

perhaps a lady of wealth, and now she was reduced to poverty. Yet in one moment, "without money and without price," she is perfectly cured by the power of Jesus.

3. But the most remarkable feature in the narrative is the *means* of the cure, namely, the *touch*; to this the Golden Text especially directs our attention by describing another occasion when "as many as touched him were made whole;" and upon this the teacher should endeavor to base his application of the lesson—which, if clear, can scarcely fail to be impressive.

Take an illustration or two. Here is a dark room; in the gas-pipes there is plenty of illuminating power, but it is useless without a match to set the gas alight, and even this is useless unless the little valve be opened and the gas turned on. Here is a house on fire; under the streets there is power, in the shape of water, to put the fire out, but nothing can be done if there be no means of removing the plug. Here is a group of starving children; in the cupboard there is bread for them, but they will starve notwithstanding if they have no key. In either case we may say, *Here is need—there is power*; but how bring the power to bear upon the need? So with the woman at Capernaum. Here was her need; there, a few yards from her, was One with ample power to supply her need. But the question was how to bring the power and the need into contact.

Now what *did* bring her need into contact with Christ's power? Was it the touch? There was nothing in the mere touch that could convey the blessing. Peter was quite right when he pointed to the thronging and pressing multitude. They, too, touched Jesus; in them there was, no doubt, wants—some of the various "ills that flesh is heir to"—yet no "virtue" went forth to them. No, but look at Christ's words in verse 34, "Thy faith hath made thee whole." The key, the link, the channel, or medium of blessing, was *faith*. She touched him believing that he *could* and *would* cure her, and at once she was cured.

How indispensable faith was we see, in a very solemn way, in the next chapter, (vi. 5, 6, compared with Matt. xiii. 58.) Even the power of Christ "*could* do no mighty works" at Nazareth "because of their unbelief." The link was missing there.

So it is—and here comes our application—with spiritual blessing. We need the cure of manifold and inveterate diseases of our souls, (these can

be referred to with the class in detail, for example, deceitfulness, willfulness, passion, forgetfulness of God.) In Christ there is power all sufficient to give us complete spiritual healing. But how is his power to be brought down to our need? Not by mere attendance on outward religious ordinances. In these we, in a sense, "touch" Christ, but only as the multitude at Capernaum did. But let us go and touch him with the hand of faith, that is, seek the blessing believing in both his *power* and his *will* to give it; and of a surety we shall, like the woman, "feel within us that we are healed of our plague."

Seed-Thoughts for Senior Scholars.

1. For what did the people *throng* Jesus?
2. In what respect was this woman's condition like the unpardoned sinner's?
3. In what respect does she resemble the *penitent's* course?
4. In what respect does her course resemble the young convert's?
5. Why did she think the *touch* of his clothes would heal her?
6. How did Christ distinguish *her* touch from that of others?
7. Did healing power depart from Christ without his *volition*?
8. Why was not the jostling multitude against him benefited?
9. How did she come to have *faith* in Jesus?
10. How does the Apostle say *faith* comes?
11. How, in Jewish usage, was the touch of such a person considered?
12. What besides a *geographical* nearness to Christ is necessary for personal benefit?
13. Why did Christ call her forth from her hiding place?
14. Why will Christ not allow *concealment* of his great mercies to us *personally*?
15. How did Christ treat her attempt at a *stolen* or smuggled benefit?
16. What is *all the truth* that she told, and we must tell, if approved of heaven?

Blackboard.

COME CLOSE TO TOUCH JESUS BY FAITH!

HE LOVES YOU NOW

WANTS ASKS FOR CAN HEAL CAN SAVE CAN BLESS FASHETH BY

Our lesson is about the woman who came to Jesus in faith, believing. As a first thought, write on the board, *Come—to—Jesus*. How? Write, (*By faith*.) Did this woman stand afar