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The Sabbath School.

INTERNATIONAL LESSON.

Third Quarter Lesson 3, July, 15 1900

THE GENTILE WOMAN'S FAITH.—Mark 7 : 24-30.

Read Mark 7 : 1 23.

Commit Verses 27-30.

GOLDEN TEXT.—*Lord, help me.* MATT. 15 : 25.

HISTORICAL SETTING.

Time.—Early summer, A. D. 29, several 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.

INCREASING OPPOSITION SENDS JESUS OUT OF HIS COUNTRY.—V. 24. *And from thence,* from Galilee, and probably from Capernaum. *He arose and went.* His reason for leaving Capernaum arose from the increasing opposition of the Pharisees. Jesus was a perfect man as well as a divine being, and therefore would grow weary from the incessant excitement of crowds and controversies, and was in need of repose. *Went into the borders of Tyre and Sidon* Two flourishing seaports, and capitals of Phœnicia, a district along the shores of the Mediterranean. Tyre is about thiry-five miles from the Sea of Galilee. They were heathen, but active commercial and manufacturing people; wealthy, luxurious, and dissolute. The borders were probably the mountain spurs and hills on the eastern border.

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. The time taken to sharpen the scythe brings no loss to the mower

A MOTHER'S PLEA FOR HER AFFLICTED DAUGHTER.—Vs. 25, 26. *For a certain woman.* She was *a Greek,* that is, "a Greek-speaking Gentile," under the influence of Greek manners and customs. 'A woman of Canaan' describes her religion." Canaan was the older title of the country. *A Syrophenician by nation,* rather by race. She was a Syrian Phœnician. Thus she represented the descendants of Shem and Ham by descent, and of Japheth by language and civilization. *Heard of him* Not merely of his presence, but of his works. Some knowledge of the new prophet must have extended beyond the borders of Galilee *Whose young daughter had an unclean spirit.* Matthew says she was grievously vexed with a devil, or rather a demon. It was called an unclean spirit because it produced uncleanness of the body and soul. *She besought him.* She cried unto him, saying, Have mercy on me, O Lord, thou Son of David

Modern Demons to be Cast Out.

The individual soul and the world are grievously vexed with the devils of sin, lust, intemperance, selfishness, dishonesty, corruption, bad temper, unkindness, and ignorance, —all the evils which work ruin to the body and soul, bringing poverty, wretchedness, disease and death.

We have need to go to Jesus with these sad cases, and beseech him to deliver us and those who are dear to us, our country and the whole world.

FAITH TRIUMPHING OVER GREAT OBSTACLES. — Vs. 27-30 First Obstacle. The fact that this woman was a foreigner and a heathen, brought up without a knowledge of the true God, and in education and training opposed to the teachings and religion of Jesus. She must overcome her prejudices and the prejudices of her countrymen. Her faith overcame. That she went to Jesus at all shows her faith.

Second Obstacle. She came without invitation to one she had probably never spoken with, perhaps never seen, and who was of a race which despised both her race and religion. She overcame this obstacle by the knowledge of what Jesus had already done in Galilee.

Third Obstacle. He appeared to treat her with indifference. It would appear as if he arose and left the house.

Fourth Obstacle. The interference of the disciples. They came to Jesus and besought him to send the woman away.

Fifth Obstacle. Jesus shows her a reason why she could not claim his help. *Let the children.* The Jews, who were the chosen family of God. *First be filled.* They had the first claim, and through them, filled with the principles of the heavenly kingdom, all the rest could best receive the bread of life. Jesus then uses a current proverb. *It is not meet* (fitting reasonable) *to take the children's bread and cast it unto the dogs.* The Jews used to speak of all Gentiles as 'dogs.' There was some reason at the base of the designation. The heathens around were exceedingly unclean and ferocious; barking incessantly. at the true God and godliness. *And she answered.* Grasping at the hope implied in Jesus' words, and probably even more in the tones of his voice. *Yet the dogs under the table eat of the children's crumbs.* The word for crumbs only occurs elsewhere in the parable of Lazarus. The crumbs are not only accidental fragments, but also pieces of bread on which the guests, in the absence of napkins wiped their hands, and then threw to the dogs to eat. *For this saying.* Because it proved the greatness of her faith *The devil is gone out of thy daughter.* Jesus did not prolong her suspense Her faith had triumphed. She proved the reality of her faith by ceasing from her cries and going back to her house, where *she found the devil gone out, and her daughter laid upon the bed.* She had probably experienced some fearful convulsions when the demon departed.

LESSONS FROM THE SYROPHŒNICIAN WOMAN'S FAITH.—1. The Characteristics of her Faith. (a) It was a loving faith in behalf of her daughter; (b) it was a reasonable faith founded on what Jesus had done for others; (c) it was a reverent faith; (d) persevering; (e) humble; (f) great; (g) victorious.

