

DR. TALMAGE'S SERMON.

The Women of America.

"Every wise woman buildeth her house." Prov. 14: 1.

WOMAN a mere adjunct to man, an appendix to the masculine volume, an appendage, a sort of after-thought, something thrown in to make things even—that is the heresy entertained and implied by some men. This is evident to them: Woman's insignificance, as compared to man, is evident to them, because Adam was first created, and then Eve. They don't read the whole story, or they would find that the porpoise and the bear and the hawk were created before Adam, so that this argument, drawn from priority of creation, might prove that the sheep and the dog were greater than man. No woman was an independent creation, and was intended, if she chose, to live alone, to walk alone, act alone, think alone, and fight her battles alone. The Bible says it is not good for man to be alone, but never says it is not good for woman to be alone, and the simple fact is, that many women who are harnessed for life in the marriage relation would be a thousand-fold better off if they were alone.

Who are these men who, year after year, hang around hotels and engine-houses and theatre doors, and come in and out to bother busy clerks and merchants and mechanics, doing nothing, when there is plenty to do? They are MEN SUPPORTED BY THEIR WIVES

and our cities. If the statistics of any of our cities could be taken on this subject, you would find that a vast multitude of women not only support themselves, but masculines. A great legion of men amount to nothing, and a woman, by marriage, manacled to one of these nonentities, needs condolence. A woman standing outside the marriage relation is several hundred thousand times better off than a woman badly married. Many a bride, instead of a wreath of orange blossoms, might more properly wear a bunch of nettles and nightshade, and, instead of the Wedding March, a more appropriate tune would be the Dead March in Saul, and, instead of a banquet of confectionery and ices, there might be more appropriately spread a table covered with apples of Sodom.

THE DOVE AND THE VULTURE.

Many an attractive woman, of good sound sense in other things, has married one of these men to reform him. What was the result? Like when a dove, noticing that a vulture was rapacious and cruel, set about to reform it, and said, "I have a mild disposition, and I like peace, and was brought up in the quiet of a dove-cote, and I will bring the vulture to the same liking by marrying him." So, one day, after the vulture declared he would give up his carnivorous habits and cease longing for blood of flock and herd, at an altar of rock covered with moss and lichen, the twain were married, a bald-headed eagle officiating, the vulture saying, "With all my dominion of earth and sky, I thee endow, and promise to love and cherish till death do us part." But one day the dove in her fright, saw the vulture busy at a carcass, and cried, "Stop that! did you not promise me that you would quit your carnivorous and filthy habits if I married you?" "Yes," said the vulture, "but if you don't like my way, you can leave," and with one angry stroke of beak, and another fierce clutch of claw, the vulture left the dove eyeless and wingless and lifeless. And a flock of robins flying past, cried to each other and said, "See there! that comes from a dove's marrying a vulture to reform him."

Many a woman who has had the hand of a young inebriate offered to her, but declined it, or who was asked to chain her life to a man selfish, or of bad temper, and refused the same, will bless God throughout all eternity that she escaped that earthly Pandemonium.

ENFORCED CELIBACY.

Besides all this, in our country about one million men were sacrificed in our Civil War, and that decreed a million women to celibacy. Besides that, since the war, several armies of men as large as the Federal and Confederate armies put together, have fallen under malt liquors and distilled spirits, so full of poisonous ingredients that the work was done more rapidly, and the victims fell while yet young. And if fifty thousand men are destroyed every year by strong drink before marriage, that makes in the twenty-three years since the war one million one hundred and fifty thousand men slain, and decrees one million one hundred and fifty thousand women to celibacy. Take, then, the fact that so many women are unhappy in their marriage, and the fact that the slaughter of two million one hundred and fifty thousand men by war and rum combined, decides that at least that number of women shall be unaffiliated for life, my text comes in with a cheer and a potency and appropriateness that I never saw in it before when it says, "Every wise woman buildeth her house;" that is, let woman be her own architect, lay out her own plans, be her own supervisor, achieve her own destiny.

In addressing these women who will have to fight the battle alone, I congratulate you on

YOUR HAPPY ESCAPE.

