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STUDIES IN LUKE'S GOSPEL.
Lesson X. Dec. 1. Luke 24: 13-27.

THE WALK TO EMMANUS.
GOLDEN TEXT.
"Ought not Christ to have suffered these things, and to enter into His glory?"—Luke 24: 26.

EXPLANATORY.
1. THE AFTERNOON WALK TO EMMANUS. 13. And, behold, two of them. It is expressly implied in verse 13 that they were not Apostles. One was Cleopas. The other is unknown, and unaccountable. Went that same day. Sunday, the day after their Sabbath, probably early in the afternoon, from its being toward sunset when they reached Emmaus (ver. 29). To a village called Emmaus. Emmaus means "warm water," and was probably a place where there were hot springs or at least warm baths. But it is impossible to identify the place. About three or four furlongs. A furlong was 400 cubits, or 600 to 700 feet; so that the 60 furlongs would be 7 or 8 miles.

14. And they talked together of all these things. Their conversation naturally turned on the, to them, all-absorbing question of the hour—the unexpected fate of their revered teacher, the sudden overthrow of their hopes, and the startling and incredible news of His resurrection.

15. While they communed together and reasoned. Exchanged views and feelings, weighing fresh all the facts. Religious conversation. You can get a great deal of good out of way-side communications with a friend. There are subjects worthy of your earnest thought, which can be fitted in conversation as they cannot be in solitary thought. Stimulus, inspiration, and increase of knowledge, and an enlargement of view, are often gained through well directed conversation. As you walk to and from your business, or your place of study, or the church, as you sit, or on your journey, with a friend, how much do you gain out of the conversation? What manner of communications are those that you have one with another? Those Christians lose very much who are habitually absent from the church conference. If there be one institution on earth which has evidenced its absolute right to be and to live, it is the old-fashioned prayer-meeting. With all its exposures and imperfections, it is one of the most valuable instruments for growth in grace we have. We are hidden more than once to comfort ourselves together, and edify one another, in all times of common depression. See Mal. 3: 16.

H. JESUS, UNRECOGNIZED, JOINS IN THE CONVERSATION. 15. Jesus Himself drew near, and went with them. Just how He joined them we do not know. He may have come up to them from behind as they were sauntering along, or He may have quietly manifested Himself near them, as He had power to do even before the crucifixion.

16. But their eyes were holden that they should not know Him. Mark (16: 12) says that He appeared to them in "another form." The Greek word for "form" means, according to Thayer's Greek English Lexicon, "the form by which a person or thing strikes the vision"; "the external appearance." It does not say that His body was changed into His resurrection body. And it is of the utmost importance that He should appear in the very body with which He died, or the proof is vitiated that Jesus was Himself raised from the dead.

17. What (omit manner of) communications are these? The literal translation is, "What words are these which I throw back and forth to each other?" He had apparently been walking with them some little time before this was said. The term used by our Lord implies that they had been disputing with some earnestness; but there is no name implied in the word. Possibly, though both were sad, they may have taken different views; and in the answer of Cleopas we have that of the one who was most disposed to abandon all hope. As we walk and are sad. The Rev. Ver., using a different Greek reading, puts a period after walk, and adds, "And they stood still looking sad." "Christ's disciples are often sad and sorrowful, even when they have reason to rejoice." This gives us a most comforting thought as to the actual presence of Christ always to those who need Him.

18. A REVIEW OF THE SITUATION. 18. And one of them, whose name was Cleopas (see on ver. 13) said unto Him. Art Thou only a stranger in Jerusalem? The literal rendering is, "Art Thou alone sojourning at Jerusalem and not know it?" etc., and may mean, as the margin of the Rev. Ver. suggests: "Dost Thou sojourn alone, and (hence) not know it?" But the more probable sense is: "Art Thou the only one sojourning in Jerusalem and not knowing it?" etc. "Have you just come to Jerusalem, and so not heard?" and inquiry in ver. 18 would be natural enough even in New York or Philadelphia to-day; but they had no newspapers in Jerusalem. It might be possible that a great fire should occur in the morning in one part of a great city to-day, and the other part not hear of it till the next day; and likewise even in the case of such events as those with which all Jerusalem was riving."

19. And He said unto them, What things? In order to draw out their opinions. A prophet might be dead and yet before God. However the death of Jesus may have made them waver in their faith that He was the Messiah, the Redeemer, they had no doubt that He was a prophet, for they knew what He had done, and had heard His teachings. They stood on a firm basis of fact.

