contact.—Hold up a piece of coal. Who can tell me what this is? What will we do with it in the cold days that are coming?

1. From *Song Stories for the Sunday School*, page 2.

Years ago an old tree in the forest fell. The Autumn leaves covered it over. Then the rain came, and the earth was so damp that the log and its log-friends, sank down, down, down. Every year they went deeper, and last Summer when the miners were digging just where the forest trees used to be, down deep in the ground, they struck a great mine of coal. It was the old logs turned to coal.

The leaves and rain helped the logs.

Can you tell me what will help the seeds when the cold days come?

And what keeps the butterflies warm? (Show a cocoon).

Where are the bees and the birds?

Will the horses be cold, and your big family cat?

The Father is taking care of them all. The squirrels, where are they? What will they eat? Would you like to hear about a family of squirrels that are *ready for winter*?

STORY¹

All ready, with a new suit of the softest gray fur, and ear-caps to match, with a house that has not a crack for the North Wind to steal through, a cupboard packed full of all sorts of good things to eat, a comfortable bed, and plenty of bed clothes.

Who is it?

Look! There he goes now. Did you see him? He ran like a flash along the top-rail of that fence, then he leaped to the ground, and scampered off toward the beech trees.

Hear him chatter and whistle. No wonder he feels so fine. His winter stores are all in, and his mate and everyone of their five children have warm suits like his own.

1. From *The Favorite*, by courtesy of the Juvenile Literature Co., (Hyde Park, Mass.,) owners of the copyright.

He is taking his last run through the forest, leaping over the ground, jumping from branch to branch, from tree to tree, calling now to a friend whom he passes, "Catch me if you can," and then whistling back, "Winter is here; I am off to my burrow; good-bye until Spring."

Down the tree trunk he goes and, if your two eyes are sharp, you will see the end of his bushy tail disappear in a hole near the root.



"He careth for you"

I Peter 5:7

Carter

If you could only follow that ground squirrel! If you could follow him into his house, you would not wonder he had been busy this fall. In fact, he could hardly tell you, himself, all the wonderful things he has done.

He has done them so quickly, and dropped in so many frolics between, he hardly knew he had been working at all, until last night when he looked into his cupboard.

Such a cupboard!

He chattered and whistled and chased his tail around the room many times when he opened the door, and saw all the good things piled up on the shelves. Mrs. Squirrel came bounding into the room, and then, with a hop, skip,

and a jump, the five little Squirrels all followed, till the house seemed filled with bushy tails and chipping voices. No wonder they had a fine time, for there in the cupboard were their Christmas and New Year's dinners all ready. There were beech nuts and acorns, chestnuts, pine and maple tree seeds, buckwheat, Indian corn, and grass seeds, all put up in piles.

The little Squirrels looked at each other, and chattered among themselves, for they had never seen anything like that cupboard before. The old Squirrel sat up on his haunches, tossed an acorn to each, and began to tell stories.

What a jolly fellow he was as he sat there. His sides were as plump as apples. His eyes were as bright as two buttons, and on each ear was a bushy tuft of gray hair. His new coat, thick and warm, was smooth and glossy, for he had just been brushing it down. His tail stood up behind him like the plume of a knight.

"I closed the door when I came in tonight," he said, "for we shall have snow before morning. Just hear the wind blowing. Tuck yourselves up warm in your leafy beds, for I shall not call you in the morning, you can sleep as long as you please."

The small Squirrels winked at one another as much as to say: "We'll have our nap out for once."

"Yes, you shall have a long nap," continued their father. "But before you scamper off to bed, let me tell you a story about this wonderful cupboard."

Ten bright eyes fairly twinkled with mischief as they peeped, now and then, at the good things on the shelves. Five little Squirrels sat up on their haunches, took one look to see that their tails stood up behind them like their father's, then folded their paws, and stopped chipping to listen to this story.

"Last spring your mother and I dug this house in the ground. While the days were growing warmer, and the flowers were busy unpacking their new gowns we, too, were busy at the foot of this old beech tree, making a door and digging out a long hall-way.

"Down, down, down we burrowed it, until we were sure no one could find us, and then we dug out this room. Oh! our claws are sharp, and we made the dirt fly thick and fast. Next Spring you will know all about it, when you make your own houses—please pass the acorns again, Mrs. Squirrel.

"These nuts, you see, all have the tips cut off," he said, as he caught the one Mrs. Squirrel tossed to him. "We brought them in, in our cheek pockets. Four is a load, three in the pockets and one in the teeth. The tips are sharp, so we cut them off before we drop them into the pockets.

"We commenced bringing them in after the first night Jack Frost came around, and we have been busy ever since. The other good things we found in the fields near the forest. Oh, Autumn is the best time of the year for Squirrels!"

Again the nuts were tossed around. Each small Squirrel, with his chisel-edged teeth, broke the shell, peeled down the dry husk, and ate the kernel. When the nuts were finished ten eyes were beginning to blink.

"Now trot off to bed," said Mother Squirrel, and away the little ones scampered.

The old Squirrel went to the door to see that everything was closed up for the Winter.

"Winter is here," he said to himself, when he heard the wind blowing. "Mrs. Squirrel and the children won't peep out again until Spring. I may go out once or twice when the sun shines the warmest, but I think a good burrow, with plenty of nuts, is the best place for Squirrels in Winter."

Bang! went the storm door.

The North Wind piled the leaves in front of it, and the Squirrel went back to his mate for a long Winter's nap.

Today the old beech tree is keeping watch over their home. Through its branches the Winter winds blow, making them shiver and groan, as they sway back and forth; and all the time they seem to be singing:

“The Winter may come with its frost and snow,
My Squirrels are safe in the ground below.
There sweetly they sleep, while the snow-flakes fly,
And only we know it—just you and I.”¹

—*Florence U. Palmer.*

1. The song is easily developed after this story.



Good Morning Song.

Words and Music by CARO A. DUGAN.

1. Good-morn-ing to the sun-shine fair, That lights this world of ours,
2. Good-morn-ing to the friend-ly clouds That bring re-fresh-ing rain,
3. Good-morn-ing to the love-ly snow, That lies so soft and deep

Good-morn-ing to the sing-ing birds, Good-morn-ing to the flowers.
Which pat-ters out "Good-morn-ing, dears!" A-gainst the win-dow pane.
A-bove the lit-tle ten-der seeds In moth-er earth a-sleep.

CHORUS.

Good-morn-ing to the glad new day, What-e'er the skies let fall,

If storm or sun-shine, it is sent A lov-ing gift to all.

Used by arrangement with Oliver Ditson Company, owners of the copyright.

LESSON IV

Ruth, the Gleaner

Today the story shows the Father's care for man in the Autumn season. "The Summer is past, the harvest is ended."¹

CENTRAL THOUGHT.—The Father's care for us at the harvest season.

TEXT.—'And they came to Bethlehem in the beginning of the barley harvest.' Ruth 1:22.

SONG.—"Jesus Loves Me."

PICTURE.—Ruth. Bruck.

LESSON OUTLINE

I. *Point of Contact*: Wheat, oats, barley, or an ear of corn brought into class. The harvest season.

II. Ruth, the Gleaner. The Father's care over Ruth and Naomi at the harvest season. Boas gives them of the harvest.

"And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law." Ruth 3:17.

III. The Father's care in providing harvest for all His children.

IV. Prayer—"Father we thank Thee."

THE LESSON

Point of Contact.—Can you tell me what this is? (Hold up wheat; if you can secure it, the unshelled with the straw and heads). And this? (Hold up barley). Where did it

1. This lesson points toward Thanksgiving. See Song, page 9, *Song Stories for the Sunday School*.

come from? Have you seen a wheat field, when the wheat was yellow? Have you seen the farmer cut it, and bind it up into sheaves?

What is made from wheat? From flour? The Father gives us wheat that we may have bread. Every Autumn He sends the harvest; not once has He failed to make the seeds grow into wheat-stalks, and the stalks to put out heads until they bend, so heavy is their load of grain.

STORY

It was harvest time. Two women were climbing the path that led to a village. They were poor,¹ without money, and without a home. One was elderly, the other was young.

When they reached the town, Ruth, the young woman, said: "While you stay here with your friends, I will go down to the fields and pick up some grain. If I work, and do my part, the Heavenly Father will help me—help me to gather the barley that we may have bread."²

Slowly she walked down the rough path of the stony hillside.³ Below were the fields of yellow barley, and now and now and then a field of tall green wheat, that ere long would be turning golden. As she looked down upon the fields and reapers, perhaps she thought of the Loving Father who sends the Harvest Time, who ripens the great fields of wheat and barley, that all His children may have bread. Perhaps she said "Surely there is enough for all, enough for Naomi and for me, if I will only do my part—go down into the field and help the reapers."

Step by step she went, until she reached the field.

In that country long ago, the men reaped the grain,

1. Naomi and Ruth were poor. Gleaning was then a sacred right of the lowly.—*Geikie*.

2. Ruth was eager to help get food for herself and Naomi by gathering after the reapers in any field where the old kindly custom was yet held sacred.—*Geikie*.

3. Descending the deep terraced side of the limestone hill.

and the women bound the sheaves. There, too, the poor people could gather some of the grain, and carry it home to make bread.

So Ruth "went, and came, and gleaned in the field after the reapers." (Ruth 2:3.) All day she worked. Toward evening, as she gleaned, the owner of the field came down to see his workers. As he came into the field he raised his hand and saluted the reapers, saying: "The Lord be with you." And they answered him: "The Lord bless thee." (Ruth 2:4.)¹

When he asked who the woman was, one of the reapers answered: "A poor woman who came because she has no bread and no home. And she said, 'I pray you let me glean and gather after the reapers among the sheaves.'" So she came and hath continued even from the morning until now."

