

The Quiet Hour.

The Walk to Emmaus.

S. S. LESSON, 21 APRIL 1904; LUKK 24 : 13-35
 GOLDEN TEXT—Luke 24 : 32. Did not our heart burn within us, while he talked with us by the way?

Jesus himself drew near and went with them, v. 15. Jesus had been to these men what the sun is to the world, the centre round which their lives revolved. When He died on the cross it was as if the sun had been snatched out of the heavens. With Him all their high hopes and bright expectations were buried. They never expected to see Him again. But He does not thus forsake those who love Him. Of Him we may say:

"I know not where His islands lift
 Their fringed palms in air;
 I only know I cannot drift
 Beyond His love and care."

But their eyes were hidden that they should not know him, v. 16. It is because men do not know Jesus that they do not trust Him. As soon as we see Jesus as He is we cannot but believe on Him. "This," said He, "is the will of him that sent Me, that every one which seeth the Son and believeth on Him, may have everlasting life." Believing follows on seeing. If we do not see Jesus, it is because we are spiritually blind. We need to pray that our spiritual eyes may be opened, as Milton the blind poet prayed that though he was blind physically he might have inward sight.

"So much the rather Thou, celestial Light,
 Shine inward, and the mind thro' all her powers
 Irradiate; there plant eyes, all must from thence
 Purge and disperse, that I may see and tell
 Of things invisible to mortal sight."

As ye walk and are sad, v. 17. It would not be difficult to show that if the sun did not shine in the heavens, our planet would become a scene of desolation and death. There would be no vegetable or animal life and therefore no food or clothing for man. There would be no coal beds with their heat stored up for our own use. The sun is the source of all the brightness and beauty in the earth. Christ is the "Sun of the Soul." Away from Him there can be no true joy and gladness. These disciples were sad because their unbelief like a dark cloud hid from them the light of the sun.

But him they saw not. They saw the empty tomb and the vision of angels, but not actually the risen Lord. And yet John believed. (John 20 : 8.) As he beheld and pondered, the truth flashed into his mind that his Lord had risen and he asked no more questions, but went away satisfied that it was really so. Look at this belief of John's. He saw the empty tomb and the grave clothes. That was certain. He inferred that Jesus had emptied the tomb Himself. That was only probable. John acted on this probability. And in doing so he did what all men do in the ordinary affairs of life. If we acted only on certainties, we should make a failure of life. Admit that it is only probable that Jesus rose again after three days in the grave and so proved Himself to be the Son of God, and even then there is good ground for accepting Him. John got joy from a probability which others lost by waiting for an absolute certainty.

He expounded to them in all the scrip-

tures the things concerning himself, v. 27. This indicates one of the ways in which the unseen Saviour abides with His followers throughout all time. He is in the Word. He taught His two listeners on the road to Emmaus to find Him in the Old Testament. But if we may find Christ in the Old Testament, how much more clearly we may behold Him in the New Testament. And if they were "foolish and slow of heart," who misunderstood the Old Testament teaching about the Messiah who was to come, how much more do we deserve these epithets, if we do not understand the clearer revelation in the New Testament of the Christ who has come.

Abide with us And he went in to tarry with them, v. 29. The law of cause and effect operates in the spiritual as well as in the material world. Prayer is a real cause and it is the necessary condition of our enjoying the presence of Christ. The connection between prayer and the Saviour's presence is not arbitrary. It is the very nature of prayer to bring us into fellowship with Him. Prayer is communion with God and He is ever in the presence of God. Prayer is asking for needed blessings. All these blessings come to us in Him. (2 Cor. 1 : 20) Prayer is submission to the will of God. He has promised to be with those who do the will of God. (John 14 : 21.)

And he vanished out of their sight, v. 31. All the appearances of Jesus after His resurrection were temporary. It would seem that He was gradually preparing His disciples to be content with His spiritual presence without His bodily presence. It was expedient for them and for us that He should go away. For if He were on earth in bodily form, He would be confined to one place and men would be apt to think that He could not help them unless they should go to where He was to be found.

Did not our heart burn . . . while he talked? v. 32. The influence of a strong personality. And while he opened to us the scriptures; the power of the inspired Word of God when taught. Put these two things together and you have the reason for the teacher's and the preacher's office. A whole-souled, spiritually-minded teacher or preacher, and the Word of Truth—what greater force for holiness and God can there be?

The Safe Appeal.

God's ways seem dark, but soon or late
 They touch the shining hills of day;
 The evil cannot brook delay,
 The good can well afford to wait.
 Give ermined knaves their hour of crime;
 Ye have the future grand and great,
 The safe appeal of truth to time.

—Whittier

The disciples were not losing much time when they sat down beside their Master, and held quiet converse with him under the olives of Bethany or by the shores of Galilee. Those were their school hours; those were their feeding times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible reading, and of secret prayer.—Theodore L. Cuyler.

"This Day Our Daily Bread"

We are taught to limit our wants, but we are to ask in confidence for all we may need for the day. Days differ. Some bring their heavy burdens, their great wants, their keen sorrows, their crosses. Others have fewer needs. God knows our days, and he is better able than we are to measure our real wants for each day. We may safely, therefore, ask for daily bread and let him choose what to give us. He will never give too little.

"If a 'To-morrow,' who can tell?
 To sleep, or wake?
 To work, or rest?
 What he deems best.
 God gives, we take,
 Knowing, 'He doeth all things well!'"

It is surely a great comfort to know that in this world each one of us is thought about and cared for by our Father, who loves us with an infinite and everlasting love. He does not think of us merely as a vast, uncounted family, but as individuals. He knows our names. Each one of us is personally dear to him. The very hairs of our head are all numbered. Not one of us is ever forgotten in heaven for a moment. We can be in no place or condition in which our circumstances are not well known to God. "Your Father knoweth what things ye have need of before ye ask him."

This teaching makes the law of life very simple. We are not to live to get food, but are to live, first and last, as God's and for God. We have nothing to do directly with the supplying of our own wants—that is God's matter not ours. There are but two things we need to concern ourselves about. First, we are to do our duty—the will of God, as it is made known to us day by day. Then we are to trust God for the supply of our body and temporal wants.

Those who have learned to live thus have found the way of peace. Over-anxiety is sin. It dishonors God, for it is bred of doubt. It hurts our own life, hindering our spiritual growth, marring the beauty of our character, and blurring our witness for God to others. If we faithfully do God's will, as revealed to us, and then trust God perfectly, the peace of God will guard our hearts and thoughts in Christ Jesus.—Rev. J. R. Miller, D. D.

Alone With God.

No great purpose has ever been achieved by any individual until his spirit has first gone out into some wilderness solitude, and there discovered its native strength, its absolute invincibility when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for a while, like Moses into the land of Midian, or like our Lord Himself into the wilderness, or like St. Paul into the Arabian desert, and there in solitary communion with God, they come to themselves. From that communion with God, from that highest of all companionships they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls; visions which never fade afterward, even in the light of common day, but which serve as beacon lights to guide them, through storm and darkness, till the purpose of their lives is fulfilled.—Edwin H. Elannd.

If our religion doesn't make us kind and patient at home, and truthful and honest with our fellow-men, we either have the wrong kind of religion or very little of it.