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While the sea was wildly flowing,
Angry wind and angry billow
Only roared the Saviour's pillow,
Jesus slept.

But when sudden grief was rending
Human hearts in sorrow bending;
When he saw the sisters weeping
Where the brother's form was sleeping,
"Jesus wept."

—Selected.

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter—Lesson IV.—Jan. 27.
FORGIVENESS AND HEALING.—Mark
2: 1-12.

GOLDEN TEXT.—Who forgiveth all
thine iniquities; who healeth all thy
diseases.—Ps. 103: 3.

PREACHING IN CAPERNAUM.—
Vers. 1, 2. And again. At the
close of his tour in Galilee, described
in last lesson. He entered into
Capernaum: which was his head-
quarters for more than a year and
a half. After some days. Some
days after the healing of the leper,
and when the excitement had quieted.

It was noted that he was in
the house. Most commentators
think his home was at Peter's house.
Jesus had no home of his own, but
he blessed with his presence the
homes of some of his beloved dis-
ciples. We can have Jesus in our
hearts and homes. And straightway
many were gathered together. The
fame of Jesus had spread, and
among the numbers gathered we
find "Pharisees and doctors of the
law, out of every town of Galilee
and Judea, and Jerusalem." In-
asmuch that there was no room to re-
ceive them. Eastern dwellings of
he better sort appear to have been
built around a four-sided court,—
an interior space like a private yard
enclosed. Into this area a passage
from the street led by an opening
through one side of the house. The
place where Jesus would be station-
ed, would be the great inner court,
itself a common room of the house,
but surrounded on three sides by
the other, smaller rooms. The roof
is flat. And he preached the word.
The Saviour sat talking with the
people.

A MAN WITH THE PALSY BROUGHT
TO JESUS.—Vers. 3, 4. And they
came unto him. A number of per-
sons accompanied the sick man.
Bringing one sick of the palsy.
Palsy is a contraction of the word
paralysis. And when they could
not come nigh unto him for the press;
crowd which filled the room, the
court, and the street. They un-
covered the roof where he was. They
could reach the roof by means of
outside stairs common in Eastern
houses. And when they had broken
it up, they let down the bed. A thin
mattress, or a well-wadded quilt.

JESUS FORGAVE THE SICK MAN'S
SINS.—Vers. 5-7. When Jesus saw
their faith: that is, the faith of the
bearers and the paralytic. Son, thy
sins be forgiven thee: rather are for-
given. Matthew adds after son,
"be of good cheer." Be encour-
aged; take heart. It is not at all
necessary to imagine that the palsy
was the direct result of any particular
sins of this man; but his sickness
had awakened his conscience and
made him see his guilty condition.
Hence his greatest need was forgive-
ness; and Jesus grants the greater
blessing first.

Forgiveness of Sins. The first
great need of each human being is
the forgiveness of sins. Forgiveness
is not merely the taking away of
the punishment of sin, but it is re-
stitution to the family of God, to
his favor. Forgiveness includes the
washing away of sin. It will be
remembered no more. But there
were certain of the scribes. The
scribes, or rabbis, were the leaders
of the nation, the theologians, the
legislators, the politicians of Israel.
They had been listening to the dis-
courses of Jesus. Reasoning. They
held a dialogue with themselves.
But "the Lord saw the reasoning
of the scribes, just as he had seen
the faith of the bearers. Why doth
this man thus speak blasphemies?
The blasphemy consisted in forgiv-
ing sins, which is a prerogative of
God alone. It was, therefore, in
their eyes, assuming to be God.
Who can forgive sins but God only?
Sins are against God, and therefore
only God can forgive them. The
reasoning of the scribes was right;
"only God can forgive sins." Jesus,
forgiving sin, ei her blasphemed
or was God.

