

God has given us this [hold up a bud] to show us just what Jesus means. What is this? [Many will say, "A flower," but do not accept this answer.] When its petals or leaves begin to round we say a bud is born. That was its birthday. This is not a flower. Perhaps it will some time be born into a flower, and perhaps it will not. We can't tell. Often buds are naughty, and say, "I will never, never be flowers. We will always be buds." When a bud is born into a flower its petals open [point to them] and it has a second birthday.

A person, like a flower, must be born again. He must have two birthdays, else he cannot go to the kingdom of God, which is heaven—God's home—no more than a naughty bud in the garden which would not be a flower can go into our houses in bouquets. But sometimes we want a few buds in our homes, so we take the sweet little baby buds. God wants some buds in his home, so every little baby and every little tiny child that dies he takes right to heaven and calls them his little buds. [Dwell largely upon the beauty of the celestial land.]

Every person must be born twice before he can go to heaven. He must be born a person the first time, a spirit the second time. When he is born the first time he is a baby of flesh and blood. We feel his hands and know they are flesh; we see his blood flowing under his skin. [Have the children examine the veins of their hands.]

When a person is born again he is born a spirit. We do not know now what a spirit is, for we cannot see spirits, but when we get to heaven and have new spirit eyes we shall know all about them. God, the angels, and everything in heaven are spirits. God is our Father. What a father is his children must be. Since God the Father is a spirit, people who are born of God—who are born again—are spirits. When a person is born a baby he takes his father's name. [Call for examples.] When a person is born the second time he is born of God; he takes the name of his new Father—God; Christ is God; so the person on his second birthday takes Christ's name and is called a Christian. [Have the children repeat the words Christ and Christian to note the similarity.]

When a person is born the first time everyone in the house knows it, but people elsewhere do not; so his father and mother send their friends tiny cards with the baby's name on them. [Show one.] The friends who get them say, "So there is a new baby." When a person is born the second time he knows it and God knows, but other people do not; so God tells him to be baptized; then the people will know it, and they say, "So there is a new Christian." [Explain baptism; repeat verse 8.]

## LESSON V. (January 29.)

CHRIST AT JACOB'S WELL. John 4.  
5-15.

GOLDEN TEXT. "Whosoever drinketh of the water that I shall give him shall never thirst." John 4. 14.

### Primary Notes.



Take a glass of clear water into class. What is this? What used for? Can we live without water? Is it even more needful than food? Yes. Does it make any difference what sort we drink and where we get it? Once some travelers

grew very thirsty as they walked along, and each went a different way to see if water could be found. Two of them found some little streams, muddy enough, but they were in a hurry to drink, and tasted this murky water. The third said, when he saw a muddy stream, "I'll hurry on till I find the spring and drink the clear water there." So he did. He found the cool water flowing from a rock, where there was nothing to spoil it as the streams were spoiled that flowed through the marshy ground. Isn't it worth while to seek the best at the fountain head? Would you? Flowing water is called living water. This seems to give new life to a thirsty one. What had we about new life last week? [Here bring in review and link lessons closely together.]

When is it that we want a drink? When is it warm, and we are thirsty and tired? Was Jesus ever thirsty and warm and tired? [Describe as vividly as possible the journey through Samaria, pointing out on map. Picture the weary Saviour upon the well-side, the woman with her waterpot, Jesus's request—he asked her to give him something, but it was that he might do more for her. Tell of the woman's surprise, her curious questions, the strange, new feeling that came to her about this stranger at the well-side; her belief that he must be divine because he told her what she had done; her mission to the city, leaving the waterpot that was worth so much to her; the invitation "Come," the gathering of the people to listen to Jesus, and their word to the woman, "We have heard him ourselves and know." Then return to the wonderful thing Jesus said to the woman, that if she knew what gift he had to give, she would have asked the living water, and her answer, not quite understanding it all, "Sir, give me to drink."]

Jesus gave this poor woman a loving invitation. He went out of his way to bring it to her