

them, strengthening them for the fight they have to wage. All life is full of serious fighting, relieved, fortunately, by times of fun and frolic, and undisturbed merriment—times which parents should delight in, and share in too betimes; but it is the serious fight we most need to watch with tender and sympathetic hearts. Our children must conquer, and they will have our help at every turn if our eyes are open, as they should be, and our wisdom guards them against risks and difficulties. Arduous enough, truly, the fight is, in all cases, against selfishness, anger, pride, stubbornness, fear and deceit. Each child has, besides, his own special sense of difficulty; but each child has to face all these, and to conquer in the fight, if his life is to be true and worthy if his influence is to be fruitful in blessing to others—if he is to follow Jesus, and to find, in an enriching experience, how truly blessed they are who serve God, at whatever cost of weariness and toil and struggle. It counts for a great deal in this fight when a child knows that he has, in father and mother, the truest and most sympathetic helpers. Well it is for the young life to know, by deepening experience—that he is not looked down upon by cold, critical eyes—that his parents are not always uttering orders or taunts, but are often along side, cheering, showing how best to manage temper or the rising feeling of selfishness. A word of cheer has vastly more power in the family, and in the wide world, than the word of blame, needful though this last may be. Most precious is this word of praise when it has been deserved. It will not nourish pride—it will do the very reverse if we make it clear, by look and word, that in the thing done we see duty fulfilled, and are giving thanks for divine help, as we ask our child to hear the Lord's "Well done." Don't let us be afraid of this word of our Master; and don't let us train our children to fear it, or to feel as if it might be safer to have their ears closed to it. The Lord who at the morning hour says, "Go, work!" delights to meet even the little workers at the close of day to say "Well done!" Life's battle is too sore and too constant to warrant parents pouring out reproaches. Even those of us who grow old have not managed to conquer so well that we can afford to forget that much fighting lies before us yet, and much need for sympathy too. What a store of sympathy these little ones need, and how greatly will it lighten the heart, brighten the eyes, nerve the arms, if they feel that father and mother want them to win in this fight! And don't think that the fight is lost because of the failures which are seen and mourned over. Words of rebuke must be spoken at times; and when this must be, let us speak them solemnly and tenderly, but yet ever with the feeling that the future is ours; that over it the promise of God shines as a star; and that Jesus is with us, saying to mother and son, to father and daughter, to older and younger alike, as both need to hear it, "I will help thee," and "Blessed is he that overcometh."—*Professor Caldwell.*

#### THE STONY, HARD INTERIOR.

It has been the fashion to assume a stony indifference towards strangers, even if one does not feel it, and not only towards strangers is this manifested, but towards those who are associated together in business, and the ones whom one meets every day. It is not necessary for two people to fall upon each other's neck every time that they meet in order to be civil, but in the short life that we live here, why not give and receive all the good that we can? Strangers upon settling in a new place feel this stony and hard interior, and when the cheery-faced, really Christian man or woman is met with, what a blessing, and how one loves to remember the meeting and the kindly look. It is like a perfect June day, or the bursting out of the sun after days of cloud and storm.

#### THE SACRED BOOKS OF THE WORLD.

These are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta of the Persians, and the Scriptures of the Christians.

The Koran is the most recent, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages, on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before Christ.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of the meek and lowly Jesus; therefore, that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Edoas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century, A.D.

## Our Young Folks.

### WHEN I AM A BOY.

If, when I'm a boy,  
I am lazy and shirk  
My work upon some one that's smaller,  
The chances are good  
I shall do the same thing  
When I have grown older and taller.

If, when I'm a boy,  
I am always behind,  
And never make any advances,  
When I am a man,  
Some one else, and not I,  
Will be sure to get all the best chances.

If I use, when a boy,  
Cigarettes and talk slang,  
Without either thinking or caring,  
You will probably find me,  
When I am a man,  
Chewing navy tobacco and swearing.

If, when I'm a boy,  
I drink cider and beer,  
And persist, against reason and warning,  
You may find me in rags,  
And as drunk as a sot,  
Fast asleep in the gutter some morning.

Now that's not the kind  
Of a man I would make;  
The world has too many already:  
So I will begin,  
Right away, while a boy,  
To be temperate, honest and steady.

