

recommendation to the divine care. In a country and age when every traveler appearing on the horizon might easily be an enemy, the first and most important word of greeting was, "Peace". The common formula is, "Peace be on you". And the reply is, "And on you be the peace and mercy of God and His blessings". The contact with Western methods, and the hurry of impatient travelers, have shortened the long and tedious saluta-

tions, which Jesus enjoined His disciples to avoid. There are, however, set answers to every question, and it is counted rude to use any other. If one is asked, "How is your health", he replies, "Praise be to God", and it is only from the tone of his voice, that his friend can tell whether he is well or ill. "Is it well with thee?" The answer is, "God bless thee". Every such enquiry begins a tedious round of commonplaces.

APPLICATION

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Disciples glad, when they saw the Lord, v. 20. A daring navigator ventured round the Cape of Storms and opened a route to the East Indies. Then he gave the Cape of Storms the name Cape of Good Hope. That is what Christ did. The long, black cape of death that thrusts itself out into the sea of life, had been the cause of sorrow to men; but He has passed it and returned, and has taught that death is the servant of a loving God, which, instead of leading God's children to loss, lets them into the soul's homeland, where the treasures of grace are safely kept for the redeemed.

As my Father hath sent me, even so send I you, v. 21. "As"—"so!" Was ever a pair of one-syllabled words so charged with meaning? What Jesus was, "As"—"So" His followers are to be; what He did, they are to do. The Father's will was the rule of His life; it must also be the rule of theirs. He spent Himself in the loving service of others; they must show the same compassion and helpfulness. As the clouds that surround the sun are lit up with its radiance, so, from the disciples, should be reflected something of the Lord's glory and beauty.

Receive ye the Holy Ghost, v. 22. "Take ye the Holy Ghost", we may render the expression; and we thus bring home to ourselves the responsibility of "Take Ye" appropriating what the Lord freely offers. It is not enough that the fountain never ceases to spring; we must bring our pitcher to the fountain. We take, by patient waiting. That was a lovely phrase of the old Quakers, "waiting for

the springing up of the life". Let us wait in Jesus' presence, and the life of His Spirit will rise, a full and flowing tide in our hearts. We take, by faithfully using the power given us in loving service. The more we do the more we get. We take, by studiously avoiding everything that hinders the Spirit's coming. Sometimes, in winter, the supply of water fails in a house. A plug of ice has formed in the service pipe. Selfishness, worldliness, sin of any sort, is a plug of ice in us. This must be removed, else the Spirit cannot enter.

Sins ye remit...remitted...sins ye retain...retained, v. 23. The same heat, as the early Fathers of the church used to say, softens wax and hardens clay. Jesus Christ came to "put away sin by the sacrifice of Himself". Every Christian is called to continue that work, and has the right to call upon men everywhere to "behold the Lamb of God, which taketh away the sin of the world". To every one who looks to Jesus in penitence and faith, we have authority to say, "Thy sins are forgiven". The one who rejects or neglects, binds his sin upon himself, as it were, by his own hands. The power of life and death lies in the preached gospel, and that power has been put into our hands. How earnest and faithful, how tender and loving, we should be in giving the message entrusted to us!

Thomas...was not with them when Jesus came, v. 24. We never know what we may lose by staying away from one church service that we can and ought to attend. An aged saint who traveled seven miles to church, was asked why he went on a particular Sab-

The Cape of Storms

The Power of Life and Death

What We May Miss