

ruins by a fanatical sect of Moslems in 1766. It contains about 5,000 inhabitants, one-half of them Christians. The principal exports are cotton, tobacco, and millstones. Besides the Greek and Latin communities, there are Protestant schools for boys and girls and for the blind, under the British Syrian Mission.

SIDON—Another Phœnician city, about

twenty miles north of Tyre, was built on a promontory, with an island in front of it, and had one harbor facing the north and another the south. The modern town of Saida occupies a part of the ancient site, and has a population of 15,000, mostly Christians. The American Presbyterian Church has a mission here with schools for boys and girls.

APPLICATION

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He could not be hid, v. 24. No more can Christ be hid to-day. Though the tongue may be stopped, He shows Himself in other ways, in His disciples, in the kindly light in the eye, the brotherly clasp of the hand,

The Light
Must Shine

those instincts that turn spontaneously to God and duty. A young girl who lived a very beautiful and sweet life, revealed its secret in a locket, found on her body after death, and containing these words: "Whom having not seen, ye love." Christ had lived in her and shone through her.

Whose young daughter, v. 25. Perhaps there is no more pathetic sight, surely there is none that appeals more powerfully to the human heart, than a young life, just unfolding its fragrant glory like an opening flower, nipped

Bring Them
to Jesus

by some fell disease, or withered by the blight of some awful sin. What consolation to those whose heart strings have been thus wrung, that they can bring their child to Jesus as this Syrophenician mother brought the case of her distressed daughter! He is still able to heal body and soul.

Let the children first be filled, v. 27. The words seem cold and unexpected on the part of our Lord, in response to the mother's eager petition. But they are so only in appearance;—in reality they evidence a far deeper interest than the poor woman even suspected. Christ wished not only to cure her daughter, but to reveal Himself to her, not as a mere wonder-worker; but as the Saviour. He saw in her a faith that could stand education, and would grow stronger by the strain. This is still His divine method. He seems at times to chill the ardor of our petitions by partial refusal, but it is only to increase the

Stronger
by Strain

tenacity of our faith, and in the end to give us more than we asked.

The dogs under the table, v. 28. Genuine faith is never arrogant and boastful. It is humble. This Gentile suppliant was content to take the place assigned to her by the haughty and scornful Jew. In God's universe there were crumbs even for the dogs, and she felt sure, Gentile though she was, there would be some for her. Such humble trust the Lord cannot refuse. Prayer is not pushing in a cheque with the demand that it be cashed; but it is an earnest soul, conscious alike of its unworthiness and its need, looking to the grace of God alone. Such an one is never disappointed. Our Saviour was "vanquished, as it were, by the woman's modest importunity."

Grace to
the Lowly

He took him aside from the multitude, v. 33. Christ's cure of the deaf and dumb man is a divine illustration and example of individual

Hand-picked
Fruit

work. He took him apart, because under the gaze of the multitude he could not deal so successfully with his soul. To get true results in the church or Sunday School, the pastor and teachers must be individual workers. It has been remarked by psychologists, that girls can be talked to personally in the presence of the whole class, but much the wiser way to deal with boys is to take each one "aside" by himself. The secret of Prof. Drummond's marvellous success among students was this individual work; and an old man in McCheyne's church, when asked if he could remember any of the sermons or even texts of the great preacher, had sadly to confess that he could not; but he well remembered how on one occasion that saintly minister met him by