

Commonly reported among the Jews, v. 15. Unbelief rests upon a lie. Before Strauss, the great German scholar, died, he declared himself an atheist. A certain chemical substance had been found at the bottom of the Atlantic, which the enthusiastic discoverer announced to be the missing link between living and lifeless matter. Strauss believed this, became an atheist, died with no hope of

A Shaky Foundation

a future, and was but a short time in the grave when the error on which he based his atheism was scientifically exploded, just as no one to-day accepts the falsehood upon which the Jews denied the resurrection of Christ. There is no fear that we shall have to pull down anything that is built upon this sure foundation, that Jesus did indeed rise from the dead. The foundation stands unshaken from all attacks.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

Before entering on the detailed study of the lesson, it might be well to ask some such questions as these: What is meant by the resurrection of Jesus? Who saw the resurrection? Who were the witnesses of the resurrection? Or these questions, if the teacher prefer, may be reserved for the close of the lesson.

What is important is, that the scholars should grasp clearly and fully that the resurrection means that our Lord rose in His body from the grave; that the event itself was witnessed by no one; but that He was seen by many after He rose, and that all such persons became the witnesses to the resurrection. A further question may be proposed to a class of older scholars: Why was it that our Lord appeared only to chosen witnesses? Why did He not teach in Jerusalem and Capernaum as formerly?

It will be observed that the lesson deals with two separate topics, and no scholar should have any difficulty in naming these. The first topic is often and well spoken of as the open or vacant grave. Dwell on this fact, for it is of cardinal moment. There are but two alternatives, the Christian view, that Jesus rose from the grave, and the suggestion of the chief priests, that His disciples stole His body and lived and died proclaiming a falsehood; we must make our choice of one or the other.

Inquire next regarding the time spoken of in the passage, the persons named, and what we know of them. Did the two women experience the earthquake?

Reproduce the scene as vividly as you can. It has a special fascination for the young. Describe the grave and its watchers, the appearance of the angel, the earthquake, the effect on the watchers and on the women. The attention of the class should be drawn to the few brief words in which the resurrection is spoken of: "He is not here: for He is risen, as He said." The simplicity of the words is more impressive than the most splendid rhetoric. How natural the touch, "Come, see the place the Lord lay. The teacher who cares to do so, may introduce a reference here to the Holy Sepulchre. An admirable description of it will be found in Stanley's *Sinai and Palestine*.

Why were the women sent to the disciples? Explain how it was that the women felt at once great fear and great joy. Why did they run? Why did Jesus meet them? Was He changed? Had they ever so worshipped Him before? Why did He bid them fear not? Why does He call His disciples His brethren? Observe that Galilee is appointed as the place of meeting. How does the statement in Matthew stand related to that in John? Were there appearances to the disciples both in Jerusalem and in Galilee?

The second topic is the action taken by the chief priests when they were informed of the resurrection. No fact could be more hateful to them. It was their condemnation. As yet they could not tell how Jesus would act. They therefore decided that, in the meantime, the soldiers should be bribed to tell that the body was removed by the disciples while they were asleep. Such a story, if it reached the ears of Pilate, would