

## English Teacher's Notes.

A young girl once made an application to be received into a sanitarium. She was weak from an illness and felt the need of good care and nourishment that she might regain her strength and go back to work. But alas! The doctor discovered that in addition to her weakness she had a virulent and incurable disease, and the best that could be done for her was to send her under the charge of a nurse to her distant home, that she might at least die under her mother's roof. She had come hoping to obtain complete restoration from the lesser ill, not knowing that she was suffering from a far deeper one. The physician was able to detect it, but powerless to cure.

The sick man of whom we read in the passage to-day was also suffering from two evils. His friends probably only saw the lesser one of the two. They knew there was One who could heal that, for he had already cured numbers of afflicted ones. So anxious were they for their friend's recovery, so confident of his receiving the needed succor, that no difficulty could deter them from bringing him into the presence of Jesus. There were four to do it, and when the crowd seemed to form an impassable barrier they resorted to an ingenious and novel way of accomplishing their end, fearing not the possible displeasure they might incur from the Pharisees and doctors of the law, whose audience of the wonderful Teacher (Luke 5. 17) was thus strangely interrupted. Such a value do men set upon bodily health, and rightly so.

But the man for whom they were thus solicitous was afflicted by a far sorer evil than the one they had looked to have removed. There was upon his soul the ineradicable stain, the awful weight of sin, whose wages and sure end (Rom. 6. 23; James 1. 15) are death. Unlike the young girl who did not suspect the terrible disease which had hold of her, from our Lord's words to him it seems probable that the paralytic did feel in some measure the burden of his guilt. But still the attention of all around was riveted on the bodily infirmity, and while they were wondering how Jesus would deal with this he startled them all by putting his finger on the deeper malady.

But, thought the bystanders, that is beyond his grasp to deal with; nay, it is blasphemy to attempt it; "who can forgive sins but God only?" The human physician could detect the mortal disease in the young girl, but had no power to cure it. Jesus, the almighty Physician, not only fathomed the deadly soul-disease of the paralytic, but with a word of tender love and divine authority dispelled it. The sinner conscious of his deep-seated need may say with confidence:

"I bring my guilt to Jesus,  
To wash my crimson stains  
White in his blood most precious  
Till not a spot remains."

Was our Lord indifferent to the lesser evil for the removal of which the sufferer had been brought to him? No; he cared for that, too. Another word,

and the cripple rose from his pallet, not only forgiven, but renewed in bodily health. Only, what men had placed in the forefront Jesus put in its right place—the soul first, the body afterward. And this bodily healing, which so vividly illustrated the renewal of the soul, became the proof that the inward cure, of which the eye of man could take no cognizance, had been indeed effectual.

The question for each one of the class is this:

Have I realized my spiritual as I realize my bodily need? Have I come to the divine healer? Is it manifest in my life that he has healed me?

## The Lesson Council.

**Question 7.** How did the miracles of Christ show that he had power to forgive sins?

The power to work miracles was God's indorsement of Jesus Christ and his claims. Nothing short of divine power can either cure the palsy by a word or forgive sins. The doing of the former was visible proof of the possession of divine power, consequently of power to do the latter.—*Rev. H. G. Jackson.*

It shows Christ had the power to forgive sins, because God alone can work such works as the healing this paralytic by a word. Christ did heal this paralytic by a word. Therefore Christ is God; and being God he had the right to forgive sin.—*Rev. D. C. Knowles, D.D.*

Because they revealed the truth that he and his Father were one, that whatsoever the Father could do he could do also.—*Rev. William Ingraham Haven.*

The miracles of Jesus Christ were a proof of such power as alone could come from God. God-Jehovah was acknowledged by Jews of all sects who challenged Christ as the God of truth. Therefore when Jesus proved the divine power dwelling in him to perform miracles he also proved his truthfulness as a man. Hence his claim to possess power to forgive sins must be believed. The multitudes saw and "glorified God."—*Rev. Olin B. Colt.*

**8.** What is the meaning of the title "Son of man?"

Not the descendant but the representative of man—humanity. He is also the "Son of God"—God manifested in the flesh—but in the accomplishment of his mission of redemption he is pre-eminently the representative of humanity, and therefore he almost invariably calls himself the "Son of man."—*Rev. H. G. Jackson.*

Though the allusion may be to Dan. 7. 13, I think wherever Christ uses this name he refers to the long and eagerly expected seed of the woman, the Son of the race who was to be the deliverer of the race. He says in this name of his choosing. I am the One you have been looking for, the Child of humanity, the Redeemer. It is thus equivalent in its assumption by Christ to a claim to be the Messiah.—*Rev. William Ingraham Haven.*

By the phrase "Son of man" we understand that Christ confesses his human origin, and his participation in all the essentials of human nature. Being the ideal of humanity, he is in the largest sense the Son of the race. In him dwelt all the fullness of manhood as well as the Godhead.—*Rev. D. C. Knowles, D.D.*

As Jesus Christ was God, so he was man—the inheritor of the flesh, with its sorrows and its joys, its longings and its satisfactions. By human birthright, his was a human soul. Hence he was "the Son of