

The Christian Messenger.

Bible Lessons for 1881.

SECOND QUARTER.

Lesson XI.—JUNE 12.

THE WALK TO EMMAUS.

Luke xxiv. 13-32.

COMMIT TO MEMORY: Verses 25-27.

After Jesus died, came the wonderful phenomena of Nature, the piercing of his side, the hurried burial, the sealing of the sepulchre, and the setting of the guard. Early in the morning of the following first day of the week, the women went to the tomb with spices to complete the burial. They found the stone rolled away and the empty tomb guarded by angels, who told them the Lord had risen, and bade them go tell the disciples. Jesus soon after appeared to Mary, then to the other women, then, probably, to Peter, and then to the two as narrated in this lesson. One of these men was Cleopas (vs. 18), the other is entirely unknown.

GOLDEN TEXT.—"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures."—Luke xxiv. 32.

DAILY HOME READINGS.

- M. The Walk to Emmaus, Luke xxiv. 13-32.
T. A Suffering Christ, Isa. liii. 1-12.
W. Suffering Alone, Isa. lixiii. 1-6.
T. Obedient unto Death, Phil. ii. 1-11.
F. Perfect through Sufferings, Heb. ii. 1-10.
S. The Risen Lord, 1 Cor. xv. 1-20.
S. The Risen Lord Revealed, Luke xxiv. 13-32.

THE RISEN LORD REVEALED.

LESSON OUTLINE.—I. Sad Disciples, Vss. 13-17. II. Perplexing Facts, Vss. 18-24. III. Satisfaction, Vss. 25-32.

QUESTIONS.—On what day of the week was Jesus buried? On which did he rise? To whom did he first appear? To whom next? Then to whom? On what day were the events of the present lesson? (Vss. 13).

I. Vss. 13-17.—Why did Jesus join these disciples? What lessons may we learn from this act of Jesus?

II. Vss. 18-24.—What question did Cleopas ask? To what things did he refer? What was there in these facts to perplex them?

III. Vss. 25-32.—By what title did Jesus address these men? What did his words mean? In what did they act foolishly? What question did Jesus ask? Why ought Christ to have suffered? How did they come to know Jesus? What then became of him?

After the death of Jesus on the cross, Joseph of Arimathea, a man of wealth, "besought Pilate that he might take away the body of Jesus," (John xix. 38). He and Nicodemus wrapped it up in linen with a hundred pounds of myrrh and aloes, and laid it in a new sepulchre, a little before sunset on Friday evening, (John xix. 39-42). There it lay about thirty-six hours; that is, two nights and a day. On Sunday morning early, before day, Christ arose; and, upon his resurrection day, five of his recorded appearances were made to his disciples. He never appeared again to the world, nor will he till he comes to judgment. These five manifestations of himself were: (1) To Mary Magdalen, (Mark xvi. 9) (2) To the other women, (Matt. xxviii. 9, 10) (3) To Peter, (Luke xxiv. 34). (4) To the two disciples going to Emmaus, (our lesson). (5) To the apostles, Thomas being absent, (John xx. 19). Six other Epiphany are recorded. (6) To the apostles, one week after the last, Thomas being present, (John xx. 26-29). (7) To seven disciples at the sea of Galilee, (John xxi. 1). (8) To the eleven on a mountain of Galilee, (Matt. xxviii. 16). (9) To five hundred at one time, (1 Cor. xv. 6). (10) To James, (1 Cor. xv. 7). (11) To the apostles at his ascension (Luke xxiv. 50). Cleopas was probably Luke's informant.

NOTES.—(Vss. 13-16).—Verses 13, 14.—Two of them. Not of the apostles, but of the disciples included in "all the rest" in vs. 9; for returning to Jerusalem that same night, they found the eleven apostles there, (vs. 33). These two disciples were, probably, residents of the village of Emmaus, which was about seven miles from Jerusalem; and upon the very day of Christ's resurrec-

tion they were going home on foot. They talked together, etc. The one absorbing topic must be their Master's death which brought such bitter disappointment, and the startling rumors of his resurrection, which, however, they did not believe.