Rejoice forever that you will not have to navigate the faults of the other sex, when you have faults enough of your own. Think of the bereavements you avoid, of the risks of unassimilated temper which you will have to run, of the cares you will never have to carry, and of the opportunity of outside usefulness from which martial life would have partially debarred you, and that you are free to go and come as one who has the responsibilities of a household can seldom be. God has not given you a hard lot, as compared with your sisters. When young women shall make up their minds at the start that masculine companionship is not a necessity in order to happiness, and that there is a strong probability that they will have to fight the battle of life alone, they will be getting the timber ready for their own fortune, and their saw and axe and plane sharpened for its construction, since, "Every wise woman buildeth her house."

As no boy ought to be brought up without learning some business at which he could earn a livelihood, so no girl ought to be brought up without learning

THE SCIENCE OF SELF-SUPPORT.

The difficulty is that many a family goes sailing on the high tides of success, and the husband and father depends on his own health and acumen for the welfare of the household, but one day he gets his feet wet, and in three days pneumonia has closed his life, and the daughters are turned out on a cold world to earn bread, and there is nothing practical that they can do. The friends come in and hold consultation.

"Giving music lessons," says an outsider. Yes that is a useful calling, and if you have great genius for it, go on in that direction. But there are enough music teachers now starving to death in all our towns and cities, to occupy all the piano stools and sofas and chairs and front-door steps of the city. Besides that, the daughter has been playing only for amusement, and is only at the foot of the ladder, to the top of which a great multitude of masters on piano and harp and flute and organ have climbed.

"Put the bereft daughters as saleswomen in stores," says another adviser. But there they must compete with salesmen of long experience, or with men who have served an apprenticeship in commerce and who began as shop boys at ten years of age. Some kind-hearted dry-goods man, having known the father, now gone, says, "We are not in need of any more help just now, but send your daughters to my store, and I will do as well by them as possible." Very soon the question comes up, Why do not the female employees of that establishment get as much wages as the male employees? For the simple reason, in many cases, the female were suddenly flung by misfortune behind that counter, while the males have from the day they left the public school been learning the business.

How is this evil to be cured? Start clear back in the homestead and

TEACH YOUR DAUGHTERS

that life is an earnest thing, and that there is a possibility, if not a strong probability, that they will have to fight the battle of life alone. Let every father and mother say to their daughters, "Now, what would you do for a livelihood if what I now own were swept away by financial disaster, or old age, or death should end my career?" "Well, I could paint on pottery and do such decorative work." Yes, that is beautiful, and if you have genius for it go on in that direction. But there are enough busy at that now to make a line of hardware from here to the East River and across the bridge.

"Well, I could make recitations in public and earn my living as a dramatist; I could render King Lear or Macbeth till your hair would rise on end, or give you Sheridan's Ride or Dickens's Pickwick." Yes, that is a beautiful art, but ever and anon, as now, there is an epidemic of dramatization that makes hundreds of households nervous with the cries and shrieks and groans of young tragediennes dying in the fifth act and the trouble is that while your friends would like to hear you, and really think that you could surpass Ristori and Charlotte Cushman and Fanny Kemble of the past, to say nothing of the present, you could not in the way of living, in ten years earn ten cents.

My advice to all girls and all unmarried women, whether in affluent homes or in homes where most stringent economies are grinding, to learn to do some kind of work that the world must have, while the world stands. I am glad to see a marvellous change for the better, and that women have found out that there are hundreds of practical

THINGS THAT A WOMAN CAN DO

for a living if she began soon enough, and that men have been compelled to admit it. You and I can remember when the majority of occupations were thought inappropriate for women; but our Civil War came, and the hosts of men went forth from North and South; and to conduct the business of our cities during the patriotic absence, women were demanded by the tens of thousands to take the vacant places; and multitudes of women, who had been hitherto supported by fathers and brothers and sons, were compelled from that time to take care of themselves. From that time a mighty change took place favorable to female employment.

Among the occupations appropriate for women I place the following, into many of which she has already entered, and all the others she will enter: Stenography and you may find her at nearly all the reportorial stands in our educational, political and religious meetings. Saving banks, the work clean and honorable, and who so great a right to toll there, for a woman founded the first saving bank—Mrs. Priscilla Wakefield's Copyists, and there is hardly a professional man that does not need the service of her penmanship; and, as amanuensis, many of the greatest books of our day have been dictated for her writing. There they are as florists and confectioners and music teachers and bookkeepers, for which they are specially

QUALIFIED BY PATIENCE AND ACCURACY;

and Wood-engraving, in which the Cooper Institute has turned out so many qualified; and Telegraphy, for which she is specially prepared, as thousands of the telegraphic offices will testify. Photography, and in nearly all our establishments they may be found there at cheerful work. As cookers in theory and gutta percha and gum elastic and tortoise-shell and gilding, and in chemicals, in porcelain; in terra cotta. As post-mistresses, and the President is giving them appointments all over the land.

