

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



OUR YOUNG PEOPLE



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The Wonderful Dreamer.

IF we were to ask our little readers, "Who dreamed a wonderful dream," some would answer us, "Joseph." Others would say, "Nebuchadnezzar;" and no doubt many would say at once, "I know who you mean. It was John Bunyan." That is correct; and while we hope you all have read about the two first named dreamers, and that you are trying to imitate the wisdom of Joseph, we also trust that every little boy and girl will read John Bunyan's wonderful work, which he has called his dream of the Pilgrim's Progress. We

give on this page a portrait of John Bunyan, with some scenes taken from his book.

The first scene represents him while working as a

tinker mending pots and pans, for this was his trade before he became a Christian. After his conversion, he became a preacher, and was put in prison for

preaching, and there in the cell he lies asleep. Then we have the sinner with a great load of sin on his back, which load he loses at the Cross. Then he meets the three angels, who direct him to a great mansion, where he is to be told more as to what he shall do to live a true godly life, and escape from the great enemy of souls.

Have you, dear child, started for the cross. Have you entered the wicket gate described by Bunyan? Are you a Pilgrim bound

for the celestial city? If not, will you not do as Bunyan's Pilgrim did—start to run the race at once, and keep on to the end.



Fear Not.



IN the winter, when the storm is raging at night, the wind howling on the roof-top, the rain battering on the window, perhaps the thunder rolling in the sky, I know what takes away all your fears. It is when your mother comes, and, giving you a

kiss on your forehead, says, "Don't be afraid; I am beside you." Then she puts her kind arm underneath, and you rest upon it like a pillow. That is what the Great God does to you and me.

Everlasting arms of love
Are beneath, around, above:
I shall not have any fear,
With God's presence always near.

The Master.

"The Master is come, and calleth for thee."—John 11: 28.

THIS is one of the most endearing names of Christ, though you might not think it. "The Master is come and calleth for thee." "Why troublest thou the Master any more?" And why was the name so sweet to the disciples? Because they had given their hearts to the Master, and counted it their greatest joy to be *taught* and *ruled* by Him.

Now, children, the name "master" makes you think of just two things—*teaching* and *ruling*. The "master" to most of you means your *teacher*. The "master" to many of those about you means the person whom they *serve*. I hope that you all love your teacher just now, and try to learn as much as you can from him, and that when you boys go out into the world you will find a good master, whom you will obey with pleasure. But what I am especially anxious for is, that you take Jesus now and forever as your Master in both senses—to teach you and to govern you—and that you would seek to learn from Him as much as you can, and to obey Him always.

If you are to enter His school and engage in His service, you must begin by giving yourself to Him, who first loved you and gave Himself for you. I have read of Socrates, that His pupils used to gather round him at the beginning of each session, in order each to give him some present as a token of their personal esteem. On one occasion, it is said, when this was being done, one poor youth was seen hanging in the background, with a downcast look and tearful eye, when suddenly, the rest having bestowed their gifts, he ran forward, under the impulse of a love that could not be restrained, and, casting himself at the feet of his great master, cried, "Socrates, I have

nought to give thee; but I offer thee *myself*." Now, so should it be with you. You are to begin with a full surrender of yourself to Christ. And He will expect you to continue in His word, giving Him your attention and obedience day by day. So will you be "disciples indeed," and "faithful servants," who will not need to be ashamed before Him at His coming.

Happy are they who early give their hearts to Christ, and grow up, like Mnason (Acts xxi. 16), to be "old disciples in His school, becoming grey in the service of our Lord! May Christ's words be true of you, dear children,—"One is your Master, even Christ; and all ye are brethren."

Pity—Mercy.

WHAT is "pity"? When you see a hungry child in winter, shivering in rags in the street, you *pity* it. What is "tender mercy"? A tiny bird is struggling on the ground with broken wing. You take it up in your hand and carry it indoors, and lay it gently on a soft bed. You show *tender mercy* to it. That is what God has done to you and me. He pitied us in our sins, and shows His tender mercy in healing our sorrows.

Jesus will never cease to shew
His loving, tender pity,
Till Sorrows we shall no more know
Within the Holy City.

The Secret of Courage.

IN a naval action the English captain noticed how coolly, and with what fearless courage, a midshipman behaved in the hottest fight. Afterwards, in praising the lad for his valour, he asked him how it was he could be so calm. "I had a few words with God in my cap before the fight begun," was his answer. This was the secret of his bravery; let us lay it to heart.

