INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

LESSON VI. THOMAS CONVINCED.

[Commit to memory verses 26-28.]

[Commit to memory verses 20-20-1]
19 Then the same day at evening, being the first day of the week, when the doors were shit where the disciples were assembled for fear of the Jews, came Je'sus and stood in the midst, and saith unto them, Peace John 20. 19-29.

be unto you.

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad,

when they saw the Lord. when they saw the Lord. 21 Then said Je'sus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

24 But Thom'as, one of the twelve, called Did'y-mus,

24 But Thom'as, one of the twelve, called Did'y-mus, was not with them when Je'sus came.
25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nalls, and put my finger into the print of the nalls, and thrust into his side, I will not believe.
26 And after eight days again his disciples were within, and Thom'as with them: then came Je'sus, the doors being shut, and stood in the midst, and said, Peace he unto vou.

De unto you. 27 Then saith he to Thom'as, Reach hither thy fluger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but between the contraction of the saithless in the saithless in the saithless is the saithless in the saithless in the saithless in the saithless is the saithless in the saithless in the saithless is the saithless in the saithless in the saithless is the saithless in the saithless in the saithless is the saithless in the saithless in the saithless is the saithless in the saithless in the saithless is the saithless in the saithless in the saithless in the saithless is the saithless in the saithless in the saithless in the saithless is the saithless in the saithless in the saithless is the saithless in the saithless in the saithless is the saithless in the saithless in the saithless in the saithless is the saithless in the saithless in the saithless in the saithless is the saithless in the saithle

28 And Thom'as answered and said unto him, My

20 And Tholic as a subsequence of the property of the Lord and my God. 29 Je'sus saith unto him, Thom'as, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

General Statement.

Of the ten recorded appearances of the risen Saviour. He took piace on the day of his resurrection. The first was to Mary Magdalene, as related in the last leason. The second was to certain women, whom Christ greeted with words "All hail!" as they were going away from the empty tomb. The third was to the two disciples on the way to Emmaus, as told in the Gospel according to Luke. These two disciples hasened back to arrasalem, and there learned that he had appeared a fourth time to Simon Peter; but what transpired at the meeting of the crucified One and his pention, the apostles, and perhaps some of their friends and the believing women, were assembled in "the upper room." Suddenly, without unbarring of door or turning of linge, the Master stood in the midst with words of

peace. Joy took the place of sorrow, as the disciples realized that their Lord had really risen from the dead. But one had been absent, and that one to whom faith was hard and donth was easy. Thomas the twin declared that, as he had seen the gaping wounds in the body of his dead Master, he would not believe until the could touch those same wounds in his living form. A week passed, and all were present on the first Sunday evening after the resurrection. Again the doors were closed, and again Jesus tood in the midst. How gentlew as the children of the history of the same was the confession of the hitherto doubting disciple! It was well for us that in the apostolic company there was one so slow of faith that he could believe orly upon the most indubitable proofs.

Explanatory and Practical Notes.

Explanatory and resurrection, the first Easter Sunday. When the doors were sint from the first Easter Sunday. When the doors were sint from the first Easter Sunday. When the doors were sint from the first super super

20. When he had so said. Perhaps because their faith could not fully grasp the fact that he had risen, he called attention to evidences that he was the very same desure. In which were still remaining the holes and one of the had the were still remaining the holes and the same when the had the spear had entered the first when the still remaining the holes when the same that the spear had entered the first when the still remain when they thought that it was the appearance of a dearted spirit; but now, when convinced that it was when shey amounts that It was the appearance of a departed spirit; but now, when convinced that it was really their Master, and that he was not dead but living, really their Master, and that he was not dead but living they were filled with joy. (2) We may well rejole with them, for on the fact of a living Christ rests our Christmen, for on the fact of a living Christ rests our Christmen, the contract of the con

21. Peace be unto you. The "peace" is repeated, for peace is what Christ brings to men first of all. As my Father hath sent me as God sent his Son into the world to bring subroin, so the Son sends his disciples to bear the month of salvation, now purchased from my order to the cross. So send I you. The resurrence of Christ was not to bring to the disciples and enjoyment, but work for the salvation of the world. (3) What an hone to us to be associated with our Lord in the work of saving men?

22. He breathed on them. As a significant sym-

bol of the baptism from on high which was soon to bol of the baptism from on high which was soon to come upon them, and at the same time reminding them of that act of God whereby life had originally come to the first man. Receive ye the Holy Ghost. By some this has been interpreted to be simply a promise of that enduement which they were to receive ten days later; by others, and we think correctly, as a partial realiza-tion, then and there, of the divine power which came in full decree afterward. in full degree afterward.

23. Whosesoever sins ye remit. Whatever power was here conferred was given, not to the apostles as such, but to the believers as a body, to the Church; two find that one of the apostles was absent, and did others besides apostles were present. Luke 24. 36. 33. It does not mean that any priest or any church or by the act of his will, or the utterance of a work of a shat men out of God's kingdom and eternal Holy Spirit, as were the disciples after the day of Pentecost, shall have power to discern who are cruly penient and therefore pardoned, and who are not; as did Feter in the case of Simon Magus.

24. But Thomas. Thomas, surnamed Didymus,
"a twin," was a man of slow spiritual apprehension
and skeptical tendencies, yet a loyal, warm-hearted, deciple, for het was who said in an hour of danger, the
us go, that we may die with him." John 11. Was
not with them. Why he was not present is not stated,
but the inference is that it was because he not stated,
but the inference is that it was because to look. How
much he missed by his absence that night! And
how much we chrosp miss by absence from the gatherings of God's people!

25. We have seen the Lord. Their testimony was 25. We have seen the Lord. Their testimony was experience. He said unto them. He was not a disperience. He said unto them. He was not a displiever, nor an unbeliever, but an honest doubter, requiring complete evidence before he could believe. He finds his counterpart to-day in men of a skeptical temperament, who seek candidly to know the truth, investigate its evidences thoroughly, and accept it heartily when conNov. 7.1 vinced. E wounds in see those sa one of the

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