

ing their minds from their reports of kindness to animals, and turning their attention to this new topic teaching kindness to each other. Before we begin we encourage the children by a hearty approval of their efforts, even though their "reports" are as negative as "I have not once stoned the pigeons." Their protective instinct is developing in this new work. Later reports will show efforts to protect and defend. We hasten the time by teaching the Golden Rule, and calling their attention to possibilities of helpfulness toward each other.

Who taught us the Golden Rule? Can we speak of different ways in which Jesus himself obeyed this rule? What did he give? What did he give up? Was he ever at work helping others when he was tired and hungry? How did he feel toward the poor, the sick, the blind, the lame? Did he ever say, "I wish you would go home, you tire me?" "I want to sail away in my boat and rest?" When they stopped his preaching by bringing little children to him what did he say? When the sick man was let down through the roof and interrupted the meeting what did he do?

We have a group of children who are trained at home to consider self the supreme one, rather than one of the family. This shows never more plainly than in class. Possibly these children may have generous impulses, yet are the victims of mismanagement. They are oblivious of others as a matter of training. It is for the teacher to open their eyes to a new world, and show these children their birthright of unselfish love.

Hitherto their manner has individually expressed, "I am here. There is nothing in the class or out of it but ME."

We wake them out of self by showing them that others are here, and that these others are our good friends. How shall we treat our best friends? We touch self when we say, "These are your friends." We lead away from self when we ask, "How are you going to treat your friends?" Jesus tells us exactly how to treat them. "All things whatsoever," etc., etc. Let us see about this. If these friends of yours have treasures, you would like to have a share. What about your treasures? If they are strong, you would like their protection when you are ill-used. When these true friends of yours are hurt what are you going to do about it?

We have another group which is made up of little fighters—children who are naturally aggressive. Our appeal to them is to urge them

to battle in defense of others. These are the children who want something to do, something to overcome. Set them to protect and care for younger children. Make them feel that they are captains. Talk to them about the "whole armor of God." Show them that they are to overcome evil.

The last step in our Golden Rule lesson is the hardest step. How shall we treat our enemies? Our well-trained children have tried to be good to enemies, and have met with more or less discouragement. Our part is to strengthen their faith.

Our selfish children have scarcely made distinctions between friends and enemies, for the reason that their self-absorption is so great other selves are of little account one way or the other. They must first learn to be observant of others, to learn to care for others, before they will be able to recognize friend from foe.

Our aggressive children know all about enemies. Our appeal to them is to fight for, rather than against, those who despitely use them and persecute them.

We leave the lesson at the point showing that it is Christlike to love our enemies and to heap coals of fire on their heads.

LESSON III. (April 15.)

THE DAUGHTER OF JAIRUS RAISED.

Mark 5. 23-24, 35-43.

GOLDEN TEXT. "Be not afraid, only believe." Mark 5. 36.

Primary Notes.



guide held up a bright light and showed the man a map which he had and tried to prove that he knew the road, the traveler would not believe it was all true, and refused to be guided. He stumbled on, unwilling to be helped, unwilling to stop at any house where lights shone in the windows, for fear he might find enemies there. Because he refused to trust anyone he wandered on alone till he fell by the way, too faint to go farther. It was

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