

Peace be unto you. The same salutation as he used at his first appearance to them (v. 19). This was no meaningless greeting. The fact of the Resurrection was the basis truth. How kind in Christ not to upbraid the doubting disciple! "The bruised reed He will not break." Yet He would show him that he was wrong in doubting. (He purposely uses Thomas's words; and the, "Be not faithless, &c.," was after all a reproof, however gentle.

V. 28.—Thomas was thoroughly convinced—convinced, it would seem, without the touch; for Christ (v. 29) says, "Because thou hast seen Me thou hast believed." This was a noble confession. At one bound Thomas reached high ground. My Lord and my God. Jesus, then, in the estimation of His disciples, was no more man who died because he could not help himself, but Lord and God. "He is overpowered, and the glory of Christ now breaks upon him in a flood. His exclamation surpasses all that had yet been uttered, nor can it be surpassed by any thing that ever will be uttered in earth or heaven." The Socinian, to get rid of the proof which these words afford of the Divinity of Christ, says that Thomas merely called upon God in a fit of astonishment—thus making him a profane swearer! Away with such a horrible thought!

V. 29.—Christ shows here that the evidence of the senses is not necessary to beget faith—*testimony* should be accepted. Blessed are they who have accepted the testimony of the Scriptures, and who believe that Christ rose for their justification.

V. 31.—This is the key note of John's Gospel. His grand object in the selection he makes from Christ's words and works is to show that Christ came from God, that He is divine, that He was sent to save sinners, and that whosoever believes in Him shall be saved.

LESSONS.

(1.) How thankful we should all be for the full record of the proof of the Resurrection of Christ. Had there been any lack in the evidence we might never have been in doubt. But there is no lack. We can confidently say, Christ is risen.

(2.) Let us love the Sabbath which commemorates the Resurrection. As often as it returns may we think of the Resurrection and the grand doctrines which it involves.

(3.) Learn how unreasonable it is to demand the evidence of the senses for every thing we are asked to believe. We have never seen Christ, and yet if we accept not the evidence the Bible gives of His person, character, work, death, resurrection and ascension, we sin in shutting our eyes against the light.

(4.) We can be saved only by believing in Christ.

THIRD SABBATH.

SUBJECT:—*Jesus and Peter*, John 21: 15-22. Golden Text, John 21: 17.

The disciples had according to Christ's

command left Judea and gone to Galilee. And there by the lake side, the old, familiar spot, with boats and all other appliances for fishing at hand, Peter is tempted to resume his former occupation. "I go a fishing"—is his word to his companions. And leading the way, the others following, they go. They toil all night, and catch nothing. When morning dawned, Jesus from the shore spoke to them, and directed them where to cast their nets for a draught. Obeying, they were successful. John is the first to recognize Jesus. He tells Peter. And with his noted haste Peter casts himself into the sea and swims ashore. The others follow in the boat. Landing, there are a fire kindled, and bringing of the fish they had taken they make for themselves the morning meal.

At that breakfast, thus prepared on the shore, Jesus is present, and the disciples, at least seven of them. Of the conversation that passed between them while they ate we have no record; but of a conversation that occurred as soon as they had dined (breakfasted) we have a full record.

Turning to Peter, Christ asks Simon Peter, son of Jonas, loves thou Me more than these? That is more than these, the rest of the disciples, love Me. A reminder of Peter's own words on a former occasion—"Though all men should forsake Thee, yet will not I." Too ready to assert his superiority, as he had been before his greivous sin and fall. Christ asks him if he is now ready to assert that superiority—if he has still the same feeling of self-confidence and self-assertion. His reply answers the question, and in the negative. No. Peter no longer compares himself with others, but appeals to the Searcher of Hearts for the truth of his words, "I love thee." The word that Peter uses, *philo*, means "I love thee dearly." He means to say I love Thee with true, hearty, personal affection.

Christ's question is repeated, but the words "more than these" are omitted. It is repeated a third time; and the third time Christ uses Peter's word *philo*, (He had not used it before) "Dost thou love me dearly with a warm personal affection?" Peter's answer is more emphatic than ever, "Lord Thou knowest all things, &c." Grieved, because Christ questioned his love. Peter had denied his Lord three times, and three times does the Lord ask concerning his love.

Feed my lambs. Feed my sheep. The command "feed my sheep" is repeated, and in precisely the same words, but in the original Greek the words are different. The three words used are, *arnia*, lambs; *probata*, sheep; and *probatia*, which some render "the choicest of the flock." For Peter's understanding of the command, see 1 Peter, 5: 2. Loving Christ he was qualified for this work of feeding and tending Christ's flock.

Vs. 18 and 19 refer to a wholly different subject, viz., to the manner of Peter's death. So the writer of this Gospel explains, and Peter was dead when he wrote, for it is sup-