

of thought rather than of time, and here he is merely expounding brief notices of a number of typical miracles as an introduction to the sketch of Christ's teaching. The miracle on the way has a unique position. Strauss thinks it bears an unpleasant resemblance to ecclesiastical relic-miracles. The criticism misses the whole point of the narrative, the omnipotence of faith even when it is only half removed from superstition, so as to call for enlightenment even at the cost of a painful exposure. The difficulty which Bruce finds in the apparent ignorance of our Lord's answer is not serious. The form of verse 32 (*her*) simply requires, what he calls "exegetically impossible," that Jesus knew who it was, and only asked the question to bring her forward. His words do not assert that he was even partially ignorant. Suppose a master wanted to draw a confession from a boy who fancies his fault has not been noticed; would he not use precisely similar language, indicating just enough of his discovery to persuade acknowledgment? VER. 25. Keim finds a myth here, in the statement that her disease coincided with the life-time of Jairus's little daughter! The malady not only wasted her strength, but made her ceremonially unclean. VER. 26. If they used the Talmudic remedies their failure was hardly remarkable. How completely this verse describes the condition of souls that seek the great Physician! VER. 27. Shame kept her from confession, but she thinks any contact with such a Man will cure her, and the mustard-seed of her faith is made to grow. *Garment*. The ample outer robe. Mark, writing for Romans, leaves out the mention of the "fringe," that part of special sanctity. See Num. 15. 37, *seq.* VER. 28. *Said*. Literally, "was saying," kept repeating to herself those words of hope. *But his garment*. Almost an afterthought, as she thinks how hard it will be to get so near. VER. 29. The language implies a permanent cure, instantaneously making itself felt in the long-lost sense of perfect health thrilling every nerve. *Plague*. Comp. chap. 3. 10. A disease is regarded as a "chastisement" from God. VER. 30. *Perceiving*. Literally, "having clearly understood," another little touch denoting his perfect apprehension of the whole. *The power*. Literally, "the power dwelling in him had gone forth from him." VER. 31. "All denied" (Luke) but we need not suppose she did; apparently she had shrunk back, hoping to escape unnoticed. Luke adds that Peter, as usual, was their mouthpiece. *Thronging*. "Flesh throngs, faith touches" (Augustine). VER. 32. The narrative almost suggests that he fixed his eye upon her, till she felt he knew all. VER. 33. *Fearing*. Lest he should be angry with her for ceremonially polluting him. Her fear alone showed how much she needed this lesson. *Now*. Fear and shame alike were mastered by the impulse of gratitude, and she tells all, while the breathless crowd is listening. *Knowing*. The magnitude of her cure was the measure of his greatness whom she feared she had offended. *Before him... behind him* (ver. 37). For a beautiful exposition of this contrast see a sermon by M. G. Pearse (*Aspects of the Blessed Life*), p. 176. VER. 34. *Daughter*. How exquisitely tender! It is the only time he is said to have used this word; "child" (chap. 2. 5, etc.) is less individualizing. *Made thee whole*. Better, "saved thee." The all-comprehending word which formed part of the name Jesus (Matt. 1. 21). *In peace*. Literally, "into peace," into a life of bodily and spiritual well-being. "In peace" occurs Acts 16. 36; James 2. 16. *Peace* was the Hebrew ideal, as *grace* was the Greek. The words of Jesus assure her that it was her faith, and not any magic in his garments, that had healed

her. We cannot forget meanwhile the agonized impatience of Jairus, and how the unwelcome interruption must at last have strengthened him even against the dread tidings that were now on their way. The legends about the healed woman's after life are interesting but baseless.

## Berean Methods.

### The Teachers' Meeting.

The story of this lesson, and the introductory events, may be presented in an impressive manner as a series of word-pictures: 1.) Jesus at the seashore; 2.) The beseeching father; 3.) On the way to the ruler's house; 4.) The suffering woman and her strange cure; 5.) "Who touched me?"... Traits of Jesus: 1.) Power; 2.) Willingness; 3.) Knowledge; 4.) Tenderness... Traits of the woman: 1.) Determination; 2.) Faith; 3.) Obedience; 4.) Gratitude. Show in the woman's healing the type of a soul's salvation: 1.) Need; 2.) Seeking; 3.) Faith; 4.) Salvation; 5.) Acknowledgment... What faith in Christ brings. (See Thoughts for Young People.) Illustrations: Power goes from Christ like rays streaming from a light, or heat radiating from the sun; influence, like the circles in a lake where a stone has been dropped, rolling wider and larger until they strike the shore. Faith is like the wire that conducts the water from the reservoir through the dwellings of the city.

References. FOSTER'S CYCLOPEDIA. Prose, 2108, 8002. VER. 27: Poetical, 393. VER. 28: Prose, 8589, 7194, 291. VER. 30: Prose, 8581. VER. 33: Prose, 8577. VER. 34: Prose, 2114, 2123. VER. 36: Prose, 2089, 3097.

I sing of his mercy, his wonderful love.  
How sweet the name of Jesus sounds.  
Father, I stretch my hands to thee.  
I'm poor, and blind, and wretched.  
Pass me not, O gentle Saviour.  
Jesus, my Lord, to thee I cry.  
I lay my sins on Jesus.  
Tell it to Jesus.  
What a Friend we have in Jesus!  
I heard the voice of Jesus say.  
Come, ye disconsolate.  
Lord, at thy mercy-seat.

### Primary and Intermediate.

#### LESSON THOUGHT. The Great Helper.

To be taught: 1. That Jesus is never too busy to help. 2. That he can cure the worst cases. 3. That the hand of faith is sure to touch Jesus.

*Introductory*. Let some child tell where Jesus was when he cured the demoniac. Call upon another to tell how he reached that wild country. Let a third tell the story of the wonderful cure. Show on the map the way back to Capernaum, and tell that Jesus went there again because the Gadarenes did not want him to stay with them. Then Matthew (who was he?) invited Jesus to feast in his house. While Jesus was there Jairus came to beg Jesus to go and cure his sick daughter, and while he was on the way the event told in our lesson took place.

1. Where was Jesus going? Yes; to the house of Jairus, where a young girl was at the point of death. Jesus knew how troubled her friends were, and how anxious for him to arrive. Do you not think he

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