As proof-readers, as translators, as modellers, as designers, as draught-women, as lithographers, as teachers in schools and seminaries, for which they are especially endowed.

THE FIRST TEACHER

of every child, by Divine arrangement, being a woman. As physicians, having graduated after a regular course of study from the female colleges of our large cities, where they get as scientific and thorough preparation as any doctor ever had, and go forth to a work which

no one but women could so appropriately and delicately do. On the lecturing platform; for you know the brilliant success of Mrs. Livermore and Mrs. Hallowell and Mrs. Willard and Mrs. Lathrop. As physiological lecturers to their own sex, for which service there is a demand appalling and terrific. As preachers of the Gospel, and all the protests of ecclesiastical courts cannot hinder them, for they have a pathos and a power in their religious utterances that men can never reach. Witness all those who have heard their mother pray.

O, young women of America as many of you will have to fight your own battles alone, do not wait until you are flung of disaster, your father is dead, and all the resources of your family have been scattered; but now, while in a good house and environment by all prospects, learn how to do some kind of work THAT THE WORLD MUST HAVE as long as the world stands. Turn your attention from the embroidery of fine slippers, of which there is a surplus, and make a useful shoe. Expand the time in which you adorn a cigar-case in learning how to make a good, honest loaf of bread. Turn your attention from the making of flimsy nothings to the manufacturing of important something.

Much of the time spent in young ladies' seminaries in studying what are called the "higher branches," might better be expended in teaching them something by which they could support themselves. If you are going to be teachers, or if you have so much assured wealth that you can always dwell in those high regions, trigonometry of course, metaphysics of course Latin and Greek and German and French and Italian of course, and a hundred other things of course; but if you are not expecting to teach, and your wealth is not established beyond misfortune, after you have learned the ordinary branches, take hold of that kind of study that will pay in dollars and cents in case you are thrown on your own resources. Learn to do something better than anybody else. Buy Virginia Penny's book, entitled "The Employment of women," and learn there are five hundred ways in which a woman may earn a living.

"No, no!" says some young woman, "I will not undertake anything so UNROMANTIC AND COMMONPLACE as that. An excellent author writes that after he had, in a book, argued for efficiency in womanly work in order to success, and positive apprenticeship by way of preparation, a prominent chemist advertised that he would teach a class of women to become druggists and apothecaries if they would go through an apprenticeship as men do; and a printer advertised that he would take a class of women to learn the printer's trade if they would go through an apprenticeship as men do, and how many, according to the account of the author, do you suppose applied to become skilled in the druggist business and printing business? Not one!

"But," you ask, "what would my father and mother say if they saw I was doing such UNFASHIONABLE WORK?" Throw the whole responsibility upon the pastor of the Brooklyn Tabernacle, who is constantly hearing of young women in all these cities, who, unqualified by their previous luxurious surroundings for the awful struggle of life into which they have been suddenly hurled, seemed to have nothing left them but a choice between starvation and damnation. There they go along the streets seven o'clock in the wintry mornings, through the sleet and storm, to the place where they shall earn only half enough for subsistence, the daughters of once prosperous merchants, lawyers, clergymen, artists, bankers and capitalists, who brought up their children under the infernal delusion that it was not high-toned for women to learn a profitable calling. Young women! take this affair in your own hand, and let there be an insurrection in all prosperous families of Brooklyn and New York and Christendom on the part of the daughters of this day, demanding knowledge in occupations and styles of business by which they may be their own defence and their own support if all fatherly and husbandly and brotherly hands forever fail them. I have seen