JESUS PROVES HIS POWER TO FOR-
GIVE BY HIS POWER TO HEAL.—Vers.
8-12. And immediately, when Jesus
perceived in his spirit: by his divine
insight. Whether it is easier to say,
etc. But that ye may know, that the
Son of man hath power: au-
thority to forgive sins, and the
power which such authority carries
with it. Power on earth to forgive
sins is actually present, to be ex-
ercised on earth, by me, the Christ
of God in humanity. Arise, and take
up thy bed. Here was a test of the
man's faith, as well as of Jesus'
power. Nothing would have re-
sulted unless the man had believed.
And immediately he arose; the cure

was complete at once. Took up the
bed. Many an Eastern servant
sleeps at his master's door, on such
a bed, bringing it with him at night
and taking it away in the morning.
It is scarcely more than carrying a
mat to sit or lie on. Inasmuch that
they were all amazed. The miracle
awakened a religious awe, such as
men ever feel in the presence of a
great and mysterious power. Here
was one who could read their hearts.
Here was one also who had unlim-
ited power. But they also saw the
goodness of God; his forgiving love;
his readiness to help. And glorified
God. They ascribed the honor and
glory to God.

PRACTICAL HINTS.
It is a great blessing to have
Jesus in our home, with all his
sanctifying influences, his teaching,
and his marvellous works.

Where Jesus is, living, loved,
working, teaching; thither crowds
will be attracted. No worldly at-
traction will draw so strongly to
church and Sunday-school as the
preaching and teaching of Jesus
Christ.

Sin is like paralysis, sometimes
stupifying the conscience and hard-
ening the feelings, sometimes weak-
ening the will, and deadening the soul.
The only hope of cure is in going
to Jesus.

Most persons who come to Christ
are brought to him by human in-
strumentality.

There are cases which will need
the aid of a band of workers before
they will be fully saved,—a wife,
a daughter, a friend, a Sabbath-school
teacher, a pastor.

What a blessed influence the
afflicted exert in the world, refining
men's feelings, drawing out their
kindliness, eliciting help.

Everything must go to pieces
which stands between the soul and
God. When four true hearts are
set upon the spiritual good of a
sinner, their holy hunger will break
through stone walls or house roofs.

United faith is a great power.

Christ forgives and saves only on
condition of faith.

The root of spiritual paralysis
generally lies in unforgiveness.

Note that each one gets what he
sows after,—the sick man obtains
forgiveness and health; the four
gain the blessing they sought for
their neighbor; the critics and fault-
finders see the faults which they
came to find.

Note the wickedness of hasty and
superficial judgment of others' con-
duct.

Christ knows our inmost thoughts
and motives.

Christ proves that he forgives
sins, by the results that follow in
renewed lives.

We prove our faith by acting in
accordance with it.

Soap vs. Law.

A Missouri constable rode out to
a farm near St. Joe, armed with a
subpoena for a woman who was
wanted as a witness in a case
in court. He found her in her
back yard, busily engaged in
stirring a boiling, bubbling mass in
a large black kettle. He started his
business, and she said:

"I can't go to-day."

"But you must."

"What's the hurry?"

"Why, court's in session, and the
case is now on trial. They want
you by noon."

"Well, I ain't going. You think
I'm going off and leave this hull kit-
tle o' soft soap to spile, just to please
your old court? No sirree!"

"Why my dear madam, you must.
You really don't seem to under-
stand."

"I understand that I've got a big
kittle o' splendid soap grease on the
bile, and it'll make this sticky soap
if it ain't finished to-day. You go
back and tell the judge so."

"You'll be fined for—"

"Pooh! I'd like to see the Mis-
souri jury that'd fine a woman for
not leavin' her soap bilin' when it
was at a critical pint, as one
might say. Tell the judge I'll come
to-morrow, if we don't batcher our
pegs then; an' if we do, I'll come
some day next week."

"But I tell you that won't do.
You must come now."

"Lookee, young man, you think
I'm a fool? I reckon you never
made any soap, did you? If you had,
you'd know that—"

"What does the judge care about
your soap?"

"Well, what do I care 'bout the
judge, if it comes to that? Law's law
and soap's soap. Tell the judge I'll
send to his law, an' I'll tend to my soap.
The good book says there's a time
for everything, an' this is my time
for a bar'l o' soft soap."

"Well, madam, if you want to be
fined for contempt of court, all
right. You will be fined sure as—"

"Bah! I know all 'bout the law,
an' there ain't anything in it, nor in
the Constitution of the United
States, nor in the Declaration of In-
dependence, nor in nothin' else,
that s'ys a woman's got to leave a
kittle o' half cold soap, and go
off to court when she ain't a mind
o' it. I guess I know a little law my-
self."—Tid-Bits.