The owner watched her. He saw her pick up a sheaf of



Eruck

"And they came to Bethlehem in the beginning of the barley harvest"

Ruth 1:22

1. "The owner meets his laborers today with the very same words, and the same answer is returned."

grain. He saw her carry it to the roadside. He saw her sit down and, wrapping the sheaf in her stout scarf,¹ beat out the grain with a stick. He saw her throw away the straw, wrap the grain in her scarf, raise it to her head, and start as if to go back to the village.

The owner went to her, and said: "Glean in my fields whenever you like. When supper-time comes the reapers will share their meal with you; you can eat of the corn and drink from the water-flasks, which the young men will bring. Tomorrow glean here again; for there is grain enough for us all." (Ruth 2: 8, 9.)

Ruth, the tired, grateful gleaner, knelt there, and thanked him saying: "Why are you so kind to one who is a stranger?"

The owner answered: "You are no stranger, now. You have worked all day long in my field. The Father gave me the grain. Now He gives it to you. It is right that you should have that which you have gathered with your own hands." (Ruth 2: 11, 12.)

"So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah [or bushel] of barley. And she took it up, and went into the city."

When her friend asked: "Where hast thou gleaned to-day?" (Ruth 2: 19.) Ruth answered, "In a field of barley where there were many more reapers, a field where every reaper works from morning till night, a great field that the Heavenly Father has ripened for the owner and all of his workers.² And the owner has said: 'Come every day for there is grain enough for us all.'"

When Ruth had told the good news, perhaps she and her

1. Literally, veil.

2. "One feature of this charming idyl, however, gives it a specially distinctive] color—its intense religiousness. Despite centuries of oppression, division, and religious decay, it breathes a lofty spirit of loyalty to Jehovah, which appears at every turn. It is He who has given His people bread, He who deals kindly with the widow."—*Geikie*.

friend knelt there together. Surely they thanked the Father for His loving care.

Shall we thank Him, too, for the harvest, the wheat He has ripened that we may have bread?¹

1. Use the "Thank You" prayer. See Lesson III under Topic I.

JESUS LOVES ME

(OLD AIR)

1. Jesus loves me, this I know,
For the flowers tell me so ;
Tell me by their fragrance sweet,
Lying all around our feet.

CHORUS.—Yes, Jesus loves me, etc.

2. Jesus loves me, this I know,
For the birds they tell me so ;
Tell me by their merry song,
Singing now the whole day long.—CHORUS

3. Jesus loves me, this I know,
For the sunbeams tell me so ;
Tell me by their gladsome light,
Shining clear from morn till night.—CHORUS

4. Jesus loves me, this I know,
For the raindrops tell me so ;
Tell me as they gently fall
On the trees, the flowers, and all.—CHORUS

5. Jesus loves me, this I know,
For the Bible tells me so ;
Little ones to Him belong,
They are weak, but He is strong.—CHORUS

—Adapted by Frances E. Newton.

LESSON VII

Jacob's Dream

We have seen the Father's care for His children, as shown in everything about us at the Autumn season. This story shows the Father's loving care for the individual child, even when that child is a poor wanderer, without a home and far from friends: "Lo, I am with you always."

CENTRAL THOUGHT.—The Father's loving care for Jacob, and as He cared for Jacob, so He cares for you.

TEXT.—"He careth for you." I Peter 5 : 7.

PICTURE.—Vision of Jacob's Ladder. Murillo.

LESSON OUTLINE

- I. *Point of Contact*: Journeys.
- II. The boy Jacob and his home-leaving.
- III. Evening on the hills.
- IV. The dream, and the Father's care as seen in the dream.
- V. Morning: Jacob again on his journey.
- VI. As the Father cared for Jacob, so He cares for us. "Lo, I am with you always."¹

THE LESSON

Point of Contact.—Did you ever go on a journey? Who went with you? Did you ever go alone? How long were you gone? Was it far? Were you glad to come home again?

1. The whole story implies this thought.

STORY

A boy¹ once started on a long journey. Early one morning he left father, mother, and brother, left his home and his friends, the boys with whom he had played for long years, and started alone for a far-away land.

He was sad that morning, for he did not know that he would ever come back, and he was going to a strange land



Murillo

“He careth for you”

I Peter 5:7

and strange people. He had always lived in the home with father and mother, and now he might not have any home.

1. Jacob was not a boy when Isaac bestowed his blessing. He was a man seventy-seven years old. But under the shadow of the home-roof where he had always lived, he appears in the story, and will ever appear, as a boy.

The age of Jacob is thus ascertained: When Joseph stood before Pharaoh (Genesis 41:46) he was thirty years old, and hence thirty-nine when Jacob came into Egypt. At that time Jacob was one hundred and thirty. (Genesis 47:9). Therefore Jacob must have been ninety-one when Joseph was born. As this happened in the fourteenth year of Jacob's stay with Laban, Jacob's departure from Canaan must have taken place in the seventy-seventh year of his own life.

He was sorry now that he had not always been a good boy; for there had been days when he had not been kind to his brother, one day when he had been most unkind to him. And it was because of that day, because he and the brother could not be happy together, that he was leaving the home.

Only a few days before his mother had called him to her and said: "It will be better for you now to leave Esau, your brother, and go to some other land, to the old home-land where I lived when I was a girl."

His father had given him his blessing, and talked with him of the Heavenly Father who would be with him wherever he went. Then his father had kissed him good-bye.¹

The boy started. His mother stood in the tent door, and watched him far out of sight.

As he walked on alone he thought of the home he was leaving. He loved that home. He thought of how his father had said: "The Father will be with you wherever you go."

A poor, lonely boy, sent away from his home! Could the Father love him, and would any one in that land so far away be glad he had come?

Night came. On the stony hillside Jacob—for that was his name—lay down. He had no home, not even a tree for shelter—only the sky and the stars. But he had the Father, and he asked Him to love and care for him there. With only a stone for a pillow, tired and weary, the boy fell asleep.

As he slept he dreamed. In his dream he saw a ladder reaching from earth to heaven. Upon the ladder angels were ascending and descending, coming down to him from that kind Father, coming to tell him the Father would care for him wherever he went. The angels told him that just as the Father had cared for the boy's old father all the long years,

1. Note the tenderness of Isaac in Genesis 27:26.

so He would care for him, and some day bring him back again to his home.

Jacob felt that the Father, from whom that promise came, was very near him, that He was there above the ladder, that He loved Jacob, poor and lonely as he was, loved and pitied him, and would help him to be brave and strong.

Jacob awoke. He sat up, and thought of that wonderful dream. Then he arose. He set up the stone that had been under his head, "set it up for a pillar" (Genesis 28: 18), that he might find that same place when he came back.

For now he knew the Father would be with him wherever he went, and if he did his best every day, would bring him back to his home, and his father, mother and brother.

Shall we thank the Father for caring for us every night as tenderly as He did for Jacob, out on the hills?¹

1. The prayer with Lesson III of Topic I can be used, or the prayer, "Thanks For Daily Blessings," page 3. *Sony Stories for the Sunday School.*



LESSON VIII

The Children of Israel

The lesson is to show the Father's care over a great family of His children. It pictures that family in need of physical help, and it tells of the Father's provision for that need.

"And the people thirsted there for water." Exodus 17 : 3.

"And the Lord said unto Moses, Go on before the people, . . . Behold, I will stand before thee there upon the rock: . . . and thou shalt smite the rock, and there shall come water out of it, that the people may drink." Exodus 17 : 5, 6.

CENTRAL THOUGHT.—The Father's loving care for His people.

TEXT.—"He [Moses] opened the rock, and waters gushed out."

PICTURE.—Moses Smiting the Rock. Murillo. Psalm 105:41.

LESSON OUTLINE

I. *Point of Contact:* Children. Families of children.

II. A great family of children—"The Children of Israel."

III. The Father's care of the Children of Israel in their journey to the Promised Land.

IV. Smiting of the rock by Moses.

V. The Father's care in providing for our physical needs. "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field. . . . He watereth the hills: . . . the earth is satisfied with the fruit of Thy works." Psalm 104: 10, 11, 13.

THE LESSON

Point of Contact.—Is there a boy or girl here who has a brother and sister? two brothers? two sisters? three brothers? three sisters?

STORY

A great family of children once started, with their brave Leader, for a far-away land. The Father had asked that Leader to take those children, and had promised to be with them all the long way.

The King of the land where they lived did not want them to go; but the Father commanded the Leader to make everything ready, and start. So they took all they had, and began the long march.

The King, when he heard, followed, taking with him his soldiers, to bring them all back.

But the Father was watching. The Leader hurried on, and before him a cloud led the way. They came to the sea. They went down to the water's edge, and there the Leader stretched out his rod over the waters. The great waves rolled back on each side, and there the banks of blue water were still while those children passed over on the dry land.

The King's army followed, but they were no sooner walking on the dry river-bed, and the children safe over, than the waves came together again, and the whole army was lost.

Evening came, and a brighter cloud went before to show those children the way.

When it was night they pitched their tents and rested till morn. Every morning when they came out of their tents they found the ground covered with something that looked

like white wafers, only sweeter, as if mixed with honey. There was enough for all day, and the next morning they were sure to find more.

Sometimes those children wished for the far-away home which they had left, and more than once they forgot to thank the Father for His care over them. Sometimes it was hard to be good, as hard as you and I often find it.

Once, when they were in the desert, and there was no water, they blamed the leader for ever taking them out of the



Murillo

“He [Moses] opened the rock, and waters gushed out”

Psalm 105 : 41

Home-land. But the Father was there with the Leader, saying: “Go on before the people, . . . Behold, I will stand before thee there upon the rock: . . . and thou shalt smite the rock, and there shall come water out of it, that the people may drink.” (Exodus 17: 5, 6.) So Moses, standing among the rocks, struck one with his rod, and lo! a stream of water gushed forth. There was water enough for them all, and to spare.

