THE SYROPHENICIAN WOMAN.

[From the Churchman's Monthly Magazine.] Zion is God's chief joy: yet the whole earth is His loving care. It is a pointed was reckoned, or counted to him for righteousness," i. e., for justification. (Rom. iv.) But though he possessed and enjoyed both these graces, the ratifying seal was nevertheless obligatory on him, when that rite was commanded by Jehovah, as the initial covenant ordinance of the chosen people of God. The distinctive introductory sacrament enjoined on one already so prominent in holy character and the heavenly mind, is a broad proof of the high and inevitable claim of the earthly Church. And, by the cogent argument of complemental inference, the same notable fact declares emphatically the magnitude of the error of ignoring the Church, or disregarding or despising it, of declining enwhat it may, provided its heavenly demand be known, and there be opportunity to comply with it. To be sacramentally admitted and entered into Christ's holy Church, even though the heart be already newly created and born anew, is to advance from a much interior to a far lohier spiritual standing : from being strangers to the covenant of promise, to being children of that covenant; from being aliens, to becoming fellow-citizens with the saint-, and members of the household of God. Stronger terms of contrast may be applied to these two unlike conditions; as will be found in the narrative of the Syrophenician Woman, recorded in Matt. xv. and Mark and illustration of all the truth new intimated to the reader.

Our Saviour-during the middle period of his carthly ministry-departing for a brief space from the holy land proper, went to the district of Tyre and Sidon, to their neighborhood, where the inhabitants were beathen. It was denominated Syrophonicie, or the Phenicia included in Syria, and thus distinguished from Lybophenicia, the Lybian Phenician kingdom of Carthage. conquered by Rome. The carly Phenicians had been an extensively colonizing people, so that, by another and wider grouping of the expansive race, they are arranged as -- Maritime -- Moditorraneanand Syrian, or Syrophenician : the latter having been the root or primal strip of this aminently diffusive branch of the human They were prominent in arts family. and in idolatry.

In the region mentioned, our Lord was mot by a woman of that country, called a "Greek" or Gentile, and also termed "a woman of Canann," being doubtless (with perhaps a Greek ancestral mixture) a descendant of the old Canantites; for some of these impure idelist families had been allowed to remain alive, contrary to the divine command for their utter exterminagiving them the promised land. This the hallowed light refulgent in Juden, the the soul. then Church, had heard of the benevolent miracles of Jesus, even now widely known; Lord, thou Son of David, my Saviour's thoughts; which doubtless inclusal, "came and worshipped Him," and

entreaty, " Lord, help mo." Contemplate here, thoughtful reader, the appropriate, very needful. And as the deep and carnest piety of this remarkable term was current in and about Judea, woman, who verily was a Gentile only because not distinctively a Jow. She avows be "Lord" and the "Son of David:" the former compellation, "Lord," meaning at the lowest interpretation a grand personago; or, rather, an acknowledged chief, though to a Syrophenician no Jew was cither magistrate or magnate; and more truly, a supernatural person, to perform the supernatural work requested - her soul honored highmost ability and authority in the humble Nuzarone: the other title, the Mossiah, the hitherto unrovealed " Deappellative of the Christ among the Jews proselyte to the wonderful and sanative mons Hazael; and Job complains of revi- great elements. He enters the wide field truths imported from above by Mosos and Jors "whose fathers I would have disdained ! the prophets. Not unacquainted with the to have set with the dogs of my flock;" exalted character of Him she addressed, and only because "a living deg is better the yearning mother came nearer and wor- than a dead lion," there may be "hope" for shipped Jesus, with the adoration due to any "living" man, though too much dethe more than human prophet. Could we graded for anything but hope : vileness. ask a loftier or deeper faith, in even the proverbial vileness, is the stamped meanbest informed at that early period ! "Lord -Son of David-worship-power to cure applied also to the desperately wicked, who Incurability"-wore not empty neknowledgments: such tokens of energetic belief are cumulative, and have the force of cumu. lative demonstration.

