

the grave hath been opened, robbed of its terrors, filled with light and made the pathway to heaven.

On the *second* topic we may show how one sentence stands out in letters of light—"HE IS RISEN," the one word that would crowd everything else out of the minds of the women, as in fact it appears for a time to have done; if there had been conflicting emotions before, they would increase as *wonder* and *hope*, vague, fearful it might be, but growing and strengthening, were added to the number. They were "affrighted:" the Lord was not in the tomb, but an angel was; take up his words to the women, "be not affrighted," their fear was in their faces and in their every act, but rejoicing and not fear was the appropriate feeling for that glad morning. "He is not here;" "Why seek ye the living among the dead?"—Luke 24: 5. Our thoughts and desires turn to a living Saviour, "that liveth and was dead," and is "alive forever more"—Rev. 2: 18. "He is risen:" point out that this blessed truth of Christ's resurrection is the rock on which we build for eternity; because He lives we shall live also; yea, and all our comfort here is in the assurance that He who once suffered and died, now in His exalted life sympathizes with, and helps His people. "Tell Peter:" the first message one of loving forgiveness; he who had so lately denied his Master, and who was no doubt suffering the bitter sorrows of a reproachful conscience, is to be specially told that his Lord had risen; and so they went forth "quickly;" "they trembled and were amazed," but the night of sorrow had passed, the day star had arisen, and soon they were to rejoice in the sight—Him whom they loved, their Lord and their God.

Supplementary.—In elder classes, or with intelligent children, the teacher may point out the special importance of the fact of Christ's resurrection to the Christian faith; the *prophecies*, the *proofs*, the *incidents*, the *facts*, and the *results* of the resurrection. This will involve labour in Bible study, of course, but you will never regret the labour; show especially how this fact was the great theme of apostolic teaching, how it made those weak men bold as lions, and how in the strength of that belief they went to prison, suffering and death with rejoicing. Seek that your scholars go away with this as the brightest thought of their lives, "Now is Christ risen from the dead."

Incidental Lessons.—On the *first* topic—That weeping may endure for a night, but joy cometh in the morning.

That there is no "stone" too great for God to roll away from the path of love.

That the sorrow of all who truly seek Christ will be turned into joy.

That we sometimes fear at the way God opens out His best gifts to us.

That we may not find Christ in the way we look for Him, but we shall find Him.

On the *second* topic—That the resurrection of Jesus is by the wisdom of God placed beyond all doubt.

That as Jesus rose and lives, so shall all who believe on Him.

That the resurrection declares Jesus to be the Son of God—Rom. 1: 4.

That we should give to others the joyful message we have received.

Main Lesson.—The resurrection of Jesus the great central fact of our faith. *Foretold*—Ps. 16: 10, with Acts 13: 34, 35; Isa. 26: 19; Matt. 20: 19; Mark 9: 9; 14: 28; John 2: 19-22. *Beyond doubt*—Matt. 27: 63-66; Luke 24: 35, 39, 43; John 25: 27; Acts 1: 3. *Attested* by angels—Matt. 28: 5-7; by disciples—Acts 3: 15; by His enemies—Matt. 28: 11-15. *It brings*—pardon—1 Cor. 15: 17; hope—1 Pet. 1: 3; assurance of our own resurrection—1 Cor. 15: 20.

Dec. 17, } **AFTER HIS RESURRECTION.** } Mark xvi.
1882. } 2-30.

GOLDEN TEXT.—"And He said unto them, Go ye into all the world and preach the Gospel to every creature."—Ver. 15.

TIME.—Sunday after the crucifixion, and the forty days following.

PLACE.—Jerusalem and places adjoining.

PARALLEL.—Matt. 28: 9-20; Luke 24: 12-53; John 20: 3-31.

Notes and Comments.—Ver. 9. "First to Mary Magdalene: John gives the full account—Ch. 24: 11-17. "Out of whom:" to mark her from, the other Marys, great had been her faith, and great now is her reward.

Ver. 10. "Went:" she was the first to convey the word of Christ's resurrection to "them that had been with Him:" this expression probably includes more than the disciples. "Mourned and wept:" why? they thought their Master lost, they had no idea of His resurrection.

Ver. 11. "Believed not:" one of the many little touches that show us how far from expecting, much less inventing this wonderful miracle, were the friends of Jesus; so their unbelief has become by the providence of God a strong testimony to the truth. Had they forgotten or did they disbelieve the words of Christ Himself on this subject, perhaps neither quite, but they were overwhelmed by grief and unable rightly to realize the promise.

Vers. 12, 13. "Appeared—unto two:" an evident allusion to the beautiful incident of the journey to Emmaus, fully detailed in Luke 24: 13-35. "Told it to the residue:"

Rev. "rest," but they believed not notwithstanding the repeated testimony, yet according to Luke, these two were met with. "The Lord is risen indeed and hath appeared unto Simon," there appears to have been an alternate swaying from belief to doubt and despair, one moment these men thought the report true, the next they felt it to be improbable if not impossible, and they went down into the darkness again.

Ver. 14. "Afterward:" later, it was on the evening of the same day, see Luke 24: 36, and on. "As they sat at meat:" the incidental corroboration of this by Luke's account is striking. "Upbraided—unbelief:" rather, he upbraided their unbelief, but he also taught and opened their understandings that their unbelief might end. "Hardness of heart:" not just what we understand by that term, but more quiness of understanding. Faith and tenderness of heart go hand in hand. There minds had been so full of wrong ideas about the Messiah, that they could not yet receive the truth of His death and resurrection.

Ver. 15. Very striking, they were not only to believe but they were to go forth with the same message and ask others to believe. This verse does not, probably, refer to this appearance but to some later talk; the writer is evidently compressing His narrative into a few words. "Into all the world:" in the fullest sense, for it is My world. Have the disciples of Jesus heeded these words? if so why has not the Gospel been preached in the whole world generations ago? "to every creature:" Rev. "the whole creation:" any creature but man? it may be asked, see Rom 8: 19-25; Col. 1: 15-23. *Alford* says "blessings are conferred on inferior creatures, and even on the earth itself, by Christianity and its civilization." The blessing extends as far as the curse.

Ver. 16. *Schaff* says on this verse: "the belief is in Jesus, crucified and risen again. Baptism is generally but not absolutely necessary to salvation; it is not said, he that believeth not and is not baptized will be condemned, the first trophy of the crucified Lord was the unbaptised, yet believing robber. Many martyrs had no opportunity of baptism. Multitudes of unbaptised children die in infancy, and the Society of Friends reject water baptism; yet the other clause shows the general necessity. Baptism cannot be deemed