Toughening Boys.

Prince Albert's father was of
opinion that one of the most im-
portant things in education is to
teach children to bear pain with
composure. He never inflicted pain
upon his sons, but if they suffered
from tooth-ache, or any other bodi-
ly inconvenience, he would not
allow them to complain or cry out.
They were expected to seek the pro-
per remedy, but, in the meantime,
bear it in silence; that is, without
inflicting pain upon others.

Prince Albert followed this sys-
tem in bringing up his own chil-
dren, and his son, the Prince of
Wales, acted upon it also. A
guest at Sandringham was much
surprised when one of the Prince
of Wales's children fell upon an
oaken floor with great violence, to
see him get up, rub himself a little,
and limp away without assistance
or sympathy from any one, though
both the child's parents were pre-
sent.

The guest was informed that this
was the rule of the house, the idea
being to accustom the children to
endure pain and inconvenience, of
which princesses have an ample
share. There is, in truth, no pro-
fession in Europe more arduous and
exacting than that of prince.

But we all have to bear an im-
mense amount of pain. We all have
to do many things that we do not
want to do, and to abstain from
doing many things we very much
want to do. This is the human lot,
and there is no possibility of avoid-
ing it. No people suffer so much
as those who rebel against this
law of our being, and no people
suffer so little as those who cheer-
fully accept it.

The hardening system can be
carried too far, but surely it is an
essential part of training to acquire
the power to endure inevitable
pains with some resolution and dig-
nity.

We heard the other day of a
family of seven persons, no two of
whom could take the same kind of
drink at breakfast. One had to
have coffee; one must have green
tea; another would be wretched
without black tea; another knew
no joy in life until she had her cho-
colate; another compromised upon
cocoa; the sixth could only drink
milk, and the seventh water. These
people had cultivated and indulged
their preferences until they really
thought their special beverage es-
sential to the prolongation of their
lives.

Many mothers sedulously nourish
such fancies, and soften their dar-
lings by bestowing torrents of sym-
pathy upon every bruise and bump.
Boys soon acquire the habit of ex-
aggerating their mishaps, and learn
how to get the dainties they delight
in by pretending to loathe the food
that is good for them.

"Don't give that puppy any
meat," says the dog-doctor. "But
he won't eat anything else," replies
the boy.

"Then," rejoins the healer of
dogs, "leave his meal with him
till he does eat it."

As it is with dogs, so it is with
boys. Foolish fancies depart from
boys when they are so happy as to
have a keen appetite, and the boy
who knows that no one will pick
him up and kiss him will get up
himself and rub his own head if it
is bruised.

Be a Man.

Not of the "dude" species.

Not of the kind that stands on
the street corners.

Not the kind that prides himself
on being a "masher."

Not the kind that sneers at the
personal purity.

Not of the kind that sneezes at the
Church.

Not the kind that thinks Chris-
tians a mild sort of fools.

Not the kind that owes the tailor,
everyman, and everybody else.

Not the kind that is a connois-
seur of whiskey.

Not of the "yes, yes," kind.

Not of the kind that calls mother
"old woman" and father "old man."

Not of the ignorant infidel brood:
Not of the coward kind.

Not of the iceberg variety.

Not of the "I can't" tribe.

Not the kind that is better ac-
quainted with pool than the fifth
chapter of Deuteronomy.

Not the evading, scuffling,
shuffling-through-life kind "having
no hope, and without God in the
world."

William Jones, of Carnarvon,
when asked by Dr. Bunting what
books he had read, replied, "I have
read the Bible." "But," said Dr.
Bunting, "have you read nothing
else?" "Oh, yes," he said, "the
Bible dictionary," meaning the con-
cordance. He had read the Bible
and concordance, and I presume he
knew them from cover to cover.
But what a preacher this man was!
His sermons glowed with poetic
imagery, kindled at the altar of
prayer, and the learned and ignoran
crowded to hear him by thousands.
—Bible Society Record.

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