

## The Quiet Hour.

### Jesus Appears to the Apostles.

S. S. LESSON.—28th April 1901: John 20: 19-29.

GOLDEN TEXT.—John 20: 29. Blessed are they that have not seen, and yet have believed.

Peace be unto you, v. 19. "There must be first of all peace with God, that there may be peace from God. Then, when we have been won from our alienation and enmity by the power of the Cross and have learned to know that God is our Lover, Friend and Father, we shall possess the peace of those whose hearts have found their home, the peace of spirits no longer at war within—conscience and choice tearing them asunder in their strife—the peace of obedience which banishes the disturbance of self-will, the peace of security shaken by no fears, the peace of a sure future, across the brightness of which no shadows of sorrow or mists of uncertainty can fall, the peace of a heart in unity with all mankind. So living in peace, we shall lay ourselves down and die in peace, and enter into 'that country beyond the stars' where 'grows the flower of peace.'

"The Rose that cannot wither,

Thy fortress and thy care."—MacLaren.

Then were the disciples glad when they saw the Lord, v. 20. Says a recent writer: "The New Testament, which reflects the life of the first believers, does not contain a querulous word from beginning to end. It is the book of infinite joy." Joy is the reigning note in the life of all true believers; and the reason is not far to seek. The Lord whom we trust and love and follow is a risen, glorified, triumphant Redeemer, who has delivered us from bondage, who daily showers His benefits upon us, and whose service gives us the best things of this life and the promise of the perfect life hereafter.

As the father hath sent me, even so send I you, v. 21. Many who do not read the Bible get their only knowledge of its religion from the lives of Christians. Some years ago a Christian lady in Toronto was going to her home one evening, when she met a man who had nowhere to lay his head. She took him to her own home, provided supper for him, had worship with him, and gave him a bed. It was a risky thing to take a stranger into a house in this way. However, no harm came of it, but a great deal of good. For, some time afterwards, this man was with some companions who were scoffing at religion. He said to them that he knew one good Christian woman, and told how he had been treated. The scoffs died away before this simple story of one who had shown the spirit of Christ.

Receive ye the Holy Ghost, v. 22. The Master never lays any tasks upon His disciples without giving the power for the performance of them. When He said, "Even so send I you," He said also, "Receive ye the Holy Ghost."

But Thomas . . . was not with them when Jesus came, v. 24. This man, with his affectionate (John 11: 16) and melancholy (John 14: 5) disposition, felt the death of Christ so keenly that he could not bear the presence of his friends. He acted like one who, having accidentally run a thorn into his foot, instead of drawing it gently out, should press his foot on the ground and so drive the sharp point further in. Thomas in his loneliness was pushing the poisoned arrow of his grief deeper and

deeper into his heart, when, if he had only been with the ten, it would have been taken out by the loving hand of his Savior.

Except I shall see . . . and put my finger . . . and thrust my hand . . . I will not believe, v. 25. Thomas was unreasonable in two respects. It was unreasonable not to pay some deference to the testimony of the ten. It was unreasonable also to dictate one only sort of evidence to which he would yield. And the reason of this unreason was that Thomas was not quite willing to be convinced. He had nursed his sorrow and helplessness until he was not ready to give them up. He had sat so long in the dark that he resented the throwing open of the shutters to let in the sunshine. It is not sinful to doubt. It is sinful to cherish doubt.

Thomas answered and said unto him, my Lord and my God, v. 28. Thomas gave up his own way after all. He was won by a look and a word; not a touch. Jesus finds ways of winning, each way suited to the special case. He knows what is in men, and moves upon them accordingly: Saul of Tarsus by a sudden, dazzling splendor, and a voice from heaven; Lydia by a sermon; the jailor at Philippi by an earthquake; the Ethiopian eunuch by a Bible reading. It is foolish to await any specific mode of entrance into God's kingdom. Go gladly in, wheresoever and howsoever He may summon. It is the Holy Spirit who knows the hearts of all—who directs.

