

Like John at first, she did not venture, to enter, though, unlike him, she had not strong enough insight and faith to understand why the tomb was empty. *Two angels in white*; God's messengers waiting to announce the great fact of the resurrection. The divine glory was guarding the spot where the Lord of glory had lain.

Vs. 13, 14. *They have taken away.* There is no proof that these friends, except John, at all believed that Jesus would rise, till they saw Him. *My Lord.* Note the affection, as though He belonged especially to her. *I know not.* The last demand of affection is thwarted. At least she might be allowed to weep by the body. *Turned herself back*; that is, turned round. *Saw Jesus standing.* After the resurrection, Jesus is not restrained by the ordinary limitations of our bodies, but comes and goes on the instant. *Knew not that it was Jesus.* Probably her sight was blurred by her tears, and besides Jesus was changed in appearance.

Vs. 15, 16. *Woman, why weepest thou?* spoken in tones of sympathy. *Whom seekest thou?* Was she really seeking a dead Christ! Should she not have expected to find a living Christ? If so, wherefore her tears? *The gardener*; and therefore in

charge of the tomb. She did not expect to see anyone else there so early. *If thou have borne him hence*; because it was not convenient to have the body in the tomb. *I will take him away.* How hopeless was she! How little could she be changed from this hopelessness to strong belief in the resurrection by any mere vision or dream of her own! *Mary.* The Saviour's tones set ringing all the joy bells of her memory. *Rabboni!* Her whole heart goes into the cry.

Vs. 17, 18. *Touch me not*; that is, do not cling to me. Jesus would teach His disciples to realize His presence, not by the senses, but by faith. *For I am not ascended.* The permanent return, of which He had often spoken (see especially chs. 14-16), was not to be in His present form, but in His spirit. *But*; in contrast to clinging. *I ascend*; that is, "am ascending," either in the immediate future, or referring to a process of preparation for the ascension now going on in His person. *My Father, and your Father.* Note that Jesus never addresses God along with His disciples as our Father. God stands to Him in a different relationship from that in which He stands to them (compare ch. 14:1-11).

FOR TEACHERS OF THE LITTLE ONES

Introduction—Express the thought of the wonderful resurrection God brings about in plant and animal life. Use for illustration the bulb, the seed, the cocoon, the egg. Something we call life is hidden away in them all. Place the bulb or seed in the ground; all decays except this life-spot, which slowly unrolls itself and shoots upward the tiny green sprouts, and downward the tiny rootlets. Wonderful! Is it not?

Our bodies are only the cases in which the life is. Death comes when God takes this life and leaves the body, like the empty cocoon or egg-shell. We bury it till God gives it a new life.

Lesson—It will be necessary to recall briefly Jesus' death and burial. Describe the tomb (outline). Picture John, and Joseph, and Nicodemus, and the other friends taking a sad farewell at the tomb. Some lingered, Mary Magdalene (whom Jesus had par-

doned), and the other Mary. At length they also sadly return home.

Describe the early morning visit to the tomb, vs. 1-10. Tell the Lesson Story simply. Jesus is risen. Mary Magdalene sees Him and speaks to Him. There is no doubt about it. The same day He also appeared to the disciples, v. 19.

Golden Text—Repeat.

All Hail Glad Day!—

" 'Tis Easter time—glad Easter time,
Let all the joy-bells ring,
Come tell again the story old,
Of Christ, the risen King.

" Let children sing with happy hearts,
For Jesus loves their song,
They too may praise the risen Lord,
With all the joyful throng."

Something to Remember—Jesus is living now.
Something to Draw—Draw the open tomb.