

# Our Young People

## EASTER.

### A Meeting for Joy-Giving and Joy-Receiving.

Topic for April 15.—John 6: 24-40.

"I am the Resurrection and the Life."

For Dominion Presbyterians.

#### "The Bread of Life."

BY WOODFORD.

"Contact with Him, whatever it may be, gives life; to the deceased, health; to the spiritually dead, the life of the soul; to the dead in their graves, the life of resurrection."—Dr. Alfred Edersheim.

Topic.—The things that are seen and temporal are but symbols of the unseen realities which are eternal,—the beauty of our Easter lilies points to the beauty of the person rightly related to God: the bread we eat (by which alone we cannot live) is symbolic of the bread which endureth into eternal life. The word "manna" means "what is it"; may we not so also speak of the bread we eat? If our sense of wonder were more thoroughly aroused, and we asked more constantly, why, and how, should we not understand more about the realities of life? Surely one is as a beast before God who sees not the direct gift of God in the daily bread, as some of the Israelites saw it in the manna. If we so regarded our daily mercies we should then understand how the Lord is our Shepherd, and since goodness and mercy follow us all the days, in so many bountiful gifts, if we follow Him, we shall dwell in His house forever. It is the Father's will that every one that sees and obeys the Son (follows the Shepherd) should have eternal life, and be raised up by Him at the last day. The significance Christ made these common things to have, leads us to see how He indeed brought life and immortality to light.

Monday.—Men are liable to doubt immortality until they have inwardly learned it. All low, worldly, and unspiritual life tends toward doubt of it; and all high living tends to belief in it. The one who eats only such bread as the disciples brought can never hope to scale the Destructible Mountains. Only those who wait upon the Lord, whose meat it is to do the will of Him that sent them, and to accomplish His work, ever can hope to reach the land of far distances where their eyes shall see the king. The pure in heart, who have meat to eat that the impure know not, shall see God.

Tuesday.—Why sit so many of us impotent, crooning dolefully our coronach when the command "Stand upright on thy feet" has been given. Do we live, in a world that is God's, a life that He has given us and that He sustains, and yet have not faith to be made whole? How pitifully weak sin has made us to be. When shall we cease to be idolators, and turn from the vain things unto the living God—the Creator, so patient, making

Himself known in so many ways, so bountiful.

Wednesday.—It is not thinking about what contributes to the sustenance of the animal life that goes to develop the life that is life indeed: indeed it is hard for a rich man to enter the kingdom of heaven. The end of life with Jesus was not what it is with so many, food for the mouth, clothes for the back—eat, drink and be merry. What with an unbelieving world is all important, with Him was accidental. Poor as He was in worldly goods He was so rich in faith, that in such poverty and wealth He showed conclusively that a soul rightly related to God would be fed as surely as the birds, and be clothed, as surely, and more beautifully than the lilies. Was it not said of old, "I have been young and now am old. Yet have I not seen the righteous forsaken, nor his seed begging bread."

Thursday.—The preaching of Christianity is not vain or void. Wherever the glad tidings of the gospel have been proclaimed the prisoners chains have been loosed, blind eyes have received sight, former things have passed away and all things have become new. The foundation truth of this gospel, says Paul, is the resurrection of Jesus Christ: if Christ be not risen such preaching and faith are vain. Easter then should be a season wherein our souls are stirred up to bless and to magnify the holy name of the risen Lord. To those who have inwardly learned immortality Easter is always, is more than an ecclesiastical observance, is that which brings aim and purpose and perseverance into life. Then a man's motto in life's work becomes "Leave NOW to dogs and apes," for "Man has Forever." Such a man says "Up with the curtain. Actual life comes next;" for, as sons of God now, unfolded in the love of the Eternal, it doth not yet appear what we shall be. Here and now then earn the means. God surely will contrive use for our earning. The worldling has the world here, should he need the next, let the world mind him. The one looking for the kingdom throws himself on God, and unperplexed, seeking, shall find Him.

Friday.—Is there any hunger so devouring as when one's heart and soul cry out for the living God? There is such a multitude now, as of old, that have none of this bread of life to eat, none of this water of life to drink,—are they not perishing? If we had eyes to see, how many famine-stricken ones could we see even now, very much nearer than India. We cannot feed them it is true, but Christ can and He says "Give ye them to eat." He is responsible for the supply: we are

for the distribution. He is a living, loving Saviour and can satisfy every want of the human soul. The cost is hinted at in this reading and marked in plain figures in the next.

Saturday.—The essentials for physical life,—air, water, light,—are to be had for the taking. If there are hungry and naked ones, they suffer not because of the withholding of God. There is food and clothing in abundance. How, in view of the condition of the masses, is the Master's request "Give ye them to eat" being heeded? So it is with the essentials the life of the soul.

At the devil's booth are all things sold,  
Each ounce of dross costs its ounce of gold;  
For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul's tasking;  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking.

#### Life and Death.

From morn to eve they wrestled—Life and Death—  
At first it seemed to me that they in mirth  
Contended, or as foes of equal worth,  
So firm their feet, so undisturbed their breath;  
But when the sharp red sun cut through its sheath  
Of western clouds, I saw the brown arm's girth  
Tighten, and bear that radiant form to earth;  
And suddenly both fell upon the heath.  
But then the marvel came—for when I fled  
To where those great antagonists down fell,  
I could not find the body that I sought,  
And when and where it went I could not tell;  
One only form was left of those who fought,  
The long dark form of Death, and it was dead.  
—Cosmo Monkhouse.

#### Hints For Talks and Testimonies.

What does the name tell about our need of the bread of life?

What do some try to put in place of the bread of life?

Why did Jesus choose for a symbol so common an article as bread?

What does the name suggest about the satisfying power of the bread of life?

What must one do to gain the bread of life?

Why is the thought of Christ's death connected with the gift of the bread of life?

How is our life now to come from Christ?

Why is our future life assured through Christ?

What can we do to give the bread of life to others?

#### For Daily Reading.

Mon. Apr. 9.—The soul's food. John 4: 31-34

Tues., Apr. 10.—Our source of strength.

Acts 14: 8-17

Wed., Apr. 11.—Eating and living.

Luke 12: 22-29

Thurs., Apr. 12.—Easter brings vitality.

1 Cor. 15: 14-22

Fri., Apr. 13.—Christ satisfies all hunger.

Mark 8: 1-9

Sat., Apr. 14.—Food without price. Isa. 55: 1-3

Sun., Apr. 15.—Topic. The bread of life.

John 6: 24-40. (Easter meeting).

I remember what one of the volunteers in India said: "If a man is ill, and I run for a physician and reach the doctor too late, I am not to blame. But when I started to run, if I knew there was a horse ready to take me faster than my feet could carry me, and I deliberately ignored the horse and went on foot, and came too late, then I am to blame." And He said to us missionaries, "I fear that much of my work in India has been on foot instead of on horseback, has been in the energy of the flesh instead of in the power of the Holy Spirit."—Robert P. Wilder.