about them, her living and potent faith, ved and arrogant to weast that stone at and to improve it yet more, like other vir. tues, by a healthful trial, our Saviour, to employed the term, making it traitful of her prayer, " Lord, help me," replies, " lt is not meet to take the children's bread and cast it to dogs." The Jews were the "children," the Church, and had the first right to the miracles that were to remould |pa it into the Church of the Gospel, then being instituted as the final covenant-centre of truth, and the perfected covenant-channel behavior of the doctor of the instated as the final covenant-centre of

of grace. At that period, like-wise, all men, deep and weighty instruction, for the wowho were not Jews were " dogs;" a hard ' man, for the twelve, for all believers. saying, yet attered by Him who was genfact, in the economy of grace, that Abra- truth, overawing the very most of courtesy. ham-our spiritual ancestor, the spiritual It was due to the elective ordainment of ancestor of the whole elect Church-had, God, professedly wise and benevolent, that : debarred a participation, if Providence the righteousness of faith" before he ob- the heathen, though even inwardly hallow. I allow the welcome opportunity. The tained the covenant-seal of righteousness ed, acknowledged their deep spiritual infe. Church scheme is not one of narrow fivoand of faith: even at that early period, riority to His own "Israel," however ritism, whether capricious or sovereign, while he was yet uncircumcised, "faith revolting the personal humilistion. Dogs but a wide and diffusive plan of mercy, -children! it was a sternly veritable contrast.

But it is a quality of true faith not to be weary or intractable under discipline; it: will ever "pray and not faint," emulating: the unfatigued supplication of the pour, widow, who, after long deferment, at length happily obtained her request .--Though ignorant of the letter of thus holy maxim, the Syrophenician woman had the spirit of it in her woul: And He who promised, " Ask, and ye shall receive," suffered not her heart faith to petition in valu. The "children's bread" must not be thrown to "dogs"-animals deemed execrable in the East-a terribly severe epiher, and one that would be contumelious from any but inspired lips. Yes-" Truth, Lord '-is her meck reply-the Jews are verily God's covenant children, and can best improve the heavenly charities of the Messinh-" yet the dogs out of the crumbs which full from their musters's table"the dogs under the table cut of the children's crumbs"-the children are indeed masters, nevertheless the lowest creatures obtain food from God, and we half-enlightoned houthen cannot be lower than theyelet me have such kinduess as the dogs of any family enjoy:" (Macknight:†) and, moreover, the benevolence I ask of thee in behalf of my daughter will not be entirely lost, for, besides that the Jawa dwelling here and the very heathen may profit by vii.; the whole furnishing both evidence the miracle, my own faith is as roady to be ifrmed and improved by the superalteral deed, as my feelings are to derive comfort from the compassionate relief Behold, render, the faith, the patience, the self-subdaing humility, of a most eminent

saint not in the kingdom of saints! Her trial was complete, and honorably borno; and the Redeemer finally responded to her enrocat expostulation, "O woman, great is thy faith: be it unto thee even as thou will." And the daughter of the tri-; umphantly believing mother was "made whole from that very hour."

We, of the Gospel and of the Church, are so inured to the fullest light, beholding it so early, and growing in it so continually, that we can hardly comprehend the remarkable and holy and humble energy of the inward man in some of those who fed on the "orumba" of saving truth. The scope of intellectual or promptly intelligible faith in away of as may be income! in their ever carnest and ever obedient parably larger than in the "woman of hearts. Contrasting, however, the re-t spective opportunities, her picty, in the new-born gentle will and in hallowed affections, will certainly be "found unto" greator "honor and praise." And when the preferred "children" reflect that there tion, proclaimed to the Israelites when have been contemned "dogs" who vitally , and pick berries, and carry bancheous. Oh, excel them, and probably still are, ought pagan woman, yet decidedly better than they not to be stirred and steadfast to the pagan, born and dwelling on the verge of deepest vigor of the faith that conquers deepest vigor of the faith that conquers i

