

Our Young Folks.

WHAT WOULD JESUS DO?

A young and earnest pilgrim,
Travelling the King's highway,
Coming over the lessons
From the Guide-book every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth He walked to-day,
What would Jesus do?"

It grew to be his watchword,
In service or in fight;
It helped to keep his pilgrim garb
Unsoiled, pure and white.
For when temptation lured him
It nerved him through and through,
To ask this simple question:
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in His footsteps
With ever careful tread,
Oh, let this be our watchword,
A watchword pure and true,
To ask in each temptation:
"What would Jesus do?"

THE ALPHABET IN ONE VERSE.

The twenty-first verse of the seventh chapter of Ezra contains every letter of the alphabet, and is the only one thus distinguished:—

"And I, even I, Artaxerxes, the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven shall require of you, is to be done speedily."

THE KANGAROO.

On level ground high-bred horses and dogs in full training can be tolerably sure of running down a kangaroo, but if the animal can make its way to broken and rocky ground, especially where the trunks of fallen trees beset the track, it can mostly make good its escape. When brought to bay, it is as formidable an antagonist as the stag itself. It has no horns, but it has hind feet, and at the tip of the fourth toe there is a claw of great length, shaped like a bayonet, and scarcely less formidable. A single kick from this weapon will rip up a dog as if the animal had been struck with a sharp sword, and even an armed man does not like to approach it in front. Generally, when at bay, the kangaroo stands upright, resting its back against a tree, so that the dogs cannot attack it from behind. The hunter, however, takes advantage of this habit. He trains his dogs to make false attacks on the animal in front, without coming within the range of the terrible claw, and while its attention is engaged in front he slips behind the tree and strikes his long hunting knife into the body of the kangaroo. Not many years ago the kangaroo swarmed like the bison in America. But great cities have sprung into existence where, scarcely fifty years ago, not even a hut was to be seen, and the black men and the kangaroo were masters of the land. The time is not far distant when sheep and cattle will have taken the place of the kangaroo, and Australia will only know her most characteristic animal by reputation. The kangaroo and the bison will alike fall victims to advancing civilization.

THE PROPER USE OF MONEY.

Some boys and girls spend every cent on candy, toys, or trifles; others save every cent. Neither of these methods is to be commended. It is equally wrong to squander or hoard.

Money should be expended to advantage. That involves prudence in earning, saving and spending.

A prudent boy will buy nothing that he does not need. He will buy the best for his money. He will learn to "shop"—as the girls do—that is, look around until he is certain that some other article will not suit him better.

Perhaps the greatest check on reckless or foolish expenditure is a day-book. How many boys know what that is, or have used one?

A bright boy has for three years kept a day-book, in which he entered every cent that passed through his hands. All money that he receives from any source is entered in the credit column. All money expended is set down in the debt column. Every week the book is balanced.

It requires about ten minutes each day to set down the daily expenditures and fifteen minutes at the end of the week to balance the book.

This book shows "where his money has gone." It also checks foolish expenditure.

When he foots up his "debits" at night, he will be ashamed to enter "candy" or "cigarettes" three or four times. The next day he will think of his day-book and refrain.

You can save money by keeping a day-book. The items surprise and instruct you. It does not make you stingy or mean. It gives you more money to spend on necessities. It inculcates business habits that may be of value.

To the girls these remarks equally apply.

HOLD FAST, BOYS.

Hold on to your tongue when you are just ready to swear, lie or speak harshly, or use an improper word.

Hold on to your hand when you are about to punch, strike, scratch, steal or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry.

A WORD TO CONQUER BY.

"Never" is the only word that conquers. "Once in a while" is the very watchword of temptation and defeat. I do believe that the "once-in-a-while" things have ruined more bodies and more souls, too, than all the other things put together. Moreover, the "never" way is easy and the "once-in-a-while" way is hard.

After you have once made up your mind "never" to do a certain thing, that is the end of it, if you are a sensible person. But if you only say: "This is a bad habit," or: "This is a dangerous indulgence; I will be a little on my guard, and not do it too often," you have put yourself in the most uncomfortable of all positions; the temptation will knock at your door twenty times in a day, and you will have to be fighting the same old battles over and over again as long as you live.