Days and days those children journeyed, and the Father

never failed to give them food every morning, and water as often as it was needed.

Did they reach the land He had promised would some day be theirs?

Yes, and they found it even more beautiful than they had thought. There were hills covered with vines, fig trees, and olive trees, fields of corn, and rocks and trees where the wild bees kept their honey.

Would you know how the Father helped them go into that new land?

They had come all that long way, and they could see the land there just before them; but right at their feet was a river¹ of deep, swift running water.

They remembered how they had crossed that great sea when the King's army followed. So now they marched straight on, down to the edge, into the water.

Again the waves rolled away, and that great family of children passed over, and were in the new land, the land the Father had promised to show them. He had cared for them all the long way, as He said.

1. Jordan.



LESSON IX

Christ and the Children

Bring the "Loving Care" stories together, and let the climax of the work under this topic be the "Loving Care" of the Christ for the children. Seal this thought with the story of "Christ Blessing Little Children." "He careth for you."

CENTRAL THOUGHT.—Christ's loving care for the children.

TEXT.—"And He took them up in His arms, put His hands upon them, and blessed them." Mark 10 : 16.

PICTURE.—Christ Blessing Little Children. Hofmann.

SONGS.—"Jesus Loves Me,"¹ and "God's Care of all Things."

LESSON OUTLINE

- I. *Point of Contact*: Review of "Loving Care" stories.
- II. The Father's care expressed through the works of Nature and the harvest season.
- III. Christ's special care for the children. Blessing little children.
- IV. Song.
- V. Prayer.

THE LESSON

Point of Contact.—Who takes care of the baby at home? Tell me what mother does for the children.

1. Old Song: "Jesus loves me, this I know,
For the Bible tells me so."

The song "I Think When I Read that Sweet Story of Old" can also be used.

Just as tenderly as mother cares for you and the brothers and sisters, so the Heavenly Father cares for His children. As He cared for Jacob that night out on the hills, so He is caring for you today. He makes everything grow, so we can have food and clothes, He gives us wood to build homes, and the birds, trees, and blue sky to enjoy. He gives us hands and feet with which to work, and help ourselves to be happy. By all these things we know how much He loves us, loves every one, old and young. Jesus, when He was here, told us how much He and the Father loved the children, told us that day when He laid His hands on them and blessed them.

STORY

It was not long before He was going away. He and His helpers were journeying through the country. It was a busy day, for there were many people to talk with, to tell of the Father, and His love for His children.



Hofmann

“And he took them up in His arms, put His hands upon them, and blessed them”

Mark 10 : 16

As He talked mothers came to Him, bringing their children, that He might lay His hands on them, and bless them.

His helpers pushed them aside, for they thought the Great Teacher too busy to stop and give His time to the children.

But Jesus turned to those helpers, and said: "Stand aside;" then He spoke to the fathers, and said: "Make room for the children."

Strong men stepped aside. Young men asked the crowd to stand back. Big boys, who were watching, were careful to step out of the path, while fathers, mothers, grandfathers, and grandmothers brought Him the children.

All around Him they stood. They looked into His face. He spoke with them all. They knew by His voice that He loved them, knew by His words, too: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

"And He took them up in His arms, put His hands upon them, and blessed them."¹ Mark 10:16.

1. The teacher can draw from the material of the last eight stories, making the review long or short. Be sure to preserve the sequence.



Let Others be First

AUTUMN SEASON

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—*Matthew 16 : 24.*

"For I have given you an example, that ye should do as I have done to you."—*John 13 : 15.*

"The self-sacrifice of a christian is always an echo of the self-sacrifice of Christ."—*Phillips Brooks.*



THIS topic has been chosen because

I. Not a day passes but every child, if he is even courteous, must be silent while mother or father is speaking; must give up his seat to the elder in the car; must, if he be alert, (watching an opportunity to help, or make those around him happy) constantly "Let others be first." It is not only the law of politeness, but the stamp of Christian character.

II. It paves the way for the underlying principle of the Christmas topic, which is summed up in the words: "Remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive."

III. "Let others be first" was the key-note of the example of right living, embodied in the life of the Christ, from the morning of His birth in the manger, to the day of His death on Calvary. It is the echo of this note that, now and then, found inculcated in the daily life of one of His followers, gives to a soul "that incense of the heart whose fragrance smells to heaven."

IV. This echo is too seldom heard in the Nineteenth Century.

"Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."—*Sir Walter Scott*.

The topic will be presented in four lessons:

Lesson I. Symbolic—"The Good Shepherd,"—a story of oriental shepherd life, showing the constant self-sacrifice of a good shepherd in caring for his sheep. If need be "The good shepherd giveth his life for the sheep." John 10: 11.

Lesson II. Abraham and Lot—the "brotherly love" of Abraham in giving the choice of the land to Lot, is contrasted with the selfishness of Lot in choosing "the plain of Jordan," thus taking "the better part" from his old uncle.

Lesson III. Ruth and Naomi—the love and self-sacrifice of Ruth, in refusing to leave Naomi alone in her sorrow and old age, even giving up her home-land, is a striking contrast with the selfishness of Lot.

"Intreat me not to leave thee, . . . for whither thou goest, I will go; and where thou lodgest, I will lodge." Ruth 1: 16.

Lesson IV. "The King of the Golden River."¹—The story gives a practical example, within the experience of every child, showing how one boy "let others be first," and the joy that came into his life, "in the fulness of time." "Whosoever shall give to drink unto one of these little ones a cup of cold water . . . , I say unto you, he shall in no wise lose his reward. Matthew 10: 42.

1. See Note and Lesson Outline for Lesson IV., page 195.

LESSON I

The Good Shepherd

The story today is purely symbolical, and is founded upon Matthew 10: 1-17.

It is symbolical of the Saviour's life of self-denial, and the sacrifice of the Cross.

CENTRAL THOUGHT.—All honor to the shepherd who devotes his time, strength, and thought to the care of sheep, and who is willing, if need be, to give his life for the sheep.

TEXT.—"The good shepherd giveth his life for the sheep."

PICTURE.—The Good Shepherd. Fra Angelica. John 10 : 11.

SONG.—"Saviour Like a Shepherd Lead Us."

LESSON OUTLINE

I. *Point of Contact:* Sheep and shepherds — review briefly "David the Shepherd Boy," Lesson IV, Topic I; and "The Lost Sheep," Lesson I, Topic VI, keeping in the foreground the self-sacrifice essential for a good shepherd.

II. Story: "The Good Shepherd,"—his life of self-sacrifice, ever keeping in mind the welfare of his sheep, in providing food, water, shelter; protecting them from the storm, cold, and wild animals, even though he endanger his own life.

If need be, "The good shepherd giveth his life for his sheep."

THE LESSON

Point of Contact.—Hold up the picture of David, the Shepherd Boy. What did this boy do for his sheep?

(Draw the story from the children, as far as they are inclined to review it. Help them to fill in the details).

Hold up the picture of the Lost Sheep. There is no shepherd with these sheep—where is he? He would not leave his sheep if there was any way for him to protect them, or get them back to the fold.

Have you ever heard of a shepherd who found a lost lamb? (Help the children to recall "The Lost Sheep" story.)

STORY

A good shepherd once left his home, all he loved best, to go to a far-away land. He had heard how, in that land, there were sheep without any shepherd; many flocks, wandering farther and farther away. The good shepherd knew that in time they would get so far from home they could never find their way back; knew, too, the lambs must need care, and that it was the will of his father that not one of those lambs should perish.

So the good shepherd left his home, and went to find and to care for those sheep. He found them so far from the fold that he knew it would take days and days to get them all safely back. Besides, there were robbers along the rough road, and wolves in the forest about them. His father had told him to care for them all, everyone, and to bring them back to his own fold, where together they could care for them all the day, all the nights, all the weeks, all the years.

The good shepherd started. It was a long way,¹ for he had to keep near pastures and streams. Then, too, if one sheep was sick he cared for it, and made them all wait until it was strong. Sometimes he carried a lamb that was sick or tired. So often the shepherd carried them that they came to

1. Use the blackboard.

him if they were hurt. The old sheep led their sick lambs to him, and the good shepherd always knew how to cure them.

Days he led them, nights he watched over them. No lions harmed them, and when the good shepherd was here the robbers did not come near.

One morning, after many long days, he led them over a



Fra Angelico

“The good shepherd giveth his life for the sheep”

John 10 : 11

path that went up a steep hill. Slowly they climbed the hill, and there, not far away, they saw the sheep-fold. Around it stood a great fence, strong and high. How large the fold was no one could tell, but men believed it would hold all the sheep in the world. The door was closed—it was locked.

It was not far now, yet the shepherd seemed more careful than ever. He called every lamb and every sheep by its

name. When they were all gathered around him he led the way toward the fold.

They were nearing the great door when a band of robbers came out of the forest. They ran toward the shepherd. The good shepherd drew his sheepskin coat around him, and, looking up toward the blue sky, prayed to the Father. "I have brought them all home," he said, "every sheep, every lamb. Take them into thy fold and let the door be left open, for there are more lost sheep, and other stray lambs that would come if they could."

Even while he spoke the robbers came near, tore his coat from him, and began to quarrel to see who should have it. The shepherd did not seem to notice them. He hurried on toward the door of the fold. Without any key he flung it wide open. In his kind, gentle voice, he spoke to the sheep and the lambs as they went in slowly, each keeping its place and not crowding the others.

The robbers struck the good shepherd. He raised his hand, pointed toward the blue sky, and said: "The Father is watching; not a lamb shall be lost."

The robbers stood back, and the sheep and lambs went safely in. When all were inside, as if angry because they had lost the sheep, they laid hands on the shepherd. They slew him.

The good shepherd was gone.

But from that day there were shepherds to care for lost sheep, and the door of the sheep-fold was open.