Don't Weep, but Work.

TWO gardeners, who were neighbours, had their crops of early peas killed by the frost. One of them came to condole with the other. "Ah!" cried he, "how unfortunate. Do you know, neighbour, that I have done nothing but fret ever since. But, bless me, you seem to have a fine healthy crop coming. What are these?"

"Why, these are what I sowed immediately after my loss."

"What, coming up already," said the fretter?

"Yes," said the other; "while you were fretting I was working."

A HAPPY, joyful spirit spreads joy everywhere; a fretful spirit is a trouble to ourselves, and to all around us.

The Escaped Goat.

ONCE a year, on a given day in early autumn, at nine o'clock in the morning, the people of the camp of Israel might have been seen hastening to the house of God—the tabernacle, or temple. The service was to last all day; the people were to do no work, not even to eat. They were all to seek the forgiveness of their sins.

First of all, the priest confessed his *own* sins, offered sacrifice, and obtained pardon from God. He then stood at the tabernacle door with two shaggy, long-haired goats by his side. One of them he killed, and carried some of its blood into the Holy place, where none but he might go, where he went to meet with God. After a time he returned.

The other goat was then brought to the priest, who laid his hands on its head, while he confessed before God *the sins of the people*, as if he would lay them on the goat. A man was chosen to lead the goat away, and drive it into the country, far into the rocky wilderness, that the people might never see it again.

This was to show that Jesus would bear away the sins which were laid upon Him. He made peace with God by the sacrifice of Himself. And God says: "Their sins and their iniquities will I remember no more."



What Is a Substitute?

LET us see if a story will help you to understand why Jesus suffered and died.

A teacher told John to stand in the corner a quarter of an hour because he had broken the rules. Joseph, who was much younger than the boy who had done the wrong, asked the teacher to let him stand in the corner instead. The teacher said, "A quarter of an hour is very long when one must spend it in punishment. And if I let you take John's place, you must stay the whole time I told him to do so." Joseph still asked it. The teacher then pointed out the disgrace which attaches to a child who is punished. Visitors would think he was a naughty boy. The other children would laugh at him and make fun of him. Perhaps even John, for whom he would suffer all this, would care nothing about it, and in-

stead of thanking him would join in the laugh, or keep away from him as a boy who had been punished.

But Joseph still begged to be allowed to take John's place, and so the teacher told John to go to his seat, and Joseph stood up in his stead. When the time was up, the teacher said to Joseph, "Did John get you to take his place?" "No, sir, he did not even ask me, or think of me." "Don't you think he deserved to be punished?" "Oh, yes, sir," "What, then, led you to bear the punishment in his stead?" "*Because I love him.*" The teacher then told John to go in his turn into the corner. But many little voices cried out, "Oh, sir! that would not be right." One added, "Nor just either." "Why not? Has he not broken the rules?" "Yes, sir, but you have allowed Joseph to be punished in his place." "Well, but that is not punishing John."

"Yes, sir, it is all the same; you would be punishing twice for the same fault."

One who takes the place of another is called a *substitute*. Little Joseph was a substitute. Jesus was a substitute. Whose place did Joseph take? Whose place did Jesus take?

Hosanna.

OF all the beautiful child-scenes in the Gospels, none is

more beautiful than that of the children in the Temple gathered around Jesus, with tiny palm branches in their hands and crying Hosanna! You can almost picture one of the little ones kissing the hem of the Saviour's garment, to show how he loved Him! It is pleasant to think of "the Children of Zion," all the world over, who love Jesus, and are able to say with lip and heart—

And still I rejoice
My palm branch to bring,
And hail with loud voice
The Redeemer as King.

Rejoicing.—Phil. 4: 4.

CHILDREN like to be happy. The Apostle wishes you to know that you are happiest of all in being good and serving God. He writes a short letter, and he has very little room to say much in it. But so greatly does he wish you, and everybody, to feel that Goodness and Happiness must always go together, that, after saying, "Rejoice in the Lord always," he takes up his pen and writes the very same words a *second* time—"Again I say, Rejoice."

Jesus Delivered to be Crucified.

John 19: 1-16.

