

The Sunday-School.

SECOND QUARTER.
LESSON I.—April 3.

JESUS VISITS TYRE AND SIDON.

MARK 7: 24-37.

AN EASTER LESSON.

GOLDEN TEXTS.—(For regular lesson). Without faith it is impossible to please him.—Heb. 11: 6.

(For Easter).—Then were the disciples glad when they saw the Lord.—John 20: 20.

The lesson includes the period from Jesus' Discourse on the Bread of Life to the Healing of the Blind Man near Bethsaida (Mark 7: 8: 1-26), with the emphasis on the verses selected for the lesson.

HISTORICAL SETTING.—Time.—Summer and early autumn of A. D. 29. A few weeks after the last lesson.

Place.—On the borders of the country of Tyre and Sidon, forty or fifty miles northwest of the Sea of Galilee. And on the journey thence toward Cesarea Philippi.

Place in the Life of Christ.—About the middle of the third year, marking a new epoch in Christ's mission, his clear announcement that the Messiah was, by suffering and death and resurrection from the dead, to become the glorious king and Saviour of men, and not by the method of temporal royalty which lay in the expectations of the people.

Learn by heart V. 37; I Cor. 15: 54-57; Phil. 3: 20, 21.

THE RESURRECTION LIFE BROUGHT BY CHRIST FROM HEAVEN TO EARTH, as exemplified in the miracles.

Easter-tide brings before us three resurrections:

1. The resurrection of Jesus.
2. The assurance of our own resurrection.
3. The resurrection of life, the spiritual life of the kingdom of God and its righteousness. Repeatedly in the epistles is the new life compared to the resurrection, as Rom. 6: 4-11; Eph. 2: 1, 5: 14; Col. 2: 12, 13.

THE SYRO-PHENICIAN WOMAN AND HER DAUGHTER.—Vs. 24-30. And from thence. From Galilee and Capernaum. He arose and went (away). His reason for leaving Capernaum arose from the increasing opposition of the Pharisees. This was a temporary retreat to gain greater advantage. Into the borders. The county around Tyre and Sidon. Not into the great cities. The journey was not long, as Tyre is only thirty-five miles from the Sea of Galilee. They were a heathen people, wealthy, luxurious and dissolute.

Lessons. (1) We should not be discouraged because we meet with opposition. (2) Opposition is to be treated in different ways, according to circumstances. (3) Even the most busy and useful people should take time for retirement and repose.

And entered into an house, and would have no man know it. Because he had gone there both for safety and repose. But he could not be hid, any more than perfume. For a certain woman, a Syro-phenician by nation. A descendant of the Syrian branch of Phenicians. A Greek. Greek-speaking. Whose young daughter had an unclean spirit, because it produced uncleanness of body and

soul. Heard of him. The fame of his miracles passed into the neighboring territory. Fell at his feet, beseeching a favor. And she besought him, etc. Then Jesus said unto her with strange words. Let the children. The Jews, the chosen family of God. First be filled. To have worked first among the Gentiles would have made Christ's mission more difficult. It is not meet (fitting) to take the children's bread, and to cast it unto the dogs, quoting a familiar proverb. And she answered, with the ready wit of earnest desire and faith, Yes, Lord, yet the dogs under the table eat of the children's crumbs. I do not ask that anything be taken from them. Curing my daughter cannot lessen the number of others cured. And he said unto her, "O woman, great is thy faith." It was great in its love, its humility, its overcoming great obstacles. For this saying, which proved the greatness of her faith. The devil is gone out of thy daughter. Her faith had triumphed. From that hour her daughter was healed. Going back to her house, she found the devil gone out, and her daughter laid upon the bed.

Lessons. This miracle exemplifies the victory of Jesus Christ over all the powers of evil. Jesus and his gospel casting out from the heart and from the world the demons of selfishness, passion, intemperance, corruption, hate and all powers of darkness.

The gospel is for all the world. Faith, the going out of the whole nature to Christ, overflowing all hindrances.

THE CURE OF THE DEAF AND DUMB MAN.—Vs. 31-37. From the coasts (borders) of Tyre and Sidon. He went northward, then eastward to the upper Jordan, and thence southerly to the eastern shore of the Sea of Galilee, through the borders of Decapolis.