Stray sheep learned the path. Those that could not come alone were led by some of the good shepherd's friends.

Now every flock had its shepherd. Now every shepherd knew of the Father's safe fold. Now men had learned that the door was left open because there was room inside for every sheep and every lamb in the world.

LESSON II

Abraham and Lot

This lesson shows the "brotherly love" of Abraham in giving to Lot the choice of the land, in contrast with the selfishness of Lot in depriving his old uncle of "the better part"—"the plain of Jordan that . . . was well watered everywhere." Genesis 13: 10.

CENTRAL THOUGHT.—Let others be first.

TEXT.—"If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Genesis 13: 9.

PICTURE.—Head of Egyptian Sheik (from life).

SONG.—Let the children choose from the songs.

LESSON OUTLINE

- I. *Point of Contact:* Uneles.
- II. Abraham and Lot—"And Abraham was very rich in cattle" (sheep).¹ "And Lot also, which went with Abraham, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together."²
- III. Abraham gives his young nephew, Lot, the choice of the land.
- IV. Lot takes "the better part."
- V. "Then Abraham removed his tent, and came and dwelt in the plain of Mamre, . . . and built there an altar unto the Lord."³ "Upon such sacrifice, the gods themselves throw incense."—*Shakespeare*.

1. Genesis 13: 12.

2. Genesis 13: 5, 6.

3. Genesis 13: 18.

THE LESSON

Point of Contact.—How many of these boys and girls have an uncle ?

STORY

Up on the top of a mountain is a grove of trees. Under the trees are standing two men. One is a young man named Lot ; the other his old uncle, Abraham.

Together they have journeyed, from a far-away home-land, bringing with them their families, their camels, sheep, tents, and goods. Long miles they have come, over hills and through valleys, traveling day after day. But now they have stopped to find a home in the new land, a home for themselves, their families, their sheep, and their camels.

Both are rich in gold and silver, and in goats, camels, and sheep. As they stand there on the mountain they see, not far away, the tents of the people who have come with them. They see their herds of cattle, and on the neighboring hills the shepherds tending their sheep. Abraham and Lot have been talking of those shepherds. So great are the herds and flocks that there are not springs of water and pasture-lands enough for them all. There has been a strife between the herdmen, or shepherds, of Abraham's cattle, and the herdmen, or shepherds, of Lot's cattle. Abraham and Lot have been talking about it.

Now the old man's head is bowed. He knows there is not room in that land for them all. He is thinking.

Perhaps he walks over to where Lot is standing, and lays his hand on the young man's shoulder. He speaks. "Let there be no strife," he says, "between me and thee, and between my herdmen and thy herdmen, for we be brethren."

"See," he continues, pointing to the distant mountains, "is not the whole land before thee? . . . If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Genesis 13: 9.

"Lot lifted up his eyes." (Genesis 13: 10) Away to the north he saw great ranges of mountains, but no pasture-lands; on the west were the hills, but no meadow-lands for the sheep; and on the south, rocky slopes with few trees and no streams of water. (Use the blackboard to picture the mountains of the north, hills of the west, and rocky slopes of the south).

Then he turned to the east. There, right at the foot of the mountain, was a river,¹ winding its way through a green valley till it came to the blue waters of a lake.² There were groves of date trees and palm trees, pasture-lands and springs of water. Along the river was a road, leading to two cities.³ Beyond was a dark range of mountains.⁴ These, too, were green with pasture-lands. (Make a crude sketch of this verdant east land, using colored crayons, and completing your four-sided picture).



"If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left"

Genesis 13: 9

1. Jordan. 2. Lake of Sodom. 3. Sodom and Gomorrah. 4. Mountains of Moab.

Did Lot say, "You take this east country, Uncle, for I am younger, and can go on to some other land, and work for my flocks and my people?"

No. He said, "I will take all that country to the East."

They parted, Abraham and Lot. The young man went into that beautiful east land, and the old man led his flocks up the rocky slopes of the south.

The Father knew what had happened. Something in Abraham's heart told him this, and it made him far happier than if he had taken the east land. He did not fear. The Father, who had cared for him all the long way, was near him now. "I will go on to new lands, and work for my flocks and my people," he said, "and the same Father will care for us there."¹

1. The picture is of the head of an Egyptian Sheik, taken from life. Abraham was a Sheik.



LESSON III

Ruth and Naomi

The story is of Ruth and her love for Naomi, as shown when she refuses to leave Naomi alone in her old age and sorrow.

It is a striking picture, when contrasted with the selfishness of Lot.

CENTRAL THOUGHT.—Let others be first.

TEXT.—“Intreat me not to leave thee, . . . for whither thou goest, I will go; and where thou lodgest, I will lodge.”

PICTURE.—Ruth and Naomi. Calderon. Ruth 1:16.

LESSON OUTLINE

- I. *Point of Contact*: Journeys.
- II. Brief review of “Ruth, the Gleaner,” story.
- III. Story—“Ruth and Naomi”—Ruth’s “loving care” for Naomi in her sorrow and old age. Her courage and notable act in giving up¹ the return to her home-land and loved ones, to stay and care for Naomi.
- IV. The Fathers care over Ruth and Naomi.
- V. Prayer—“Father we thank Thee.”

THE LESSON

Point of Contact.—Did you ever leave home and go on a journey? Would you like to leave father and mother, and brothers and sisters, and go all alone on a journey? To a

¹ Let others be first

strange country, far from home, where there was no one whom you knew?

STORY

Long years ago, a poor woman who was almost alone in the world, started on a long journey. Naomi was her name,



Calderon

"Intreat me not to leave thee, . . . for whither thou goest, I will go; and where thou lodgest, I will lodge"

Ruth 1: 16

and she was very sad. Her husband had died, her two boys had died, and now she was almost alone.

But not quite alone, for, as she started out, two young women were with her. Slowly they walked along the dusty

path, but no one spoke. Naomi loved those girls. To her they seemed like her children, for her two boys had loved them; they had been the wives of her boys.

At last Naomi spoke. "Go back to your homes," she said, "to father and mother, and brothers and sisters, and be happy with your old friends here, for I am going to a far country, among people you have never seen. Though I cannot bear to leave you, though I am now alone, I know you will be happier here."

One of the girls kissed Naomi; then turned, and went back.

But Ruth, the other, put her arms around Naomi's neck and said: "Intreat me not to leave thee, . . . for whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people."

Naomi talked with her. She asked, "can you leave home, father, mother, and friends to go with me?" And Ruth said: "Yes, I will leave all for you. You are old, sad, and lonely; I am young and strong, and will go and care for you, as long as we both shall live."

"When she (Naomi) saw that she was stedfastly minded to go with her, then she left speaking unto her."

"So they two went until they came to Bethlehem," a little town among the hills. And it was "the beginning of the barley harvest." Ruth 1: 19, 22.

Ruth left Naomi with her friends, and went to gather grain among the reapers, for they were poor, and had no home.

Can you tell what happened? ¹

The owner saw her there, among the yellow sheaves. He watched her in her long blue dress and scarlet jacket, her dark hair falling over her shoulders, a veil around her head

1. Draw the story from the children, if they remember it.

and neck, and glittering coins among the black braids.¹ He saw her pick up the sheaves and beat out the grain. Day after day he saw her gleaning in his field. He said: "She is strong, she is faithful and, best of all, she is noble and kind; for she left her home, father, mother, and friends, to come to this strange land and care for Naomi."

When Ruth asked him why he was so kind to her, who was a stranger, he answered: "I know all thou hast done for Naomi, how thou hast left thy father and thy mother, and thy home-land, and art come unto a people which thou knowest not. But the Heavenly Father will care for you here. He gave me the fields of grain that I might give to the workers even as much as each one shall glean. So glean in my fields every day."

Ruth gleaned in the fields. Days came and went. Every day she cared for Naomi, and gathered the grain for bread.

Sometimes she was lonely; but she was strong, and said nothing about it. Perhaps she told the Heavenly Father, for she knew He loved her, and would care for them both, if she only did her part.

When Ruth had gleaned many long days, every day working hard, the owner of that field came and took her and Naomi to his own house. Here they lived all their lives, for Ruth became that owner's wife.

To their home children came, and Ruth and Naomi knew that the Father had cared for them all those long years.

Ruth was glad she had left the old home to come to the strange land. Now she knew how much the Father had loved her and Naomi. Now it was no longer a strange land. It was a home-land, the home-land of herself, her husband, her children.

1. Dress of the oriental woman of Ruth's time.

LESSON IV

The King of the Golden River

This story is an adaptation of Ruskin's "The King of the Golden River." It has been used because it is the story of a child, who "let others be first" in his every day life. It gives a practical example within the experience of every child.¹

"We can give up much in the large, but to make sacrifices in little things is what we are seldom equal to."—*Goethe*.

CENTRAL THOUGHT.—Let others be first.

TEXT.—"Whosoever shall give to drink unto one of these little ones, a cup of cold water . . . , I say unto you, he shall in no wise lose his reward." Matthew 10 : 42.

PICTURE.—Valley.

SONG.—"There's a Work for Me and a Work for You."

LESSON OUTLINE

I. *Point of Contact* : Brothers.

II. Story—"The King of the Golden River"—The three brothers, Schwartz, Hans, and Gluck,—the selfishness of the older brothers, as compared with the "brotherly love" (let others be first) of Gluck.

III. The journey to the mouth of the Golden River. Gluck's flask of water emptied in behalf of three unfortunates found by the roadside. "Whosoever shall give to drink unto one of these little ones . . . "

IV. The King of the Golden River—The Treasure Valley restored to its former usefulness and beauty for Gluck.

1. If the teacher prefers to insert a Bible story, the story of "The Two Mites" can be used.

THE LESSON

Point of Contact. — Is there a boy here who has a brother? two brothers?