TWO SAD SIGHTS—

the one a woman in all the glory of her young life, stricken by disease, and in a week lifeless in a home of which she had been the pride. As her hands were folded over the still heart and her eyes closed for the last slumber, and she was taken out amid the lamentations of kindred and friends, I thought that was a sadness immeasurable. But I have seen something compared with which that scene was bright and songful. It was a young woman who had been all her days amid wealthy surroundings, by the visit of death and bankruptcy to the household turned out on a cold world without one lesson about how to get food or shelter, and into the awful whirlpool of city life, where strong ships have gone down, and for twenty years not one word had been heard from her. Vessels last week went out on the Atlantic Ocean, looking for a shipwrecked craft that was left alone and forsaken on the sea a few weeks ago, with the idea of bringing it into port. But who shall ever bring again into the harbor of peace and hope and heaven that lost womanly immortal, driven in what tempest afloat in what conflagration, sinking into what abyss? O God, help! O Christ, rescue!

My sisters, give not your time to learning fancy work which the world may dispense with in hard times, but connect your skill with

THE INDISPENSABLES OF LIFE.

The world will always want something to wear and something to eat, and shelter for the mind, and religion for the soul. And all these things will continue to be the necessities, and if you fasten your energies upon occupations and professions thus related, the world will be unable to do without you. Remember, that in proportion as you are skillful in anything, your rivalries become less. For unskilled toil, women by the million. But you may rise to where there are only a thousand; and still higher, till there are only a hundred; and still higher, till there are only ten; and still higher, in some particular

department, till there is only a unit, and that yourself. For a while you may keep wages and a place through the kindly sympathies of an employer, but you will eventually get no more compensation than you can make yourself worth.

Let me say to all women who have already entered upon the battle of life, that the time is coming when woman shall not only get as much salary and wages as men get, but for certain styles of employment women will have higher salary and more wages, for the reason that for some styles of work they have more adaptation. But this

JUSTICE WILL COME TO WOMAN, not through any sentiment of gallantry, not because woman is physically weaker than man, and, therefore, ought to have more consideration shown her, but because through her finer natural taste and more grace of manner, and quicker perception, and more delicate touch, and more educated address, she will, in certain callings, be to her employer worth ten per cent, or twenty per cent, more than the other sex. She will not get it by asking for it, but by earning it, and it shall be hers by lawful conquest.

NOW, MEN OF AMERICA, BE FAIR, AND GIVE THE WOMEN A CHANCE.

Are you afraid that they will do some of your work, and hence harm your prosperities? Remember that there are scores of thousands of men doing women's work. Do not be afraid! I do know the end from the beginning, and He knows how many people this world can feed and shelter, and when it gets too full He will end the world, and, if need be, start another. God will halt the inventive faculty, which, by producing a machine that will do the work of ten or twenty or a hundred men or women, will that number of people without work. I hope there will not be invented another sewing machine, or reaping machine, or corn-thresher, or any other new machine, for the next five hundred years. We want no more wooden hands and iron hands and steel hands and electric hands substituted for men and women, who would otherwise do the work and get the pay and earn the livelihood.

But God will arrange all, and all we have to do is to do our best and trust Him for the rest. Let me cheer all women fighting the battle of life alone, with the fact of thousands of

WOMEN WHO HAVE WON

the day. Mary Lyon, founder of Mount Holyoke Female Seminary, fought the battle alone; Adelaide Newton, the tract distributor, alone; Fidelity Fisk, the consecrated missionary, alone; Dorothea Dix, the angel of the insane asylums, alone; Caroline Herschel, the indispensable reinforcement of her brother, alone; Maria Takrezowska, the heroine of the Berlin hospital, alone; Helen Chalmers, patron of sewing-schools for the poor of Edinburgh, alone. And thousands and tens of thousands of women, of whose bravery and self-sacrifice and glory of character the world has made no record, but whose deed are in the heavenly archives of martyrs who fought the battle alone, and though unrecognized for the short thirty or fifty or eighty years of their earthly existence, shall through the quintillion ages of the higher world be pointed out with the admiring cry, "These are they who came out of great tribulation and had their robes washed and made white in the blood of the Lamb."

Let me also say, for the encouragement of all women fighting the battle of life alone, that their conflict will soon end. There is one word written over the faces of many of them, and that word is Despair. My sister, you need

APPEAL TO CHRIST,

who comforted sister of Bethany in their domestic trouble, and who in His last hours forgot all the pangs of His own hands and feet and heart, as He looked into the face of maternal anguish, and called a friend's attention to it, in substance saying, "John I cannot take care of her any longer. Do for her as I have done, if I had lived. Behold thy mother!" If, under the pressure of unrewarded and unappreciated work, your hair is whitening and the wrinkles come, rejoice that you are nearing the hour of escape from your very last fatigue, and may your departure be as pleasant as that of Isabella Graham, who closed her life with a smile and the word "Peace."

