The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

JESUS APPEARS TO THE APOSTLES.

Lesson IV. April 28. John 20: 19-29.

GOLDEN TEXT.

Blessed are they that have not seen, and yet have believed.—John 20: 29.

EXPLANATORY.

SUBJECT: MESSAGES OF THE RISEN JESUS TO HIS DISCIPLES.

I. JESUS APPEARS TO THE DISCIPLES IN THE UPPER ROOM. HIS FIRST MESSAGE, —PEACE. — Vs 19, 20. 19. THE FIRST DAY OF THE WEEK (Sunday) WHEN THE DOORS WERE SHUT . . . FOR FEAR OF THE JEWS. A protection against surprise and against spies. WHERE THE DISCIPLES WERE ASSEMBLED. Taking the evening meal (Mark 16: 14), perhaps attempting their first Lord's Supper in remembrance of him. The disciples were "the eleven" (except Thomas) "and others with them," probably the same as are reported as gathering together in the upper room (Acts 1: 13, 14), including the women, Mary the mother of Jesus, and his brethren, and Joseph Barsabas and Matthias (Acts 1: 23). CAME JESUS, while the two disciples from Emmaus were telling their experience (Luke 24: 35, 36). AND STOOD IN THE MIDST. It is not stated that this was miraculous, but it was done by some spiritual power over his risen body, not entirely unlike some of his acts before the crucifixion. AND SAITH UNTO THEM, PEACE BE UNTO YOU. This was the common Jewish salutation, as it is of the Arabs today.

20. HE SHEWED UNTO THEM HIS HANDS AND HIS SIDE. This was done first to convince them that it was Jesus himself risen from the dead. The second reason for showing his wounds was to connect his present condition and the future glorification with his sufferings. THEN WERE THE DISCIPLES GLAD. At first they were terrified, but after he had shown himself as the same Jesus their sorrows were turned into joy, because they were now convinced that Jesus was really alive, and that their hopes were to be realized, the promised kingdom was to come.

II. THE MESSAGE THAT CALLS TO SERVICE.—V. 21. AGAIN, PEACE BE UNTO YOU. After they had been convinced as to the reality of his resurrection, he, from this new standpoint, repeats his word of peace. It comes now with new power and meaning.

III. THE MESSAGE ANNOUNCING THE HOLY SPIRIT. — V. 22 AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM. Expressing the fact the gift was to come from him, and was a breath of life. RECEIVE YE THE HOLY GHOST. This was the earnest of the gift which a few weeks later, on the day of Pentecost, was bestowed in fuller measure, not only on them but on the world.

IV. THE MESSAGE SHOWING THE GREATNESS OF THE POWER CONFERRED UPON THEM. — V. 23 WHOSE SOEVER SINS YE REMIT, THEY ARE REMITTED UNTO THEM. From the corresponding passage in Luke 24: 46-48, it seems clear to me that the meaning of this whole verse is: I have now by my death prepared the way for proclaiming forgiveness of sins to the whole world. Go ye forth, and wherever you preach this truth, men will repent and believe, and their sins will be forgiven. Wherever men reject your word and refuse to repent and believe, their sins will be retained. The whole work is committed to your hands, and you will be sustained in your mission by God. There will be no failure. But if you do not preach remission of sins to any people, they will be still without the gospel. For instance, on the day of Pentecost through Peter's preaching three thousand persons entered the kingdom in one day. And through the testimony of the apostles, their work, and the Scriptures they wrote, all that have become Christians have come into the kingdom.

V. THE MESSAGE OF FAITH.—Vs. 24-29 24. BUT THOMAS, ONE OF THE TWELVE, CALLED DIDYMUS. Thomas is a Hebrew name, meaning "a twin." Didymus is his Greek name, meaning, like Thomas, "a twin."

WAS NOT WITH THEM WHEN JESUS CAME. Either by some accidental detention, or as a natural result of his temperament that would rather brood alone and "hug its own wretchedness."

25. EXCEPT I SHALL SEE, etc. Unless he has evidence according to his own nature, the evidence of fact, of sense, of touch, he does not see how he can believe.

26. AND AFTER EIGHT DAYS. Including both extremes, according to the Jewish method. This is, therefore, the Sunday following Easter day. AGAIN . . WITHIN. The words imply that the gathering was held in the same place and under the same circumstances as before.

27. THEN SAITH HE TO THOMAS. He well knew how Thomas had felt, and what he had said; but he gave this proof of the resurrection not for him alone, but for all the disciples, and for all time, "to make assurance doubly sure." AND THRUST IT (put it) INTO MY SIDE. There are few to whom the confirmation of the senses, of experience, and of reason is not a great comfort. BE NOT. Literally, "become not." Thomas was in a fair way to "become unbelieving through his doubt of the resurrection." NOT FAITHLESS, BUT BELIEVING. Literally, "not unbelieving, but believing."

28. THOMAS ANSWERED AND SAID UNTO HIM, MY LORD AND MY GOD. He passes at once from the depths of his despondency and hesitation to the most exalted faith.

29. JESUS SAITH UNTO HIM, THOMAS, BECAUSE THOU HAST SEEN ME, THOU HAST BELIEVED. Thomas had come into faith by the way of experience, of visible manifestations, of logical proofs. This is still one common way to faith, and the way many minds must come. But there is another way. BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED. These come to faith by a spiritual apprehension, by inward sympathy, by the way of the affections and the higher nature. And this is the better way of faith: more restful, more influential in building up the character, bringing into a nearer communion with God, so that goodness and love and spiritual things become a part of the nature.

IT SLUGS HARD.

Coffee a Sure and Powerful Bruiser.

"Let your coffee slave be denied his grog at its appointed time! Headache—sick stomach—fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says Chas. Worrall of Topeka, Kansas.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system. He would quit coffee and the conditions would slowly disappear but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

Common sense came to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton like condition of the body.

It would be hard to tell how highly I value Postum.

My Brother, Prof. Harvey Worrall, quit coffee because of its effect on his health and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

"THY ROD AND THY STAFF THEY COMFORT ME"

My sweetest memory is to remember lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake and hearing her not singing, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it, for the sweetest voice that can fall on a man's ear is that of his mother—"Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me!" Sweet mother! May your child rise up some day and bear a like testimony for you!—John McNeill.

The report of the provincial auditor for the past year, submitted to the P. E. I. Legislature on Wednesday, shows an expenditure of $355 994 23; receipts, $260,056.08; deficit, $95 928 16. The debt of the province is now $602 727 51.

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The trouble between the Bishop of Niagara and Rev. Thos. Geoghegan, rector of St. Peter's church, has reached an acute phase. This bishop some time ago suspended Geoghegan from the priesthood for immorality, but the latter was restored on an appeal to the House of Bishops. Bishop Dumoulin recently refused to visit Mr. Geoghegan's church and confirm twenty young people, but offered to confirm them at St. Thomas's church. Geoghegan would not accept this and on Sunday last admitted the twenty young people to sacrament who had not been confirmed by the bishop. In doing so he says he is following the rubric of the church.

A great record for sparrow killing in Northern Illinois is now being reported. There is a bounty on English sparrows in that state, and one boy in Winebago county has made a record of 3,415 sparrows for which he received from the county treasurer $69.22. Another boy in the same county killed 2,410 birds, for which he was paid $48.20 cash. Nearly 40,000 sparrows have been killed this season by the boys of Stephenson county, a big increase over the business of last year. In December the county paid bounties amounting to $152.16: in January, $208 24; in February, $422 16; total, $782 56.

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