

off? No, she came *close*. What for? To *touch* Jesus. That is the way we must come to Jesus now. Get close to him and touch him by faith. The woman did not wait, after seeing Jesus, for a more favorable time, but pressed forward at once. *Now* was the time for her to be healed, and now is the time for you to come to Jesus. (Write in large letters, *N O W*.) The superintendent should speak of the sympathy of Jesus for the suffering and distressed, that there is help when he is passing by, and that faith in him brings salvation. By questions and suggestions bring out the words as arranged consecutively in the exercise, and so write them down.

The Primary Class.

The last lesson showed what power Jesus had over devils; this shows his power over diseases. Speak of the sick woman: suffered long—twelve years; suffered much; had tried many physicians; had spent all her money; was getting worse instead of better. She heard of Jesus; pressed through the crowd, and touched his garment; did not offer him any money, or even speak to him; She believed if she could only touch him she would be cured. Everything worked as she expected—she was cured. But one thing happened which she had not expected: Jesus knew that some one touched him, and turned and asked who it was. She was afraid when she heard this, but fell down at his feet and confessed. Perhaps she thought that he would scold her for what she had done. But not so—Jesus told her to go in peace; her faith had saved her.

An illustration of faith can readily be fixed in the minds of the little ones by this lesson. This woman believed that when she touched she would be made whole, and it was so. So Jesus is willing to cure every soul that is diseased by sin. Come to him; believe in him; be saved by him.

Miscellaneous.

Freeman: Garment, 205. *Foster*: 1471, 1453, 671, 5246. *Prayer-Meeting Topic*: The touch of faith that draws virtue from Jesus. *Texts*: Jer. xxx. 12, 13; Psa. cxviii. 12; Luke vi. 19.

SUNDAY, AUGUST 30, 1874.

LESSON IX.—*Power Over Death*.

Mark v, 22, 23, 35—43.

GOLDEN TEXT: John 5. 25.

Berean Notes.

I. GENERAL STATEMENT.

Trouble on the side of the affections: Love, fear, bereavement, grief. The peril is imminent, and the lordly ruler seeks the "Master," of

whose fame he has heard, in whom he has some faith, and to whom he looks in this hour of sorrow. During his interview with Jesus "the worst" is reported: "Dead!" The good Lord helps Jairus to bear the shock with a tender "Be not afraid." Jesus heeded the ruler's first call; revived and strengthened the stunned faith of the bereaved father when bad news came; on his way (to confirm his faith) healed an afflicted woman, and finally restored the child to life and health. So let us in times of gloom, at home and by the grave-side, seek and rest in and welcome Jesus. Compare Matt. ix. 18-26, Mark v. 22-43, Luke viii. 41-56.

II. OUTLINES.

See "Berean Leaf," page 190. Or one of the following: 1. Home shadowed; 2. Help sought; 3. Faith strengthened; 4. Life restored. 1. At the point of death; 2. At the feet of Jesus; 3. Sad words from home; 4. Sweet words from Christ; 5. Sweet words of life.

III. NOTES AND ILLUSTRATIONS.

1. THE VOICE OF NEED, vers. 22, 23. (1) A *Ruler's* voice. An influential officer in the synagogue, like a deacon, trustee, elder, or class-leader in our modern Churches, or a superintendent in the Sunday-school. A man of power; but what is human *place* or *power* when the child is dying? JAIRUS. From Hebrew, Jair. "God enlightens." Bereavement is often God's way of opening our eyes. (2) A *Father's* voice. The ruler forgotten in the father; but love is here as helpless as power.

... The great Pericles was never seen to weep except when placing a wreath on the brow of his dead boy.

(3) A *pleading* voice. At the FEET of Jesus. A good place for fathers, and for rulers, elders, deacons, class-leaders, ministers, and Sunday-school teachers. The voice will plead better with men in the hour of public service for having pleaded fervently with Jesus in the hour of personal sorrow.

... The tuning of the instrument causes a tension of the cords, but the music thereafter is all the sweeter.

(4) A voice of *faith*. Genuine even if not great. LAY THY HANDS. He believed in the talismanic touch. See 2 Kings 5. 11. Greater was the centurion's faith. See Matt. 8. 5-13.

... First the alphabet, then literature. "The tallest oak was once an acorn, and the deepest doctor was once in his horn-book."—Trapp.

2. THE VOICE OF DOUBT, ver. 35. (1) From those who *knew* of the maiden's death. [Com-