The daughter of a regiment in any army is all surrounded by bayonets of defence, and in the battle, whoever falls, she is kept safe. And you are the daughter of the regiment commanded by the Lord of Hosts. After all, you are not fighting the battle of life alone. All heaven is on your side. You will be wise to appropriate to yourself the words of sacred rhythm:

One who has known in storms to sail I have on board; Above the roaring of the gale I hear my Lord.

He holds me: when the billows smite I shall not fall; If short, 'tis sharp; if long, 'tis light, He tempers all.

Home Love and Sympathy.

The years of childhood and boyhood are it were, a sort of prophetic recital of the years of manhood. They constitute the little stage on which, with puny powers, we unconsciously rehearse the scenes of after life. The boy has in him the seeds of good and the seeds of evil; which will prove the stronger? No one can tell. But to a large extent it depends upon the effects of love and sympathy at home. The presence of these may call into life the best-growths of the soul, and the absence of them may raise up the noxious miasmas that poison the whole human heart.

The only occasion upon which railway trains in the United States are known to attain a speed of eighty-five miles an hour is when you sweep in sight of a station with your overcoat only half on, and see the train you want just starting out. Before you can reach the platform, a shot from a Parrot gun couldn't catch that train. She may jolt along at twelve miles all the rest of the day; but for about one minute, as you go charging down the platform, she makes an easy hundred.

SUNDAY SCHOOL LESSON.

SUNDAY, JAN. 29, 1888.

Peter Confessing Christ.

LESSON TEXT. (Matt. 16: 13-28. Memory verses, 15-17.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: He is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.—Rev. 17: 14.

LESSON TOPIC: The King's Followers Instructed.

1. The Source of Right Knowledge, vs. 15-17.

2. The Foundation of Christ's Church, vs. 18-21.

3. The Spirit of True Discipleship, vs. 22-25.

GOLDEN TEXT: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

DAILY HOME READINGS: M.—Matt. 16: 13-28. The King's followers instructed.

T.—Mark 8: 27-38. Mark's parallel narrative.

W.—Luke 9: 18-27. Luke's parallel narrative.

T.—John 6: 60-69. Jesus the Christ.

F.—Eph. 2: 1-22. The Church's foundation.

S.—1 Cor. 3: 1-15. Christ the foundation.

S.—Matt. 7: 21-29. The only foundation.

LESSON ANALYSIS.

I. THE SOURCE OF RIGHT KNOWLEDGE

I. Wrong Opinions: Some say John;... some, Elijah; and others, Jeremiah (14).

Herod... said... This is John the Baptist (Matt. 14: 2).

Others said, It is a prophet (Mark 6: 15).

It was said by some, ... that Elijah had appeared (Luke 9: 7).

Many of them said, He hath a devil (John 10: 20).

II. Right Opinions.

Thou art the Christ, the Son of the living God (16).

Of a truth thou art the Son of God (Matt. 14: 33).

Peter... saith unto him, Thou art the Christ (Mark 8: 29).

Thou art the Holy One of God (John 6: 69).

Thou art the Christ, the Son of God (John 11: 27).

III. Infallible Teaching.

Flesh and blood hath not revealed it unto thee, but my Father (17).

All thy children shall be taught of the Lord (Isa. 54: 13).

Unto us God revealed them through the Spirit (1 Cor. 2: 10).

God... shined in our hearts, to give the light (2 Cor. 4: 6).

It was the good pleasure of God... to reveal his son in me (Gal. 1: 15, 16).

1. "Who do men say that the Son of man is?" (1) A great personage; (2) A varied estimate; (3) A divergent report.—(4) Who the Son of man is said to be; (2) Who the Son of man really is.

2. "Thou art the Christ, the Son of the living God." (1) The Messiahship of Jesus; (2) The Sonship of Jesus.—(1) Christ's fullness apprehended; (2) Christ's fullness confessed.

3. "Flesh and blood hath not revealed it unto thee." (1) Great truth revealed; (2) Human impartation denied; (3) Divine disclosure affirmed.