20. Our rulers... have crucified Him. Treated Him as a malefactor, not as a prophet, and cut Him off from His world.

21. But we trusted. Rather "we hoped, we were hoping;" with a stronger and nobler faith. The imperfect implies that this had been their habitual expectation for some period of time. That it had been He which should have redeemed Israel. That He was the Messiah, gathering around Himself the deliverance from Rome, a new kingdom of Israel, and the glories which had been foretold for

ages and which were wrought into the life of His new Israel, besides all this, to-day is the third day. These words have two possible aspects: (1) "This lapse of time extinguishes more completely our hopes." When the Lord was nailed to the cross, they very likely expected to see Him break away from it. After His death they were not without hope, that, by the power which they had often seen Him put forth, He would shake off the bonds of death. Each successive day and hour rendered the hope fainter and fainter. (2) Others think that Cleopas had in mind the promise of Jesus that He should rise again the third day, revived in their memories by the reports of the women that they had seen Him. But as they had seen no signs of His appearance, so late in the day, they were feeling the disappointment and were despairing and sad.

22. And certain women also, etc. Some hope had been raised by these reports. 23. Had also seen a vision of angels, which said that He was alive. The women had astonished the disciples by their report. Why about the resurrection of the Lord to him, could not have reported to the company till after these Emmaus disciples had left. But Him they saw not. And hence they imagined that the women must have been mistaken. The revived hope again faded out.

24. And certain of them which were with us went to the sepulchre. Peter and John went to investigate the reports. They sought the most rigid proof. John returned home without seeing Jesus, because of the apparition of the Lord to him, could not have reported to the company till after these Emmaus disciples had left. But Him they saw not. And hence they imagined that the women must have been mistaken. The revived hope again faded out.

25. Then He said unto them, O fools. The word so rendered only means "wanting in thought, understanding, and consideration," and does not imply any contempt. And slow of heart. Sluggish in disposition, hindered by prejudices, past training, and imperfect in character. Their moral nature was not awake. The Saviour recognizes a state of the heart and readiness of the will as entering, equally with clearness of understanding, into the conditions of His kingdom. What points out the two fruitful causes of religious error: (1) Lack of personal, individual, independent thought; (2) Reluctance to receive truth which is opposed to time and prejudice; in other words, intellectual sloth and spiritual torpor. The conditions of the kingdom are spoken. The emphasis lies on all. They believed a portion of what the prophets had taught; but many things they could not reconcile with what they did believe, and others were distasteful, and had become neglected. There is the same danger to-day in our study of God's Word.

26. Ought not (the) Christ (the Messiah) to have suffered these things? Were not these things foretold in the Scriptures as characterizing the Messiah, and therefore a necessary mark by which whoever claimed to be the Messiah might be tested? Were they not a part of the Messiah's work, without which His redemption could not succeed, nor His kingdom be established? The very things which shook their faith in Jesus as the Messiah were essential to His Messiahship.

THE TESTIMONY OF MOSES. 27. And beginning at Moses. The promise to Eve (Gen. 3: 15); the promise to Abraham (Gen. 22: 18); the paschal lamb (Ex. 12); the scapegoat (Lev. 16: 1-14); the bronze serpent (Num. 21: 9); the greater prophet (Deut. 18: 15); and the star and scepter (Num. 24: 17); the smitten rock (Num. 2: 11; 1 Cor. 10: 4), etc.

THE TESTIMONY OF THE PROPHETS. 28. And all the Scriptures express the things concerning Himself. The expression is important, as showing the preveniently Messianic character of the Old Testament; for of course we cannot suppose that our Lord went through each prophet separately, but only that He pointed out "the tenor of the Testament in its ethical and symbolical character."

UNMEASURED DEPTHS OF SCRIPTURE TRUTHS. The Scriptures are like a mine, over which we have often walked without knowing the treasures beneath our feet. They are like a quarry of quarries, which have always contained the treasures of the telegraph, telephone, of electricity, of steam for power, of coal for warming, and yet men did not know these riches for ages. "In olden times a duke carved from a king his daughter's name in diamonds." So the Bible contains hidden treasures, enclosed one within the other. The more we study, the more we shall find.

Home Without a Mother. The room's in disorder, The cat's on the table, The flower-stand upset, and the mischief to pay; And Johnny is screaming As loud as he's able, For nothing goes right when mamma's away.