STORY

In a wonderful valley lived three brothers, Schwartz, Hans, and Gluck. Schwartz and Hans, the two older brothers, had not a friend in the valley, or all the country around. Even the birds flew away when they saw them, for they knew they would point their guns toward them, if they could get near enough.

Gluck was loved by the bees, birds, and flowers. Every living thing in that valley lifted its head when it heard his footsteps approaching. The bees knew he would not touch one of their nests, the birds had seen him put out threads for them to weave into their houses, and the flowers had felt his warm hand holding them out of the path, lest he should harm one of them in his walks through the valley.

It was called Treasure Valley. On all sides were the mountains as if to protect it from harm. From their snowy tops flowed many streams, one of which, as it came down the mountain, fell over the rocks in a great waterfall. When the sun shone upon the waterfall, it was like gold. This gave the streamlet its name, Golden River.

When all the country around was dried up with heat, there was rain in the valley. Its hay was so tall, its apples so red, its grapes so blue, and its honey so sweet, that men called the place Treasure Valley.

The whole valley belonged to Schwartz, Hans, and Gluck. Schwartz and Hans cared nothing for it except for the money it brought. They shot the blackbirds for pecking the fruit,

they poisoned the crickets for eating the crumbs in the kitchen. They stoned the pigeons for gathering kernels of wheat. They pulled up the flowers that grew by the roadside, and planted potatoes and onions.

Gluck loved every tree, every stump, every blade of green grass. He often looked at the fields of tall wheat, and wondered why everything grew in the valley when all the country around was bare. He climbed the hills, where the brothers had not yet plucked the flowers. The white lily bells as they swayed in the breeze, seemed to say they were glad they could blossom, glad for the showers and the sunshine and all the beauty around them. Gluck was glad, too, and would have given of the fruits of the valley to all the people around; but his brothers gave him not one kernel. They kept all the harvest and stored it away for themselves.

One evening when Gluck had been left at home to get dinner and keep the fire burning, there came a knock at the door. He ran and opened it wide, and there on the step stood a little old man. He was dressed in a slashed doublet of gold cloth, over which hung his long hair and beard. He wore yellow trousers and boots, and a black cap with a plume.

"Hello, Gluck, my boy," said the stranger. "May I come in and get warm by your fire?"

"Yes, sir," was Gluck's answer; "but please do not stay long for my brothers will be coming home;" whereupon the little old fellow walked in and sat down by the stove. The mutton was spluttering in the spider, and the whole house smelled of butter and gravy. "How hungry he looks!" Gluck was thinking. "I wish I could give him a piece of the meat, but Schwartz and Hans would never forgive me. They said I might have a small piece—I know—I'll give him my piece." He cut out a small piece of hot meat, and was going to hand it to the little old man, when there came a loud

knock at the door. Gluck knew that knock well. With trembling hands he fitted the meat back into its place, and turned toward the door. He had his hand on the latch, when the little stranger laid his hand on Gluck's arm.

"Gluck," he said, "I am the King of the Golden River. I ripen the wheat fields and bring the rain to the valley; but because of your brothers I am going to dry up the valley. I want you to be happy, and I am going to tell you a secret. Whoever will climb the mountain, and pour three drops of pure water into the golden waterfall, for him, and him only, the flowers and rain-falls shall come again to the valley." So saying, the King disappeared. Gluck opened the door for his brothers.

That night Gluck slept in the cellar. When he crawled into bed his back was all bruises, and when he fell asleep he breathed in half broken sobs—all because he had cut that small piece of meat from the mutton.

The next morning he was awakened by his brothers' loud talking. They were angry, he knew. He was wondering what was the matter, when his eye fell on the window. The trees outside had lost all their leaves, the wheatfields were bare—Treasure Valley was covered with sand.

Gluck jumped out of bed, and dressed himself. He ran up stairs, and, before he knew what he was doing, he had told those brothers the secret. Strange to say, he was not sorry when he had done it. He felt better. All night he had dreamed of the secret, of how the brothers would like to climb the mountains and pour the pure water over the great waterfall. It was selfish to keep it all to himself. He was glad he had told it.

That very day the two brothers started, each with a flask filled with the purest water he could find in the valley. They went up the mountain.¹ On the way they passed an old man,

1. Use the blackboard.

who was tired and thirsty. He asked them for water, but they pushed him aside. They passed a sick child, lying half dead in the sand. Schwartz kicked it out of his path. They passed a dog that had fallen and could not get up. Hans threw a stone at it. They reached the waterfall and poured in all the



“Whosoever shall give to drink, unto one of these little ones, a cup of cold water . . . , I say unto you, he shall in no wise lose his reward”

Matthew 10: 42

water. The valley was still dry and barren, and the brothers were never seen more.

Gluck waited long days and nights, but they did not come home. One morning he said: “If they don’t come today I will go up the mountain myself.

The next afternoon, with a small flask of water, he started. As he climbed up the mountain he could see far above him the bright waterfall. The path was steep, and the boy was beginning to grow thirsty, when he saw an old man coming

down the path toward him. The old man tottered on, coming nearer and nearer. Then, letting his weight fall on a heavy staff, he put out his hand, saying: "My son, I am thirsty, will you give me some of the water?"

Gluck handed him the flask. "Only please don't drink it all," said he. But the old man drank a great deal, for when he gave back the bottle it was two-thirds empty. Gluck went on. Some way the path was not quite so steep as when he first started.¹

About half way up the mountain he came upon a little child in the sand. At first the boy thought it was sleeping; but as he came nearer it opened its eyes, and stretched out its arms toward the flask. Gluck knelt down, unscrewed the cork, lifted the little head in his arms, and poured all but a few drops of the water between the hot lips. The child opened its eyes, stood up, and the next minute ran away down the hillside.

Gluck had never felt so happy in his life. He leaped, he bounded on. How long he ran he could not tell, but the waterfall seemed nearer and nearer. He took out the flask, put it to his ear and shook it. He looked into it—only five or six drops were left. He was hanging it to his belt again, when he caught sight of a small dog lying on the rocks not far away. Gluck went over and stood beside it. The dog was sick, and had fallen there on the rocks. How thirsty he must be! Gluck unclasped the flask, and looked up at the waterfall not far away. Tears came into his eyes. "Poor beastie, you will be dead if I wait until I come back." He opened the flask, and gave the dog every drop of the water.

The water was gone, but before Gluck stood his old friend, the King of the Golden River. There he was, slashed doublet, yellow trousers, and all.

1. Use the blackboard,

"Thank you," said the little King, lifting his plumed cap. Gluck bowed.

"I'm glad you have come," said the King, holding out his small hand. "The water your brothers poured into my stream was not pure."

"And mine is all gone." Gluck smiled, for the little fellow looked so kindly he could not feel afraid.

The King of the Golden River put out his hand, and plucked a lily that was standing beside him. Its green stem, tall and straight, was encircled with leaves. Its six petals were as white as the snow on the mountains. Its yellow stamens were powdered with dust. On the petals hung three drops of dew.

"Look," said the King, handing the lily to Gluck, "cast those into the river, and go down into the valley." As he spoke the King disappeared.

Gluck held fast to the lily. He looked up at the blue sky, then down at the golden waterfall. His hand trembled. Lifting the lily he watched the three drops fall into the stream. Then he looked down into the valley.

A river, like the Golden River, was flowing among the heaps of dry sand. Grass was springing up beside the new stream. Pink, blue, yellow, and white flowers were opening along the roadsides. Birds were singing, butterflies unfolding their wings, bees coming out into the light, and wheat fields were ready for harvest.

It was the old Treasure Valley. Gluck saw it, and knew it was his. He started down the mountain. As he ran on toward the valley, bees, birds, streams, and the breezes that made the leaves rustle, all seemed to be asking: "How did the King know those dew-drops were made of pure water?"¹

1. This lesson is especially adapted to the Thanksgiving season. The picture shows a Valley like the Treasure Valley.

Christmas

WINTER SEASON

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—*Luke 2: 11.*

"Not what we give, but what we share,
For the gift without the giver is bare:
Who gives himself with his alms feeds three,
Himself, his hungering neighbour, and me."—*Lowell.*



THE Christmas thought is twofold:

- I. Why the world rejoices at Christmas time.
- II. How the Christ would have His children celebrate the Christmas festival.

"'Tis the season for kindling the fire of hospitality in the halls, the genial flame of charity in the heart."—*Washington Irving.*

The topic will be presented in five lessons. The Central Thought in these lessons is "gifts" and their meaning.

Gifts are an expression of love. The world rejoices at Christmas because "God so loved the world, that He gave His only begotten Son." Mindful of the Father's gifts, and of the Christ's example, His children most truly show their love at Christmastide when they "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive," and "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The lessons are as follows:

Lesson I. Gifts, an expression of love: "The Wise Men."
"They presented unto Him gifts." Matthew 2: 11.

Lesson II. "Nature's Gifts" (in Winter) an expression of the Father's love for His children. "He giveth us richly all things to enjoy."

Lesson III. God's Greatest Gift, "God so loved the world that He gave His only begotten Son."

"This is why the angels bright,
Sang for joy that Christmas night."—Song.

Lesson IV. Christmas is a season for helping through gifts, and "The only gift is a portion of thyself—therefore the poet brings his poem; the shepherd, his lambs; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing."¹ A Christmas Gift. Remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

Lesson V. The Christmas Festival—What is Christmas for? Whom have we helped? A story from real life—some home made happy by the class. "It is more blessed to give than to receive."

1. Emerson's Essay, "Gifts."



LESSON I

The Wise Men

The object of this lesson is to lead the child to feel that gifts should be an expression of love. This thought is illustrated by the story of "The Wise Men," who showed their reverence and love for the Christ Child when they "worshipped Him" and then "opened their treasures, and presented unto Him gifts."

