

## Sunday School.

INTERNATIONAL LESSON NO. 1.  
APRIL 3, 1904.

Jesus Visits Tyre and Sidon.—Mark 7: 24-37.

COMMENTARY.—I. A mother's plea (vs. 24-26). 24. From these

the disciples at Capernaum. Ed-  
ward thinks that Jesus and thetwelve apostles went immediately to  
the north country, while othersthink there was a short delay in  
Capernaum before startingout. Borders of Tyre and Sidon—  
Tyre and Sidon were heathen citieson the east coast of the Mediter-  
ranean Sea. They were the prin-  
cipal cities of Phoenicia, a countrynorthwest of Canaan, and which  
lay between the Lebanon mountainranges and the Great Sea. They  
were ancient and important cit-  
ies, and here they signify the wholePhoenician race. Jesus had never  
visited the country before, and nowit is not clear whether he really  
entered heathendom, or stopped justoutside, near the border. Into an  
house.—In all probability the houseof a Jew. Edersheim thinks He must  
have tarried here several days;  
the fact that He desired to be kepthid, but could not, would suggest  
this. No man knew it.—He judged  
it proper to conceal Himself whilefrom the Pharisees, who were  
plotting against Him. Could not be  
hid.—It seems that He was per-  
sonally known to many in thiscountry, who had seen and heard  
of Him in Galilee.25. Whose young daughter.—The  
actual sufferings of the daughter  
were great, but the sufferingswhich the mother endured by sym-  
pathy were still greater. Our  
sufferings for others are great inproportion to the amount of love  
we have for them. Hence the great-  
est sufferer of earth was Christ.An unclean spirit.—Matthew says  
her daughter was grievously vex-  
ed with a devil. This was certain-  
ly a sad case. Nothing can destroythe peace of a home more than to  
have a daughter possessed with Sa-  
tan's influence. The spirit thatpossessed this girl was unclean—a  
vile spirit. At His feet.—This at  
once shows the humility of the wo-  
man; she assumed the most lowlyattitude possible as she appeals to  
His mercy.26. Woman was a Greek.—By  
language.—Gentile. The Jews called  
those who were idolaters Greeks,  
or Gentiles. A Syrophenician by na-  
tion.—A Syrophenician, Phoenicianbelonged to the eastern coast of  
Syria. "She was a Syrian of Phoeni-  
cian." "Matthew says, she was a  
woman of Canaan." "During theearliest times of Jewish history sev-  
eral tribes of Canaanites, who were  
the original inhabitants of Palestine,  
had retired northward before the Is-  
raelites. From this the Phoenicianswere descended."—Lange. Besought  
him earnestly.—She begged him  
saying, "Have mercy on me, O Lord,  
thou son of David." She pleaded for  
mercy; she knew she could make noclaim upon him in any other way.  
The woman recognized Jesus as the  
Jewish Messiah, she called him  
"Lord" and "The son of David"—  
terms distinctly Jewish. "The stateof this woman is a proper emblem  
of the state of a sinner deeply con-  
scious of the misery of his soul."—  
Clarke. The devil, etc. Here is a plainstruggle for deliverance. There is  
no effort to cover up the family  
troubles, and gloom, and sorrow,  
and make it appear, that, after all,  
her daughter is "quite respectable."II. Faith triumphing, vs. 27-30. 27.  
Jesus said.—This woman's dis-  
couragements were great. I. Her  
advantages had been small. She  
was a heathen woman with but  
little means of even obtaining thelight of the Hebrew Scriptures. 2.  
At first Jesus did not reply to her  
request. Mark 7: 24-37. The dis-  
ciples besought Him to send her  
away. 4. When Jesus did speak Heseemed to repel her. The soul seek-  
ing salvation, frequently meets these  
same tests, and many become dis-  
couraged by them. "The ChildrenThe Jews. First he filled.—They are  
the favored people. "The gospel was  
first to be offered to the Jews, and  
to them our Lord's personal minis-  
try on earth, was chiefly restricted."Jesus told her His blessings were  
for the lost of Israel. Matt. 23.  
This would have caused people with or-  
dinary faith to have given up the  
struggle, but not so with this wo-  
man; she came now and worshippedHim, saying, Lord, help me (Matt.).  
Not meet.—It is not suitable—not  
the proper thing to do. Children's  
bread.—To take those blessings  
that belong to the Jews. Unto the  
dogs.—This was the severest test ofall. The Gentiles were considered by  
the Jewish people as no better than  
dogs, and Jesus only used a form of  
speech which was common; but it  
must have been very offensive to the  
heathen. Would this woman resentit? Would her pride at last be stir-  
red. No. She "shrunk and shivered,"  
unto nothingness at His feet, and her  
faith still held on for the desired  
blessing.28. Yes, Lord.—"Truth, Lord,"  
Matt. It is all so. The Jews—the  
favored ones ought to be blessed  
first. I know I am a heathen—  
only a Gentile dog. Yet—Now fol-  
lows (1) an answer to his argumentagainst entertaining her petition,  
and (2) a most touching appeal to  
his clemency. The dogs.—That  
of the children's crumbs—"I only ask  
such kindness as the dogs of my  
family enjoy." If I am a dog give  
me at least a dog's fare.29. For this saying.—Her faith had  
triumphed. Jesus said, "O woman,  
great is thy faith" (Matt.). There  
were several other graces that shone  
bright in her: wisdom, humility,  
meekness, patience, perseverance in  
prayer; but these were the productof her faith, and therefore Christ  
commends that, because, of all  
graces, faith honors Christ most;  
therefore, of all graces, Christ hon-  
ors faith most.—Benson. Devil is  
wonder that Jesus could not be hid.word that Jesus could not be hid.  
No person can thus pray and believe  
without receiving all his soul re-  
quires.—Clarke.III. A man healed (vs. 31-37). 31.  
Departing.—Leaving the "borders" of  
Phoenicia, Jesus made a circuit to  
the southeast. He crossed the Jordan  
and sought seclusion in Decapo-  
lia, southeast of the Sea of Galilee.  
32. One.—dear.—The healingof this man is related only by Mark,  
an impediment.—He was not a mute,  
but a stammerer. Beseech.—Earn-  
estly entreat. This shows their  
faith in Christ's ability. 33. Took  
him aside.—The man would thus be  
more deeply impressed, and a pub-  
lic healing would cause the peopleto come together in great crowds.  
Put his fingers, etc.—Some external  
sign was needed to show to others  
that the result really proceeded from  
Christ. He put his fingers into his  
ears to mark the ear-drum that wasto be quickened; he spit and touched  
his tongue to show that its stiff-  
ened muscles must be lubricated in-  
to limberness; he looked up into  
heaven to show that the source of  
power was God; he spoke the word  
to mark that the healing was instantin time upon the command.—Whedon.  
34. Sighed.—Christ's sympathies were  
touched, and he sighed when he saw  
the suffering and sorrow around him.  
Ephraim.—The actual Aramaic  
healing used by our Lord.—Maclear.35. Spoke plain.—When Jesus an-  
swers in testimony, and in praise, and  
in worship. The eloquence of such a  
tongue is wont to bring joy and  
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tians should pray for the speaking;and should use our tongues to  
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ALBERT H. STILLWELL.

