

The Young People

EDITOR

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All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday—Old Testament foretells of the resurrection. Isaiah 26: 19; Daniel 12: 1-3.
Tuesday—Jesus predicts his own death and resurrection. Matthew 16: 21-28.
Wednesday—The resurrection of our Lord. Matthew 28: 1-10.
Thursday—Jesus appears to his disciples after his resurrection. John 20: 11-29.
Friday—Preaching Jesus and the resurrection. Acts 2: 22-36.
Saturday—Proofs that Jesus rose from the dead. I Corinthians 15: 1-28.
Sunday—The resurrection glory. I Corinthians 15: 35-58.

Prayer Meeting Topic—April 12.

Christ's teaching about the resurrection.—John 11: 21-27, 40-44.

We do well to consider the resurrection at this Easter meeting. The subject is difficult but drawing. We are limited to the teachings of Jesus himself. The passage of Scripture selected still further restricts; but it thrills with life. Like the return of the birds at this season it resounds with resurrection music. We do well to catch some of these glad notes.

Our Lord makes statements concerning the resurrection, which have been recorded by all the evangelists, but those in John are the most significant. If you search in the gospel the discourses of our Lord, you will find the central thought in every one is "Life from the dead through Jesus." See John 3: 14-16; 4: 10-14; 5: 21, 24, 40; 6: 39, 40, 48, 50, 51, 53, 56; 8: 12, 51; 10: 27, 28. The persistence of this idea of Jesus is very striking. Without exception Jesus holds himself as the great object of life and death. I think now we can appreciate the limiting of our Scripture passages to these concerning the raising of Lazarus. They summarize, and verses 25 and 26 contain the kernel of Christ's teaching on the Resurrection, for they speak of Jesus, the Resurrection and the Life.

With two paradoxes Jesus develops his thought. Briefly stated the first one is—

THE BELIEVER DYING STILL LIVES.

"He that believeth on me though he die, yet shall he live." That is a significant passage. Look up others. Death cannot touch spiritual life, for that is eternal. Victory over death is not a physical fact, but a personal act. Jesus brings back the thought of Martha from a bodily resurrection to a spiritual condition. By virtue of the new life which Lazarus possessed through faith in Christ, he was removed from the passing accident of physical death. The believer passes into the presence of God at what is called death, but he may be recalled at any moment, as Lazarus was, at the voice of Jesus.

The resurrection and the life are not blessings laid up for the remote future, but they are the present possession of the person. Every one who belongs to Christ is uninjured by death, and has in himself a continuous life.

Christ does not think of immortality as we frequently do. With him it is involved and absorbed by life. Eternal life is not a future continuance merely, but a present existence. He is not the God of the dead, but of the living. Lazarus was called back to earth from the living. His body had begun to decay, but his life had not. He was disconnected from the present scenes, but his life suffered no interruption. That is true of every believer. Dying he still lives.

The second paradox of Jesus on the resurrection is,—

THE BELIEVER LIVING, NEVER DIES.

"Though he were dead yet shall he live." Find in the sixth chapter of John other verses and look especially at verse fifty one. By these words Jesus teaches that in him the dead live and the living do not die.

The life of the soul lies in the enjoyment of God's favor. Jesus Christ takes away the chief obstacle for us, by bearing our sins in his own body. Jesus is the revealer of God and the opener of a free way of access to God, through the rent veil of his flesh. But he is also the perpetual source of the new life, which consists of communion with God. Nothing can break that connection. It gets firmer and more mature, and we grow gradually into the likeness of Jesus Christ.

This oneness is only in its infancy on earth; but it contains the germs of an endless and progressive life. The believer, living, never dies. Such life abundant Christ gives to every one of his children. Those who obey the voice of Christ in this life will most quickly recognize its authority when they sleep in death.

Jesus gives us his idea of immortality in this portion

"What is it," she asked, passing her hand over the baby's hair, who, having caught the mention of gingerbread, stood expectant.

"I have been singing Humpty Dumpty, and Will wants to know the moral."

"Humpa Hitchens," lisped the baby, seizing Anna's ball of worsted, "Humpa wants gingerbread."

"Did you ever know the like! He has a new name, Minnie." Then, seeing the boy's sober face, "Do tell Will what he wants to know."

Minnie grew earnestly thoughtful.

"Let me see," Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall. All the king's horses and all the king's men, can't put Humpty together again." Well, suppose this Humpa here, touching the baby's ruddy cheek, "were to fall from a great wall. How dreadful to think of! His poor, little body could not be—O, I see, Will. Let's put it, that it is the soul. The body does not matter; but if a soul fall, dear, dear, what a time it has. If Will Hart yields to anger he has fallen just that much, and can not be just the same good boy he was; if Will Hart swears or lies—"

"I see," said Will, but I do swear, Miss Minnie, like a streak when I get mad."

"Why, Will Hart!"

"Yes'm its the truth."

"Then there is Humpty down. Let me see. 'All the king's horses and all the king's men can't put Humpty together again.' That means earthly kings, but there is a King that can set us up again, and, what is better, keep us from falling." Then, with a gentle touch of the boy's rough, red hand, "Listen, Will, you have to carve out your own life, and it is going to be a struggle. Swear allegiance now to the King of kings, and be kept from falling."

"Humpa wants gingerbread," said the baby, and Anna had to go for it, returning with a great slice for Will Hart.

After Humpa was asleep that night Will left his home, where his father lay in a drunken stupor, and made his way to the one business street of the town where men and boys congregated in the glare for what they termed a "good time."

In front of Payne's Hotel the Salvation Army was assembled, singing, in rather doubtful voices:

"I'm the child of a King."

"Child of a king, I guess that's the king that can keep Humpa from falling." Will laughed at the thought.