Novertheless, the interior standing of even the most godly out of the Church is! and, having in hor own family a direful prominently declared in the narrative beneed of heavenly succor, she humbly im. fore us. The more we Christians repugn | gone some time. portuned Him-"Have morey on me, O the leathsome epithet of "pogs" for any daughter is human being, the more stringently do we grievously vexed with a devil." Her var. ratify the degradation of heathenism, and door opened, and Eden came down the nest entreaty afforded opportunity for very indeed of all alienage from Zion, and avow steps. She did not seem to be in a horry important instruction. Silence, however, the more implicitly the honor of God's to join her companions, and they cried out, silence amounting almost in appearance to covenant household—be that degradation a negative, was the first intimation of our what it may -be that honor what it may :] for where God ordains an advantage or a ded a trial and a larger development of preference, it matters not whether man her highly honorable faith; and which comprehend the ground of the divine dilecwere afterwards broadly declared; when tion, or the full nature of the benefit. she continued argent-" I am not sent but Understood or not understood the reason unto the lost sheep of the house of Israel" for the opprobrium, the term "dogs" was -my mission is to "the Jew first," not applied by our Lord Himself to the Genvet to "the Gentile," though his time also tiles, as such, though He might have called is at hand. The afflicted woman then, them more deheately, " foreigners, or subfearing that his reply amounted to a refu- ordinates, or hinds, or bondmen," as compared with "children;" for merely figuraimplored Him with yet more passionate tive contrast, there needed not the extreme figure; but for truth, it was relevant, could not have employed it loosely, but only with the current meaning, which was the lawly peasant or mechanic prophet to entirely repreachful; not even latent pleasantry, nulling the reproach, would be decorous, when a man of dignity argues with a women in anguish, with a mother broken-hearied by her daughter's calamity. The unvarnished import, therefore, of the metaphorical word is hero its one and true sonse-the word and the meaning that were proper by usage and for the test and the credit of the godly woman's sterling faith. "Dogs" were unclean by the law "Son of David," acknowledging him to be of Moses; and are yet so deemed in the wide Levant regions. They were prosire of all nations"-it was a common verbially despicable; "a dead dog" is a disparagement several times recorded; -and she was evidently more than half a "is thy servant a dog," sai! the presump-

tiles-who very largely mented the scorn, To manifest clearly, to the assemblage | though the Jews as largely were too deprathem." As common language our Saviour The word is plural, anytors, masters, s.e., children's; and Master's, singular, as often misprinted framily dogs are better known to evalental and mafern nations.

[Parther: In Parant 16, we have, "dogs have compensed too," i.e., violent men, personalize, and in v. 20, "power of the Bog" must refer to Sutan, being parallel with luke axis 35, "power of the Lord of parameter."

ing of all such language. The word is

are as " a dog returning to his own vomit. ";

And the gross term, in its gross import,

was indiscriminately thrust upon the Gen.

The heavenly nutriment for the soul, tle and meek beyond what mere human provided in the house of God, is intended nature can be. And, therefore, the harder | for the "children" of that house primarily the saying, the more certain that it was and principalty, the bounty issuing from truth, not a casual proverb; the harder the c God's covenant grant; and hence, as the saying, the more certain that it was weighty ordinary rule, divine truth is but feebly known out of the Christian pale, and for from Christian influence. Yet none are though, like all progressive earthly melioration, it must begin at some one point, from which to enlarge gradually, tid ali mry partake of the benefit. In the meantime, the magnitude of the moral and the heart-healing benefit measures the advantage of the Church estate, and the disadvantage of the want of that light and comfort for the inward man-a disadvantage often of the greatest gloom and torture; yet to both the advantage and the disad. vantage "the Judge of all the earth will do right" in the day of final retribution. And our little narrative portrays all this

TWOFOLD inculcation, in a real occurrence, and in the very strongest colors-that of God's supreme goodness to the Churchand that of his sovereign equity to all men. without exception, according to the opportunities allowed them, "according to that they have, and not according to that they have not." Our Lord's high commenda tion of the woman's " faith" ranks her with the [morally new-born] children of God scattered abroad" beyond the limit of the Charch, with the "other she of his, not of [the covenant] fold :" and her acceptance by the Redeemer is both an earnest and an anticipative uctual instance of the Calling of the Gentiles. And yet the best of these · God's children" out of the realm, are not exempted from the untoward epithet resting on the Gentiles at large; and themselves bow to the genting rebuke. The "dogs" are to humble their spirit to a meck acknowledgment of the higher franchise of the "children" -- making thus the revilement a blessing. The "children" of the vouchsafed by the Lord, the Son of David. Church must fraternally rejoice, when unreputable "dogs," aliens of whatever kind, are frankly commended to their imitotion, as having "faith" and godliness most lovingly approved by the Judge Himwelf. Such, in both points, render, is the Monorch's will; and it is not for man, the vassal, to reject or to controvert either branch of the heavenly ordainment. Be the divine ulterior motive for the discrimination what it may-and on that topic we are not to be over-curious-there is a wide difference between being in the Church visible and being out of it; while yet God's regal benignity will never reject those, unavoidably out of the happy fold of Zion, who, according to the best light they can obtain, devoutly cultivate Him and His hallowed will, and His atoming redemption,

" MY MOTHER KNOWS BUST."