CENTRAL THOUGHT.—Gifts are an expression of love. "The heart of the giver makes the gift dear and precious.—*Martin Luther.*

TEXT.—"And when they had opened their treasures, they presented unto Him gifts." Matthew 2 : 11.

PICTURE.—Journey of the Magi.¹ Portaels.

SONG.—"Christmas Night" or "The First Christmas." See note at close of Lesson III.²

LESSON OUTLINE

I. *Point of Contact:* Gifts. The best gifts are not always tangible. Ruth's gift to Naomi. The Shepherd's gift to the lost sheep.

"True love's the gift which God hath given, to man alone beneath the sun."—*Walter Scott.*

Loving helpfulness is the best gift we can give to our friends at Christmas and all the year.

1. The picture shows The Wise Men walking, but they doubtless made their long journey on camels.

2. Beside the song referred to in Lesson III, the songs, "Shine Out, O Blessed Star" (page 63 of the kindergarden song book, *Songs and Games for Little Ones*, Oliver Ditson, Publishers), and "Luther's Cradle Hymn" (published in leaflet form by Barnard and Sons, Chicago), are suggested. The Christmas season should be one of song. See Songs, pages 11 and 12, *Song Stories for the Sunday School.*

II. The Wise Men. Their journey. "And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts: gold, and frankincense, and myrrh."

THE LESSON

Point of Contact.—Did you ever give a present to anyone?

The other day I had what I thought as fine a present as was ever given me. It did not come in a box tied with cord. It did not come through the post-office, or by express. In fact, it wasn't anything you could take hold of.

It was this: There was a sick child in our house, and I had taken care of her all night and all day. Some one heard about it—a little friend of ours. That little friend told her mother, and they made a plan. In the afternoon they came to our door, and the mother said she wanted to take care of our little girl while I went home with her child, and had a good time and some rest.

Of course I went. The little girl and her father took me for a drive with their fine team of horses, and after supper we played games and sang songs. I almost forgot I was tired, and when it was time to go home I felt as if I had had a vacation. That was the present of a good time. Do you know what that present told me? It told me those friends loved me even more than I knew.

How do we know the Good Shepherd loved his sheep? He gave himself for them—that was the greatest of all gifts.

How do we know Ruth loved Naomi? She would not leave her alone, but went with her. That was a part of herself, wasn't it? She worked for her, too, and that was more of herself.¹

1. The teacher can enlarge upon this thought as she thinks wise.

STORY

One evening the people of a far-away town saw three camels coming slowly down the street. Under each tent, that hung over the high saddle, sat a strange man. The camels swung themselves along as if they could travel at that pace

*Portaels*

“And when they had opened their treasures, they presented unto Him gifts.”

Matthew 2 : 11

forever. But the men seemed to be looking for something—first to the right, and then to the left, they glanced. Once or twice they stopped and asked a question of some passer-by. Then they went on, while the man whom they had questioned turned and watched them saying: “They have come a long way. They have seen a star, so they say, and are come to worship a King.

The camels went on till they came to the village inn. There the men drew them up. When the camels had kneeled the three men stepped out on the ground. They had traveled so far they could hardly believe that this was the place. Across the great sandy desert they had come, each from his own far-away land. Each told of the same star that had led him until the three men had met, and found they were going to see the same King, a King who was to show all people how to "love one another." Each told of books he had read, and together they talked of the stars which they had studied night after night.

There by the inn the Wise Men were talking it over. Presently one of them walked across the yard, his long robes making dark shadows in the moonlight, and went into the inn. He soon returned with a servant, who pointed toward a cave where the cattle were kept. The three men started, and then as if they had forgotten something, went back to their camels. Each drew a bag from the saddle, looked into it and, smiling, held it fast under his robe. Then they hurried on to the cave, while the man led the camels away. When they reached the cave, there above it, shining in the darkness, was the star. The three men stopped, pointed toward it, and then went in. That moment the star disappeared.¹

In the farther end of the cave they found Joseph and Mary, leaning over a manger where lay a Baby, asleep.

"Is it He?" ask the Wise Men.

Mary answered: "It is Jesus, the same Whom thou seekest."

The Wise Men stood still. Folding their hands on their breasts each breathed a prayer. Then they knelt by the manger and worshipped the Christ.

¹ Read Book I of *Ben Hur*.

As they stood up again, one by one they took out the bags, and emptied them there on the floor. Gold and sweet spices, or perfumes, the most costly ones they could bring, lay in three piles by the manger. This done, each threw down his bag. Even that should be left. And the Wise Men were gone.



The First Christmas.

EMILIE POULSSON.

MARGARET BRADFORD MORTON.

1. Once a lit - tle ba - by lay Crad - led on the fra - grant hay,
 2. By the shin - ing vis - ion taught, Shepherds for the Christ - child sought,
 3. And to - day the whole glad earth Prais - es God for that Child's birth,

Long a - go on Christ - mas; Strang - er bed a babe ne'er found,
 Long a - go on Christ - mas; Guid - ed in a star - lit way,
 Long a - go on Christ - mas; For the Life, the Truth, the Way,

Wond - ring cat - tle stood a - round, Long a - go on
 Wise men came their gifts to pay, Long a - go on
 Came to bless the earth that day, Long a - go on

Christ - - mas. Long a - go on Christ - - mas.
 Christ - - mas, Long a - go on Christ - - mas.
 Christ - - mas, Long a - go on Christ - - mas.

Used by arrangement with the Oliver Ditson Company, owners of the copyright.

LESSON II

Nature's Gifts

Today we have a lesson presenting Nature's Winter gifts, and leading the child to feel these gifts to be an expression of the Father's love for His children.

CENTRAL THOUGHT.—Nature's gifts are an expression of the Father's love for His children. "God's love gives in such a way that it flows from a Father's heart, the well-spring of all good."

—*Martin Luther.*

TEXT.—"He giveth us richly all things to enjoy." I Timothy 6:17.

PICTURE.—The Challenge. S. Sidley.

SONG.—"Winter Hymn."

LESSON OUTLINE

I. *Point of Contact*: Song, "Winter Hymn."¹

Review of Story "The Wise Men"—their gifts an expression of their love.

II. How do we know the Heavenly Father loves us?

"Nature's gifts" in December (today) an expression of the Father's love for us. "He giveth us richly all things to enjoy."

III. Prayer: "Father we thank Thee."

THE LESSON

Point of Contact.—Last winter we had a song about the Winter Day. Now that the winter days are coming again

1. See Lesson I, Topic I. The Song suggested with Lesson IV of the Christmas topic can also be introduced with this lesson, if the the teacher chooses.

would you like to sing it? (Sing the song, developing it, line by line, for the sake of the children who were not in the class when it was developed before.)

Why does the Father give the children "home and food?" Why does He give the bird his warm coat of feathers? The lamb his thick coat of wool? Because He loves them.

STORY

There was once a small boy to whom old Old Santa Claus brought a new sled. Christmas morning he found the sled under his stocking.

But when he looked out of the window so much snow had come in the night that he wondered how Santa Claus ever got through with his big load of gifts. The road was piled full, the walks were way down out of sight, and the trees were bending their branches, for they were loaded with snow.

The small boy's face in the window grew long and sour. He couldn't go out with his sled. All the other things Santa Claus brought him he seemed to forget. He might have had such a good time by the fire; but instead, all that Christmas Day he kept his long face.

That night when his father carried him off to bed the small boy asked for a story—a fairy story. This was the story he heard:

Long years ago, before Jesus came to the world, and before people knew that everything about us told of God's love, an old Indian said: "I don't see what winter is for. I can't fish, and the snow blocks the paths so that sometimes I can't even hunt. I would rather live in a world without winters."

That night when the Indian sat by his fire a little brown fairy stepped out on the floor right in front of where he was sitting. It opened the door of his wigwam, saying: "Watch,

and see what will happen." Just then the wind blew a cloud of snow into the room. The snow fell on the floor near the fire, and melted. More snow blew in; that melted, and



"Who giveth us richly all things to enjoy"

I Timothy 6:17

some other things will be missing that you have not thought of yet." So saying, the fairy was gone.

The Indian took down his pole and line, and started out to go fishing. As he went, he noticed how brown the grass was.

then it began melting outside the door. The Indian looked. Around the door it was melting, leaving the brown earth bare and wet. Everywhere the snow was melting, and only mud and wet grass, not green but brown, was left in its place. The icicles fell to the ground, and then melted into small streams and ran down the path.

"You must put up your snow shoes, for you will never wear them again," said the fairy. "There will be no more snow and ice until — well — until I come again. No skating, no sleighing, no ice for summer — and

Then he thought, "Why, the snow kept it warm. It will die." On a log, the old Indian sat down, saying: "What has the brown fairy done?"

"The wheat and rye will die, too, and there will be nothing for bread, or for the cattle to eat." Then he hoped it would grow warm. But as he thought about that, he said, "the trees would leaf out, and there would be no time for them to rest, so they would die, too; for if I *am* an Indian I know that trees have to rest, and there would be no maple syrup, for the sap would never go to the roots."

But the snow and ice did not come back. There was only the grain that the farmers had stored in their barns. The Indian had to walk long miles, and trade fish for it. There was no hunting, for the deer had all died. And when Autumn came the Indian might have died, too, but the brown fairy came back.

He found the Indian by his fire again. All the fairy said was, "You had forgotten that it was the Heavenly Father who sends the Winter because He loves you."

The fairy opened the door. The Indian looked. It was Winter again.

All he said was: "I know *now* what it's all for."

The story was done, but the small boy was not ready for bed.

His father said: "Which of all your Christmas gifts was the best?"

He did not answer, but he thought it was that wild Winter day.

Shall we thank the Father for Winter? It is His gift. It tells us He loves us, just as the Wise Men's gifts told of their love to Jesus.¹

Repeat, with the children, the "Thank You" prayer.

