

**IMPROVED
UNIFORM INTERNATIONAL
SUNDAY SCHOOL Lesson**

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Lesson for April 21

THE FUTURE LIFE (EASTER LESSON)

LESSON TEXT—Luke 24:1-12; John 14:1-6.

GOLDEN TEXT—1 am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.—John 11:25.

PRIMARY TOPIC—Jesus Living Again.

JUNIOR TOPIC—Jesus Living Again.

INTERMEDIATE AND SENIOR TOPIC—Life Here and Hereafter.

YOUNG PEOPLE AND SENIOR TOPIC—Life in the Light of Eternity.

I. God, the God of the Living (Mark 12:26, 27).

"If a man die, shall he live again?" is an age-long question. It is affirmatively answered by both the universal human conviction and the holy Scriptures. Death does not end all. It is not a leap into the dark. It is rather the open door through which human personality enters into the light of glorious freedom. Life itself is but a training school, a preparation for the larger and higher life after death. Those who in their lifetime are in vital relation to Jesus Christ, the eternal Life, shall never die.

II. The Resurrection of Jesus Christ (Luke 24:1-12).

The supreme test of Christianity is the resurrection of Jesus Christ from the dead. It matters little what Jesus said and did while alive, if his body remained in the grave. If he did not come forth in triumph from the tomb, then all his claims are false. On the other hand, if he did arise, all his claims are true.

1. The empty sepulchre (vv. 1-3).

a. The coming of the women (v. 1). As an expression of affectionate regard for the Master, they came with spices for his body.

b. What they found (vv. 2, 3). When they came to the sepulchre they found the stone had been removed, but they found not the body of Jesus. For them to have found his body in the sepulchre would have been the world's greatest tragedy. The empty tomb spoke eloquently of the deity and power of the Son of God (Rom. 1:4).

2. The message of the men in shining garments (vv. 4-8).

a. "Why seek ye the living among the dead?" (v. 5). The angels' question has continued to reverberate through the centuries.

b. "He is not here, but is risen" (v. 6). Jesus, before he was crucified, had told them that the Lord must be betrayed and crucified and that on the third day he would rise.

3. The women witnessing to the eleven (vv. 9-11). Their thrilling testimony concerning the empty tomb and the words of the angels appeared to the apostles as idle tales.

4. Peter investigating (v. 12). While the testimony of the women seemed as idle tales, Peter was not of the temperament to lightly dismiss the matter. Therefore, he ran to the sepulchre. Upon close investigation he found the linen clothes lying in such a way as to prove the reality of the resurrection.

III. Jesus Preparing a Place in Heaven for His Own (John 14:1-3).

The hopes of the disciples were utterly shattered when Jesus told them about the cross. He consoled them by pointing to the reunion in the Father's house. This he did by

1. Asking them to trust in him even as God (v. 1). Faith in the God-man, Christ Jesus, will steady the heart no matter how intense the grief.

2. By informing them that he was going to the Father's house to prepare a home for them (v. 2). He declared that in that house there were many abiding places. Heaven is an eternal dwelling place for God's children.

3. By assuring them that he would come again and escort them to heaven (v. 3). He will come and call forth from the grave those who have died and transform living believers and take them all together to be with him forever in the heavenly home (I Thess. 4:16, 17).

IV. Jesus Christ is the Way to the Heavenly Father (John 14:4-6).

In answer to Thomas' interposed doubt Jesus asserted:

1. That he is the way (v. 6). Jesus Christ is more than a mere guide to God or a teacher. He is the way itself, the very door of the sheepfold, the gateway to the tree of life.

2. The truth (v. 6). He is not merely the teacher, but the truth incarnate. In his incarnation the spiritual and material worlds were united. Therefore, every line of truth, whether spiritual or material, converges in him.

3. The life (v. 6). Christ is not merely the giver of life, but the very essence of life. Only those who receive Christ have life in the true sense.

