

pare Matt. 9. 18; Mark 5. 23; and Luke 8. 42.] "She was not dead but *dying*—at the last extremity. St. Matthew, omitting the messenger from the ruler's house, (Mark v. 35; Luke viii. 49.) gives the matter summarily in these words, "Even now dead."—*Alford*. "It is likely that a father in these circumstances would use a word as nearly expressing actual death as would be consistent with the fact that she was dead."—*Mimpriss*. (2) From those who did not know the Master's power. What if she were dead! Is not he the resurrection and the life? From those who did not know the Master's Spirit. TROUBLEST. To Christ no such service a trouble. Man cannot weary nor worry Christ by casting care and sorrow upon him. He delights in those who learn how to seek relief in him. These messengers were, (1) Entirely without faith; (2) Likely to wither by their message the faint faith of the sad father.

3. THE VOICE OF COMFORT, ver. 36. (1) From one who had a right to speak; (2) To one who was in utmost need of it. [No word to the messengers. They had no ears of faith to hear.] (3) Spoken before it was asked for. He anticipated the poor ruler's fear. Use what faith thou hast and Jesus will magnify it.

4. THE VOICE OF MOURNING, ver. 38. (1) In the house of the dead. (2) By hired minstrels. A purchased grief that had little heart in it. Crape and carriages. [Consult Jer. ix. 17-21; xvi. 5-7; xlviii. 36; Amos v. 16]

... Musical instruments were used by the Jews as well as the heathen in their lamentations for the dead, to soothe the melancholy of surviving friends by soft and solemn notes, and there were persons who made it their business to perform this while others sung to their music. Flutes were used especially on the death of children; louder instruments on the death of grown persons.—*Wesley*.

5. THE VOICE OF REDUKE, ver. 39. (1) By one who knew the shallowness of their grief. (2) By one who knew its uselessness. SLEEPETH. "Death is only a sleep when Christ calls and says 'Arise!'"

... "Why do you mourn, ye parents, over the departure of your children? Jesus will one day lay his mighty hand upon them, raise them, and give them back to you."

... Neander said on his death-bed, "I am weary; I will now go to sleep. Good night!"

6. THE VOICE OF SCORN, ver. 40. (1) By those who did not know Him at whom they laughed. (2) By those who could at the same moment

mourn *professionally* and laugh *spontaneously*. The unbelieving world "hears and jeers."

7. THE VOICE OF LIFE, vers. 40-42. (1) Uttered in a chosen circle where love and confidence and earnestness prevailed, ver. 40. (2) To the dead child. Only twelve years old. Compare Jesus at passover. LUKE II. 40-42. TALITHA CUMI. In Syro-Chaldee pronounced "telethaw-koo-me." "Talitha," in the ordinary dialect of the people, is a word of endearment addressed to a young maiden, so that the words are equivalent to 'Come, my child.'—*Alford*.

... Beautiful illustrations of his own words: SUFFER THE LITTLE CHILDREN, AND FORBID THEM NOT, TO COME UNTO ME."

ASTONISHED. "They were beside themselves straightway in great transport."—*Rotherham*. "With an ecstasy of admiration."—*Trapp*. SOMETHING. . . GIVEN HER TO EAT. "Feed my lambs."

... TEACHER, read N. P. Willis's beautiful poem on "The Healing of Jairus' Daughter."

English Teacher's Notes.

We now come to the greatest of all Christ's powers. In the discourse from which the Golden Text is taken, Jesus, in vindicating before the Jews at Jerusalem his claim to be the Son of God, and "equal with God," refers to raising the dead as peculiarly and emphatically a divine work, and to his own power to do that as one proof of his divinity. "As the father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." (John v. 21.)

And although Jairus believed in Christ's "power over disease," and came to him to bespeak its exercise on behalf of his dying child, the whole narrative implies that the idea of that power being of any use if the child once ceased to breathe had never occurred to him. Evidently he felt like the nobleman in John iv, though he did not actually use his words, "Sir, come down ere my child die." When the little girl was dead, messengers were at once sent from his house to say it was too late—"Trouble not the Master any further;" and obviously it was because the messenger threw the poor father into hopeless despair, that Jesus turned and said unto him, "Be not afraid, only believe."

These last words, we may observe, incidentally convey the same lesson which we drew from the cure of the sick woman in the previous Note. Faith was indispensable: "Believe only, and she shall"—even now, dead though she be—"be made whole." (See Luke's account, viii. 50.) And it is noteworthy that when Christ entered the chamber of death he turned out the wailing mourners who "laughed him to scorn." Unbelief in that room might have (so to speak) broken the electric current that was to flow from the Saviour to the lifeless body of the girl. Only