1. See suggestion at close of next lesson. The teacher can ask the children about their old toys, and plan for the giving today if she prefers. Be governed by the point, in the Christmas Lesson series, where Christmas Day falls.

LESSON III

God's Greatest Gift

The story shows the love of the Father in giving to the world, on that first Christmas morning, the Christ.

"God sent us that loving baby,
From his home in Heaven above."

CENTRAL THOUGHT.—The love of the Father in sending the Christ to the world. Because the Christ came "all the earth" rejoices at Christmastide.

TEXT.—"God so loved the world, that He gave His only begotten Son." John 3 : 16.

SONG.—"Christmas Night."

PICTURE.—Birth of Christ. Le Rolle.

LESSON OUTLINE

- I. *Point of Contact*: Review of story—"The Wise Men."
- II. Story—"God's Greatest Gift."
The shepherds of Bethlehem, the stables, Mary, Joseph, the Christ Child.
- III. What the Christ did for us in coming to the world.

"I hear the bells on Christmas day,
Their old, familiar carols play,
And wild and sweet the words repeat,
Of 'Peace on earth, good will to men.'"

—*Longfellow.*

- IV. Development of stanza I and II of Song, "Christmas Night."

THE LESSON

Point of Contact.—I know of a small girl who is busy these days making a Christmas present for her father. Every night after school she goes to her room and works—stitch, stitch, stitch.

When it is finished, when Christmas morn comes, and that father sees what she has done, sees all the fine stitches that have been put in so carefully, do you think he will know that his little girl loves him?

STORY

Long, long ago, all the world had forgotten about the love of our Heavenly Father. Men talked like the old Indian who did not know, until the snow and ice had melted away, that they were gifts from the Father, to tell of His love.

They had forgotten, too, how to "love one another." The mothers and grandmothers were not cared for as they are in our homes today, and children were often left to die on the hills. There were no hospitals where the sick could be cared for, and no homes for children who had no fathers and mothers.

The Heavenly Father pitied his children, and wanted them to feel how much He loved them. So He said, I will make a glad Christmas Day, and a most wonderful gift shall tell of my love. I will send Jesus to help all the world, and He shall be the first Christmas gift. Surely His love will show others how to "love one another."

So it happened that one winter night—shall I read you about it? (Read from the Bible, Luke 2: 8.)

Perhaps it was a cold night, and they were taking turns watching the sheep. One would pass up and down among the

flocks, watching that no bear or lion came out of the woods, while the rest, wrapped in their sheepskin coats, rested on the hillside.

It was still. Nothing was heard save now and then the bleating of a lamb. The moon and the stars were out. But



Le Rolte

“God so loved the world, that He gave His only begotten Son.”

John 3: 16

for them the whole world seemed asleep—shepherds and all—except the one with the sheep—when (read Luke 2: 9).

The shepherd ran to those who were sleeping. They sat up. They, too, saw the angel. (Read verses 10 to 16.)

“So they departed.” It was a hilly path, and led through gardens, where they could see the moon still shining, and on to

the village, to the village inn, and to the cave where the cattle were kept. Here they found Joseph and Mary, with the wonderful Babe, "wrapped in swaddling clothes, and lying in a manger." (Read verses 17 and 18.)

People did not know what the gift of the Christ Child meant. But the day came when they knew. When Jesus came to be the Great Teacher. When He spoke helpful words to a woman who had been so wicked that all others turned from her,¹ when He healed a sick grandmother,² when He took the children up in His arms, when He went into sad homes to cheer those who were in trouble, when He had done so many things that were strange to those people, and when He asked them to "love one another" just as He had loved them,—then they knew that He came "to show all people how to help and how to love."

So they went out to tell others, all the world over, and that is how you and I come to know of that first Christmas Day, of Jesus' love, and the Father's. That is why at Christmas time we try to be more loving than at any other time in the year.

Would you like a song that tells us this story? (Use the two verses of "Christmas Night," page 11 of *Song Stories for the Sunday School*.³)

For whom can we make Christmas a glad day this year? For some poor children? (Have in mind some needy family to tell about. Perhaps the children will have suggestions.)

Could we send them some of our old toys, some of the old caps and mittens perhaps? Will you ask mother about it, and tell me next week?

(Notes can be written to the parents, and pinned to the coats of the children, if the teacher deems wise.)

1. Luke 7: 37.

2. Matthew 8: 14.

3. This song can be used with Lesson I if the teacher chooses.

LESSON IV

A Christmas Gift¹

The story is of a boy whose Christmas gift was a loving sacrifice.

CENTRAL THOUGHT.—Christmas is a time for making others happy.

TEXT.—“Ring, ring, happy bells,
Bells of Christmas!” Song

SONGS.—“Christmas Night,” and “There’s a Work for Me.”

PICTURE.—Christmas Chimes. Blashfield.

Old song.

LESSON OUTLINE

I *Point of Contact* : Christmas, and Christmas Gifts.

II. Story—“A Christmas Gift.” “It is more blessed to give than to receive.”

III. Songs—“Shine out O, Blessed Star!”² “Christmas Night,” “There’s a Work for Me and a Work for You,”³ and “The First Christmas.”

THE LESSON⁴

Point of Contact.—Is there a boy, or girl, here who ever earned any money? How did you earn it? What did you do with it?

1. Teachers will find the story, “Why the Chimes Rang,” (published in pamphlet form by the Kindergarden Literature Company of Chicago) most effective with this lesson. Selections from *The Christ Child Tales* (same publisher) can also be used at the Christmas Season.

2. All the songs are suggested, as this should be the happiest Sunday of the year for the children. If the songs suggested are all new to your class, use only those best adapted to your children.

3. The teacher can help the children in making and carrying out plans of helpfulness.

4. In connection with the Christmas work read the story “The Other Wise Man” by Van Dyke. This could be adapted to tell to the children.

STORY

Howard Brown had five cents in his pocket, three pennies and a two-cent piece. Howard was eight, and he had been just a week earning those pennies.

One, an old lady had given him for cleaning the snow from her walk. Another, the baker had paid him for taking a bag of cookies to a house in the next block—how good those cookies had smelled. Howard could not remember when he had had a brown ginger cookie. The third, an old man who lived in the next street, had put into his hand one morning when Howard came to tell him the druggist sent word that he was wanted at the telephone. And the two-cent piece he had worked for a whole afternoon, helping the carpenter clear the shavings out of his shop.

Howard could not go to school in his old ragged clothes, and, as there was no fire at home, he wandered about, in and out of the shops where he could warm his hands and feet, and perhaps find something to do. He had no mother or father; only an aunt who went out every morning to wash, leaving the fire to go out, and their one room to grow cold long before noon. There was always something in the cupboard for him to eat—bread, and sometimes a cold egg, or a piece of bacon left from their breakfast. But there were no cookies or pies, and only on extra days, like his birthday, did he find an apple or orange.

As Howard walked down the street, his hand in his pocket, holding fast to those pennies and the two-cent piece, he was thinking what he would do with them. The windows were full of candies and toys, for it was the day before Christmas.

Once he thought he would take the pennies and two-cent piece home, and put them in his bank, for he hoped some day to have enough for a pair of skates. Then he thought of his

aunt, and wondered if he could get something to make Christmas a happy day for them both.

As he walked down the street, the ambulance passed him. A crowd of boys were following, and one of them called: "George Johnson's father is hurt, and they're taking him away." George Johnson's father was the blacksmith, and

George was one of Howard's best friends. Howard did not follow the crowd, but turned, and ran off toward the shop. He climbed the stairs that led to the small room above, and there, on the floor, found George all alone, crying as if his heart would break. They had taken his father to the hospital, but would not let George go—there would be no place for him, they had said.



Blasfeld

"Ring, ring, happy bells,
Bells of Christmas!" Song

Howard brought him a drink of water, and, after some coaxing, George agreed to go home with him, for Howard thought his aunt would go to the hospital with George. The two boys walked down the street, arm in arm, turned in at a small

alley, went up the steps, and on up the stairs together. Aunt Helen had supper on the table and, though there was nothing but bread, milk, and crackers, the boys thought it a first-class supper. George emptied his bowl, thinking all the time of how Aunt Helen had promised to take him over to the hospital early the next morning. Only

once did he mention Christmas, when he said: "Tomorrow *would have been* Christmas, if father hadn't got hurt."

The two boys were to sleep in Howard's small bed. George soon fell asleep, but Howard lay there wide awake. After awhile he crawled out, and crept into the sitting room.

There by the window sat Aunt Helen sewing. She was making two scarfs just alike—soft and red,—and about the right size for boys like Howard and George.

On two chairs hung two stockings—Aunt Helen had hung them there, and Howard knew it was because when morning came it would be Christmas Day. He had thought of it when he went to bed, but he had not said a word, for he knew there was no money for presents.

Aunt Helen said the scarfs were for him and George, and then she asked him to help her make George happy that Christmas Day. She must go out to help with a dinner, but she could take George to the hospital first, and bring him back, and he and Howard could have a glad day together. Only one thing—it was three miles to the hospital, and she must take a car both ways. That night she had bought coal, and a few things for their small Christmas dinner, and there was only one nickel left in her purse.

Howard thought a minute. Then he ran, and brought her his three pennies and the two-cent piece. One by one he laid them in her hand, telling her how he had earned them, and that he wanted her to use them to take George to his father. He thought of the skates, and of how he would probably have bought a gift for Aunt Helen, if the ambulance had not passed him just as he was thinking about it. But of this Howard said not a word.

As he laid the last penny in Aunt Helen's hand, the church bells began to ring. Aunt Helen took him in her arms, put five kisses on his forehead, and whispered: "A

Merry Christmas, dear." That minute a band of women went down the street singing carols. It was Christmas Morn.