### COMPENSATION.

News came that a baby had been born in the Nelson household, a dear little girl, with blue eyes, but alas! with a misshapen foot which would cause her to limp all her life. When grandma read the message she went to her own room without a word, and the young aunts busied themselves with their work, looking suspiciously moist about the eyes. That night, however, Edith Lee came limping in with her two crutches, and was told all about it, because she was the dear family friend and knew all the home secrets.

"And you feel dreadfully about it, don't you?" asked she, patting one of grandma's withered hands.

"Yes, my dear, we do; how could we help it?"

"She will suffer so! It will be so hard for her when she grows up!" said the aunts mournfully.

"Now, my dears, just listen to me," said cheerful Edith. "She will be sorry, and sometimes mortified, when she remembers she's not like other people, but she will have a great many compensations.

"Look at me! I've stumped through life on helpless limbs, and the consequence is that I trust the world and love it. Other people get blue, and say they can't believe in people. I receive so much kindness every day I know the world is full of warm, loving hearts. When I make a journey I find the merest strangers willing to carry my bundles, check my baggage, help me into the cars, and give me the best places.

"I've heard some of you complain of the railway men who have no hesitation in running you down with a baggage-truck. Those same men push the truck up to me, and ask me if I won't get on and ride to the car or the carriage. Teamsters pull up their horses, to let me cross the streets. Waiters in hotels give me a seat near the door, so that I need not walk further than is absolutely necessary, and in the summer, when we are in the country, not a farmer passes me without begging me to ride.

"Now, all this is because I am lame. The very sight of my misfortune appeals to every heart, and the consequence is that, as I have told you, I believe in the world and the warmth of its sympathies. That baby will have the same experience. The wind will be tempered to her in precisely the same way, and when she is thirty, as I am, she will say, 'Why it's a beautiful world!'"

"Bless you, dear," said grandma, warmly, "I shouldn't wonder a mite if she did!"

And they were comforted, remembering the mercy of God in making merciful people.

### GOING ON A JOURNEY.

"Good-by," said a little girl, as she dropped something into a postoffice box that I happened to be standing near while waiting for an electric car.

"Whom are you bidding good-by to?" I asked, for there was no one in sight but myself, and I felt sure that she was not speaking to me.

"Why, to my paper," she answered; "it is going on a long journey. I always say good-by; don't you?"

"Well, not to newspapers."

Then she told me that she sent her copy of *Harper's Young People* every week to a little cousin who lived very far from New York, somewhere in Japan.

"Do you know what good-by means?" I asked.

She thought a moment, and then answered, "Why, you say good-by because someone is going away, and you hope they will have a good time don't you?"

"Well, I suppose you do, for a very clever man once told me that it was the same as the old English saying, or salutation, 'God be with you?'"

"I am very glad to know that," she answered; and then, as the car came in sight and I stepped forward to signal it, she sang out cheerily, "Good-by," and disappeared.

This is a true incident.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

#### JESUS ENTERING JERUSALEM.

GOLDEN TEXT. Blessed be the King that cometh in the name of the Lord. LUKE XIX. 38.

#### INTRODUCTION.

After leaving Jericho Christ, accompanied by His disciples, went to Bethany where he visited the home of Martha and Mary and Lazarus. He attended a feast in the house of Simon, where Mary anointed Jesus. Next morning the triumphal entry into Jerusalem was made.