Verses 15, 16.—While they communed. Or "talked," the word being the same as in vs. 14. Reasoned. Inquired of one another, or exchanged views. Jesus himself drew near. He overlooked them and went with them. Jesus is never far away from those who are communing of him. See Mal. iii. 16. His approach seems to partake of the supernatural character of all his acts after his resurrection. Their eyes were holden. (1) By their unbelief. Not believing that he was alive, they could not expect to see him as a fellow-traveler. (2) By some mysterious change in the person of Christ, not, however, affecting his body's identity. Mark says he appeared to them "in another form," (Mark xvi. 12). In John xx. 15, 16, we see that even Mary did not recognize him till he spoke, but thought that he was the gardener. (3) Or, not desiring to be recognized there, he may have thrown a cloud over their vision or held in check their faculty of sight. For, immediate recognition would have so filled them with joy, as to prevent instruction. His purpose was not to dazzle, but to teach; and for this was needed a quiet mind.

(Vss. 17-27).—Verses 17, 18.—As ye walk and are sad? The better rendering puts the interrogation point after "walk," and adds, "And they stood sad in countenance." Instead of giving the information sought by the stranger, one of them gave an answer which implied that if he was ignorant of the all-engrossing theme, he was an exceptional case. John xix. 25. Art thou only a stranger? "Surely thou must be the only one." This question of surprise is confirmatory of the convulsions of nature at Christ's death. For the mere matter of a crucifixion would not have excited so much attention as to be common talk. Therefore he asked, What things? This time, they both answered, for their hearts were running over with the subject.

Verses 19-21.—Concerning Jesus of Nazareth. The answer reveals a love for Jesus, and a boldness in confessing him; for how could they know that this man was not an enemy and an informer? They still knew him as "Jesus of Nazareth," as a "prophet mighty in deed and word before God and all the people. Delivered... condemned... crucified. These three acts,—a terrible arraignment,—are properly ascribed by these disciples to "the chief priests and our rulers." They instigated and effected his death. How little they understood its far-reaching consequences. Redeemed Israel. Israel was looking for a political redeemer, who should break Rome's yoke and restore the ancient dominion. And we were hoping that Jesus was he. The third day, so much time having elapsed, since Christ's death is cited as increasing their hopelessness. They had even thought that he would break away from the cross; and they would not have been greatly surprised at his immediate restoration to life after his death, but each delaying hour but made such an event less likely, and added to their despondency.

Verses 22-24.—Made us astonished. Amazed us, or startled us, leaving the darkness greater than before. See vs. 11. Evidently they thought the vision of angels reported by the women, as a creature of an excited imagination. Certain of them which were with us. (vs. 12, John xx. 2-10). As the women had said. That is, the tomb was empty. That was a favorable indication; but they mournfully add, Him they saw not; as if this fact extinguished the last spark of hope.

Verses 25-27.—Then he said. This was his opportunity to teach them, and how effectually he improved it. O fools. Or, "thoughtless ones." Not the harsh word of Matt. v. 22, but meaning "void of understanding." Slope of heart, or sluggish and dull in spiritual movement. The first word refers to mental sloth, the second to spiritual torpor. In chap. ix. 22; Jesus had told the whole story of his death and resurrection. The former part, his being slain, had been verified; how dull in spiritual perceptions not to look for the fulfillment of the whole. All that the prophets have

spoken. Especially concerning the suffering Messiah. The false interpretations of the day had affected their minds so that they had been looking for the glory without the suffering. Ought not Christ (or, "the Christ," the Messiah for whom Israel was looking) to have suffered these things. Must not the Messiah be a suffering Messiah in order to fulfill the prophets? And is it not alone through the sacrifice of himself that he can enter into his glory? See Phil. ii. 8, 9; 1 Pet. i. 11. The "glory" of Christ is here connected with the redemption of sinners; and to redeem sinners, an atonement is necessary; he must suffer. Beginning at Moses, etc. We see Christ's care for the Scriptures. Among the passages which he presented were, without doubt, Gen. iii. 15; xxii. 18; Deut. xviii. 15; Psalms xvi. and xxii; Isa. liii; Zech. xii. 10; Dan. ix. 26; Mal. iv. 5. Our Lord was very familiar with the Holy Word, and, most likely, recited from memory. Expounded. Interpreted or explained. What a privilege to listen to such an expositor; yet we, also, have his gracious words. Concerning himself. Prophecies, types, laws, rites, the whole history of Israel,—all spoke of him, and were given to set him forth. Jesus here puts his seal upon the divine authority and authenticity of the Old Testament. (Vss. 28, 29).—Engaged in such conversation, the time seemed to pass by quickly, and the way was soon gone over, and they drew nigh unto the village; that is, Emmaus. Made as though, etc. Not a mere feint, for he would have gone on, if he had not been constrained to stop with them. The home was theirs, not his, and it was for them to give the invitation. They constrained him. They pressed upon him the rites of hospitality, being urgent, and saying, Abide with us. They had an eager desire to know more of the wisdom which came from the lips of the unknown Teacher. Therefore, he went in to tarry with them. Compare Matt. viii. 34.

