

## Pastor and People.

### THE PREACHER'S WIFE.

Wanted: A perfect lady,  
Delicate, gentle, refined,  
With every beauty of person  
And every endowment of mind;  
Fitted by early culture  
To move in fashionable life  
And shine a gem in the parlour—  
Wanted: A minister's wife.

Wanted: A thoroughbred worker,  
Who well to her household looks,  
Shall we see our money wasted  
By extravagant, ignorant cooks?  
Who cuts the daily expenses  
With economy sharp as a knife  
And washes and scrubs the kitchen—  
Wanted: A minister's wife.

A very domestic person,  
To callers she must not be out,  
It has such a bad appearance  
In her to be gadding about.  
Only to visit the parish  
Every year of her life  
And attend the funerals and weddings—  
Wanted: A minister's wife.

### GOLDEN GRAIN BIBLE READING.

BY REV. J. A. R. DICKSON, B.D.

#### THE SAMARITAN IN THE NEW TESTAMENT.

He is there as the foil of the Jew. The Jew disliked him and avoided him, because he was of an alien people (see 2 Kings, xvii. 24). The Jews had no dealings with the Samaritans, and this on the principle laid down by Peter in Acts x. 28: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or to come unto one of another nation."

Yet this hated and despised people are used to show the degeneracy of the Jews, by our Lord in several important instances:—

Their noble and unselfish humanity, in Luke x. 33.  
Their gratitude for benefits received. Luke xvii. 16.  
Their kindness to Christ. John iv.  
Their ready faith in and welcome to Christ. John iv. 39-41.

Their simple faith in God's testimony. John iv. 25.  
The Jewish feeling against them, Christ rebuked. Luke ix. 55.

The Jewish estimate of the Samaritan is given in John viii. 48.

When our Lord commissioned His disciples, empowered of the Holy Ghost, to witness of Him "in Jerusalem and Judea," He breaks down all walls of separation, and adds, "and in Samaria, and unto the uttermost part of the earth." True love knows no limits.

### TEN MINUTES TO CHILDREN.

BY REV. J. HASTIE, CORNWALL.

#### CHILDREN'S SERMON.

Fear ye not, therefore, ye are more value than many sparrows.—Matthew x. 31.

A moment before Christ had said: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."

And then He added: "Fear ye not, therefore, ye are of more value than many sparrows."

Now this is a wonderful saying, and the more you look at it and talk about it the more wonderful it becomes. Mark you, He does not say: "Consider the eagle, the king of the air, symbol of strength and victory, nor consider the nightingale, the sweet eastern bilbul, that was wont to flood the Jordan banks and the lake of Gennesaret with torrents of music, nor consider the ostrich, whose flesh and feathers are a little fortune to a poor man. But He says: "Consider the sparrows," the most useless and most despised of Eastern birds!

And yet how much like Jesus this preference for little, despised birds—who when on earth so often showed His preference for publicans and sinners over lordly pharisees and learned scribes.

Well, what place did sparrows hold in popular opinion in Palestine?

Sparrows were bought and eaten only by the poorest of the people, as well because there was so very little meat on their bones, as because what little there was was so tasteless. The wealthier people in Palestine would no more think of eating sparrows than we would think of eating bats or eels.

Hence their exceeding low price—two for a farthing, or, as Luke has it, five for two farthings, less than a cent apiece.

This is the little creature, almost useless for food, and useless for selling, which our Saviour selects to illustrate God's wonderful care and kindness over all His creatures.

There are three lessons taught by our text:—

1. No creature is too small or cheap for God to love and care for. We are apt to associate God only with great events, and with loftiest beings like angels and archangels.

We see God's overwhelming Providence in such great events as the creation of this world out of nothing, in destroying the wicked race by the deluge, in the discovery of America, in the invention of printing, in the destruction of Pharaoh's host at the Red Sea and of Jerusalem by Titus.

But how hard to believe that not a sparrow ever falls to the ground by stick or stone or shotgun without His knowledge and permission!

A grand thing, we say, for God to feed 2,000,000 Israelites in the wilderness for forty years with daily manna, and from a rock to send a stream of water after them wherever they went; but we can scarcely credit it; that of the millions and millions of little birds over the world, He stoops down and opens the mouth of every one and puts the food in as tenderly and faithfully as a loving mother feeds her babe; and that when any little bird dies or is killed, God Himself—the glorious Jehovah—comes down to its funeral, and Himself acts as undertaker and pallbearer.

Worthy of God we say to keep a record of all the stars He has made, and see to it that none falls from its appointed place; and that He should keep a correct census of all the angels and of all the human race, for these are great and glorious beings; but how hard to believe that every hair of our head He counts, and in making them He bestows as much care and skill as in creating yonder sun and moon.

Yet it is true. Men say it is a wonderful thing that Gustavus Adolphus, King of Sweden, did, and they say it did him infinite credit. When a great battle was in progress, and the king was commanding the troops in person, and every moment his eye and mind were required to be on the alert, a little bird, blinded with the smoke and bewildered with the noise, lighted down upon the king's shoulder, panting and trembling, as if pleading for protection. And what did the great commander do? Turning his attention for a moment away from the battle, he gently placed the little bird safely in the folds of his garment, and then plunged into the fight and gained the victory!

That act of kindness to the little bird is rightly regarded as a grander proof of true greatness than the greatest battle he ever won.

An infinitely greater than Gustavus Adolphus protects and feeds every bird, big and little, the world over.

"One of them" shall not fall to the ground without your Father, v. 29. "Not one of them is forgotten before God," Luke xii. 6.

