

## The Quiet Hour.

### Jesus Appears to Mary.

S. S. Lesson. April 14th 1901; John 20: 11-18.  
GOLDEN TEXT—Rev. 1: 18. Behold, I am  
alive for evermore.

Mary, v. 11. This is Mary Magdalene, out of whom the Lord had cast seven devils, now the first to whom He appeared as the risen Redeemer. Says Dr. Alexander Whyte, in his 'Bible Characters': "While the world lasts, and as long as there are great sinners and great penitents to comfort in it, let Mary Magdalene be often preached upon, and let this lesson be always taught out of her, this lesson,—that no depth of sin, and no possession of devils even, shall separate us from the love of Christ."

Why did Jesus select this woman as the one to whom He should make His first appearance after His resurrection. He allowed John, the disciple who loved Him and stood by Him at His trial and death, and whom He had given to be in His own place to His mother, to come to the tomb and retire after examining the empty tomb, and to him He made no sign. It was the utter need, and complete dependence and utter love of Mary that drew Jesus to her side as the magnet draws the iron to itself. Wherever there is a soul that feels that there is nothing so good as to know Jesus and to be like Him, to that soul He will come and turn its mourning into joy.

Mary was standing without at the tomb weeping (Rev. Ver.) v. 11. Mary might have been spared her tears, if she had but understood the words of Jesus when He spoke of His rising again on the third day. If she had accepted His words more simply and had trusted Him more fully, she would have been persuaded that Jesus would not allow death to prevent His returning to His disciples. But though her understanding and her faith were both at fault, Mary's love to her Lord was strong and constant. It was love that brought her with the other women to embalm the body of Jesus with spices, that drew her back the second time after she had told Peter and John about the empty tomb, and that held her there weeping because her Lord had been taken away. And when Jesus rewarded the love of Mary by appearing to her, He taught us that He will not allow our love to Him to go unrewarded, even though our knowledge is small and our faith weak.

And she beholdeth two angels in white, v. 12. Glorious as were these heavenly visitants, they could give Mary no comfort. There was but one Person who could soothe her sorrow and that Person was Jesus. He can give us the comfort in our troubles which we can get from no merely human friend; no, not even from the angels themselves.

Knew not that it was Jesus, v. 14: even though, with her own eyes, she "saw Him standing" there. Knew Him not, because earthly sorrow had blinded her eyes, and because she had allowed the lamp of faith and hope within her to go out. Heaven and heavenly things, Jesus, His beauty and grace, are clearest to those who have most of Heaven within their hearts, and the clearest and loftiest views of who Jesus is, and of the riches of blessing He is eager to bestow. To have our thoughts above, to allow expectation to give wings to our souls, to have the windows of the soul open wide to heavenly things, is to make sure of recogniz-

ing our gracious, heavenly Lord when He stands near by us to comfort and strengthen. It is but a poor compliment to His thousand promises of help and cheer to look to the grave of our dead hopes instead of straight into His face, and helplessly to weep over our helplessness when we might be crying in joy, "Rabboni, my Master!"

Touch me not . . . but go . . . and say, v. 17. True and highest honor to our heavenly Master consists in a just balance between the emotional and the practical. To love, that is to honor Him. To labor, that, too, is to honor Him. But to spend ourselves in pouring out our hearts in love, in loving prayer and loving song, when our feet should be running on His errands and our tongues busy with His message is to mar the perfection of His honor. Mary was in peril of so doing. Her love absorbed her. It was enough that her love had been given back to her. Let her cling to Him, have Him all to herself. But no, that very Lord and Master who loved her, even as she loved Him, but with a wiser love, breaks the spell. "Go," He says, "There is work to be done which only you can do. Haste to do it." And, think you not, was there not, even in this breaking away from the Master whom she had just rediscovered, a still deeper, fuller joy than there could have been in embracing His feet and lingering with Him; the joy of obedience, of service rendered because of love?

Go unto my brethren, v. 17. We may no longer see Jesus with the bodily eye or touch Him with our hands but it is enough that He has called us His brethren. If He is our brother, then His going to heaven does not mean that He has forsaken us, but that He is gone where He can do more for us than He could have done had He remained on earth. And to increase our confidence, He speaks of His Father as our Father and of His God as our God.

### Neath the Shadow of thy Wing.

BY CHARLOTTE ARCHER RANEY.

When the shadows darkly gather  
Round my pathway here below,  
And the floods of sore affliction  
Threaten me to overflow;  
No trials can me move,  
When I creep into safe shelter  
Neath the shadow of thy wing.

Let me learn the blessed lesson  
That, behind the blackest sky  
The sun of love is shining,  
And the clouds must soon roll by.  
May I know the sure, safe shelter  
Neath the shadow of thy wing.

Resting sweetly in thy keeping,  
Folded safely in thy love,  
No evil can come near me,  
No trials can me move,  
When I creep into safe shelter  
Neath the shadow of thy wing.

### Are You Getting What You Lived for?

Most men get what they lived for. They usually get a great deal more than they expected or desired to obtain when they made their choice, but they have in the end, the inevitable result or consequences of their supreme choice. What has been your supreme choice, as evidenced in your life course? What is to be the result, to you and to others?

### The Incarnation.

If we accept the fact of Jesus we must accept the fact that he is the Son of God in our nature. We must accept him as he came to us. He came as the Son of God, and gave ample proof of his divine nature by his life and his works. He would not allow himself to be otherwise received than as coming from the Father and as being one with him.

There was a necessity for this. He came to save. In order to this it was necessary that he reveal God to us. We are drawn by the known, not the unknown. We are drawn to God by what we know of him. In Christ God is manifest, is visible as men are seen. His perfectness and his love for us are revealed in the life and death of Jesus. When Jesus is lifted up on the cross men are drawn to him, and so to the Father. In order to save it was necessary to make the atonement for sin. A body, a perfect humanity, was given him that in it he might walk with us, and having so far revealed God, die for our sins. He has borne the iniquity of us all. This is the glorious fact that lifts man up and gives him glory. Christ is the Son of God incarnate, our brother, and so our Saviour.—United Presbyterian.

### Wanted: Revived Christians.

"While it is true the world needs converting, it is still truer that Christians need reviving." These words should be iterated and re-iterated perpetually; they contain the message for the age; and, in substance, they are what the great evangelist often proclaimed with a prophet's fire and a prophet's power.

I recall similar words that were frequently on the lips of John Angell James, of blessed memory—"Before there can be a better world, there must be a better Church!"

Altering a little the significant sentence—reversing it—we may put it thus—"The way to convert the world, is to revive the Church!"

### Make it Plain.

The most important message in the world should be made so plain, men cannot misunderstand it. This is the Gospel.

God says "the wayfaring man, though he be a fool, need not err therein."

Yet how much preaching is utterly incomprehensible to the plain people, and that means most people. Such preaching is an unknown tongue, according to Paul, and is not worth the time or the breath in its delivery.

Jesus preached so plainly, the "Common people heard Him gladly." That cannot be said of some, so called, big preachers now. They do not preach like Jesus, nor Peter, nor Paul, and do not succeed like these greatest of preachers.

Take the Sermons on the Mount as a model; even children may understand it. So let all preach who would win souls to Christ.

So preach that men can understand and be saved.—E. O. G. in Christian Observer.

The heathen sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower-bud crushed with all its fragrance in it,—these were the sad utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting, or brighten the sepulchre.—Bonar.