

**ONE YEAR OF SUNDAY  
SCHOOL LESSONS FOR YOUNG  
CHILDREN; A MANUAL  
FOR TEACHERS AND PARENTS**

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One Year of Sunday School Lessons for Young Children; A Manual for Teachers and Parents by  
Florence U. Palmer

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**FLORENCE U. PALMER**

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The M Co.

A little child shall lead them.

Isaiah 54:6



THE CHRIST CHILD

*Murillo*

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

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1900

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## 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?