Roward Melish.

The Promise of Zachariah to His Discouraged Countrymen.

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BROOKLYN, N. Y.—"What the Church Owes the Children" was the subject of a strong sermon preached by the Rev. How-ard Melish, rector of the Church of the Holy Trinity. A number of requests for its publication have been received and it is herewith given. The text was from Zecha-rish viii.5: "The streets of the city shall

be full of boys and girls playing in the streets thereof." Mr. Melish said:

Zechariah gave this promise as a word of encouragement to his discouraged countrymen when on their return from their exile men when on their return from their exite they were trying in the face of enemies and great obstacles to rebuild Jerusalem. The time will surely come, he bade them believe, when the city shall stand once more on Mount Zion in all its former strength and splendor, blessed with that greatest of all life a benedictions—children at play. "The streets of the city shall be full of boys and girls playing in the streets

thereof."
One of the wonderful stories which our last census told was the phenomenal growth of the American city. Briefly, the story is this: While the population of the country in the nineteenth century was multiplying itself lifteen times the population of the city of the country in the nineteenth century was multiplying itself lifteen times the population of the cities and towns was putting. tion of the cities and towns was multi-ing itself 150 times. Whereas the popu-tion of the farming community has been pleing itself 150 times. Whereas the population of the farming community has been multiplied by two in lifty years, that of cities has been multiplied by ten, in 1899 one man in every twenty-live lived in a city. To-day it is one man in every three. The tremendous concentration of men, women and children in our cities is one of the most significant and startling facts of our times.

our times.

The city is built! The prophet's promise has been fulfilled the streets are luff of hoys and girls. But what a fulfillment! They are paying in our streets because we have built our cities in such a way that there is no other place for them to play. In our tenement districts especially the houses stand so closely together that there is scarcely space for hight and air to enter rooms, not to mention courts, hade yards, play grounds and small parks. Within a short walk of where we are to-day are hundreds of families living in one or two small rooms to a family, rooms often gloomy at mid-day. Of course, the chil-

gloomy at mid-day. Of course, the children are in the streets.

And what places the streets are for these little ones! Look over the pages of our papers day b, day with the children in mid and you read the sad story of this little child crushed by a car, of that one maimed for life by some wagon. Go into the Children's Court and see boys of twelve and fourteen arrested for crimes which would send men to the penitertiary twelve and fourteen arrested for crimes which would send men to the penitentary for a long period of years. Between the crowded tenements and these injuries, deaths and crimes, there is the relation of cause and effect. The tenements drive the boys into the streets, and there they are forbidden by the police and prevented by traific to play games which kept me and my boy friends from going to the devil. No! I don't mean that insinuation. The good God won't let the devil have those boys. They may become impertment criminals, and die like the hardened thief on the cross, but conditions shaped them. on the cross, but conditions shaped them, and God will give them, in my heart of hearts. I believe, a new chance to become like Him in tha new city, Jerusalem, which is not ouilt by men's hands. And which is not ouilt by men's hands. And yet true it is that in our cities boys who are denied the healthy amusements of boy life drift into the crap games and form street games which terrify neighborhoods and brutalize coys and turn the spirit of mischief into the demon of crime. Jacob Riis has told us that between the tenement and the penitentiary he has found a beaten path, traveled by the feet of hundreds of our how every very.

our hoys every year.

It is about this somewhat new and very serious situation of the children of our streets that I want you to think with me

this morning.
It is often said, as an argument against the church assuming this responsibility, that the church's one mission is to preach the gospel, and I want to say at the start that the purpose of the church has never the gospel, and I want to say at the start that the purpose of the church has never been more correctly defined. The gospel is the message of the good tidings that God cares for rien, that fod is love. Once let a man accept that message and let it sink into his soul that it becomes the principle of his life, and even though he lives in a badly ven ilated house in a crowded district, surrounded by evil influences, yet he will be a good citizen, son, father, husband and friend. Yes, and once let a landlord receive the gospel in his heart and he will transform his tenement into decent will transform his tenement into abiding places if it c \_s him half his in-come. For the gospel of the Son of God is the regenerating power in the world which makes all things new. To preach it clearby, with consecration and power, is the su-preme, all important, never-to-be-forgotten mission of the church of Carist.