Among the many persons healed on this journey was one that was deaf, and had an impediment in his speech. The spake plain after the cure implies that the impediment would not permit him to make only inarticulate sounds. Beseech him to put his hand upon him, to bring him into sympathy with Jesus and confidence in him. He took him aside from the multitude. He could not hear any spoken word, and must be taught by signs. Jesus not only laid his hands on him, but put his fingers into his ears and he spit (spat) and touched his tongue. And looking up to heaven. Still teaching the deaf man the source of the healing. He sighed. An expression which the man could perceive. Ephphatha. The Aramaic, spoken by the people, meaning, be opened. And straightway. The miraculous cure was instantaneous. He charged them. Not only the man, but those who brought him. That they should tell no man, lest he should be thronged with the curious and idle. So much the more... they published it. They looked upon the charge as a wish rather than a command, and their wonder and gratitude urged them to make his great work known. They were beyond measure astonished. Very few of Christ's miracles had been done in this region. He hath done all things well. As was worthy of God's loving-kindness toward man.

Then followed this group of miracles: the feeding of the four thousand (Mark 8: 1-9), and the restoration to

sight of the blind man at Bethsaida (Mark 8: 22-26).

THE HEART OF THE LESSON.

The resurrection of Christ typifies the new spiritual life which Jesus came to give us.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

The picture in the last chapters of Revelation is the picture of the risen life of the world from the death of sin. The fruits of the Spirit (Gal. 5: 22, 23), are the characteristics of the resurrection life from the death of sin.

Now we are in the midst of the battle between good and evil. But we are looking toward the victory.

WHEN I READ THE BIBLE THROUGH.

BY AMOS R. WELLS.

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third!)
Twelfth of Romans, first of Proverbs,—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

Oh the massive, mighty volume!
Oh the treasures manifold!
Oh the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.

Ah, imperial Jeremiah,
With the keen coruscant mind!
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the Minor Prophets
Each with his distinctive robe,
Newly came the song idyllic,
And the tragedy of Job;
Deuteronomy, the regal,
To a towering mountain grew,
With its comrade peaks around it,—
When I read the Bible through.

What a radiant procession
As the pages rise and fall,
James the sturdy, John the tender,—
Oh the myriad-minded Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the Church Triumphant rises
One incomparable Name.
Ah, the story of the Saviour
Never grows supremely true
Till you read it whole and swiftly,
Till you read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, awary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through!

—S. S. Times.

Ayer's

For hard colds, bronchitis, asthma, and coughs of all kinds, you cannot take anything better than Ayer's

Cherry Pectoral

Cherry Pectoral. Ask your own doctor if this is not so. He uses it. He understands why it soothes and heals.

"I had a terrible cough for weeks. Then I took Ayer's Cherry Pectoral and only one bottle completely cured me."
MRS. J. B. DANFORTH, St. Joseph, Mich.
25c., 50c., \$1.00. J. C. AYER CO., Lowell, Mass.
All druggists.

for Coughs, Colds

You will hasten recovery by taking one of Ayer's Pills at bedtime.

—A Hindu author, in a recently published book, says that there are over two thousand different castes in so small a town as Surat. Surely India needs the socializing influence of Christianity, which should be only another way of saying that it needs its religious influence.

When All Others Fail

To relieve constipated headache just try Dr. Hamilton's Pills of Mandrake and Butternut. Wonderfully prompt and never cause griping pains. For headache and biliousness use only Dr. Hamilton's Pills. Price 25c.

There is but one way to complete manhood, and that is fellowship with Christ.

Always a Good Friend. — In health and happiness we need no friend, but when pain and prostration come we look for friendly aid from sympathizing hands. Those hands can serve us no better than in rubbing in Dr. Thomas' Electric Oil, for when the Oil is in the pain is out. It has brought relief to thousands who without it would be indeed friendless.

"The kind of a man God can't work with is a coward."

Welcome as sunshine after storm is the relief when an obstinate, pitiless cough has been driven away by Allen's Lung Balsam. No opium in it. The good effect lasts. Take a bottle home with you this day.

The busiest man is he who has the most time for religion. If it is my duty to shovel dirt, I can do it with the glory of God in my heart as well as with profanity in my mouth.—Rev. C. D. Case.

AFTER SHAVING FOND'S EXTRACT



COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS. Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Fond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.