2. Much as God loves the birds and provides for them, much more does He love and provide for us. His argument here is from the less to the greater. "Ye are of more value than many sparrows." Sparrows have their value and their place and use. Small though they are, no angel in heaven could create one, nor could keep one alive a day, nor could hatch one little egg.

They are all God's productions even as we are, and they all show forth His praise. Still there is a gradation running all through creation. Some creatures are higher in rank than others, and capable of rendering greater service. A plant is above a pebble, a bird above a plant and a man above a bird.

This is clear from the account given of the creation in the first chapter of Genesis: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth; so God created man in His own image." (v. 27.)

Then, at the close of the flood, when the world was again to be peopled, God said to Noah when He left the earth: "The fear of you and the dread of you shall be upon every beast of the earth and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."—Gen. ix. 2.

That surely settles it: "Ye are of more value than many sparrows." Unlike sparrows you were created in the image and likeness of God. You have a soul that shall never die. You have a conscience that can tell you right from wrong. For you Christ died on the cross to take your sins away. For you He has prepared a house of many mansions above. Your body He will raise one day from the grave, and will judge you on the last day for all you said and did here, and then will appoint you your reward, according as you are good or bad—eternal happiness if you have been converted; eternal misery if you have not.

3. The third lesson is an inference drawn from the two preceding, viz.: "Fear ye not, therefore." As regards protection and defence, "Fear not." Speaking of God's care for little children, Christ says: "It is not the will of your Father which is in heaven that one of these little ones should perish" (Matt. xviii. 14).

At another time He said: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28).

And speaking of affliction and death, God saith by Isaiah (xliii. 1-2): "Fear not, for I have redeemed thee; I have called thee by My name; thou art Mine. When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

Then, as regards support for body and soul, "Fear not." "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"Therefore, take no (anxious) thought for your life, what you shall eat or what you shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?" (Matt. vi. 25-26.)

David writes: "I have been young, and now am old, yet have I not seen the righteous forsaken nor His seed beggared." (Psa. xxxvii. 25.)

And again: "They that seek the Lord shall not want any good thing." (Psa. xxxiv. 10.)

In some way or other the Lord will provide;  
It may not be my way, it may not be thy way;  
And yet in His own way, "the Lord will provide."

Despond then no longer, the Lord will provide;  
And this be the token—No word He hath spoken  
Was ever yet broken: "The Lord will provide."

### THE FIGHT FOR PALESTINE.

A great work is being done for Palestine by the American Protestants, notably the Presbyterians. Their college at Beirut, their presses at the same place which annually turn out millions of pages of Christian Arabic literature, their schools of various grades throughout Syria, have proved a lever that has introduced a new force even into the conservatism of the East. But the struggle for the future of Palestine is not between the Protestants and the Moslems alone. Both Roman Catholics and the Greek Church have within the last few years entered the arena. The former are now establishing schools, convents, pilgrim houses, etc., thus materially aiding the work begun some time ago by the Jesuits, with their headquarters at Beirut. A leading Roman Catholic dignitary recently declared that within twenty years they would expel Protestantism from the sacred precincts, and that Rome would become the mistress of the land. Equally determined are the Greeks, who have behind them the moral and financial support of the Russian Government. With almost a wasteful extravagance they have been erecting churches, monasteries and other structures, particularly in Jerusalem. The Moslems have not been idle spectators of these novel factors in the life of Palestine. They keenly recognize the danger of losing the spiritual supremacy of what is for them, too, a sacred city and a holy land. So they, too, have established school after school, and last year even a hospital—something unheard of in Moslem lands. Pastor Schueller, of Bethlehem, who was born in Jerusalem, recently said that the schools of the Protestants had electrified the Moslems and roused the Orient out of the slumber of centuries.—*Belfast Witness*.

### SINGLENESS OF PURPOSE.

The men who have done really great things in the world's history have invariably been distinguished by carrying supremely for one object, making its attainment the master purpose of their lives. Much of their success has lain in their singleness of aim, even when the motive force was not the highest. Demosthenes became the prince of orators, not through natural endowment of fluent utterance and musical speech, but by the splendid patriotism which lived alone to denounce and defy the tyrant Philip. Napoleon marching through seas of blood drew all Europe into his baleful arms, not by charm of personal attraction nor by blaze of military genius, but by the unbending and unswerving determination of his lust of power. There is something so magnificent even in bad men in such concentrated effort that we are fain to admire it; but when we see the same simplicity of purpose arising out of pure hearts in loving devotion to God we stand in presence of the natural monarchs of our race. It may be Noah building an ark amid the mockery of a doomed generation; it may be Abraham abandoning his fatherland in search of the city which hath foundations; it may be Moses accounting the reproach of Christ greater riches than the treasures of Egypt; it may be Paul suffering the loss of all things and counting them but dung that he may gain Christ and be found in Him; or it may be some more modern hero—a William Penn venturing unarmed upon the good faith of the Red Indian; a John Howard, sacrificing ease and comfort to face the horrors of European dungeons; a John Brown, martyred for the slave; a Livingstone, breathing his last in the forest solitudes of the Dark Continent; a Gordon, dropping at Khartoum; or any brave soul unknown to fame for Christ's sake enduring unto the end without another eye than God's upon his nobleness. But wherever and whenever the pure in heart have wrought out their task, they have done their utmost and have done well by reason of that simplicity which in singleness of aim has finished their service. Let this be our first apprehension of the nature of purity of heart. It means that single eye to the glory of God which aims, whether at home or abroad, to be well-pleasing unto Him, works heartily as unto the Lord and not men, and craves no other recognition than the promised recompense from the Lord's own hand.—*Rev. W. J. Woods*.

### THE BEST RESULT.

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### MAN OR BEAST

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