



OUR YOUNG PEOPLE



PUBLISHED BY THE

TORONTO WILLARD TRACT DEPOSITORY.

VOL. II.

TORONTO, CANADA.

No. 9.

Late.

THIS picture explains itself. The boy has loitered on the way to school, and now, he stands outside, with downcast look and uneasy conscience. "He is late."

Habits of procrastination thus early formed are likely to grow, until in future years, fastening themselves upon us, they cause much sorrow and disappointment. The boy who forms the habit of being late from school, will be late also at business; late in the struggle of life; and, worst of all, late in seeking Heaven.

The son of Napoleon III., generally known as the Prince Imperial, even in his youth sought to delay. "It was ever his habit," says his mother, "to plead for ten minutes delay; so much so, that I used to call him: "Monsieur Dix Minutes" (that is, "Master Ten Minutes"). It was always ten minutes more to sleep in the morning; ten minutes more at night to sleep in his chair;



LATE.

and when too overcome with sleep to speak, he would hold up his little hands, the ten fingers representing the ten minutes for which he pleaded."

No doubt some of our young readers have heard of his visit to Zululand, and his tragic death, when, pierced by nineteen wounds, he fell on June 1st, 1879. The Prince, in command of a party of six, was despatched to select a camping-ground for the army. The site having been chosen, and the party having partaken of coffee, one of the officers suggested that they should return; but the young Prince said, "No; let us wait ten minutes."

They waited; and while preparing to re-mount, a party of warriors came upon them. The others escaped; but the Prince, "was late"; and he lost his life.

Dear children, there is another and more solemn view of this subject. There are some people who put off believing in Jesus until it is too late, and it means a

lost soul. Thank God it is not yet too late. You may now accept Jesus. Yet remember, that though you may be young there is a possibility of you being called away before you become much older. Be prepared. Don't trifle, don't put off the offer of the Gospel, lest some day, the door shut and you outside, it may be said, "Too late you cannot enter now!"

Our Young People's Berean Circle.

THE prize offered in our last number has been awarded to Norman Briggs. The answer is as follows:—

- (1.) The middle verse in the Bible is Psalm 118 and the 8th verse.
- (2.) The longest verse in the Bible is Esther the 8th chapter and the 9th verse.
- (3.) The verse which contains the whole alphabet except J is Ezra 7th chapter and 21st verse.
- (4.) The books of the Bible that have no mention of the name of God are Solomon's Song, and Esther.
- (5.) The chapter that has the most frequent repetition of the word "children" is Ezra the 2nd chapter.
- (6.) The word "girl" is mentioned in Zechariah the 8th chapter and 5th verse; the word "girls" is mentioned once, in Joel, the 3rd chapter and the 3rd verse.
- (7.) The chapter where we find Men, Women, Children, Fathers, Wife, Daughter, Servants, Maid, Priests, Levites, Porters, Singers, Horses, Camels, Mules, Asses, Silver, Gold, and Garments, is Ezra the 2nd chapter.

Master Norman, in sending his reply, writes:—

"DEAR MR. S—I have sought for these answers without the aid of anyone, and had a real good time in doing it. It is so good of you to give us such nice exercises in the Word of God."

This is just why we offer these prizes. We want to stir up our young readers to study the Bible, for we know that if they will do so, they will, like our young friend, "have a real good time."

This month we offer a prize of a Bible to the little girl sending us the best Bible acrostic.

Dr. Franklin's Code.

WHEN the famous Dr. Franklin was a boy he drew up the following rules to be observed:

Silence.—Speak not but what may benefit others or yourself; avoid trifling conversation.

Order.—Let all your things have their places; let each part of your business have its time.

Resolution.—Resolve to perform what you ought; perform without fail what you resolve.

Industry.—Lose no time; be always employed in some useful thing, but avoid all unnecessary action.

Sincerity.—Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.

Justice.—Wrong no one by doing injuries or omitting the benefits that are your duty.

Moderation.—Avoid extremes, forbear resenting injuries.

Tranquility.—Be not disturbed about trifles, or accidents common or unavoidable.

Humility.—Imitate Jesus Christ.

Cleanliness, Frugality, Temperance.

Any boy or girl adopting and following these rules will come out right.

The Little Light.



LITTLE light for Jesus?

Yes, that I'd like to be;
That some poor wandering sinner
The way to heaven might see.

So, like the watchman's lantern,
I must be trimmed and clean,
That thus the light within me
May everywhere be seen.

'Tis Jesus must be in me.
He only is the Light,
In words and actions shining,
For ever true and bright.

I know that lights are needed
All through this world of sin;
If Jesus would but use me,
Some poor lost soul to win.

I would be very thankful;
And, may be, by-and-by,
He'll let me shine in heaven,
A little star on high.

How Old Must I Be?

"**M**OTHER," a little child once said, "Mother, how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be?"

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her dear mother meant: "I can now without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All

you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be His.

The Peace Offering.

IN John 1:37, we read that John the Baptist stood, and pointing toward Jesus said, "Behold the Lamb of God." Now if you had lived in the East in the old time of the world you would have seen men standing by a sort of platform, called an altar, on which a fire was burning, with a calf, or lamb, in the midst of them. By-and-by you would have seen one of the men kill the animal, then cut it into pieces, sprinkle some of the blood upon the altar, and lay the whole or part of the calf or lamb upon the fire: and very likely you would have asked, What does all this mean?

The Peace offering was so called, because, in it God and His people, as it were, feasted together in token of friendship. One portion was placed upon the altar as an offering to God—part was returned to the giver, to be eaten by him with his family and friends; and part the Priest took himself as the mediator that laid his hand upon both. They could not thus eat together unless they agreed, so that it was a symbol of fellowship and friendship between God and man.

