

the story in our passage is the God-given picture of how it fares with a sinner who casts himself on Jesus.

The law gave the leper no right to approach the Holy One. His approach and his petition were a venture of faith. One moment he knelt there an outcast, helpless, and, as far as human calculation could go, hopeless. The next moment he was a cleansed man, whose right and duty it was to go and pay his tribute of thanksgiving, and to take his place in the community reinstated in all the privileges he had lost, as it seemed, forever. For contempt he now had honor, for repulsion welcome, for misery and desolation health and home. And what effected this marvelous change? One touch, one word of Jesus. It takes no longer now than it did then for Jesus to lay his hand on the sin-bound and guilt-laden, and say, "I will, be thou clean."

The Lesson Council.

Question 3. Why was Christ unwilling to have his miracles mentioned?

He wished to avoid the appearance of ostentation and display, and the inconvenient throng of wonder-seekers that such notoriety would be sure to bring about him, impeding his movements and preventing the carrying out of his plans (ver. 45). In some instances he not only permitted but commanded the person healed to tell what the Lord had done for him, but the circumstances were not always favorable to this, nor were all who had been healed fit persons to represent the Healer and his work to the public.—*Rev. H. G. Jackson.*

It was during his early ministry that Christ charged those whom he healed not to tell of it. The reason is made quite obvious by this fact: At that time his character and mission were not understood; consequently his wonderful works excited the inflammable visions of the people to make him king and break the Roman yoke. Christ had to guard against being involved in their seditious purposes; at a later date the danger would not be so great because he had so signally thwarted their hopes.—*Rev. D. C. Knowles, D.D.*

Very early he saw that the mental state of wonder which his loving work brought about led the popular mind away from a readiness to perceive spiritual truth, as very fine rhetoric will sometimes so attract the attention that the thoughts of a sermon are not grasped by an audience. He wanted to reach the soul, and not the body. And so, though he could not refrain from helping the body, he endeavored to prevent the distraction which too much talk about his work for the body would cause. Later, when his seed was sown, he was not unwilling to have his miracles mentioned.—*Rev. William Ingraham Haven.*

Jesus did not wish to be sought of men for the sake of the wonders he performed and the cures he wrought. His mission was to their hearts. Their reverence for his marvelous works might arise simply from their superstitious. The many who would throng about him would prove a serious hindrance to the teaching of the truth.—*Rev. Olin B. Colt.*

6. What was the offering for a leper, and of what was it a testimony?

Leprosy was a type of sin. The offering for a leper was consequently not unlike the usual sin-offering. It

consisted of two birds or two lambs offered with elaborate and somewhat complicated ceremonies, which are fully described in Lev. 14. In this case the offering and the official examination of the healed leper would be a testimony or proof to the priests of the genuineness of the cure, and of the divine character of the healer.—*Rev. H. G. Jackson.*

The offering to the priest consisted of two he-lambs without blemish, one ewe-lamb a year old, three tenths ephah of fine flour, mixed with oil, and a log of oil. He was to give this to the priest as a testimony that Christ the healer was not an enemy of the law of Moses, inasmuch as he required him to obey its directions.—*Rev. D. C. Knowles, D.D.*

"Two living, clean birds, and cedar wood, and scarlet and hyssop." Lev. 14, 4. "Two he-lambs without blemish, and one ewe-lamb of the first year without blemish, three tenth parts of an ephah of fine flour for a meal-offering mingled with oil, and one log of oil." Lev. 14, 10. If the leper is poor the latter offering may be "one he-lamb for a guilt-offering to be waved, . . . and one-tenth part of an ephah of fine flour mingled with oil for a meal-offering, and a log of oil; and two turtle-doves, or two young pigeons, such as he is able to get." Lev. 14, 21, 22. It was a testimony of the offering of Christ by which our soul-leprosy is removed if "by faith we lay our hand on that dear head of his."—*Rev. William Ingraham Haven.*

The offering for one cleansed of leprosy is minutely described in Lev. 14, 2-33. In this instance the offering was to be a testimony to the priests and people of the concession that Jesus ever made in all essentials to the ceremonial law. The command illustrates the delicate thoughtfulness of Jesus for the man in that his future position should be assured in the congregation.—*Rev. Olin B. Colt.*

Cambridge Notes.

Mark 1, 35-45 (vers. 35-40)—Matt. 4, 23-25; Luke 4, 42-44; vers. 40-45—Matt. 8, 2-4; Luke 5, 12-16).

The two sections of this narrative are separated by the event of Luke 5, 1-11, and also by preaching in Judea, which is only evidenced in the Synoptist gospels by the true reading of Luke 4, 44 (R. V. marg.), though perhaps suggested by Matt. 4, 25. The Judean ministry is of course the special subject of John's gospel. With regard to leprosy, it is important to remember the true meaning of the Levitical ordinances. The disease was not transmitted by mere casual contact with a sufferer, and the terrible regulations of Lev. 8 had a spiritual purpose mainly, for leprosy was the living presentation of its loathsome antitype sin. Two features made the parable terribly vivid. No medical skill has ever conquered leprosy, and only divine mercy produced the rare recoveries recognized in the law. And once doomed, the leper had to endure a living death perhaps for years before his release came. Luke notes that this leper was in the final stage, "full of leprosy," when the sufferer was no longer compelled to keep away from men, probably because his condition was too obvious to allow any risk of others accidentally incurring defilement. Ver. 35, Luke says, "when it was day;" Mark noting the yet earlier hour when he started. The country was densely populated, but under cover of darkness he could find solitude among the hills not far off. Ver. 36, *Simon*, already foremost. The verb (literally, "hunted down") is thoroughly