II. THE FOUNDATIONS OF CHRIST'S CHURCH.

I. Divine Purpose: I will build my church (18).

He shall see of the travail of his soul, and shall be satisfied (Isa. 53: 11).

It is he that shall save his people from their sins (Matt. 1: 21).

It is your Father's good pleasure to give you the kingdom (Luke 12: 32).

Christ also loved the church, and gave himself up for it (Eph. 5: 25).

II. Apostolic Service:

I will give unto thee the keys of the kingdom (19).

As a wise master-builder I laid a foundation (1 Cor. 3: 10).

In Christ Jesus I begat you through the gospel (1 Cor. 4: 15).

The foundation of the apostles and prophets (Eph. 2: 20).

Twelve foundations, and on them twelve names of the twelve apostles (Rev. 21: 14).

III. Vicarious Suffering:

He must go... and suffer... and be killed, and... be raised up (21).

He was wounded for our transgressions (Isa. 53: 5).

The Son of man came... to give his life a ransom (Matt. 20: 28).

Who was delivered up for our transgressions (Rom. 4: 25).

Christ Jesus, who gave himself a ransom for all (1 Tim. 2: 6).

1. "Upon this rock I will build my church." (1) The foundation; (2) The building; (3) The builder.—(1) The rock; (2) The church; (3) The Lord.

2. "The gates of Hades shall not prevail against it." (1) Powerful foes; (2) Fruitless assaults.—(1) The Church assailed; (2) The Church secure.

3. "He must go... and suffer... and be killed, and... be raised up." (1) Outgoing; (2) Suffering; (3) Dying; (4) Rising.

III. THE SPIRIT OF TRUE DISCIPLESHIP.

I. Not Self-Assertive:

Peter took him, and began to rebuke him (22).

The rulers take counsel together, against the Lord (Psa. 2: 2).

If all shall be offended in thee, I will never be (Matt. 28: 33).

Thou shalt never wash my feet (John 13: 8).

Who art thou that repliest against God? (Rom. 9: 20).

II. Not Self-Pleasing:

Let him deny himself (24).

Not as I will, but as thou wilt (Matt. 26: 39).

... seek not mine own will (John 5: 30)

I am come, ... not to do mine own will (John 6: 38).

Christ also pleased not himself (Rom. 15: 3).

II. Not Life-seeking:

Whosoever shall lose his life for my sake shall find it (25).

Be not anxious for your life (Matt. 6: 25).

He that loseth his life for my sake shall find it (Matt. 10: 39).

Whosoever would save his life shall lose it (Mark 8: 35).

He that loveth his life loseth it (John 12: 25).

1. "Get thee behind me, Satan." (1) Satan's subtle approach; (2) Satan's quick detection; (3) Satan's crushing rebuke.—(1) An apostolic tool; (2) A Satanic operator; (3) A Divine Judge.

2. "Whosoever would save his life shall lose it." (1) A popular purpose; (2) A disastrous failure.—(1) Life sought; (2) Death found.

3. "If he shall gain the whole world, and forfeit his life." (1) The gain; (2) The loss; (3) The profit.

LESSON BIBLE READING.

CHRIST AND HIS CHURCH.

He loves his church (Eph. 5: 25, 29).

He gave himself for it (Gal. 2: 20; Eph. 5: 25).

He redeemed it (Acts 20: 28; 1 Pet. 1: 18, 19).

He sanctifies it (1 Cor. 6: 11; Eph. 5: 26, 27).

He is its Head (Eph. 1: 22; 5: 23).

It is his body (Eph. 1: 23; Col. 1: 24).

It is his bride (Rom. 7: 4; Rev. 19: 7).

Its safety is assured (Matt. 16: 18; Luke 12: 32).

LESSON SURROUNDINGS.

Between the last and present lessons Matthew and Mark insert accounts of further journeyings of our Lord and his disciples. The miracles of healing mentioned in Matthew 15: 30, 31, took place on the east side of the lake. They were followed by another miraculous feeding of great multitudes (Matt. 15: 32-38; Mark 8: 1-9). This too occurred on the eastern side. It is, however, in both accounts, carefully distinguished from the previous multiplication of the loaves and fishes; not only by different details given, but also by subsequent reference to the two miracles as distinct