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The Sabbath School.

INTERNATIONAL LESSON.

First Quarter Lesson 13. March 31. 1901

REVIEW.

Read Isa. 52: 13; 53: 12.
GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53: 3

MOVEMENT OF THE HISTORY.

All the lessons of this Quarter belong to the last week of Christ's life.

One short week, April 1 to 7, is crowded with the mighty culminating events of his life.

The importance of this brief period is shown by the fact that twenty-five of the eighty-nine chapters of the Gospel are occupied with the events of this one week, or almost one third of the entire history.

In Matthew 7 chapters (21-27) of the 28—

In Mark 5 chapters (11-15) of the 16—

In Luke 5 chapters (19-23) of the 24—

In John 8 chapters (12-19) of the 21—

PLACE.—Jerusalem and vicinity, including Bethany and the Mount of Olives. Considerable time was spent in the temple.

KEY WORDS AND OBJECTS.

Learn these key words and objects suggesting the great truths of the lessons, or select others which may seem more fitting.

Key Words. Lesson. Objects.
Anointed.....I.....Supper
King.....II.....Palms
Sought.....III.....Temple
Discourses.....IV.....Enemies
Watch.....V.....Virgins
Use.....VI.....Talents
Remember.....VII.....Cup
Prayer.....VIII.....Garden
Betrayed.....IX.....Judas
Tried.....X.....Mockeries
Innocent.....XI.....Pilate
Sacrifice.....XII.....Cross

WORD PICTURE REVIEW.

A very interesting review can be made by means of descriptions of the various scenes in the lesson of the Quarter, and the scholars can decide what lesson is referred to. Different persons, or scholars, may be requested to write out the description and read it to the school. Most of the lessons of this quarter are particularly adapted to this method of review. Each is a distinct and often a dramatic picture.

GREAT TRUTHS.

These lessons are crowded with great truths pertaining to salvation.

Emphasize:—

1. The character of Jesus Christ revealed by these scenes.

2. What in it should lead us to love him and serve him with all our hearts.

3. What we should especially seek to imitate and make part of our own characters.

4. What great truths are taught concerning the love of God.

5. What great truths as to the way of redemption from sin.

Is the Sunday-School Missing an Opportunity in Bible Memorizing?

BY MARTHA CLARK RAKIN.

The very interesting editorial of February 2, in The Sunday School Times, on rote memorizing of the Bible, deserves the thoughtful consideration of all Sunday-school workers. Without doubt, the majority would pronounce unhesitatingly in favor of memorizing understandingly rather than by rote. But another phase of the subject may be suggested by the question, What proportion of our Sunday-school scholars is memorizing understandingly and regularly the choicest portions of the Bible?

In an acquaintance with several Sunday-schools during the last twenty years, not one has been found by the writer where the scholars memorized understandingly (or any other way) half a dozen verses a week. In some of them the Shorter Catechism has been memorized by rote by some of the scholars, a Bible being given to each child who had accomplished the feat. In most cases the Golden Text has been recited each Sunday (the Quarterly being conveniently near), and forgotten almost as quickly as it was learned.

In this connection, something that occurred in one of our public schools a short time ago is of interest. The pupils are of high-school grade, and were studying Daniel Webster in their English class. Among the anecdotes related was one to the effect, that when the great orator was a boy in school, the members of his class were asked to repeat such passages of Scripture as they knew. The youthful Daniel repeated chapter after chapter until the teacher was forced to ask him to stop for lack of time.

The story prompted the twentieth-century teacher to see how much of the Bible his English class knew by heart. In response to the request that all who could repeat a passage of Scripture should raise their hands, only one hand went up. This pupil repeated without hesitation, and understandingly, the forty-second chapter of Isaiah, the thirteenth chapter of 1 Corinthians, and several psalms, but the rest of the class would not attempt even the familiar Twenty-third Psalm. The teacher then asked how many were Sunday-school scholars. Three-fourths of the class admitted that they attended Sunday-school regularly, and had for years, and it appeared that they were distributed among the half-dozen Sunday-schools of the place, but they all testified that they were not asked to learn any Scripture beyond the Golden Text.

Such an incident leads one to regret that any Sunday-school should ignore the intelligent memorizing of this wonderful Book. Doubtless there are many schools of which a very different report could be given, and it would be both interesting and valuable to hear of their methods and experiences. The writer fully understands the danger of generalizing from a few instances which chance to come under one's own observation; but there certainly is food for thought in the fact that out of twenty Sunday-school scholars only one could repeat even a short psalm, and that the one had gained the knowledge entirely without the aid of the Sunday-school.