WHAT a weak, wicked man Pilate was!— afraid to let Jesus go for fear of displeasing the Jews and losing his office, and afraid to put him to death because he knew Jesus was innocent, and because his wife had a strange dream, and begged him to have nothing to do with that just man. After talking and arguing a long time, he ordered his men to scourge Jesus, hoping that would satisfy those bloodthirsty Jews. But no; they only shouted the louder, "Crucify Him! Crucify Him!" And so the poor, weak, timid governor yielded at last. There are people now as weak and wicked as Pilate was. They feel sure Jesus is the Saviour they need; they know they ought to love and obey Him, but they are afraid of losing some pleasure, or honor, or gain, and so they keep putting off their decision, trying to please Jesus and self too, and all the time they are really crucifying their Lord afresh. Are you one of these? There are people, too, who, like that cruel mob, dare to mock and insult, and scoff at the blessed Saviour who died for them on Calvary. Is it not dreadful to think of? Do you ever speak His name lightly or make fun of sacred things? Remember that you must decide either for Jesus or against Him. The great question now is, "What shall I do with Jesus?" Don't act like Pilate, but be like Mary, who chose the better part.

Jesus Crucified.

John 19: 17-30.

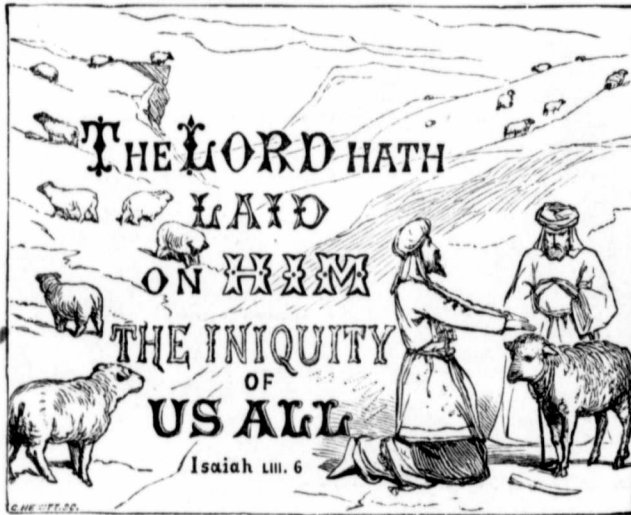
READ the lesson verses carefully, remembering it was for you Jesus hung upon the shameful cross. John tells us very little about this terrible scene. Matthew, Mark, and Luke had already written of the thief who as he hung beside Jesus, repented of his sins, and begged Jesus to save him; of all the passers-by who mocked and jeered at the suffering Saviour; of Jesus' prayer for His murderers; of the fearful darkness at noonday, and the earthquake, and the rending of the veil of the temple, which had always hidden the Holy of Holies,—God's picture lesson to men, that now the way of salvation was open and plain to all. John tells us how tenderly

Jesus cared for His mother in that dreadful hour, and of His last cry, "It is finished." What was finished? All that God gave His beloved Son to do, when He sent Him to be our Saviour. But remember, all Jesus did and suffered will do us no good, unless we accept Him as our Saviour. And the soldiers who sat down and gambled for Jesus' clothes, right beside His dead body, were no worse than people now who can think and study about Jesus' sufferings, and yet refuse to love and serve Him.

Jesus Risen.

John 20: 1-18

GET your Bibles, for we must put the four parts, as told by four writers together, in order to know all this lesson. *First, the Burial.* It was on Friday afternoon, at three o'clock, that Jesus died. The Jewish Sabbath began at six o'clock that same evening. They did not wish to have the crucified ones where they could be seen on the Sabbath, especially as this was the great day of the feast. So they sent to Pilate, to have their death hastened and the bodies buried out of sight. Read about it, and also how the loving women were busy that evening in trying to show their love in the only way they knew of then.



The next step was taken by those who hated Jesus. Yet we are glad and thankful that they did so, for now no one can ever doubt that Jesus really died. The officer in charge of the soldiers, told Pilate, Jesus was really dead. The soldiers pierced his heart with a spear and blood and water flowed out, which showed that he was dead. The tomb was new; no one had ever been buried in it; so no mistakes could be made as to the body of Jesus.

See what happened very early next morning, (Matt. 28: 2-4.) While it was yet scarcely light, came Mary Magdalene and several other women, (vs. 1.) Mary was first. She saw the stone rolled away, and hurried back, without looking in.

Mary told Peter and John, who came together, saw the empty tomb, and believed that the Lord was not taken away, but had risen. Then they went home, (vs. 3-10.) Mary, having told the news, could not stay away, but came back to linger around the place, and was rewarded for her love by being the first to see the risen Saviour, (vs. 14-18.)