When you have once laid down to yourself the laws you mean to keep, the things you will always do and the things you will "never" do, then your life arranges itself in a system at once, and you are not interrupted and hindered, as the undecided people are, by wondering what is best, or safe, or wholesome, or too unwholesome, at different times.

THE PANSY.

There is a fable told about a king's garden in which all at once the trees and flowers began to pine and make complaint.

The oak was sad because it could not yield flowers; the rose-bush was sad because it could bear no fruit; the vine was sad because it had to cling to the wall, and could cast no cool shadow.

"I am not of the least use in the world," said the oak.

"I might as well die since I yield no fruit," said the rose-bush.

"What good can I do in the world?" said the vine.

Then the king saw a little pansy, which all this time held up its glad, fresh face, while all the rest were sad.

And the king said: "What makes you so fresh and glad, while all the rest pine and are sad?"

"I thought," said the pansy, "that you wanted me here, because here you planted me; and so I made up my mind that I would try to be the best little pansy that could be."

Reader, are you like the oak, the rose-bush and the vine—doing nothing because you cannot do all that the others do? Then rather be like the pansy, and do your best in that little spot where God's hand has placed you.

THE SECRET.

I once knew a young collegian who, they told me, was making a deeper impression on his fellow-students and professors than any other student who had been in the institution for years. I heard of him everywhere, in all the clubs, and meetings and delegations that were talked of before me this man's name was appearing, and I marvelled much at his enormous capacity for work. At last one of the professors, speaking of him in the most glowing terms, threw in, in the middle of his eulogy, a sentence upon which I put my finger at once as the clue to the secret by which he accomplished the many things—too many, very probably—which he undertook. "Tom knows," said his professor, "the value of five minutes about as well as anybody I ever saw."

There, young people, is a sermon for you in a very few words. Do you know the value of five minutes? If you do not, seek it out among the other tables of weights and measures, and study hard until you find exactly how much it equals, and you will have laid the foundation for much learning. Mr. Moody, in preaching the other day, said that he did not understand the "higher mathematics;" but I think that we will all agree, on the other hand, that this indefatigable worker is well taught in the most advanced of all the grades of that science—the value of time. Surely there is no higher mathematics than to be able to work out the correct answer to the problem of each day's capacity.

Begin with the minutes. When you get to the end of a sentence in your French translation do not stop to sketch a sheet of faces before you go on to the next. When you mean to indulge in an afternoon's pleasuring, do not idle about the house saying little nothings to each member of the family in turn until half of the time is gone when you would lend a hand to prop up the right, to pull down the wrong, do not wait until the golden moment wanes and the adversary has gotten that often fatal advantage—a good start.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 16,
1890.

JESUS CONDEMNED.

Luke 23:
11-25.

GOLDEN TEXT.—For the transgression of My people was He stricken.—Isaiah liii. 8.

INTRODUCTION.

From the examination before Herod, Jesus was again taken back to the judgment hall in the tower of Antonio. He was sent back to Pilate, on whom the final responsibility rested of disposing of Jesus. The fact that Herod had not condemned Jesus weighed with Pilate. It helped to confirm his own view of His innocence and he was anxious that Christ should be released.

I. **Pilate Anxious to Release Jesus.**—Pilate called together the chief priests and the rulers and the people and stated to them how in his estimation the case now stood. They had brought accusations against Jesus. He had been charged with inciting the people to insurrection. On this charge he had examined Him. The Roman governor is satisfied in his own mind that Jesus was innocent. His opinion is confirmed by Herod, who though his conduct was unfeeling found that there was no truth in the accusation brought against Him by His enemies. He could not justly be condemned. Pilate was convinced that the condemnation of Jesus would be an act of the greatest injustice. He was anxious to set Him at liberty, but he was not prepared to do right because his conduct was governed by a selfish expediency. He was anxious to follow the straight course. The calm dignity of Jesus had made a deep impression upon him. He had been warned by his wife whose dream concerning Jesus had caused her great anxiety. Pilate was therefore desirous that Jesus should be released. His management of public affairs, however, had been corrupt and cruel, and he is afraid of making enemies of the Jewish rulers. Complaints had been made against him, and he would naturally seek to avoid if possible incurring the hostility of the rulers on the one hand and the condemnation of the people on the other. The contrasts brought out in connection with the trial and crucifixion of Jesus are striking in the extreme. The chief priests, the religious leaders of the people, were determined to secure the condemnation of God's beloved Son. They incurred the deepest guilt in the part they took. The people also brought down upon themselves a terrible doom. The rejection of Christ by the Jewish nation brought on them the disasters that followed a little more than a generation later. When Pilate solemnly said, "I am innocent of the blood of this just person," the people cried out: "His blood be on us and on our children."