To be sure, committing Scripture to memory is by no means the most important part of Sunday-school work; possibly the majority of workers would agree that it is the least important part, but it does seem appropriate that it should have some place. Such writers as R. skin and Carlyle have spoken strongly on the importance of knowing the finest Bible passages by heart, while many an elderly man or woman will testify that one of the great comforts of declining years is the store of Bible passages which may be called to mind when other resources fail.—S. S. Times.

The Story of a White Lie.

Once upon a time a boy told a lie. Many boys have done the same thing, but this was a certain, particular boy who has since become a man of considerable prominence in his profession and in the councils of a great political party.

The lie was not an extraordinary one. In fact, it was forgotten by him almost as soon as it was uttered. It entailed no injustice to anyone. It merely freed him at the time from an embarrassing situation. He was an errand boy in a lawyer's office, and he told his employer that he had performed some inconsequential duty which he had not performed. He performed it immediately afterwards. No one was the wiser, he thought. He deluded himself with the idea that he had done quite a smart thing. He was pleased with himself.

Twenty years later he was a candidate for the office of State Treasurer. All indications pointed to his election. The opposition party went over his record with extreme care, and were forced to admit that there was nothing in it upon which to build political capital. They virtually conceded his success, although the vote was very close. Therefore they were greatly astonished when it was found that he alone of all the candidates upon the ticket was defeated. He, too, was astonished and chagrined. He could not understand it.

Some time afterwards he chanced to be in the city where as a boy, like Sir Joseph Porter, he had served a term with an attorney's firm. Naturally, he called upon his former employer, and spent an hour in that gentleman's private office talking over old times and now before a cheerful fire. At the close of that hour he had something to ponder over.

The conversation had drifted into politics, and his former employer, with whose gray hairs had come affluence and influence, referred delicately to the results of the recent election.

I have a confession to make to you, my boy, he said, after the other had expressed his inability to account for the defeat he had sustained, I think I can tell you why it was. You may be angry when you hear it, but you have too much sense, I think, to accuse me of treachery in the premises. Twenty years ago you lied to me. You have probably forgotten the circumstances. I never had the confidence in you afterwards that I had before you did it. I could not justify myself in voting for you. I told myself and my friends that you were not qualified entirely for the treasurership. The tendency to dishonesty which you had manifested was one which, in that position, might become dangerous both to yourself and the State. I could not

declare myself against you. The opposition papers would have failed, intentionally or otherwise, to understand my motives. They would have exaggerated the charge, and the consequences would have been such that your reputation might never have fully recovered. I did not tell you what I intended to do, because it was unnecessary. It would have made no difference.

The other, very red in the face, listened to the end. He arose excitedly, and his lips moved as though he were about to speak. But he restrained himself. He stood for a moment, looking into the face of his defector. Then, impetuously, he extended his hand and left the room.

Visitors to a certain law office in a Western city observe, with some amusement, a motto which hangs over the senior partner's desk. It reads, Honesty is the Best Policy. I had it made to order, says the lawyer, when I questioned; I wished to express a conviction, so I had the is italicized. This motto is the visible result of the interview between the senior partner and his former employer.—Good Cheer.

Discipline in the Home.

BY ELIZABETH POLHEMUS

I believe in discipline, and plenty of it, applied by parents and guardians principally to themselves. Why so? Because the moral atmosphere which emanates from a parent's habitual state of mind is the strongest disciplinary influence brought to bear upon a child.

Fathers and mothers by constant discipline must keep their hearts and consciences pure from self-indulgence and wrong motives if they wish their children to be unselfish and honest. A mother must first govern her own temper if she expects her children to be sunny and sweet-tempered.

Children are not permanently so much influenced by what we say to them in particular as by the general effect of our character and conversation. Thou shalt and shalt not does not make character. You can govern a child by compelling him to do what you require. You can punish him if he takes your cookies, and he will not touch them. But when he is beyond your sight and authority, unless he loves honesty and hates theft, he will take cookies.

We are continually criticizing people's motives, dress, etc., yet in list that our children speak kindly of their friends. They may in the presence of our guests, because it is apt to be at that time we insist upon this principle being enforced. As they go out into the world they carry their parents' true spirit of charity with them.

Fine characteristics that are laid on the outside by force are not going to be permanent. Children build their characters from within by a constant absorption from those with whom they come in contact. An example set for an occasion is of very little use. The insight of children is keen; they see beyond all disguises. It is better in the end to wear no mask in our child's presence. Social custom or our own vanity may incite us to false pretense in other company; it will not deceive our children; they are forever watching us, and, sad to say, often learn by first loving the deceiver to love deception.