What a scene of discomfort and confusion. See how like a power of confusion if your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first business to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for female and debilitated women. It is the only medicine for the class of maladies known as female diseases which is sold under a positive guarantee from the manufacturers that it will give satisfaction, or the money will be refunded. It is a positive cure for the most complicated cases of womb troubles.

Julie's Lesson.
BY SUSAN WILDES.

Julie sat down on the top step, waiting for mamma to come home. She made one think of a young squirrel in her gray coat and hat, the special point of resemblance being the way in which she rolled a big peach stone from one cheek to another as she sat there gravely musing.

"Mamma told me to be a very good girl while she was gone. Well, I guess I have been pretty good for me. I don't think there is anything bad enough to tell about, anyway."

"Well, my pet," said a voice just below her, and there was mamma, with a bright smile of welcome, and ever so many bundles, and Julie flew down the steps to meet her.

"What have you in your mouth, dear?" "A peach stone," said Julie, as she looked at her mother. "Why, we have no peaches in the house to-day. Where did you get it?" Julie hopped around on one foot for a minute, then took the stone from her mouth and began rolling it between her hands in an embarrassed way.

"You see," said she, "Molly and I were playing down by Dobson's grocery, and there was a basket of peaches on the sidewalk, and Molly said, 'I dare you to grab a peach,' and so, of course, I had to grab it, mamma."

Mamma's sorrowful face made Julie's own lose a little of its brightness. She sat quietly watching her mamma take off her bonnet and gloves, only once saying cheerfully, "Now, mamma, dear, it's all right; don't worry about it any more. You see, I have asked God to forgive me, and the man didn't see me, so it's all right!" Presently mamma sat down and took her little daughter on her lap.

"Julie," she said, "do you remember the other day we saw a young boy in the street, in charge of a policeman, and you asked me what he was taken away for?"

"Yes, mamma." "What did I tell you the boy was?" "A thief," said Julie.

"And what did I say a thief was?" "Somebody who took what did not belong to him," said Julie, with a shocked look on her face. There was a moment's silence, and then Julie burst into tears. "O mamma, I didn't mean to! Can't I ever not be a thief again?"

"My darling, you can begin all over again. First, you must go to Mr. Dobson, tell him what you did, and pay him for the peach. Then come home and ask God to forgive you, and He surely will if His little child is truly sorry, as I think she is. And one thing more you must learn, Julie,—to be really brave; brave enough to do always what is right. It is never brave or smart to do a thing just because you are dared to do it."

About five minutes later a little gray figure stood in Mr. Dobson's store, watching him weigh out a pound of animal crackers for a little girl.

"Have you, Julie," he said kindly, holding out toward her a very mild looking lion.

Julie shook her head. "No, thank you, sir," she said.

Mr. Dobson looked surprised. "Well, that's the first time I ever knew you to refuse anything good to eat. Ain't sick, are you?"

Then, as they were left alone in the store, Julie suddenly burst forth, looking straight ahead without winking, and speaking as fast as she could.

"O Mr. Dobson, I came to tell you that Molly dared me to grab a peach, and I was a coward and took it, and you didn't see me; but I don't want to be a thief! Here's the money, and will you please forgive me, so as I can ask God to, and begin all over again?"

By this time Julie's breath gave out, and Mr. Dobson was so astonished that he seemed to have lost his breath, too, for a minute.

"Then he said: 'Julie, you are a good, brave girl. Of course I forgive you, and the next time I see anything in front of the store that you want, come right in and ask for it, will you? Now we'll have some animal crackers, just to show we are all right again.'"

So he held open a little paper bag, and began to pour them in to it, singing, with a merry twinkle in his eye:

"The animals went in, two by two.
One white and one black,
The elephant and the kangaroo—
I guess you'll find them all there, Julie,
When you get home—a regular Noah's ark."

And Julie went off with a very happy look upon her face, for she knew the loving smile and kiss that were awaiting her at home, and the dear mother's voice that would surely say, "God bless my little daughter!"—Congregationalist.

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"There is no good Indian but a dead Indian" is a saying attributed to General W. T. Sherman. General Morgan, United States Commissioner of Indian Affairs, has said in the place of that utterance, "There is no good Indian but an educated Indian." "There is no good Indian but a Christian Indian" is a third version of the aphorism, from the pen of the editor of the Spirit of Missions.

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