(Vss. 30-32).—The guest became the host. See Rev. iii. 20. There was a certain majesty about him which made it fitting that he should act as the householder. And he took bread, blessed it, brake, and gave to them. The meal was an ordinary one, not a celebration of the Lord's Supper. Yet the acts of taking, asking a blessing, breaking the loaf and giving to them, would have brought the institution of the Supper to their minds had they been of the twelve. Perhaps, some gesture or movement of his pierced hands, may have prepared them to recognize him. And their eyes were opened, etc. The cloud was taken away. Compare vs. 16. And they knew him. One joyful moment of clear, full recognition, and then he vanished out of their sight. In a supernatural manner, he removed himself from them; his resurrection body not being subject to the ordinary laws of the material world. He left them for the reason expressed in John xvi. 7. They were to learn to walk by faith, and not by sight. But he left with them the opened Scriptures, and burning hearts filled with light and love. How graphically the phrase, Did not our heart burn? or, "was not our heart burning?" expresses the kindling of their emotions by his words. The great charm of his presence was, that talking with them by the way, he opened to them the Scriptures.

Where two are talking together of Jesus, with desire for him in the heart, a third is always present, and that is Jesus himself. Often Jesus is present, though our eyes are "holden." Christ turned the attention of the disciples not to his appearance as proof of his resurrection, but to the Word of God, thus exalting the Scriptures and faith above sight and sense.

For the Teacher of the Primary Class. Picture the sad group that gathered round the cross; they lower the cross, gently withdraw the nails. Jesus does not speak; he is dead. What will they do now? Read Matt. xxvii. 59, 60. It was late on Friday afternoon when they all went away. The next day was Saturday; then Saturday was the Sabbath, just like our Sunday. All that day Jesus lay cold and dead in Joseph's tomb. Where were Jesus' friends? Perhaps they met together in Jerusalem

and talked about their trouble. Some of them thought that Jesus could not have been God's Son. They had expected Jesus to make himself king; but now he was dead.

The Jews' Sabbath went by, and the next morning came, which is our Sunday. Do you know why? Read Luke xxiv. 1-12.

Late on Sunday afternoon two of Jesus' friends were walking along a country road to a little village called Emmaus. Read vs. 14. They could talk of nothing else. Read vs. 15, 16, 17. Who came near? Wasn't it strange that they did not know Jesus? What did Jesus ask? How did he say their faces looked? Read vs. 18. Cleopas thought that open a stranger ought to know the dreadful things that had happened in Jerusalem!

When they had told Jesus these things, Jesus began to talk to them about the Old Testament.

Cleopas and the other disciple thought that it was very strange that God's Son should die. Jesus told them that they ought not to be surprised. He told them that God's prophets had written about Christ's sufferings. Perhaps Jesus spoke some of these words. Quote from Isa. liii.

Picture the closing scenes in vs. 28 to 31. —Abridged from the Baptist Teacher.

Youth's Department.

Scripture Enigma.

No. 130.

- 1 A mountain of volcanic origin in Asia.
2 A marsh in Palestine to which Ezekiel has reference.
3 A mountain region west of the Caspian Sea.
4 The Arabian name of a river of Palestine, and a place renowned in the history of the crusades.
5 Belonged to the Aaronitic priesthood.
6 A deserted village at the mouth of the river Arzuf.
7 A site referred to by Jeremiah and Ezekiel.
8 An article of defence.
9 A geographical name spelling the same reversed.
10 A musical instrument, and a large valley of the Dead Sea.
11 A lake in Palestine, and an Old Testament character whose punishment is a warning against intoxication, and a proof that God is wise to prescribe his own ordinance, and powerful to avenge the breach of his commands.
12 The modern name of a fountain near Jericho.
13 A cavernous limestone formation on the shore of the sea of Galilee.
14 A place visited by our Lord, the site of which is not now known.
15 One of the cities assigned to the priests.
16 Two books of the Bible, both abbreviated.
17 A composition not allowed to be used for any but religious purposes.
18 A rite erroneously supposed to be exclusively Jewish.
19 A quadruped.
20 Another Scriptural animal.
21 The modern name of a river of the Holy Land and an animal.
22 An important ancient shipping place.
23 A fruit probably mistranslated.
24 A place where God interposed notably for the safety of his people.
25 The modern name of a place celebrated both in the Old and New Testaments.