I. The Triumphal Procession. All the ways leading into Jerusalem were crowded with people going to the celebration of the Passover. At Bethphage near Bethany a young ass was found and Jesus rode it into the city. This was done in fulfilment of the prophecy contained in Isaiah lxii. 11, and Zechariah ix. 9. It was a manifestation of His kingly claims. When the brow of the Mount of Olives was reached at the beginning of the descent towards the city, it was seen at its best. The finest view of Jerusalem is from this point. Here the throng was great. The whole multitude of disciples began to rejoice. The common people had a strong sympathy with Jesus. They were attracted by Him and now many are prepared to join with His followers in uttering His praises. So hearty for the time being was the popular enthusiasm that some placed their garments as a carpet on the path by which the Saviour advanced, others spread palm branches. The multitude loudly sang praise to God for the mighty works they had seen. The many miracles wrought by Christ throughout Palestine had made a deep impression on the minds of the people. Doubtless many in that multitude had experienced Christ's compassion and mercy in the healing of their diseases and the sicknesses of those dear to them. The substance of the people's triumphal song is given: "Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest." This was a recognition of Jesus as the Messiah. King promised for ages. God is praised for the bestowment of His greatest gift. The Messiah had come on His mission of reconciliation, bringing heaven's peace to a sin-distracted world. The work of Christ would lead to the highest glory and be the theme of eternal praise to all the redeemed and to all the highest intelligences in heaven. All in the crowd were not friendly to Jesus. Some of His enemies were there. The Pharisees had no liking for the heavenly Teacher. They opposed Him on every occasion when they could do so. Here they and their action form the dark shading of the otherwise beautiful picture. Their fault-finding was the jarring note in the exquisite music of the triumphal procession. The Pharisees had no sympathy with the joy of the people and they appeal to Jesus to silence their cries: "Master, rebuke thy disciples," they say. Jesus has no sympathy with the state of mind that is offended at the enthusiastic praise of the multitude. He replies with emphasis to their complaint "I tell you that, if these should hold their peace, the stones would immediately cry out." The public recognition of Jesus as the Messiah was now made, and could never more be unspoken. If human voices were silenced, nature itself would bear testimony to Christ's kingship, for nature obeyed Him.

II. The Triumph Shadowed.—Looking from the brow of the Mount of Olives on the magnificent scene the city presented, as it rose, terrace upon terrace, a city of palaces, with crowning towers and magnificent gardens, and the temple in all its stately grandeur. Jesus wept aloud. He also beheld the awful scene the city would present a generation later. Dr. Edersheim says: "The contrast was indeed terrible between the Jerusalem that rose before Him in all its beauty, glory and security, and the Jerusalem which He saw in vision dimly rising on the sky, with the camp of the enemy round about it on every side, hugging it closer and closer in deadly embrace; then another scene in the shifting panorama, and the city laid with the ground, and the gory bodies of her children among the ruins, and yet another scene, the silence and desolation of death, not one stone left upon another." Then in deepest sadness Jesus says, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." In these words there is the deepest pathos. The people of Jerusalem had been highly favoured, they had enjoyed every advantage, yet they failed to understand the meaning of all that God had done for them. All to which their history and institutions led up culminated in the coming of Christ, but they knew it not. This was their great opportunity and they missed it. "They are hid from thine eyes." Then follow the prophetic words descriptive of the overthrow of that stately city, words that were fulfilled to the very letter forty years afterwards.

III. Working while it is Day.—Every hour was precious and Jesus employed His time in teaching the people that thronged this Temple enclosure. His first act was to drive out the people who were buying and selling in the temple. By this He asserted His authority, and it was recognized without question; at all events it is not stated that the traffickers resisted. The desecration of the place where God is worshipped incurs the rebuke of Jesus. It is set apart for sacred uses and nothing out of harmony with the pure and holy worship of God should find an entrance there. God's house is the house of prayer, but Jesus tells them they had made it a den of thieves. The men who would buy and sell in the temple could hardly be trusted as honest men. He who knew them described them justly. These last days before he suffered were spent in teaching the people, holding out to them offers of mercy, but his enemies were busy. Their hatred had become intense. They were prepared to commit the greatest of all crimes. Scribes and Pharisees were plotting how they might put Him to death. They were not restrained by the fear of God, or the voice of conscience, but they feared the people. As expressed in the Revised Version, "the people all hung upon Him, listening." The place He was gaining in the popular heart alarmed the spiritual rulers of the people. They feared that their power and influence would come to an end. When self-interest is threatened all other considerations are forgotten. Men who are chiefly governed by it are ready to commit the gravest crimes if they can thereby avert the danger that threatens. In their desperation the Scribes and Pharisees were planning how they could put Jesus to death without arousing the indignation of the people against themselves. Minds free from prejudice at once feel the power of Christ's truth. The common people, throughout His earthly ministry, heard Him gladly. As the end drew near "the people all hung upon Him, listening."

#### PRACTICAL SUGGESTIONS.

The triumphal entry into Jerusalem was prophetic of Christ's final triumph when His kingdom shall be universal.

Let Christ's peace rule in the heart, then shall our praises rise to God with unchecked ardour.

There are always some ready to criticize and find fault with what is done for Christ.

Neglected opportunities do not return. There is an untold depth of meaning in the Saviour's words "but now they are hid from thine eyes."

All Christ's prophetic sayings come true.