A party of little girls stood talking beneath my window. Some nice plan was on foot; they were going into the woods, and they meant to make oakleaf trimmings, it was a fine time they meant to have, "Now," said they to one of the number, "Ellen, you can home and ask your mother if you may go. Tell her we are all going, and you must." Ellen, with her green capa bounet, skipped across the way and went into the house opposite. She was

The little girls kept looking up to the windows very imperiently. At length the door opened, and Eden came down the steps. She did not seem to be in a hurry to join her computions, and they cried out, "You got loave! You are going, are you! Ellen shook her head and said that her mother could not let her go, "Oh," cried the children, "it is too bad! Not go! it is really inskind in your mother." "Why,! would make her let you." "Oh, oh." "I bated Jan. 1st, 1551. would make her let you." "Oh, oh." "I would go whether or no." "My mother knows best," was Ellen's answer, and it was a beautiful one. Her lip quivered a very little, for I suppose she wanted to go, wory fittle, for I suppose she wanted to get leave; and was much disappointed not to get leave; but she did not look angry or pouting, and her voice was very gentle, but very firm, when she said "My mother knows best."

There are a great many occasions when mothers do not see fit to give their children leave to go and do where and what they wish to; and how often are they rebellious and pouting in consequence of it! But this is not the true way, for it is not pleasing to God. The true way is cheerful acoust.

The public, As a proof of their efficacy in Liter and Blinous Complaints I may mentou the following case:

As a proof of their efficacy in Liter and Blinous Complaints I may mentou the following case:

As a proof of their efficacy in Liter and Blinous Complaints I may mentou the following case:

Lady of this two with whom I am personally equal and the interded and depaths or great was a server sufferer from disease of the liver and depaths or great was a server sufferer from disease of the liver and disputise organs; the redical attendant assured her that he could do nothing to relieve her sufferings, and they incountly advertise organs; the redical attendant assured her that was unottakely she could assist more mentous the following case:

As a proof of their efficacy in Liver and Blinous Complaints I may mentou the following case:

Lady of this two with whom I am personally acquainted, they could do nothing to relieve her sufferings, and they acquainted, depaths or great was a server sufferer from disease of the liver and disputise organs; with whom I am personally acquainted for years was a server sufferer from disease of the liver and disputise organs; with whom I am personally acquainted for years was a server sufferer from disease of the liver and disputise organs; with whom I am personally acquainted for years was a server sufferer from disease of the liver and disputise organs; which so the redical attendant surface and disputise organs; which so the redical attendant surface and disputise organs; to God. The true way is cheerful acqui escence in your mother's decision. Trust her, and smooth down your ruffled feelings

the human mind in the generality of its great elements. He enters the wide field of bonevolence; and disdains the geographical barriers by which little men would shut on one half of the species from the kind offices of the other. His business is with man, and let his localities be what they may, enough for his large and noble heart, that he is one of the same bone—to get at hum he will shut no dangers; he will spare himself no fatigue; he will brave every clime: he will brave every clement of heaven; he will brave every clement of heaven; he will brave every the extremittes of every clime: he will cross seas, and work his persevering way through the prairs and thickels of the wilderness.

In perils of waters, in perils of robbers, and the constitutes of the perils of waters, in perils of robbers, and the perils of waters, in perils of robbers, and the commences of the complete mental the proper inflammation for the first and the complete are a interpret to the prince of waters, in perils of robbers, and the complete of the complete of the perils of waters, in perils of robbers, and the complete of the perils of waters, in perils of robbers, and the complete of the perils of waters, in perils of robbers, and the complete of the perils of waters, in perils of robbers, and the complete of the perils of waters, in perils of robbers, and the complete of the perils of waters, in perils of robbers, and the complete of the perils of the same perils of robbers, and the complete of the perils of the perils of robbers, and the complete of the perils of the perils of robbers, and the complete of the perils of the perils of robbers, and the complete of the perils of the perils of the wild robbers and the perils of the p in quest of be a man, a brother of the some nature, with a body which a few years

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