

THE WALK TO EMMAUS.

BY REV. W. F. SHERIDAN.

ONE of the most beautiful stories of the Book is that which Luke tells of the two unknown disciples, one Cleopas, and—Luke himself, perhaps—whom Jesus overtook on their way to Emmaus on the evening of the resurrection day.

The faith and love of these men had been sorely tried. The object of that faith and

love had been definitely discredited. He had been crucified, and His disciples had been dishonored with Him in the eyes of the world. "Rats desert a sinking ship," we are told. But, these were men, not rats. So their conversation was still of Jesus. And to this stranger who joined them they poured out their grief and fears. And as evening came and they drew near home they invited this stranger to tarry with them. For he seemed to love the One they loved, and certainly knew far more about Him than anyone they knew. Their invitation was not the cant invitation of mere politeness, made with the expectation that it would be declined. But when "he made as though he would go further they constrained him, saying, Abide with us," and backed up their invitation with argument: "The day is far spent."

Without doubt the stranger wanted to go in. He longed with the longing of infinite love to reveal himself to these disciples and to bless them. But with the sensitiveness of love and with respect for human freedom, he waited to be "constrained." Nor did he wait in vain.

True, they might well have let him go farther had they stopped to count the cost. For him to abide with them would mean that they must wash his feet and prepare an extra room and furnish additional food and perhaps many menial

services. But love stops not to reckon costs. And their love was real love, and so easily become importunate, with its "Abide with us." And he did abide with them, to the surprise and everlasting joy of their souls.

"They walked and talked with Jesus
And knew not that it was he
Who gave his life a ransom
To set the captive free.
His words of holy power
His looks of matchless grace
Seemed more than those of mortal
And charmed their wondering gaze.



ON THE WAY TO EMMAUS.

"And then, unveiled before them,
The Saviour stood revealed;
The blessed, risen Jesus
No longer was concealed.
O wondrous revelation!
The God and man combined!
The great 'I am'—'Almighty'—
In human form enshrined!"

It was a glorious revelation. It made new men of them and a new world for them to live in. And it was all the reward of their importunate love.

In just the same way does the heavenly stranger join us on our journey once and again; in the cool of our mornings, in the heat of our noons, in the glow of evenings. Always does he linger a moment waiting for the invitation to abide, and yet "with delicacy of feeling of deepest love" making as though he would go further. And we, poor, stupid earth-worms that we are, let him go. And Gray's lines, with the change of a couple of words, become all too true of us:

"The curfew tolls
the knell of
parting day;
The lowing herd
winds slowly
o'er the lea;
The Master on-
ward plods his
weary way,
And leaves the
world to dark-
ness and to
me."

Yes, leaves the world and us to darkness when it might have been irradiated by his presence and made glorious by his love.

Well for us if we learn this lesson of the two unidentified disciples, the lesson of the prevailing power of importunate love.—*Epworth Herald.*

NEXT in point of wonder to the fact of the Resurrection, stands the ease with which it established itself in the intelligent belief of mankind. The most intelligent, powerful and progressive peoples of the world have in all ages been most firmly convinced of the truth of it, and have found in it the key to the deeper meanings and mysteries of life. It established itself at first in the very heart of the world's most complete intelligence and

culture, and it spread amongst the chief masters of thought, the chief traders and the chief rulers of the world. In all ages the men who have wrought most mightily on the structure and development of society, and on the progress of civilization, have been most profoundly persuaded of it, and the spread of civilizing influences throughout the earth has carried the Gospel of the Resurrection in its train.—*Rev. J. Baldwin Brown, B.A.*