There is not a punishment invented that leads a child to reverence truth so much as having the actions and words of its parents strictly honest. If we examine closely we will be surprised to find in how many ways we do not have the courage to act sincerely. Have we never lost anything, or done something imprudent, indulged in some extravagance, all of which we have concealed for days, for fear we might be laughed at or reproved? Is it not cruel, is it not pitiful, that, falling thus, we at the same time are punishing some wee little tot for not having courage to confess an accident?

There is no evil into which children so easily and so universally fall as that of lying. Make a child understand that a lie is one of the greatest sins. Then if you find that, from lack of courage, he is inclined to conceal his mishaps, be slow to punish. If when our children break things or come to grief in any way, and they confess, we never fail to impress upon their minds how glad we are that they had the courage to tell, and that nothing could happen that would grieve us as much as their deceiving us could, they will tell very few untruths. I approve of expressing deep sorrow for imprudences committed, for careless losing and breaking, but never whipping or shutting up in closets. Fear of punishment or ridicule is the foundation of most lies.

Next comes the question, How shall I discipline my children to make them unselfish? First cast out the beam out of thine own eye. Everything nowadays tends toward making the parent selfish. There is great care and thought spent on

methods and the selection of nurses, kindergartens, and instructors, so that the parents may be left free to do as they choose—free to respond to the many outside calls—and thus they have very little direct contact with their children. The children of today are self-reliant, wonderfully accomplished, and intelligent, but, O! so hard, they show that the lullaby bosom is no more. Mothers are not brooding over their little ones in constant watchfulness and loving care. They have given up the holy trust and responsibility to strangers. But to come directly to the children. I think we foster and encourage selfishness in many ways by the use of the words yours and mine. I believe that where there is more than one child it would be better for them to have all toys in common. When meals are served in the nursery have them take turn at presiding at the table, serving all before helping themselves. From the very beginning let them help each other in all ways. If one has been made unusually happy have a family rejoicing, if it has only been a sleigh ride or a small gift. Foster the spirit that one child cannot rejoice alone—they are one in joy and sorrow.

There is much I would like to say about cheerfulness and politeness in the home, but will leave that for another time.—Christian Work.

Mud or the Boy?

The little fellow that came to our house about eight years ago, and ever since has slept with us, and eaten at our table, whose school reports we sign and whom we call Boy, recently came tramping through the hall, leaving Robinson Crusoe tracks of mud on the lately cleaned carpets. I saw him, and yelled, Oh, Boy, get out there! He ran out wounded.

I went back to my study. It rather took the preach out of me. I thought of the little fellow now out in the yard, hurt by my harsh words. Which was of more value, the carpet or the boy? Why, I'd have sacrificed a hundred carpets rather than let any one injure that boy. But here I was weakening the cords that bind home hearts to gether—and all for a little mud.

A lady acquaintance, whose husband is a teacher, said to me that she planned to keep abreast of her husband in her intellectual life. I remarked that her household cares must make it difficult. She straightened up, I am of more consequence than my house.

The French have a proverb, He was born a man, but died a merchant. It doesn't read very well, does it? He was born a man but died a clerk, or a manufacturer; was born a woman, but died a housekeeper, or a teacher.

Which shall it be, Mud or the Boy?—Selected.

Riches of the Bible

There is danger that in the overflow of a vast wash of so-called literature the immense moral and spiritual value of the concentrated and powerful words contained in the Bible may more or less come to be neglected. Those who were literally brought up on this strong diet were the best educated of their day. This nourishing food made grand and stable characters, based on firm, if sometimes craggy, foundations. They have a grandeur of outline that time cannot diminish. If their view of life was too serious, it was still noble. If they were stern and unrelenting, they were still brave and heroic. The Bible men of other times have become the giants of ours.

Place this old Book alongside the mass of children's literature of the day, and how it rises like a mountain peak of truth and reality above the confused mole-hills of our modern world! Endless riches are still unmined between its covers. There is still new light to break out of Scripture, even in our day. For the capital wherewith to begin life, for culture in the best form of writing, the grand style, that direct, simple, and cogent form of speech that is most easily learned and longest remembered, it remains pre-eminent.—The Christian Register.

Every duty omitted obscures some truth that we should know.—Ruskin.

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LA GRIPPEE

My head pained excruciatingly. So terrible was the pain that when my wife wrung cloths from hot water and held them on my head I could not feel the heat. I obtained a bottle of your

ACADIAN LINIMENT,

used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better, and it made a complete cure in a few days. I afterwards advised a neighbour to use it and it cured him also. Mr. Joshua McDonald of Cay Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He too was cured and says that he will never be without

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For man and beast, external or internal. I regard it as the best.

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