

son, or in transfiguration. Christ's post-resurrection body was entirely free from the above experiences and from all limitations, and was capable of assuming celestial or spiritual forms as a part of the function of the risen, transmuted, glorified body. The post-resurrection bodies of saints will have all the exemptions and possibilities of Christ's body. See Matt. 22. 30; 1 Cor. 15. 44; Phil. 3. 21.—*Rev. C. D. Hills, D. D.*

The body of Christ after his resurrection differed from that before apparently only by the scars it bore. It had exchanged mortality for immortality; but Christ had always the power of being visible or invisible at will (Luke 4. 28-30; John 6. 15-21; 8. 59). For manifest reasons—essential to his work—the complete resurrection change was deferred in his case till his ascension. His subsequent manifestations reveal the real resurrection body in its glory (Acts 7. 55-56; 26. 13-15; Rev. 19. 11-16). With his saints the resurrection and glorification will be simultaneous (1 Cor. 15. 51-54). Then they shall be like him (1 John 3. 2).—*A. A. Gee, D. D.*

Christ's body after his resurrection was a "glorified body," before it was not. The difference will never be better expressed, probably, than by the word "glorified." At the transfiguration the same description is given him. We are led to believe that a great degree of glory will be manifested in our bodies. After our resurrection "we shall be changed." "This corruptible must put on incorruption, and this mortal must put on immortality." We see no loss of identity, but glorification, in all this. "We shall be like him." Just how far we may look for the same change in our bodies no man can surely tell; but belief in him who said "I am the resurrection and the life" is all that is required. Mists will clear away "some sweet day."—*Rev. William D. Pore.*

### Analytical and Biblical Outline.

#### The Risen Saviour.

##### I. A LIVING SAVIOUR.

*He is risen, as he said.* v. 6.

"Now is Christ risen." 1 Cor. 15. 20.

"God raised him from the dead." Acts 13. 30.

##### II. A GRACIOUS SAVIOUR.

*Jesus met them.... All hail.* v. 9.

"Peace be unto you." Luke 24. 36.

"Grace.... by Jesus Christ." 1 Pet. 5. 10.

##### III. A FRATERNAL SAVIOUR.

*Go tell my brethren.* v. 10.

"Not ashamed to call.... brethren." Heb. 2. 11.

"Word was made flesh." John 1. 14.

##### IV. AN ALMIGHTY SAVIOUR.

*All power is given unto me.* v. 18.

"All things in subjection." Heb. 2. 8.

"Every knee should bow." Phil. 2. 10.

##### V. A UNIVERSAL SAVIOUR.

*Teach all nations.* v. 19.

"All nations.... shall be blessed." Gen. 28. 18.

"Neither Jew nor Greek." Gal. 3. 28.

##### VI. A PRESENT SAVIOUR.

*I am with you always.* v. 20.

"The Lord is my helper." Heb. 13. 6.

"The Lord working with them." Mark 16. 20.

### Thoughts for Young People.

1. The news of the resurrection brings joy to all who love and serve Jesus.
2. The resurrection shows Jesus Christ as divine and worthy of all worship.
3. The resurrection brings alarm to the enemies of Christ, as it sets the seal of truth on his teachings, and of divinity on his life.
4. The resurrection is the great bulwark of Christianity, which its enemies in every age vainly endeavor to destroy.
5. The resurrection is all the more clearly established from the slowness of the disciples to believe its reality.
6. The resurrection shows Christ as conqueror over the grave and master of all things.
7. The resurrection enables Christ to be present in reality as a spiritual presence among his people.

### Lesson Word-Pictures.

"Such a foolish thing," many people would have said, and daring to audacity! But that Mary Magdalene so prominent in it was always peculiar! But what was the foolish thing, and daring, too, that she did? Why, to venture into that garden of Joseph of Arimathea where was the new tomb—she and that other Mary. True, it was the dear Lord lying in that tomb, and he would never harm any one; but still and helpless and dead he was. Then a huge stone covered that body in the dark. Across the stone, too, was the Roman ruler's seal, saying, "Touch not!" Crouching before the stone, too, was that Roman guard, stolid, stern, savage. They might be asleep, but in sleep they seemed to say, "Come not here!" And to think any sane woman should have gone into that garden, actually expecting to reach and honor that dead body! Money might have bribed the guard and muscle could have rolled away the stone, but these visitors had only their spices and a woman's weakness. But a woman's bundle of spices and a woman's faith have often dared, attempted, and done wonders. Just like Mary Magdalene then, with big, staring, wondering eyes, to be tiptoeing into that garden, holding out the bundle of spices as if with this she would have stunned the guard and pushed away the stone.

But look! Quick, look! What did those