**SOUTHERN STATES
CHIROPRACTORS
MEET IN ATLANTA**

**Three-Day Session to Bring
Notable Speakers.**

Recent startling advances in the art of healing, more humane methods of treating patients for whose ailments operations with the knife were once thought necessary, the elimination of surgical shock and ether-pneumonia are among the subjects to be presented at the All Southern States Chiropractic Convention to be held at the Piedmont Hotel, Atlanta, April 18, 19 and 20. Over 300 members of the profession are expected to be in attendance.



Dr. Francis J. Kolar

The principal speaker will be Dr. Francis J. Kolar, famous bloodless surgeon, head of the Kolar Clinic, of Wichita, Kansas, and discoverer of a method of anesthesia in which no drugs of any kind are used.

Dr. Kolar lectures in Atlanta at the invitation of Dr. L. J. C. Williamson, president of the Georgia Chiropractic Association, who says: "I consider Dr. Kolar one of the outstanding men of the age. His method of bloodless surgery, in which no instruments are used, is one of the greatest boons to humanity in the whole science of healing and his system of light-anesthesia is a discovery that must be classed as epoch-making."

Dr. Kolar is also widely known as the discoverer of the 13th cranial nerve, which he found and traced while in Vienna, at the time he was engaged in research work which led to the discovery and perfection of his method of drugless anesthesia.

By this method the sensation of pain is shut off or "short-circuited" in the diencephalon, or mid-brain, never reaching the sensory part of the brain at all. Therefore, it is said, the pain-sensation does not register and, as far as the patient is concerned, it does not exist.

In performing his operations Dr. Kolar uses nothing but his hands and a common stethoscope.

Among other prominent speakers will be Dr. W. C. Schulze, president of the National College of Chiropractic of Chicago, Dr. James R. Drain, president of the Texas Chiropractic College at San Antonio, Dr. Helen G. Randle, etc.

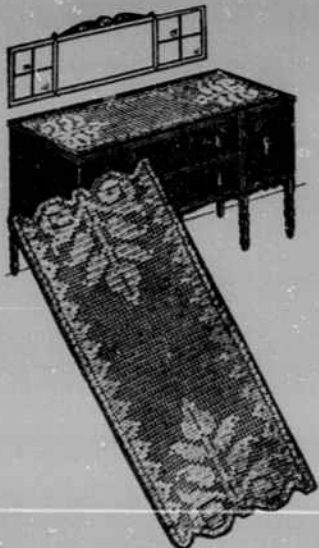
Besides the business sessions there has been planned a series of social functions for those attending, including a banquet, dance and sightseeing trip over Atlanta and a visit to Stone Mountain.

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**RENDER TRIBUTE
TO "APPLESEED
JOHNNY'S" LABOR**

He was a gentle lunatic, "Johnny Applesseed." Or perhaps he was a saint. His first appearance in history, where he is now secure of his niche in the saga of American pioneering, is in the year 1800 when he is seen drifting down the Ohio in a strange craft with a queer cargo: two canoes lashed together bearing a load of rotten apples from the cider presses of Pennsylvania. His errand is to plant apple seeds in the wilderness that orchards may be there awaiting the white settlers when they arrive. This was his errand for 46 years. Like a good many other beneficent cranks he is supposed to have been born in Bos-

ton, and perhaps the wine of revolution mixed with his blood, for his birth year is given as 1775. Of holy books he had two: the Bible and Emmanuel Swedenborg, which he read aloud to border families by the light of cabin fires; he ate no meat killed no living creatures—not even venomous reptiles—befriended animals, went unharmed, though all but naked, in a savage wilderness that teemed with wild beasts and Indians, and these last venerated him as a powerful "medicine." In 1812 he spread the alarm of an impending Indian attack and saved hundreds of settlers from massacre. But more than saint, he was artist, and his art-form was the apple. It was a passionate conviction with him that the tree should be raised from the seed, and he chose his orchard sites for fertility and picturesqueness with the fastidious taste of poet and painter, fenced the enclosure, and returned each year to tend his trees. Ohio people still remember him with affection for his were the first fruits of their wilderness.—Boston Globe.

Task for Scholar

A great Greek scholar, when visiting a woman's college in the United States, was asked whether he would do the institution the compliment of translating their college motto into Greek. He courteously agreed and then asked what the motto was. It was placed before him and he read the words: "Pep without purpose is piffle."

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