

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH."



OUR YOUNG PEOPLE



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George Whitefield.

THE city of Gloucester, in England, can point to three celebrated men, born within her limits—Bishop Hooper, who suffered martyrdom in 1555; Robert Raikes, the founder of Sunday schools; and George Whitefield, the eminent preacher, whose portrait appears on this page. He was born on the 14th December, 1714. His father died when he was but two years old. At twelve years of age, George was sent to school, where he became a great favourite, and was generally chosen to "make the speech" when the mayor paid his annual visit to the school. When but a young lad he became impressed as to spiritual things, and at 18 he entered Oxford College to study for the ministry. Here he became acquainted with Charles and John Wesley, and was associated with them in religious meetings, for which they were called such names as Bible Moths, Holy Club, and lastly Methodists. In due course, Whitefield completed his studies, and was ordained to the ministry. From the first sermon he preached, his words were greatly blessed by God, and thousands were led through his preaching, during his lifetime, to become Christians. Now, dear children, if you would like to know the secret of his marvellous success in winning souls, let

me tell you that it lay in his great faith in God's Word, and his faithful obedience to all God's commands. He had an eye single to God's glory, and a godly fear of sinning against Him was much upon his mind. In a letter to a friend, he says, "I beg your prayers that I may be kept from robbing God of His glory, or of any more of my precious time." Can you wonder that God blessed the work of such a man? and that in England, America and other places visited, such immense crowds gathered to listen to him.



GEORGE WHITEFIELD.

It has been calculated that during his life he preached upwards of eighteen thousand sermons. But we must not think that Whitefield was liked by all. The fact is, he was hated by many; and even the church with which he was identified (the church of England) was not friendly to him, but denied him access to many of its pulpits. But this did not stop him from preaching, for he once wrote to the Bishop of Bristol:—"Being, as I think, without cause denied admission into the church, I am content to

take the fields; and when the weather will permit, with a table for my pulpit, and the heavens for my sounding board, I desire to proclaim to all the unsearchable riches of Jesus Christ."

On Saturday, September 29, 1770, he rode fifteen miles (to Exeter), and preached there that day to a

very great multitude in the fields. Before he started, a friend said, "You are more fit to go to bed, than preach," to which Whitfield replied, "True sir;" and then looking up and clasping his hands he said, "Lord Jesus, I am weary *in* Thy work, but not *of* Thy work, If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home and die." The next day at 6 o'clock p.m. he died.

Dear children, may this brief notice of the life of one of God's earnest workers prove an incentive to you. We trust that from the ranks of our readers one or more may come forth to thus live, labour and die in the Master's service.

"Perpetual Motion."

SOME twenty years ago, there was a shopboy in Dublin, known at first as Johnny Morgan, but afterwards called "Perpetual Motion." He had learned the worth of his own soul, and so he learned the worth of other souls. Every Sabbath morning, therefore, he was to be seen running from door to door in Mount Joy Square, that he might collect the members of an adult Bible class. He never stopped, till, like a shepherd's dog, he had found all his stray sheep, and brought them once more under the Shepherd's watchful eye.

When he became a young man he entered the missionary field, where he was very successful in winning souls for Christ. What was the secret of his usefulness! Just this, and nothing more; whenever the question arose, in respect to any service which he could perform, "Who will do it?" he said, "I will do it." Little reader! Go thou and through God's grace do likewise, and earn for yourself an honourable title, in God's service.

Actions not Words.

DID you ever hear the story of the little "Yellow-breast," who was singing away to his mate:—

And every time he came in view,
He sang, "I love you; yes, I do."
Then little red-breast caught my eye,
Swinging upon a branch near by.

Responding to the yellow bird,
With sweetest notes I ever heard;
"Yellow breast, how shall I know it?
If you love me, *Show it,—show it.*"

It is very sweet to hear a child say to Mamma, "I love you"; but it is better still to *show* the love. How can you show your love for Mamma? Would she believe you if you kept saying, "I love you," yet disobeyed her and pouted when asked to go an errand or help her? Still you *know* Mamma loves you, and she is always showing it. How? But would you be content never to hear her tell you she loves you? Then I think we may know that words and actions together show love.

The Tongue Guard Society.