"I say Hart!" cried a familiar voice, "Let's go down to Johnnie Heintze's. They're having a fine time there to-night."

And without more ado away the boy scampered to a saloon, where a crowd was assembled. A group of men were playing billiards, while others, some only boys, sat around small tables drinking beer. Above the noise of the players' peals of laughter and angry voices, could be heard the singers in the street.

"The child of a King." A king who could keep one from falling.

"I've got to carve my own way," said Will to himself, as he sat down on a rough bench and fell into a rain of thought.

"Father fell," he said to himself. "What made him, I wonder?" And then his eyes were opened. "Why (it was right here in Johnnie Heintze's saloon that he got his fall."

"Say, Will," and his companion nudged him, "Johnnie's treating to beer. Here's a glass for you. Don't cost a cent."

But Will Hart rose, turned his back on his companion and went up the street as fast as his feet could carry him. He had not gone far before there was a sharp report, a great outcry from the saloon, and, overcome by curiosity, he retraced his steps. Will has never forgotten the sight that met his gaze as he re-entered the saloon. Lying just where Will had been, was his companion, shot through the heart, the shattered beer glass at his feet.

Two men at the billiard table had gotten into a quarrel, one had fired, and the ball, missing the intended victim, had struck the boy.

"All the king's horses, and all the king's men," thought Will Hart, as he turned soberly away.

Will lived not only to carve his own way in life, but to help others up.

Over the door of the largest store in F—is the sign Hart and Hitchens. When I chanced to ask Humpa, to who the baby name still clings, the secret of his success, he replied;

"It is due to Mr. Hart and to him who is able to keep us from falling."

Minnie Hitchens sleeps in the grave-yard lying beyond the river, and is by many forgotten, but there is one who never forgets and who often strews her grave with flowers, and as he turns from it to the lowly mound where his father lies, he murmurs the old nursery jingle which has so long had for him a deep and solemn meaning. "All the king's horses and all the king's men can't put Humpa together again."—New York Observer.

of Scripture. He groaned in spirit not simply from sympathy. He had that, but this was a deeper disturbance. Literally translated it means, he was indignant in spirit. There was something in the whole scene which Christ was not in sympathy with, as much as he loved Lazarus and Martha and Mary. There was a forgetfulness in this weeping crowd of the real meaning of death. These perfunctory mourners looked upon it as an extinction of life, but Christ regarded it as giving freer access to God and more abundant life. The soul never dies and the believing soul is never separated from God. That grips the hereafter with certainty. That is the key to the teaching of Jesus on the Resurrection. His own resurrection is the most emphatic demonstration.

There is a question which Jesus asked Martha which I think appropriate at this Easter meeting for us, "Believest thou this?" On your answer turn the issues of life and death. At this glad season every one of our young people ought to accept Jesus as the Resurrection and the Life.

Woodstock, N. B.

Z. L. FASH.

"The Resurrection."

There is such a thing as death, and so long as the world stands, until the Saviour returns, there will be death. Jesus nowhere says that it is illusion, or that the imagination that it is imaginary will destroy it. Death is the terrible fact of life. It has come into every home. It stands at the end of every pathway. In four million households every month it shows its dreaded face and leaves its shadow. It is not wonderful that men fear it. Restless, unresting, it cuts across the closest and dearest ties of life. The mother folds across her breast arms that no longer hold the little child. And old men look across the fireplace at the empty chair, and no answering eyes glance back at them. No one can deny death, and no one can withstand it.

But One has conquered it, and only one. "I am the resurrection and the life." He does not mean that the physical body will not die and the physical life end. He means that the real life—the life that expressed itself in the mother's love for the little one that is gone, and in the old father's longing gaze into the eyes of the companion of all his years—can be in him a life which death cannot touch. Strong as death is, yet Christ is stronger; and those who live on him, and who believe in him, shall never die.

The raising of Lazarus and his own resurrection all illustrations and evidence of the power of Jesus over death. In the case of Lazarus, he deliberately drew his friend back out of the clutches of death, and sent him out into the world to resume his old life. In his own case, he rose prepared for the new life into which all those passed who living on him, die in him, and so die only to live again and more. By these two resurrections Jesus demonstrates his power. Let us trust him to do for us and for our loved ones what he showed he could do for Lazarus and himself.

The resurrection is the great method of reunion. We are not to go out into eternity as mere spirits. We are to be ourselves. It was Lazarus who rose. Some day we shall rise. We shall know one another as we knew one another here. The little children will fill the streets of heaven with their laughter and their play. The old men will gather for loving fellowship as here on the earth. At any rate, this is the right way to think of it. Its glories will be too great for any speech of our earthly life, but the best and sweetest that we know here is the right imagery in which to conceive of that blessed life of those who have risen with Christ, and live to God always.

Jesus was the enemy of death. He fought against it, but though he passed through its gloom, he vanquished it. He would not have us think of it otherwise than as he thought of it. It is the terrible expression to us of the awful guilt of that sin which brought death into our world, and all its woe. But now that Jesus has been here we are not to think of death alone in this old way. It is the gateway into life. Beyond its shadow the Saviour is waiting,—yes in its shadow. Though we walk through the valley of the shadow of death we need fear no evil. And some day the resurrection will cover the consequences of death for all believers with the glory of the great new life in God forever.

Do we trust Jesus more than we fear death for ourselves?

And for our loved ones also?

"In Jesus' keeping we are safe, and they."—Selected.

Every day may be an Easter day, because it may be a day of victory. Whenever we triumph over sin, whenever we show ourselves free from the power of the old life, we are sharing the Easter over which the angels rejoiced. The thought of Easter is a thought of victory.—Ex.