

## Young People's Work.

FOR CHRIST AND THE CHURCH.

COMMITTEE ON YOUNG PEOPLE'S WORK: W. W. Coulter, Chairman; J. J. Smallman, Mrs. R. H. Cameron.

### C. E. Prayer-Meeting Notes.

GEO. FOWLER.

APRIL 7. *Things to be Consecrated.* Ezra iii. 1-7.

Our lesson carries us back between five and six hundred years prior to the advent of the Son of man. About fifty thousand of the sons and daughters of Abraham had gathered in Jerusalem from Babylonian captivity. The capital of Israel had long been desolate. Her walls had been thrown down, her temple demolished, and her altars overturned. The fires of seventy years, captivity had burned away the last vestige of idolatry from their hearts. Their harps had hung so long on the willows of Babylon that they were eager to tune them in harmony with Israel's greatest and sweetest singer, and make Jerusalem echo and re-echo with praises.

What things they consecrated to God! "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." So wrote Paul to Timothy, and in another place, speaking of the old types and symbols, etc., he says: "These were written for our examples upon whom the ends of the ages have come."

As we study this lesson from Ezra, we may be impressed with our great responsibility and duty toward God.

1. They found the altars overthrown, and began immediately to restore them. These returned Jews, before they built houses, or a city, or a temple, rebuilt the altar of God, and restored the Divine worship. "They placed God's claims first. So Christ says to us, 'Seek first the kingdom of God and His righteousness.' 'As it is written.' They took for their guidance what was written. This is the test by which a true and false revival of religion may be distinguished. Any religious movement which ignores what is written in the word of God is not a movement led by the spirit of God."

2. They kept the Feast of the Tabernacles. See Lev. xxiv. 33-44, and Num. xxix. 13-23.

3. They offered the required sacrifice.

4. They gave liberally of their means to rebuild the temple. Workmen were needed; masons to prepare the stone,

and workers in wood to make ready the timbers. Money was required to pay the laborers and bring the material from afar to Jerusalem. God asked for a per cent. of His own which He intrusted to His people. They responded liberally.

Thus we learn that these returned exiles: (1) acknowledged God's authority; (2) submitted themselves unreservedly to His will; (3) worshipped Him in His own way, "as it was written," and (4) gave liberally of their means for carrying on the work of the Lord.

Here was a full and complete consecration to God of themselves, of their means of worship, and of their material possessions.

Shall we who live in the Gospel dispensation, in which the types have given place to the antitype, the shadow to the substance, the law of severity to the law of love, and the dim, uncertain rays of the Mosaic dispensation to the effulgent glory of the Son of God, do more than the returned exiles to Jerusalem? Dare we do less? What things have we consecrated to God?

APRIL 14. *Risen with Christ—from what?* Rom. vi. 1-12; 20-23. (An Easter meeting.)

"Easter is a word of Saxon origin, and imports a goddess of the Saxons, or, rather of the East, Estera, in honor of whom sacrifice is being annually offered about the passover time of the year. The name became attached by association of ideas to the Christian festival of the Resurrection, which happened at the time of the passover; hence we say Easter Sunday, but very improperly, as we by no means refer the festival then kept to the goddess of the ancient Saxons. It was the custom of the primitive church to remember and celebrate Christ's resurrection by meeting every first day of the week."

The Apostle to the Gentiles in his first Epistle to the Church at Corinth, fifteenth chapter, enumerates three grand facts which he declares to be the Gospel, which he had preached to them, which they had received, where in also they stood, and by which also they were to be saved.

For a year and a half Paul had labored with this people declaring the whole counsel of God: (1) how that Christ died for our sins according to the scripture; (2) that He was buried, and (3) that He hath been raised on the third day according to the scriptures. This Gospel which Paul so faithfully, boldly and so successfully proclaimed, he received by revelators as well as from men.

That Jesus Christ rose from the

dead is the best authenticated fact of ancient history.

A little more than three years previous to His crucifixion Jesus "came by water" in a symbolical death, burial and resurrection.

If we would rise with Christ we must first die with Him, and be "buried with Him through baptism unto death." "For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection." "But if we died with Christ we believe that we shall also live with Him."

Notice carefully that little word "if." So much depends upon it. Let us not deceive ourselves. There is too much at stake. "If ye be risen with Christ, seek those things that are above."

From what have we risen?

1. We rise from a death to sin. Our life has been spent in living in sin. We are now to live a life of righteousness.

2. We rise from our old life to walk in newness of life. Our old man has been put off, we have crucified him. "Old things are passed away; behold all things are become new."—2 Cor. v. 17.

3. We rise from death to life. Rom. vi. 7, 23.

"The Gospel in its fullness presents three facts: the death, burial and resurrection of Christ; three commands: belief, repentance, obedience; three promises: remission of sins, the gift of the Holy Spirit, and eternal life."—JOHNSON COM.

These passages of scripture teach plainly that baptism is immersion, and to attempt to teach anything else in a wilful perversion of God's express commands.

"Having been buried with Him in baptism wherein ye were also raised with Him through faith in the working of God who raised Him from the dead." Col. ii. 12.

"For as many of you as were baptized unto Christ did put on Christ." Gal. iii. 27.

There is "one Lord, one faith, one baptism." Eph. iv. 5.

"Every baptism is a sermon, a living sacrifice, and a monument confirming the central facts of the Gospel."—EVEREST.

Earth is sweet, but heaven is sweeter; Love complete, but faith completer. Close beside our wandering ways, Through dark nights and weary days, Stand the angels with bright eyes; And the shadow of the cross Falls upon and sanctifies All our pains and all our loss. Though we stumble, though we fall, God is helping—after all.

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