THE Tongue Guard Society is one where the members pledge themselves to give one cent to its treasury every time they speak disparagingly of another person. The money thus raised is for the benefit of the poor. It was organized the last year in Hartford, Conn., and at once became popular, and several others have been organized for the same purpose in that vicinity. It would be well to make it universal.

CONSTITUTION OF THE TONGUE GUARD SOCIETY.

Motto:

"If ought good thou canst not say
Of thy brother, foe, or friend,
Take thou then the silent way,
Lest in word thou shouldst offend."

Article I. The name of this association shall be the Tongue Guard Society.

Article II. Any person may become a member of this society by signing the constitution and conforming to its rules.

Article III. We, the undersigned, pledge ourselves to endeavour to speak no evil of any one.

Article IV. Should we, however, through carelessness break our pledge, we agree for each and every offence to forfeit the sum of one cent. The money so forfeited to be placed in a box reserved for this purpose, and to be expended semi-annually for charitable objects.

Article V. We also agree to use our best endeavours to increase the membership of the society in our town, and to assist in organizing societies in other places.

Article VI. It is, however, understood that when called upon to give our opinion of the character of another, it shall be done in truth, remembering in what we say the Scripture injunction, "Do unto others as you would that they should do unto you."

Jesus and the Children.

JESUS said, "Suffer the little children to come unto Me, and forbid them not."—Mark 10:14.

This is perhaps the verse in all the Gospels, and in all the Bible, you know best. You may well call it "a golden verse," and hang it up in a gold frame to look at. What makes it so precious is that Jesus himself said it. Others, even His own disciples, would have forbidden the Little ones to come to Him, and sent them away unblest. But He, who was once Himself a little child, had a kindlier word—"Forbid them not."

I come, Blessed Jesus, to Thee,
For I hear Thine own welcome of love,
As it steals from the mansions above—
"Let the little ones come unto Me."

The Return of the Ark.

1 Samuel 5 and 6.

THE people of Israel once went up to fight against the Philistines, and were defeated. So they decided to take the Ark of the Lord with them next time, saying that it would save them, but again they were defeated, and the Ark was carried off by the Philistines. It had in it the two tables of stone on which the Ten Commandments were written, the pot full of manna, and Aaron's rod that budded. God had allowed the Israelites to lose it in order to teach them that an outward sign of His presence was no help to them while they were wicked.

After the battle, the Ark was taken to Ashdod, where there was a grand temple, and an image of one of the gods of the Philistines, named Dagon. They took the Ark there because they thought Dagon was a greater god than the Lord, and had given them the victory. The image had the head and arms of a man, with the body of a fish. There they put the Ark. But in the morning, lo! Dagon was lying on his face before it. He was put up again, but the next morning he was again lying on the floor with his head and his hands cut off.

Plagues also broke out among the people, and they were covered with boils. They carried the Ark to Gath and to

Ekron, and wherever it went plagues troubled the people. But the Philistines did not like to let it go; they kept it seven months, and then they asked their priests what they should do with it. The priests told them to send it back with an offering of gold and jewels. They bid them put it upon a new cart, yoke two cows to the cart, and let them go wherever they liked. They said, "If it goeth up by the way of His own coast to Beth-shemesh, then He hath done us this great evil; but if not, then we shall know that it is not His hand that smote us; it was a chance that happened to us."

It was no chance. The oxen went straight to Beth-shemesh. The men of that place were getting in their wheat harvest. When the cart drew near, they saw what it was, and very glad they were to get the Ark back once again! The ark was placed on the ground, the cart was cut up into firewood, the cows were killed, and offered up as burnt offerings to the Lord.

The Children of Israel were to learn that though God was grieved with them He had not forsaken

them. The Ark had come back to tell them that He was still with them to keep and bless them, if they would be obedient to His laws.

"Caught!"

IN the cellar Charles had put a mouse-trap. It was well baited with toasted cheese, stood most invitingly open, and quite conveniently close to poor mouse's hole. The next morning, when we looked, behold, mouse had accepted our invitation, had entered the trap, and was now a prisoner.

Poor mouse! I had not the heart to kill him; but took him out into a neighbouring field, and gave him liberty, forbidding Charley to follow and kill him. How happy the little creature was to have liberty again!

Now let us think how men, women, and children, can resemble my poor little mouse. First, see how it was tempted to eat the cheese. It longed for the dainty. It could not resist trying to get it, even though danger might be hidden behind it. Is it not like *sin*?