2 The greatness of her faith was shown by its overcoming so many obstacles.

3 The delays and obstacles in her way were the means of increasing her faith. Faith grows. It grows by a more intimate acquaintance with the person in whom we trust Experience and knowledge are great strengtheners of faith.

4 The trial of her faith brought greater blessings than would have been possible if her request had been answered immediately.

5 Faith is the hand that takes the gift from God. It is the eating of the food provided.

Illustrations. A check, though signed by the richest man, will not do any good unless one has faith to present it. The doctor cannot cure a man who will not trust him enough to take his medicines and obey his directions. A guide cannot lead us through the forest unless we believe him enough to follow him.

Saving the Nickel and the Boy.

A certain teacher had a struggle over the wayward boy of her class who systematically withheld the nickel that his mother gave him regularly every Sunday to put into the collection. She incidentally mentioned, during the teacher's visit to her, that she gave it to him, but the teacher did not betray to her that he never put it in It troubled the teacher greatly, for she conscientiously looked upon the boy's attendance at the Sunday school as a medium of benefit and uplifting influence in his life to overcome the evil weaknesses that are innate in the human heart. His mother was a laboring widow, and the nickel meant real sacrifice on her part, and the unworthy spending of it on his part was deceptive and dangerous for him.

The teacher thought, for some time, very solemnly over experimental efforts to reach him with the harmfulness of his act without telling his mother, or of openly accusing him of it. Finally, her judgment dictated not to dally any longer in indirect and vague policies to coach him to see his misdeed, but to frankly confront him with it, and lovingly help him to master it. For weeks he had been upon her heart, and she was thinking of him when he overtook her as she was hurrying down the shopping street of her city. She noticed that they were opposite to a soda-water fount across the street, so she said cordially, Come, let's go across and get some soda-water. The counter was overcrowded with people, so she stood aside with him to wait until some finished and left. While watching the boys serve and the people drink it, she chatted with him, then adroitly said, I should hate to have a young brother of mine hired here at the soda-water fount!

He looked astonished, and asked, Why? I should think it would be fine, as he could get all the soda-water he wanted. She smiled at the appetite of the boy taking precedence over all else, and answered him. That part would be fine to a boy, but the owner of this place told me it was a bad place for a young boy, as it was such a powerful temptation to them to slip the nickels into their own pockets.

The boy became suddenly silent as though her remark had stirred some inward train of thought. She followed her remark with the assurance to him, You do not know how anxious I am to have all the boys in my class to grow up into fine men; you especially as you have no father. He seemed pleased at her words, and she used it for the arrow to reach him, so she said, Speaking of temptations to boys at the founts, you have one every Sunday that I know about, and are not strong enough to resist it. May I tell you what it is? His face crimsoned in self conscious uncertainty as to what she meant, and he twisted his hands nervously. She went on: Your mother told me several weeks ago that she gives you a nickel every Sunday to put into the Sunday-school treasury, but I have never seen you put it in at all, but I did not tell her so. He realized it was useless to deny it, so he only hung his head in conscious guilt. She saw the crowd had thinned out around the soda fount, so she said, Let's have our soda water now, and then you come go home with me, and let me help you to resist what you been doing. I have no scolding to give you; I only want to help you As they stepped to the counter, she chatted about his base ball team, and won his trust by her kindly manner, so he did not try to elude from going home with her.

When they reached her house, she showed him her flowers, and picked him a large bunch, and while she and he sat on the steps for her to tie them into a bouquet, she asked him, coaxingly, Tell me what the temptation is that makes you keep the nickel instead of putting it into the collection?

He confessed humbly, We don't have much good things to eat at our house, and I keep it to buy some His confession touched her; his craving for good things to eat outweighed conscience and his mother's sacrifice. She compared his misdemeanor to the disposition in college boys to feel it to be their license to invade orchards and melon patches under cover of darkness to purloin something good to eat; so the force of her pupil's weakness appealed to her, and she said gently, You know your keeping back the nickel was very wrong, but it was a greater wrong to deceive your dear, hard-working mother, and let me help you to ove come both these wrongs. I will help you to make your own nickel, so it will be no temptation to take the one that your mother gives you for the Sunday-school treasury.

His face brightened, and he asked: How? She said by selling evening papers. I will give you a list of names and a note to each asking them to patronize you. Then I will go down and see the manager of the paper, and get him to let you have the papers Your patrons will take it by the week, and pay for it every Saturday. You will make a few cents on each patron, and that will more than get you your nickel.

