

was lighted with love. He had just called her but a dog, as the Jews named her; but now another word, "O woman, great is thy faith; be it unto thee even as thou wilt; and her daughter was made whole from that very hour."

Look now upon that other scene. A man, deaf and dumb, was brought before him. In sight of the multitude the woman's prayer was made, and the answer given; but now he took him aside from them all. It was a silent communion. The sacred hands, so soon to be pierced, made known his readiness to bless. Blessed alphabet of the deaf and dumb, thus consecrated by the sacred act! In silence stood the sufferer, until he saw the Saviour's gaze cast heavenward;—from above the earth such help must come—and above the sound of the earthly din the first words of joy were breathed from the sacred lips, *Ephphatha!* "Be opened!" and the deaf heard, and, though once dumb, he spake.

Full many a sufferer since has learned only in the silence of sacred communion the divine will; but be it apart from the multitude, or among the congregation, the divine power is always proportioned to our faith. Aside from this fact of the divine help, we notice that our sufferings should be made the exponents of the divine glory. Upon another occasion our Lord said of the blind man, that his blindness was given "that the works of God should be made manifest in him"; in other words, Christ used such suffering as the sign of his love.

## LESSON VII.]

[MAY 14.]

## THE LEAVEN OF THE PHARISEES.

MARK viii. 1-21.

To the south and east of the Sea of Galilee is a pleasant region, in which were many villages and cities at the time of our Lord's visit. The people were mostly heathen, but Jesus had been among them before and found them ready to listen and believe. As soon as he came again, they brought to him their sick and troubled friends, and when he healed them all, they wondered and glorified the God of Israel. At last there were four

thousand men around him, with at least as many more women and children, for we know how they loved the Saviour. Three days they had stayed there away from their homes, and all the food they brought was gone. How hungry they were! Yet we do not hear of any complaint, because they were so eager to be with the Master. But when Jesus saw the strong men getting faint, and the women almost worn out, and the little children hungriest of all, he could not bear to have them suffer so. The disciples could not help them, for if they had had the money, no place to buy food was near. All they had among themselves were seven loaves and a few little fishes, and what was the use of offering these to eight or ten thousand famished people? We wonder that they did not remember how the Lord had fed five thousand before with only five loaves, and near this very spot too. Why didn't they run and get their little supply and ask him to do the same thing now? Perhaps they did not dare for they were not in the habit of asking Jesus to do miracles, and had heard the Pharisees rebuked for seeking signs. But Christ told the people to sit down on the ground, probably in small groups, so that the disciples could move among them easily and be sure that all were fed. This would also prevent the rude and selfish ones from pushing away the others and getting more than their share; for we know that even a little hunger makes some forget their manners, and other's wants. When all were seated, Christ took the bread and gave thanks, which is another example for us. Surely Christians ought to do as much. These loaves were not like those we make, but round and thin, much like the large crackers we call pilot-bread, and so crisp that they had to be broken with the fingers. Jesus began to hand pieces to the disciples; and the more they distributed to the people, the more there was to give; until the whole hungry crowd got all they could eat, and seven big basketfuls of pieces besides.

The great lesson of this miracle is:

*The kindness and the power of Jesus.* He can do anything, and he loves everybody. He does not want us to suffer,

but'd  
any t  
of hel

But  
in thi  
work  
will l  
plain  
our l  
grain  
a gre  
way o

It  
bread  
does  
is so  
need  
lazy  
under  
up in  
hang  
banan  
drops  
who l  
degrad  
not kn  
A civi  
than  
have  
for the

We  
learn  
grown  
more

I.  
parent  
only p  
house,  
Regul  
play-ti  
you ge  
are po  
suppor  
hearts  
little  
Determin  
loafer,  
for-not  
bad h  
that se  
crowd  
store i  
measu  
nearly  
hands