II. **Pilate Hesitates.**—In order then to conciliate the enemies of Jesus, Pilate declared his purpose of chastising Jesus and then releasing Him. In yielding this point he took the first wrong step that led to all that followed so far as he was concerned. He had no right to inflict an ignominious punishment on an innocent person. It was a wicked and an unjust act. During the Passover feast it was customary to release a prisoner as an act of clemency. Under cover of this custom Pilate thought it might be possible to set Jesus free. The people crowding round the hall of judgment, having heard Pilate's proposal, received it with impatience. With one voice they cried out "Away with this man, and release unto us Barabbas." This Barabbas had been the leader of an insurgent band. Pilate had taken money from the treasury of the temple and with it had constructed an aqueduct for the purpose of bringing in a supply of water to the city. This act the Jewish people regarded as sacrilegious, and had been moved with indignation, which was easily turned into an insurrectionary outbreak. Many lost their lives and many were taken prisoners. It is thought that it was in this rising that Barabbas had been a ringleader. The people would regard him as a patriot, and they demand his release while they leave Jesus to be condemned. Though in proposing to chastise Jesus, Pilate had shown his moral weakness, the struggle in his conscience was not yet over. He still wishes to see Jesus set at liberty. He made a fresh appeal to the multitude which they immediately answered by an impatient cry: "Crucify Him, crucify Him." Yet again the Roman governor makes a final effort to induce them to change their mind. He asks them "Why, what evil hath He done? I have found no cause of death in Him." Pilate's testimony to Jesus' innocence, repeatedly given, has been placed on record on his own words. He suggests again that Jesus be scourged and then set free. The people and their rulers now became passionate in their demands for the condemnation of Jesus. They were not in a mood to listen to reason, they would heed no remonstrance. At last their voices prevailed.

III. **Jesus Sentenced to Death.**—In Matthew's Gospel it is told that, before pronouncing sentence on Jesus, Pilate engaged in a symbolic action intended to show the Jews that he had consented against his will in delivering Jesus to death. He washed his hands in the presence of the people, declaring that he renounced all responsibility for the act. It was significant of his belief in the innocence of Jesus, but it in no wise removed from himself the guilt of condemning an innocent person to death. No symbolic action could transfer from him the guilt which by his official condemnation of Christ he had deliberately incurred. After the popular outcry for crucifixion, Pilate ascended the judgment seat and formally pronounced sentence upon Jesus. It was not a just sentence; "it should be as they required." The judge thoroughly convinced of Christ's innocence virtually divests himself of his judicial authority and hands it over to an unthinking and passionate mob, who shouted as their leaders dictated to them. After sentence was pronounced Jesus was again mocked and scourged. They put on Him a purple robe and a crown of thorns in derision of His kingly claims. The scourging, a preliminary punishment inflicted on those condemned to death, also took place. Even then Pilate made one more effort to save Jesus from the death to which He had been doomed. The governor had Him led out again in view of the people. The sight of the suffering Saviour, whose pains were so meekly borne, failed to move the excited crowd who hailed his appearance with fresh cries for his crucifixion. Pilate's act was now passed beyond recall. The enemies of Jesus had triumphed over Him and over His judge. Pilate unable to influence them to the course of action he wished, now bends to their wishes and complies with them in all respects. The innocent Jesus is condemned to death, and the guilty Barabbas is released. "He delivered Jesus to their will."

PRACTICAL SUGGESTIONS.

At the close of His earthly life Jesus is pointed out as the Lamb of God. His innocence is strongly attested by His heathen judges, and by His demeanour.

No one can serve interest and duty when at the same time they point in opposite directions. Pilate could not release Jesus and gratify the Jews. The man that hesitates to do the right at all hazards is lost.

An excited mob cannot safely be left to determine a case of life and death.

To every one there comes the choice of accepting or rejecting Christ.