### Day by Day.

"I don't believe I can ever make much of a Christian," said a little girl to her mother. "Why," her mother asked.

"Because there's so much to be done if one wants to be good," was the reply. "One has got to overcome so much and bear so many burdens, and all that. You know how the minister told all about it last Sunday."

"How did your brother get that great pile of wood into the shed last spring? Did he do it all at once, or little by little?"

"Little by little, of course," answered the girl.

"Well, that's just the way we live a Christian life. All the trials and burdens don't come at one time. We must overcome those of to-day, and let those of to-morrow alone till we come to them."

The relation resulting from the intercourse of an Alpine traveller with his guide, writes Dr. Parkhurst, is not exactly like anything else. The one you had employed in this service would henceforth stand to you quite apart from other men. The peculiar quality that is in your intimacy has not resulted merely from your walking so long together; nor has it come because of your fellowship with one another in peril, or perhaps even in suffering. You learn to know your guide by obeying him, and you learn to love him by committing yourself to him and trusting him. Something about our divine Guide Jesus Christ you can learn from the Scriptures; something, too, you can gather from the testimony of other men. But, my friend, if you want to know Him you have got to obey Him, and if you want to love Him you must first trust Him.

For Dominion Presbyterian.

### "Out of the Depths"; Into the Sunshine. Psalm 130.

BY ANNA ROSS.

This wonderful Psalm is a perfect highway of hope and power if followed through from beginning to end.

"Out of the depths." This is the prayer for those who are in no ordinary trouble. It is for those who are in "the low dung-son," in trouble so deep that there is no hope for them but in God. Depths of sin over fear and helplessness. There are depths that forbid hope unless God puts out His hand.

There are those who are very happy and comfortable. This Psalm is not for them. It is for the mother whose boy is going down and she cannot stop him.

Troubled soul, take fast hold on the two first verses of this Psalm until every word is the expression of your own soul. "Out of the depths have I cried unto thee, O Lord. O Lord, hear my prayer. Let thine ears be attentive to the voice of my supplications."

Are you ready now for the next two verses? and to thank God for them? "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" That verse will take you lower still, for you will surely find, if you look, your own sin and failure in the sin and failure of your child. Now go down and take your place as low as that puts you.

Just there you can spread before God all the sin and failure you find in your own conduct toward that child and all that He knows which is as yet hidden from your eyes. Then go straight on to the next verse, "But there is forgiveness with thee." Cast the whole of your burden into that one great sea—God's forgiveness. "There is forgiveness with thee that thou mayst be feared." There would be no use trying to fear or to follow our Holy God unless there were abundant forgiveness with Him. "But there is forgiveness," and that is enough.

Now, having "cried" out of the depths of trouble and having also plunged all your sins into the depths of His forgiveness—what next?

"Wait for God," and His sure response. Let your very soul wait for Him, and, while waiting, hope in His word. Hope with the sure hope that springs out of a sure word. Gather up the promises and feed upon them while waiting—or, what is sometimes a better plan, take one promise, hold God to that and hold fast to it yourself. Sometimes one is better than a thousand. "I wait for God, and in His Word do I hope"—truly, no mean hold for hope.

The next verse teaches beautifully how to do this waiting—as those that watch for the morning. We have all, most of us, watched for the morning. It often seemed long in coming, but there never was any trouble while waiting for it, that it might never come at all. We knew even while it seemed long, that it would surely come, and not one minute behind time either. So wait for God's answer. "It will come, and will not tarry," (however it seem to tarry.) Wait for it exactly as you have waited for the coming of the morning.

The two closing verses give the appropriate work for the waiting time. Sing to others to hope in God too. "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption and He shall redeem Israel from all his iniquities."

Three marvellous statements, "With the Lord there is mercy (adequate mercy!)" and with him is plenteous redemption (plenteous redemption!) and He shall redeem Israel