But how 's the gospel to be preached in our crowded cities to-day? It is as im-

portant to know the way as the destina-tion when one is trying to reach a definite point in the world. Some men fancy that the city needs nothing more than a countion when one is trying to reach a definite point in the world. Some men fancy that the city needs nothing more than a country village—a preacher and a building—to have the gospel preached with power. There was a famous test case of that preaching on the East Side in Manhattan. A man of ability determined to preach the gospel every Sunday and do nothing else, believing that people would come as they did before the city became what it is today. After several years he gave up the work as a proved tailure. He was a John the Baptist crying in the city wilderness, but unlike John's experience the people did not come out to listen to the voice. And I believe it is because they were waiting for the Christ. Not the voice in the wilderness, but the man to go about doing good, healing, strengthening, encouraging, inspiring. Sermons, services and prayer meetings are preaching the gospel and do good. Many of us could not live without them. But they do not monopolize preaching the gospel. Did Jeaus do nothing but preach and teach? The church needs to learn anew the message of the incarnation, the truth that life is imparted only through a life. We are Christ's body. May we prove it by going, as He went, into the highways and back alleys, doing good, bringing hope to the discouraged, lifting up the fallen, taking little children into our arms, and so assuring them as Christ assured the world that love reigns enthroned above this world of pain, sorrow and hardship. When the church is a manifestation of Christ among men, as Jeaus was of God, not merely by speaking and singing and communion, but by living, working, helping in the world the gospel of Christ will be truly preached.

Let me specify. One man may stand in a pulpit by telling of God's love, give hope to some poor mother who is almost in despair over let boy. Another man, animated by God's love, may furnish a club

a pulpit by telling of God's love, give hope to some poor mother who is almost in despair over ler boy. Another man, animated by God's love may furnish a club room where young men may spend their evenings apart from the dangers of the saloon, and by so doing give hope to the mother whose boy goes there. Both preach the gospel of hope, one in words and the other in deeds. A preacher gives a strong sermon against the saloon and his hearers say he is preaching the gospel. A man starts a cooking class where women learn to make food so wholesome that their husbands and sons do not longer have the desire for drink. Are not both preaching the gospel of the more abundant life? You see what this means. The church is preaching the good tidings of love through every agency which gives hope to men, and makes the. Icel their brotherhood among men and the Fatherhood in God.

You know the way the churches have shirked responsibility for this kind of preaching, the kind that is effective in our crowded districts. It is one of the saddeed elapters in the history of Christianity Churches among our tenements, with lew splendid exceptions, have sold out and moved up town, with their wealthier members leaving their poorer members as sheep without a shepherd in the "city wilderness." One will hunt far before finding s more un-Christian spectacle than the exodus of the Christian churches from the tenement districts where the harvest is ready. The reason usually given is the removal of the rich to the suburba and the failure of the Door to sentribate liberally. So the

poor are examed for the church's infidelity. The church ought to be on the firing line where the need in greatest. Instead it is too often found in the rear, caring for the wounded, no d) bt, and occasionally urging back the frightened or forward the stragglers. The crowded districts where the streets are fell of bo; and girls are the church's responsibility. To betake it self to the suburbs and leave these children in the streets, saloons and tenements is to offend God's little ones. And the Master said about such a one that it is bette that a millstone were hanged about his neck and he was drowned in the depta of the sea.

The second hing I want o think about this porning with you is the church's op-portunity to help the children of our

This opportunity is only limited by the number of men and women who are will-ing to take a real interest in the candren, and by the space you have to use. Give these children a chance to get ou, of the streets and away from the had influences

streets and away from the bad influences into a wholesome environment of real warm-blooded people and good books and amusements and fun giving recreations and ther will come to the church in a stampede. Their hunger for ennobling friendships is one of the most pathetic things I have found in my ministry, and also one of the most inspiring.

Oh! the splendid opportunity for you all to fulfill your responsibility for these boys and girls of our streets is here. In the boys cubes is the chance for you young men to preach the govern to our lads, not by speaking servicins, but by manifesting to come through your many sympathy infinitees, your honor and your truthfulness, your honor and your truthfulness, your honor and your truthfulness, your honor and follow. Christ may be preceded to these boys with the the Christ you love and follow. Christ may be preached to these boys with the boxing gloves, and the teneing foils, the carpenter's tools and the football teams with more power than by sermons from a pulpit. In the sewing school is the chance for you coung women to preach Christ, not by words of religion, but by your beautiful friendship for the little who come in eager to receive that warm their homes are unable to give them. eager to receive that warm their homes are unable to give them. In the Sanday school is the chance for you young men and young women, and older ones, too, to gather once a week a little group about you and lead them through the wonderful stay of Him who came to curth to be our servant and yet was King Eternal, and then through the alchemy of the influence of your life move them to love honesty, purity, goodness, man. Christ and God. Nor will I admit the o'der people's chance to preach the living Christ. There comes before me the meture of a scene in a men's club in a certain parish house where a professor of political economy met in a perfectly natural way a braleman on the Pennsy, vania road, and both men came to see that great labor problem more clearly, see that great labor problem more clearly, and had more of the Christ tolerance than ever before. And I know of women who have found through the Girls' Friendly So-