He left her with a lighter heart, and called next morning for the names and notes, and started out to master his temptation by work. Her vigilance kept watch over him, and kept him at his undertaking, and helped him withstand his old habit, and to resist its insidious hold upon him until he moved to another city, where he wrote that he was making an honest effort to do right, and had a good situation

The abrupt and permanent reformation of the bad boy is an idealism. It has to be line upon line and precept upon precept, because a boy is as variable as the sea waves, and genuine grace in a teacher's heart is the only tocsin in the management and change of the bad boy in the Sunday-school. Christ himself gave us the comparsion of the growth of righteousness in the human heart in the mustard seed, and its development into a tree and branches upon which the birds could roost, and our hope and labor must be built upon gradual reformation of the bad boy, not upon one act or one stroke of kindness accomplishing it. —S. S. Times.

Why Not?

A party of tourists were enjoying a short ocean trip in a little electric launch, off the Pacific coast, when a thoughtless joke turned the conversation into serious channels. An exchange quotes as follows:

No, sir, said the boatman, against whom the jest had been directed; I don't drink. There was a dignity on his bronzed, kindly face that held the attention of his little audience, and he added, earnestly, Whisky and my business don't go together.

I guess it wouldn't do for a boatman to get drunk, admitted the man who had started the subject.

It wouldn't do for him to drink at all, returned the boatman, sticking to his point. For this kind of work he needs all the brains he's got. In my opinion he's unfit for it after he's taken the first glass.

Same way in my profession, said a doctor from Denver. Every physician should be a teetotaler, and so should every surgeon. It's a kind of work where the least clouding of the faculties, the slightest unsteadiness of the hand, may cost a life.

I'm not a professional man, said a keen-eyed New Yorker, with an unmistakable air of prosperity, but I've found that a fellow who succeeds in business nowadays needs all the brains nature gave him. More failures begin with wine suppers than in any other way, in my humble opinion.

The spectacled gentleman in the bow of the boat had listened with interest to these various bits of testimony. I never take so much as a glass of wine, he remarked, but I know much concerning the wrecks drink makes of men. I'm a specialist on insanity. In about nine-tenths of my cases, insanity is due to the intemperate habits of the patient or one of his parents.

The silence that followed was broken by the piping voice of a little boy. But, papa, if drinking is good for all the bad things, and bad for all the good things, why don't people stop it?

Nobody on board was wise enough to reply to that question; it is still waiting for an answer.

The Bread of Palestine.

The loaf of bread in Syria and Palestine is made in two shapes. The first is a round cake, about five or six inches in diameter. The dough is rolled out thin, about a quarter of an inch in thickness, and placed in a hot oven and baked. When it comes out of the oven it will be found that the upper part is separated from the lower, leaving a hollow space between the upper and lower crust. This dough is sometimes mixed hard and sometimes soft. This kind of bread is generally made in the cites and towns. The dough is prepared in the houses and sent to some special bakery to be baked. This kind of bread will keep good for two days, but on the third day it becomes dry and not so palatable. The other kind of bread is used in the villages of Galilee and its environments. The loaf there is circular in shape and fifteen to twenty inches in diameter, flat as a wafer, one sixteenth of an inch in thickness. After the loaf is baked and cooled, each one is placed in the bread basket, piled one on top of another, and covered over tightly, in order to exclude the air. When this precaution is taken, the bread will keep soft and fit for use from ten to fifteen days

What Makes Men Strong.

The apostle wrote unto young men, because, as he said they are strong. But when is a young man strong? Is he strong when he is held and shaken like a reed in the clutch of some base appetite? Is he strong when he is scourged and driven at the hand of some lust like a slave, and, like a slave submits without shame or resistance? Is he strong with a low brutal sneer, a stinging taunt, or a silly banter can sheer him from a noble purpose? Is he strong when the breath of a woman, expressed in an invitation to taste the wine cup, can blow his resolution and pledge into the air, and whirl them, as the wind whirls a feather, out of sight and thought? Is he strong when he is too cowardly to stand by his convictions of loyalty to Christ and virtue? It was not to such that John wrote.

The thing that makes young men strong is moral courage—high, undaunted courage; or, to put it in a single, sinewy Saxon word, grit. In public and business life this quality enables a young man to say No, not as though he wanted to say Yes, but a negative that everybody, the devil included, will understand the meaning of.—Youth's Friend.

Wanted—An Easy Place.

The late Henry Ward Beecher once received a letter from a young man who recommended himself very highly as being honest, and closed with the request, Give me an easy situation, that honesty may be rewarded. To which Mr. Beecher replied: Don't be an editor, if you would be easy. Do not try the law. Avoid school keeping. Keep out of the pulpit. Let alone all ships, stores, shops and merchandise. Be not a farmer, nor a mechanic, neither a soldier nor a sailor. Don't study, don't think, don't work. None of them are easy. Oh, my honest friend you are in a very hard world! I know of but one easy place in it. That is the grave.

BICYCLISTS, young or old, should carry a bottle of Pain Killer in their saddle bags. It cures cuts and wounds with wonderful quickness. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

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