The initials downward spell the name of an important Jewish observance, and the initials in the same order, the name of another religious appointment. —National Baptist.

CURIOS QUESTIONS.

- 209 Where is an account of men being smitten with blindness?
210 Who had a plaster of figs applied to a boil?
211 Who spoke of earning wages to put in a bag with holes?
212 Form the following into a Diamond of words:
My first, if you go alone by sound, Is dried and packed, and carried around, And bartered for use in every zone, To soothe the sick and cheer the lone.
My second is long, and deep, and wide, You scarcely can see from side to side.
My third must mean to cut, or lash, Or else to make a slit, or gash.
My fourth is a leader, good and wise, Who guides or leads his flock to rise.
My fifth was the head of a tribe, or band, Who marched to find a fertile land.
My sixth, a personal pronoun, write, And most of this puzzle has come to light.
You've only one more space to fill;— My seventh is in down, but not in kill. —Selected.

Answer to Scripture Enigma.

No. 129.

- 1 J uliu s...Acts xxvii. 3.
2 E lih u...Job xxxii 6, 7.
3 S ila s...Acts xv. 40; xvi. 25.
4 U rban e...Rom xvi. 9.
5 S ibbecha i...1 Chron xx. 4.
JESUS. Rev. xxii. 13, 16.
"I am Alpha and Omega, the beginning and the end, the first and the last."

ANSWERS TO CURIOS QUESTIONS.

- 206 N A O M I
A R O N
O R I O N
M O O R E
I N N E R
207 Ham-ill-ton.
208 1 Cone, one on.
2 Spear, pear, pea.
3 Scare, care, car.
4 Stare, star, tar.

One Saturday Morning.

The rent would soon be due again. Freddie's shoes were wearing out. Lucy needed a new dress, a new cloak, a number of new books, and a pair of overshoes. Everything in the house was beginning to look dingy and faded. In spite of numberless gentle warnings and reminders, the children would dance down stairs instead of walking soberly from step to step, and their usual method of rushing upward three steps at a time was hard on the carpets. The one relic of grandeur in the parlor, the delicate Sevres vase, that had been to visitors as a patent of the better days the family had known, a mute but eloquent certificate of respectability and former affluence, had fallen from Rubine's hands yesterday, and been broken to fragments. And now this morning the cup of misfortune overflowed. Mrs. De Mennie had the toothache.

The toothache is a miserable infliction at any time. No malady so strikes at the center of one's fortitude, and so overwhelms one with an agony of helpless dejection. But the toothache is a woe ten times intensified when one is stared in the face by the certainty that one has no money with which to pay the dentist. The De Mennies had been comfortably off a few years ago. A succession of mistakes in management had set them, by swift but imperceptible progression, into that sort of poverty, which is the harder to bear, that it wears a superficial air of ease, and is unsuspected by the world in general. Mr. De Mennie was out of business, and it was popularly supposed that his income, from rents and other vaguely understood resources, was sufficient to keep his household luxuriously. The part of the DeMennie mansion, open to casual guests, looked as dainty and elegant as of old, and though the lace curtains and damask lambrequins kept in shadow the deficiencies, here and there, of carpets and upholstery, a subdued light was more attractive than a glare. Only intimate friends penetrated to the regions of the bedroom, or were invited to the dining-room, and only very intimate friends indeed knew the straits to which the family were reduced for mere getting along, hand-to-mouth is difficult enough, but when the amount in hand is conspicuously too small for the needs of the mouths to be fed, the situation is well nigh appalling.

Mr. DeMennie had gone down town to see if there was anything new to be heard of, any windfall of business which would assist in providing the shoes, dresses, and school-books which it seemed imperative to obtain. He was growing old and thin under the pressure of daily care. It annoyed him to be considered mean, because he had given up his pew in church, and to know that his wife and eldest daughter had only one pair of kid gloves between them, so that both could not go out at the same time. Still more, it crushed him, an honest man, honest and honorable to the core, to have to incur debt, getting deeper and deeper in that maelstrom, and seeing no way of keeping out. As he walked on towards the busy part of the city, he felt faint and ill. At home, his wife was equally as sad, and hers was perhaps the heavier burden, as she lay on the lounge with hot salt against her face, a paroxysm of pain just over, and that nightmare of the dentist, and the deeper nightmare of the difficulty of paying him, should the worst come to the worst, obscuring the daylight for her.

Bonny Elsie DeMennie was doing the housework. Whatever the parents