

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Second Quarter.

THE DAUGHTER OF JAIRUS RAISED.

Lesson III. April 15. Matt. 9:18-24; 35-43.

An Easter Lesson.

Read in connection Matt. 28:1-15, selected by committee as an Easter lesson.

Commit Verses 5-7.

GOLDEN TEXT.

He is risen, as he said.—Matt. 28:6.

EXPLANATORY.

I. THE HOUSE OF DEATH.—Vs. 22-24, 35. 22. AND, BEHOLD, THERE COMETH. To Matthew's house in Capernaum, where he had invited Jesus to a feast to meet the publicans (See Lesson II. of the First Quarter). ONE OF THE RULERS OF THE SYNAGOGUE. One of the elders, or presiding officers elected to have charge of all synagogue affairs. They formed the local Sanhedrim or tribunal, they convened the assembly, preserved order, invited readers and speakers, managed the schools connected with the synagogue. Jairus must therefore have been one of the more prominent Jews of the city. "The synagogue." In Capernaum, and probably the very one which the Roman centurion had built for the Jews (Luke 7:1-9), and where this ruler must have frequently heard Jesus preach, and where he had seen him work miracles.

23. MY LITTLE DAUGHTER LIETH AT THE POINT OF DEATH. Matthew speaks of her as already dead. But there is no contradiction. "He left her at the last gasp; he knew that she could scarcely be living now; and yet having no certain notices of her death, he at one moment expressed himself in one language, at the next in another." AND LAY THY HANDS ON HER. To communicate his divine healing power.

24. AND JESUS WENT WITH HIM. Jesus was, and is, always ready to answer every appeal. He is more willing to give us what we need than we are to ask him. He loves to do us good, to relieve our wants, to save us from danger. We go to no unwilling friend nor empty storehouse, when we ask for his blessings. AND MUCH PEOPLE FOLLOWED HIM. Among them doubtless many of the guests at the feast, who had heard Jesus making his appeal. They would see what Jesus could do. This interest emboldened a sick woman to touch the hem of his garment and be healed.

35. WHILE HE YET SPOKE. Those words of healing power. THERE CAME . . . CERTAIN WHICH SAID, THY DAUGHTER IS DEAD. Here was a new trial and test of Jesus' faith. It seemed too late. Oh, that the Master had not delayed by the way! This test was made more severe by the words of the messengers. WHY TROUBLEST THOU THE MASTER ANY FURTHER? They believed that the case had gone beyond even his power.

II. THE RESTORATION OF THE DEAD TO LIFE.—Vs. 36-43. 36. JESUS . . . SAITH . . . BE NOT AFRAID, ONLY BELIEVE. Luke adds, "and she shall be made whole." There was no limit to Christ's power; the only danger was that Jairus' faith should fail, and he not be worthy to receive the earthly blessings, because he had not accepted the spiritual blessing. The greatest benefit of Christ's miracles of healing was their effect on the spiritual life. Faith joined the soul to Christ and made spiritual blessings flow from the temporal.

37. NO MAN TO FOLLOW HIM, INTO THE HOUSE OF JAIRUS (Luke 8:15), SAVE PETER, AND JAMES, AND JOHN. James was the first martyr for Christ's sake (Acts 12:2). As to the three apostles, it was necessary that they should be present, in order that they might be able afterward to testify to what was done.

38. SEETH THE TUMULT. There was always a horrible clamor at Eastern funerals; and the preparations had begun for early burial was usual among the Jews. THEM THAT WEPT AND WAILLED. Including the professional mourners, in Matthew designated as "minstrels." "The weeping" was a dolorous rather than fearful series of ejaculations, and the "wailing" was beating of the breast, rending the outer garment, tearing the hair, with outcries, in which neighbors joined.

39. THE DAMSEL IS NOT DEAD, BUT SLEEPETH. That he meant this figuratively (comp. John 11:11-14; 1 Cor. 15:6, 51; 1 Thes. 4:13) is scarcely to be doubted from Luke 8:49, 52, esp. 55, and from the whole spirit of the narrative. It was natural that he should so speak here, both because he purposed to restore her immediately to life, and to signify the impropriety of the din and uproar they were making.

40. AND THEY LAUGHED HIM TO SCORN. They were so sure that the girl was really dead; and they did not perceive that Jesus was speaking figuratively from

the knowledge of what he intended to do. This is given as an unquestionable proof of the reality of the miracle. PUT THEM ALL OUT. The hired mourners, whose presence was a hindrance to spiritual good.

41. TALITHA CUMI. This is Aramaic, the language generally spoken by the common people in Palestine at the time of Christ. "Talitha," in the ordinary dialect of the people, is a word of endearment to a young maiden, so that the words are equivalent to "Rise, my child."

42. THE DAMSEL AROSE, AND WALKED, AN EVIDENCE OF HER COMPLETE RESTORATION. WITH A GREAT ASTONISHMENT. Our word "ecstasy" is a transcript of the Greek word. It implies that one is carried out of himself, almost out of his senses with amazement.

43. CHARGED . . . THAT NO MAN SHOULD KNOW IT. Possibly too great notoriety might have interfered with the spiritual work of Jesus, by calling him away from his teaching, and by drawing their attention too much to healing of the body, and away from the spiritual truths he would impress.

III. EASTER MEDITATIONS. — First. Jesus here, and in the other restorations of the dead to life, gives us examples of the soul's existence after the death of the body and apart from the body. He proves by facts that the soul does not die with the body and that "death does not end all."

Second. These miracles are a prelude to the resurrection of Jesus. They prepare us to accept the fact of his resurrection, on which depends the proof of the truth of the gospel and the proof of his Messiahship. If Jesus can raise others from the dead, there is nothing incredible in his own resurrection, and the immortal life it proves.

At a French cabinet council Tuesday, M. Loubet presiding, it was decided to officially inaugurate the Paris Exposition on Saturday, April 14th.

A Woman's Advice

TO SUFFERERS FROM NERVOUSNESS AND HEADACHES.

Mrs. Robins, of Port Colborne, Tells How She Found a Cure and Asserts the Belief That the Same Remedy Will Cure Other Sufferers.

Mrs. Daniel Robins, of Port Colborne, Ont., is one of those who believe that when a remedy for disease has been found, it is the duty of the person benefited to make it known, in order that other sufferers may also find the road to renewed health. Mrs. Robins says: "In the spring of 1897 my health gave way and I became completely prostrated. Nervousness, palpitation of the heart and severe headaches were the chief symptoms. The nervous trouble was so severe as to border almost upon St. Vitus' dance. The least exertion such as going up stairs for example, would leave me almost breathless, and my heart would palpitate violently. My appetite was very sickle and I was much reduced in flesh. The usual remedies were tried, but did not help me, and eventually I became so weak that I was unable to perform my household duties, and the headaches I suffered from at times made me feel as though my head would burst. I was feeling very discouraged when a cure in a case much resembling mine through the use of Dr. Williams' Pink Pills came to my notice and I decided to give them a trial. After using two boxes I found so much relief that I was greatly rejoiced to know that I had found a medicine that would cure me. I continued using Dr. Williams' Pink Pills until I had taken eight or nine boxes, when I considered my cure complete. The palpitation of the heart, nervousness and headaches had disappeared; my appetite was again good, and I had gained in weight nicely. I regard myself as completely restored and I would urge other women suffering as I did to give Dr. Williams' Pink Pills a trial, and I am sure they will have equally good reason to sound their praise.

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Premier Martin, in a speech at Victoria, B. C., opening the election campaign, announced that the elections will take place on June 15.

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