

his work of Christ-like mercy. Wondering eyes looked on as he knelt by the nearest sufferer, and, tenderly raising his head, held the cooling cup to his parched lips. Before his first service of love was finished, every one in the Union lines understood the mission of the noble soldier in gray, and not a man fired a shot. He staid there on that terrible field an hour and a half, giving drink to the thirsty and dying, straightening their cramped and mangled limbs, pillowing their heads on their knapsacks, and spreading their army coats and blankets over them, as a mother would cover her child; and all the while he was so engaged, until his gentle ministry was finished, the fusillade of death was hushed.

So it is on life's battle-field. The cannonade of sin and wickedness is hushed and powerless before the fearless Christian soldier who dares to do right, even though his life hangs in the balance.

THE CANAANITISH WOMAN.

Here the Lord passes in the most striking manner to what is outside all the promises, to a race that was accursed according to the promises made to the people of God, to the place that the Lord quotes as an example of hardness of heart (chap. xi.) and He shows, whilst at the same time recognising the dispensations of God towards His people and His faithfulness in sending them the Messiah, what a heart comes to that is driven by its need, and by the faith which goes right to the heart of God, and what that divine heart is for the wants that faith brings to Him, what He is in

Himself outside dispensational rules. The Lord goes towards Tyre and Sidon. A Canaanitish woman comes towards Him. Her daughter was tormented with a demon. She recognises the Lord as the Heir of the promises in Israel, as Son of David. This was truly faith as to His person. But what part had a Canaanitish woman with the promises made to Israel, or with the blessings that were granted to them as the people of God? The Lord does not answer her. Deeper lessons were to be given of what man is, but also of what God is.

The disciples would have wished the Lord to grant her what she asked, in order to get rid of her; but the Lord maintains His place as Son of David. He is sent to the lost sheep of the house of Israel. The need of the poor woman rises above her formal acknowledgment as the Son of David. "Lord, help me." Her wants are simple. They are plainly declared. But the Lord wishes to put her thoroughly to the test. "It is not meet to take the children's bread, and to cast it unto dogs." The Lord acknowledges the dispensations of God with respect to His people, however wicked they might be, and the woman does so also; but lessons far deeper are here taught. The poor woman—man as shown in her finds his place. He is under the curse, without promise, having a right to nothing, or the power of the demon. He must own his condition, and that is what the woman does. She is a dog, but in need. Her hope is not in any right that she possesses, but in the free goodness of God. It is a need which comes face to face with God come in grace. She fully recognises