

lead to their trial and punishment, but the chief priests assured the soldiers that they would see that they were left untouched. In this way arose the story current among the Jews, that the disciples of Jesus stole away his body. Dwell on this explanation; get the class to test it. It will be most stimulating to discuss the arguments which prove this view to be utterly incredible.

For Teachers of the Boys and Girls

Here is the most wonderful thing that ever happened. Enoch and Elijah were taken out of the world without passing through the gateway of death. Some, like Jesus' friend Lazarus, have been brought back from death for a time. Jesus alone arose from the dead by His own power, and having risen, died no more.

The greatest possible pains are taken in the scriptures to prove that Jesus did really rise. It might prove a profitable exercise to go through the list of passages relating to His eleven distinct appearances, given at the end of the Exposition, p. 253. *Why such pains to prove His resurrection?* The scholars will answer, "He said He would rise, and therefore it shows His words were true, and if these words were true all His teachings were true;" or they will say, "If He conquered death, then we can triumph over it too, for He did this for us;" or they will say, "His resurrection gives us a living Saviour, not a dead Saviour, to serve." These are some of the reasons why the resurrection is important and why such pains are taken to prove it.

The above treatment is probably too formal and heavy for younger children. The children, wiser than many of their elders, take the story as it reads. What the teacher is to do, is to make the story so vivid, that it shall never fade out of memory or heart, and to lead the scholars to trust and honor and serve their risen Lord. Perhaps this may be done under some such divisions as these:—

THE WOMEN. Have the scholars look back to ch. 27:55—the sad group who watched at the cross, and then the two Marys (v. 61) watching at the burial. This was Friday evening. The Sabbath was just beginning.

Now the Sabbath is ended. Daybreak of the third day is coming. Love draws the feet of the Marys again to the tomb. Mark tells who "the other Mary" was, and why they had come, ch. 16:1. The last at the cross, the first at the sepulchre, surely such devotion will have its reward.

THE ANGEL. Who was he? Whence had he come? What could the astonished women tell of such matters? This, at any rate, they saw, that the stone which closed the grave's mouth was rolled away, and that the angel sat on it. It had shut in their Lord; and now an angel held it down. What was the angel like (compare Dan. 10:6)? The brightness of the lightning stands for the glory of heaven, the whiteness, for its purity. The rough Roman soldiers and the women alike were frightened; who is so strong or so holy as to match himself against heaven or heaven's messenger? How gentle the angel is, v. 5! Think of the gentleness of God. What an amazing thing the angel has to tell, "He is not here: for He is risen." How carefully he seeks to convince the women of that fact, "Come, see the place where the Lord lay." God takes pains to make everything about the way of salvation plain to us, and wants us to examine and make sure. And then comes the errand, "Go . . . tell." Such is the joyous duty of all who know about Jesus and His salvation—to tell it to others, yes, to all the world.

THE LORD HIMSELF. Little children will understand v. 8 better than older people—the quick doing as they were bid, the mingled fear and joy, the eager running on their errand. Such faith and obedience will surely win its reward. This comes at once (v. 9), "Jesus met them"; they saw their Lord with their own eyes, held Him by His feet, got the angel's message from His own lips. They had no doubt of His resurrection, because they saw Him, and touched Him, and heard Him speak. We have no doubt, because we have the testimony of these and like faithful witnesses; and we see how clumsy was the wicked device of the chief priests and elders to make the people believe a lie concerning the rising again, vs. 11-15.