Have You a Skin Disease?—Tetter,  
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## THE AMEER OF AFGHANISTAN.

Rumor Current That He Has Been  
Poisoned.St. Petersburg, March 28.—A de-  
spatch received from Ashkabad, the  
capital of the Russian Trans-Cas-  
pian territory, says a rumor is cur-  
rent here that the Amir of Afghan-  
istan has been poisoned.His Highness Siraj-ul-millat-wad-  
din Amir Habibulla Khan, G. C. M.G., the ruler of Afghanistan, was  
born in 1872 and succeeded to the  
throne October 7, 1901. By agree-  
ment with Britain the Amir has  
no foreign relations with any power  
except the Government of India.  
In all other respects the  
country is independent. Afghanistan  
receives a subsidy of £120,000 year-  
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sore affliction and excites the un-  
fortunate from a thousand com-  
mon joys of life. In this busy world,  
so full of joyous sounds and  
charming music, he dwells in pro-  
found silence. Because of this un-  
avoidable seclusion his perceptions  
become, in some measure at least,  
weakened, and he is likely to give  
himself largely to the consideration  
of his own personal thoughts and  
feelings. But what a world of newideas and what a flood of new un-  
ions must have swept into the soul  
of the man whose ears were opened  
by the power of Jesus that day. No  
more he bade the sufferer not to tell  
it is not at all strange that he told  
what he had done for him, the more  
he went everywhere telling the glad  
tidings.The speaking tongue. We can  
quite fully appreciate the embar-  
rassment and mortification of the  
man who was conscious of the fact  
that he had a tongue, but could not  
use it, even in ordinary conver-  
sation. No doubt when the string  
of his tongue was loosed, he lost no  
time in acquainting his friends of the  
fact by actual demonstration. The power  
of speech is an inestimable blessing,  
and should be the cause of daily  
thanksgiving to the Giver. This es-  
pecially is the case when the string  
of the tongue is loosed, that has  
word used by our Lord.—Maclear.In testimony, and in praise, and  
in worship. The eloquence of such a  
tongue is wont to bring joy and  
wonder to all hearers. All Chris-  
tians should pray for the speaking;and should use our tongues to  
claim his love even in the midst of  
his enemies.

ALBERT H. STILLWELL.