A few minutes later Howard was sound asleep beside George. He was dreaming, too; dreaming that George had found his father better, and that they had a glad Christmas Day after all, enjoying the new scarfs and other gifts that Santa Claus must have left.

And Howard's dream came true.

That Christmas eve he never forgot. Often he asked his Aunt Helen: "Why did those bells ring just as I laid my last penny in your hand?"

She never could answer, but they both *thought* they knew.

NOTE.—The story paves the way for the children's gifts of toys and clothing. Plan for the collecting and delivering of them. Let the children take an active part.



LESSON V

The Christmas Festival

To give intelligently is to give with a knowledge of what becomes of one's gift.

CENTRAL THOUGHT.—Have we helped any one at this Christmastide?

TEXT.—"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

SONGS.—Same as with Lesson IV.

PICTURE.—Sistine Madonna. Raphael.

LESSON OUTLINE

I. *Point of Contact:* Christmas. What is Christmas for?

II. Review of Christmas stories (at the discretion of the teacher).

III. Know the facts in the case, and tell the children of some child or home made happy by them at this Christmastide.



Raphael

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive"

Acts 20: 35

THE LESSON¹

Point of Contact.—Would you like to hear about the children to whom you sent the toys and good things? (Tell where they went, and make a story-picture of the homes that received them.)

STORY

The material for this story is to be furnished by the teacher.

1. This is the fifty-third lesson of the year. It can be omitted if it is not needed. Lesson IV could close the Christmas topic.



CHRONOLOGICAL INDEX

OLD TESTAMENT STORIES

	PAGE
The Garden of Eden	39
Noah's Ark	36
The Altar	115
Abraham and Lot	187
Rebekah at the Well	96
Jacob's Dream	170
Joseph Obeys His Father	33
Joseph Sends for His Father	150
Miriam and Moses	72
The Children of Israel	174
Gideon's Army	81
Ruth and Naomi	165
Ruth's Love for Naomi	191
Hannah and Samuel	142
David, the Shepherd Boy	17
David Cheers King Saul	21
Naaman and Elisha	28
Solomon's Temple	119

NEW TESTAMENT STORIES

God's Greatest Gift—The Christ Child	214
The Wise Men	204
Jesus in the Temple	124
Christ, the Carpenter	100
Christ and the Fishermen	43
One Sabbath Day in Christ's Life	133
The Lost Sheep	129

NEW TESTAMENT STORIES—continued

	PAGE
Stilling the Storm	24
Christ Blessing the Children	84
Christ Blessing the Children	178
The Good Shepherd	183
The Prodigal Son	146
The Alabaster Box	107
Christ and Lazarus	104
The Good Samaritan	75
Christ's Command—"Be of Good Cheer"	3
Washing the Disciples' Feet	87
Christ and His Mother	154
The Resurrection	53
He is Risen!	56
Paul and the Storm	12
The Heavenly Home	59



Cards for the Children.

CHRISTMAS.

(God's Greatest Gift.)



—L. Kollc.

God so loved the world that He gave His only
begotten Son.

JOHN 3:16.

THE CARDS.

THE preceding page shows a facsimile, as nearly as the size of the page will allow, of one of the fifty-three Cards to be used with The Lessons. The Cards are six by seven inches, and are punched for binding into booklets. The Pictures are the same that appear in the Manual. They are half-tone engravings, three by four inches.

Cards, punched, or unpunched, ninety cents a hundred. No orders for less than twenty-five cards.

Send orders to

LANGDON B. CLARK, PRINTER,

416 Main Street,

BUFFALO, NEW YORK.

THE CAMBRIDGE BIBLE

For Schools and Colleges

GENERAL EDITOR: J. J. S. PEROWNE, D.D.

With Notes, Introduction, and Maps

Book of Joshua. Rev. G. F. MACLEAR, D.D.	\$0 60
Book of Judges. Rev. J. J. LIAS, M.A.	90
First Book of Samuel. Prof. KIRKPATRICK, D.D.	90
Second Book of Samuel. Prof. KIRKPATRICK, D.D.	90
First Book of Kings. Rev. Prof. LUMBY, D.D.	90
Second Book of Kings. Rev. Prof. LUMBY, D.D.	90
Books of Ezra and Nehemiah. Rev. H. E. RYLE, D.D.	1 25
Book of Job. Rev. A. B. DAVIDSON, D.D.	1 25
Book of Ecclesiastes. Very Rev. E. H. PLUMPTRE.	1 25
Book of Isaiah. Chapters I-XXXIX. Rev. J. SKINNER, D.D.	1 00
Chapters LX-LXVI.	1 00
Book of Jeremiah. Rev. A. W. STREANE, M.A.	1 25
Book of Hosea. Rev. T. K. CHEYNE, M.A., D.D.	75
Books Nahum, Habakkuk, and Zephaniah. Rev. A. B. DAVIDSON, LL.D., D.D.	75
Books of Joel and Amos. Rev. S. R. DRIVER, D.D.	1 00
Books of Obadiah and Jonah. Archdeacon PEROWNE.	60
Book of Micah. Rev. T. K. CHEYNE, M.A., D.D.	40
Books of Haggai, Zechariah, Malachi. Archdeacon PEROWNE.	90
The Maccabees. Book I. W. FAIRWEATHER and Rev. J. SUTHERLAND BLACK, D.D.	1 00
The Book of Psalms. Book I; i-xli. Rev. A. F. KIRKPATRICK, LL.D.	1 00
Books II and III; xlii-lxxxix. Rev. A. F. KIRKPATRICK, D.D.	1 00
Book of Ezekiel. Rev. A. B. DAVIDSON, D.D., LL.D.	1 25
Gospel according to St. Matthew. Rev. A. CARR, M.A.	60
Gospel according to St. Mark. Rev. G. F. MACLEAR, D.D.	60
Gospel according to St. Luke. Archdeacon FARRAR, D.D.	1 10
Gospel according to St. John. Rev. A. PLUMMER, D.D.	1 10
Acts of the Apostles. Rev. Prof. LUMBY, D.D.	1 10
Epistle to the Romans. Rev. H. C. G. MOULE, M.A.	90
First Epistle to the Corinthians. Rev. J. J. LIAS, M.A.	50
Second Epistle to the Corinthians. Rev. J. J. LIAS, M.A.	50
Epistle to the Ephesians. Rev. H. C. G. MOULE, M.A.	60
Epistle to the Philippians. Rev. H. C. G. MOULE, M.A.	60
Epistle to the Hebrews. Archdeacon FARRAR, D.D.	90
Epistle of St. James. Very Rev. E. H. PLUMPTRE, D.D.	40
St. Peter and St. Jude. Very Rev. E. H. PLUMPTRE, D.D.	60
Epistles of St. John. Rev. A. PLUMMER, D.D.	90
Epistle to the Galatians. Rev. E. H. PEROWNE, D.D.	40
Revelation of St. John the Divine. Rev. WILLIAM HENRY SIMON, M.A.	80
The Epistles to Timothy and Titus. By the Rev. A. E. HUMPHREYS, M.A.	80
Epistles to the Thessalonians. Rev. GEORGE G. FINDLAY, B.A.	50
Epistles to the Colossians and Philemon. F. H. CHASE, D.D.	50

THE MACMILLAN COMPANY

66 FIFTH AVENUE, NEW YORK

THE MODERN READER'S BIBLE

The Sacred Scriptures, presented in Modern Literary Form

By RICHARD G. MOULTON

M.A. (Camb.), Ph.D. (Penn.)

Professor of Literature in English in the University of Chicago

Cloth, per volume . . . 50 cents
Leather, per volume . . . 60 cents

Cloth, per set of 21 volumes . . . \$10.00
Leather, per set of 22 volumes . . . 13.20

The Old Testament

WISDOM SERIES

THE PROVERBS

A Miscellany of Sayings and Poems embodying Isolated Observations of Life.

ECCLESIASTICUS

A Miscellany including longer compositions, still embodying only Isolated Observations of Life.

ECCLESIASTES—WISDOM OF SOLOMON

Each is a Series of Connected Writings, embodying a Solution of the Whole mystery of Life.

THE BOOK OF JOB

A Dramatic Poem in which are embodied Varying Solutions of the Mystery of Life.

POETRY OF THE BIBLE

DEUTERONOMY

The Orations and Songs of Moses, constituting his farewell to the People of Israel.

BIBLICAL IDYLS

The Lyric Idyl of Solomon's Song, and the Epic Idyls of Ruth, Esther, and Tobit.

THE PSALMS (Two Volumes)

The second volume includes also Lamentations.

HISTORY SERIES

GENESIS

Formation of the Chosen Nation.

THE EXODUS

Migration of the Chosen Nation to the Land of Promise.—Book of Exodus, with Leviticus and Numbers.

THE JUDGES

The Chosen Nation in its Efforts towards Secular Government.—Books of Joshua, Judges, I Samuel.

THE KINGS

The Chosen Nation under a Secular Government side by side with a Theocracy. Books of II Samuel, I and II Kings.

THE CHRONICLES

Ecclesiastical History of the Chosen Nation.—Books of Chronicles, Ezra, Nehemiah.

PROPHECY SERIES

ISAIAH, JEREMIAH, EZEKIEL
DANIEL, and THE MINOR PROPHETS

The New Testament

ST. MATTHEW, ST. MARK, and the GENERAL EPISTLES

Including also *The Epistles to the Hebrews*.

ST. LUKE and ST. PAUL (Two Volumes)

This is a Double Number. It contains (1) *The Gospel of St. Luke*, followed by (2) *The Acts of the Apostles*, (3) *The Pauline Epistles* introduced at the several points of the history to which they are usually referred:

ST. JOHN


The Gospels, Epistles, and Revelations.

THE MACMILLAN COMPANY

66 FIFTH AVENUE, NEW YORK



Date Due

FACULTY			
			

Presented to The Journal of Symbolic Logic



1 1012 01029 3092