The Lamb slain was to remind the Jews of the promised Saviour, who has made peace for us, by the sacrifice of Himself.

Jesus and the Children.

MANY people who saw the Lord Jesus on earth did not know who He was, nor His great love.

And others who heard of Him and His mighty works did not trouble themselves to go and see Him. It is the same now: many people do not care about Jesus.

But some carried their children to Jesus; some

mothers took their infant children to Him, that He might touch them and bless them. But the disciples did not wish Jesus to be troubled with children: they did not look pleased at the mothers; they wanted to send the little ones away.

Jesus said to them, "Suffer little children, and forbid them not"—do not stop them, or those who bring them; "for of such"—of young children like them, or lowly people—"is the kingdom of God"—they belong to God.

Once Jesus called a little child, and set him in the midst, to teach His disciples a lesson—a lesson of humility and simple trust in God. He wants to teach them that our heavenly Father loves the humble, the lowly, and the trusting.

Remember Jesus loves little children still, and He wants them to love and obey Him. Do you?



Unseen, Yet Loved.

AKIND mother had one day been talking with her little girl about the duty of loving God. The child replied, 'Mother, I have never seen God, how can I love him?' The mother made no answer then. A few days after, she received a package from a friend who lived a great way

off; and in the package was a beautiful picture-book for the little girl. The girl took the book, and was for some time entirely occupied in looking at the pictures; but soon she exclaimed, 'O mother, how I do love the good lady that sent me this book!' 'But you never saw her, my dear,' said the mother.

'No, answered the child; 'but I love her because she sent me this beautiful present.'

'My child said the mother, you told me the other day that you could not love God because you had never seen him. And yet you love this kind lady, whom you have never seen, because she has given you a present. Now, you have all around you the presents which God has given you; and best of all, the gift of his dear Son. Why cannot you love Him for His presents?

EVIL thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts; but bad thoughts win their way everywhere.

Jesus at the Well.

John 4: 5-26.

THE Holy Land was divided into three parts. On the north was Galilee, where Jesus was brought up. On the south, Judea, in which was Jerusalem, with the temple. In the middle, Samaria. The people of Samaria and Judea hated, and would not sleep, nor eat with, nor speak with each other in ordinary conversation. A Jew might not even drink from a Samaritan's cup, though they bought and sold to each other. The Jews were very proud of their beautiful temple in Jerusalem, but the Samaritans never went there to worship. They had a temple of their own on *Mt. Gerizim*. Once, as Jesus and his disciples were going from Judea into Galilee, they passed through Samaria. They came to a beautiful spot near the city of Sychar (*v. 5*), in Samaria? There was a well of cool water, which was called Jacob's well, because, many years before, Jacob had it dug out, that he and his children and cattle might have plenty of water. Jesus was weary, and sat on the broad stone curb of the well to rest, while His disciples walked on into the city to buy food. The well was too deep to reach the water unless a bucket or pitcher was let down by a rope. So tired and thirsty as Jesus was. He sat down by the well. Very soon a woman came to the well with a pail to fetch water; then Jesus said to her "Give Me to drink."

She was astonished that a Jew should ask her for a drink, but she was more so when He said that He was able to give her a better kind of water. A water which would so satisfy that the person who drank it would never thirst. See Jesus tired and hungry, sitting on the well, and the woman listening eagerly while He tells her of the *living water* that can satisfy the thirst of the soul, Do you know what *soul-thirst* is? Are you not always wanting something more and better than you have? That is a thirst nothing in the world can quench; nothing but the water of life, the Holy Spirit, God's gift to us, can fill our souls with joy and peace and gladness.

Should you like to be happy? I know you would. Then go to Jesus.

Sowing and Reaping.

John 4: 27-42.

THE title of the lesson, the Golden Text, the Central Truth, are all about sowing and reaping. Perhaps you may wonder what they have to do with Jesus talking with a woman at a well. But there are other kinds of seed besides those a man casts into the ground. Did you ever hear of *words* being seeds, and bearing fruit? For instance, if you sow kind, loving words, will they not make love grow in the heart of the one to whom you speak them? Now I think you see what is meant by such sowing. So think over the words of Jesus to the woman. He had been telling her about the water of life, until she wanted it so much that she asked, "Give me this water." And that wish of hers, that led to this earnest prayer, was His reaping. But even before that, the prophets who told of a Saviour to come, had sown the seed of hope and belief. These now sprang up, and led her to say the words of *v. 25*. Then Jesus sowed other seeds of faith by telling her plainly, "I am He."

When His disciples came back, they wondered to see Him talking to a woman, least

of all to a Samaritan. And again wondered still more that He did not care for the food they had brought. Ah! they could not understand how it was sweeter to Him to do the will of His Father than to eat of honey or the honey-comb. From where they stood they could see broad fields covered with tiny green blades of the grain, which would not be ripe for four months. But thronging on the roads from the city, Samaritans whom the woman was bringing to the Saviour of the world. This was her harvest

What kind of seed are you sowing? Remember that the harvest time will surely come and whatsoever you sow that shall you reap.

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Edited by ALF. SANDHAM. Published on the first and third Saturday of each month, by the Toronto Willard Tract Depository.—S. R. BRIGGS, Manager,—corner Yonge and Temperance Streets, Toronto, Ont.

SUBSCRIPTION RATES.—PER YEAR—Single copies, 25c.; 10 copies, \$1.50; 25 copies, \$3.00; 100 copies, \$10.00.

