



Our Popular Music



Run Away Mr. Moon

Modo Famp

Once I sat a think-ing While at the Moon a blink-ing, Are you
Each night I sit wait-ing Me and Man-dy med-i-ta-ting, Be-tween

lone-some Mis-ter Moon When you see all oth-ers spoon, You
Man dy's ma an you I don't know what to do, Ceat.

love to spoon, Please do while I hum this tune:
ran Mis-ter Moon Then we will hum this tune

seem to watch me ev-ry night, If you ask the
get a hug er even a kiss You're watch-ing and

stars they might With you some-time like to spoon, It would
naught you'll miss I have plead-ed all in vain, I'll

please me Mis-ter Moon For Man dy and I would
laugh when it does rain Neath the ar-hor when you

mine Do your best to bright-ly shine, But now run a

way— Old Mis-ter Moon Moon

CHORUS

Moon, O Moon, run a way old Mis-ter Moon

Ev-ry night you rise an hour too soon, -On the night - I call her

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SUNDAY SCHOOL LESSON

FIRST QUARTER.
WORDS AND WORKS OF JESUS AS RECORDED IN THE GOSPELS.

LESSON VIII.—FEBRUARY 25.
JESUS' POWER TO FORGIVE.
Mark 2, 1-12. Memorize verse 5.

GOLDEN TEXT.
The Son of man hath power on earth to forgive sins.—Mark 2, 10.
Time.—Spring of A. D. 28.
Place.—Caper-na-um.

INTRODUCTION.

Apart from its divine mission relative to the plan of salvation, the life of Jesus of Nazareth was pre-eminently an example of the "life worth while" in its incessant helpful activity among men. His was no life of leisure, nor yet of activity along selfish lines. Many a life of culture and refinement, and many a life devoted to pursuits considered noble and worth while, is essentially selfish, in that it is lived utterly apart from the great, hungry, and suffering multitude of humanity. That life is worth while which is spent for others; which in service shrinks not from sacrifice nor from the surrender, if need be, of all that is most congenial and desirable. Such was the life of Jesus, the strenuousness and utter self-surrender of which is brought forcibly to our attention by a careful reading of the entire chapter from which our lesson passage is taken.

EXPLANATION.

1. "And again he entered . . . after some days"—After the teaching tour in Galilee (1, 30). "It was noised"—Literally, "it was heard"; that is, people found it out. "In the house"—Possibly his own house, where his mother and brethren lived with him at this time, though the reference may here be to the house of Simon, at the door of which a great multitude had been healed shortly before. (Comp. 1, 29.)
2. "Inasmuch . . . to receive them . . . not so much as about the door . . . preached the word unto them"—The word of God, the message concerning himself and his mission.
3. "Come unto him, bringing one sick of the palsy"—Paralyzed in part or all of his body—"which was borne of four"—four friends or neighbors probably; a detail of the narrative peculiar to Mark.
4. "They uncovered the roof"—Removed the tiles or possibly thatch above the place "where he was." The fact that the roof was flat made this an easy matter. "Broken it up"—Literally, "scooped it out," which seems to indicate that it was a roof of thatch, probably made of straw, grass, or moss. Wood in Palestine was a scarce and expensive article. "The bed"—A rude pallet, thick quilt or blanket, held at four corners by the four men.
5. "When Jesus saw their faith, he said unto the sick of the palsy"—The expression "their faith" doubtless refers to the faith of the five, including the sick man himself. "Thy sins be forgiven"—Jesus attends to the greater need first, for which doubtless there was a

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