When you feel tempted to do anything wrong, though pleasant, think of poor mouse, and—*beware of the trap!*

The trap was hidden; the mouse only saw the cheese. Satan knows that if we thought of the trap, we should not

fall into it. So he tries to make wrong things seem very tempting; he whispers that there is "no harm." Oh, beware of the trap!

Are you in Satan's trap? or has Jesus opened the door and let you out?

Look at poor mouse's gladness to get free! How he rejoiced in his liberty! So does every one whom Jesus releases. He "goes on his way rejoicing." Full of "joy unspeakable, and full of glory." And well he may be glad. He has got away from Satan; his many sins are forgiven; and heaven is opened to him. It is enough to make any one glad.

Satan will try to catch you again; so you must ask Jesus not only to set you free, but to *keep* you free.

"He is able to keep you from falling." Now, we have learned something from poor mouse, which I hope you will not forget.

"The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times."—Psalm 12 : 6.



Jesus Teaching Humility.

John 13: 1-17.

JUDAS ISCARIOT had made up his mind to sell his Divine Master. This is a dreadful story. One hates to tell it. The disciple of Christ had begun by just now and then stealing a little money from the bag, or purse, which was given to his care. And sins grow fast. Now he will, for money, sell Jesus Himself! He had chosen to be wicked, when he had everything to make him good, and thus he had given himself to the evil one.

If you turn to Psalm 41: 9, you will read: "Mine own familiar friend . . . which did eat of my bread, hath lifted up his heel against me."

Our lesson to-day tells of the supper at which Judas eat bread, and then went out to betray Jesus.

Jesus and his disciples were in an upper room eating the Passover supper when He performed the wonderful act we are to study to-day.

When the supper was served, our Lord rose, laid aside His upper robe, took a towel and girded it round Him; poured water into a basin, and began to wash His disciple's feet and wipe them on the towel.

When our Lord had washed their feet, He put on His garment again, and sat down; and He said, to them, "Know ye what I have done to you? Ye call Me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you."

Thus Christ set His people an example of humility. We should never be too proud to do anything for each other. If the Lord could do the work of a servant for His disciples, surely nothing is too mean for us to do for others, if it is good and right to do it.

This beautiful lesson is one the youngest child can learn and practice. Just think of Jesus, who was Lord of Lords and King of Kings, taking a basin of water and a towel, and washing their feet Himself, teaching them, and us, that no service which will help another to be purer, better or happier, is too small, or mean, or disagreeable, for even a king to do; and that, in God's sight, he is greatest who best serves his fellow-men.

Warning to Judas and Peter.

John 13: 21-28.

WHEN Jesus had finished washing the disciples' feet, he took his place again at the table, and they went on eating the Passover supper. But Jesus was troubled. He knew that one whose feet he had just washed had never had his heart cleansed, and that it was filled with wickedness. At last he spoke out the words of v. 21. No wonder the disciples looked at one another, shocked. Read what they said, Matt 26: 22. Even Judas asked with the rest, Matt. 26: 25, though he had just heard the dreadful words which Jesus said about him, in Matt. 26: 24. But none but himself heard the whispered reply, "Thou hast said," which was the Jewish way of saying "yes." Peter beckoned across the table to John,

who was leaning on Jesus' bosom, to ask him who it was. Jesus answered in v. 26, and dipped a piece of the cracker-like bread in the sauce of bitter herbs and handed it to Judas. It was usual for the master of the feast to give such a bit of sopped bread to all in turn; so none but John knew what handing it to Judas at this moment meant. But Judas well knew, and getting up with a heart full of dark thoughts went out into the dark



JUDAS GOES OUT TO BETRAY JESUS.

streets, for by this time it was night. Had he just now made up his mind to do this dreadful deed? No; he had already bargained with the priests to sell his Lord, as you may read in Mark 14: 10, 11. Was it because of himself that Jesus was troubled? No; count how many times in vs. 31, 32, as soon as Judas had left, he spoke of being glorified.

Had Judas taken all the sin away with him? Ah! even among those who truly loved Jesus there was sin remaining. See how he warned them all, Matt. 26: 31; and read Peter's boast, Matt. 29: 33-35. See how sadly it all came true that very night, John 18: 15-18, 25-27.

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