ciety the chance to preach the living Christ so effectively that girls have risen up and called them "blessed among women." The few hours given to such work in a ingle year seem very powerless beside the powers of darkness which walk our streets both day and night, week in and week out, in vacations as in working or school days. But, thank God, a man's life is not an But, thank God, a man's life is not an equilibrium of forces, a resultant of houses and environments. In every soul is the thirst for rightsousness which can be aroused by oringing it face to face with a righteous life. There is a contagion in goodness as there is in badness. Arouse those dormant faculties in every soul, and they, with Christ's help, will counteract all the influences of house and street. This is the opportunity of the church today in our crowded cities. By meeting it the church will find, what every individual who has so met opportunity finds, that it the church will find, what every individual who has so met opportunity finds, that it gets by giving and has a firmer hold than ever on the realities of truth and life.

Call such service what you will—though I personally hate the trite phrase institutional, for I am pleading for a work altogether personal, the touch of life on life—but you must believe that the church which assumes this responsibility and meets this opportunity is following the example of the Master. When Christ came to earth to lift men up to God He took the ampie of the Master. When Christ came to earth to lift men up to God He took the form of a common man. He might, we say, have gathered the Jewish nation into some great plain and revealed His mission in the sight of all with such glory that all must bow the knee before Him. He might nave come with angels straight from heaven and swept men irresistable up. His en and swept men irresistibly into His train. What He did resembled neither of these, but soir is the way for us to follow. He was among men as a servant. By His life of service, now with sermons, now with deeds, but always with a life spreading a contagion of love, courage, hope, manliness, sincerity, He, the servant, so profoundly touched the hearts of men that men have risen up and crowned Him King of Kings and Lord of Lords.

In a recent article, the Rev. Dr. Schauffler incidentally said: I had a teacher in our school who used to be a sailor—a godly man. He knew little of satior—a godly man. He knew little of history, and nothing of science; but he knew Jesus. He so taught his class that everyone found the Savior, and made public confession. By and by he came to me and said: Take my class away. I am uneducated. I can't lead them any higher; but I have led them to Christ. Give me, he said, 'a new class that does not know Christ, and I will try to lead them to the Shepherd.' I gave him a new class, and before he died everyone had found the Savior. What was the potency in that uneducated man? Was it not his humble trust in Him who can sanctify whatever word is spoken?"

"Others sin against us and with us and in spite of us, but none can sin for us. Whenever that is done we have to do it ourselves." It were well for the weak ones of earth, yea, and some who count themselves strong, to ponder on this truth. Men are prone to blame others for their misdeeds. This one empted or the other led astray. And so the conscience is soothed, the still, small voice quieted. The consequence is that the experience, in all probability, is repeated in kind when a little wholesome remorse for sin, a putting of the real blame where it belongs, would save much. No one can sin for us. Whenever that is done we have to do it ourselves.—Philadelphia Young People. "Others sin against us and with us and

The Rev. John McNeill, the popular evangelist, says:
"I owe more than I can tell to my father. He had a habit of which he never spoke to us, nor we to him. He was a quarryman, and I often heard him go lownstairs on dark morhing. Standing an the threshold before passing out he would say aloud, 'I go to-day in God's name. I can never forget the impression this made upon me, and thankfully say to-day, 'My father's God is 1 ne." The Rev. John McNeill, the popular

Flying Machine.
A toy-which is slightly built of thin cane, Japanese paper, and elastic -is in the form of a butterfly, part of which serves as a propeller. It is enclosed in a cardboard envelope, and the directions are as follows: "Hold Fim" by the bottom part of the body in your left hand, and wind the screw forty to fifty times to the right. Afterward put 'Fiffi' in the envelope, and by opening same 'Fiffi' will es-cape." She does, and flutters prettily across the room like a large, sleepy

New Rare Stamp Found. The Paris postal authorities, in look ing over a mass of old stamps the

specimens of Napoleon III., dated 1887. It is well known that the emperor wore only a mustache and imperial but by some error these stamps rep resented him with a full beard, which

other day, discovered some curious

gave him a worn and aged appear They were never put into circula tion, but aiready eager collectors are trying to get hold of them.—Sketch

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS

FOR JUNE 12.

Subject: Christ Crucified, Mark xv., 32-39 -Golden Text, 1 Cor. xv., 3-Memory Verses, 25-27 - Commentary on the Day's Lesson.

I. The journey to Calvary (v. 22), 22.

"They bring Him." Pilate's sentence is supposed to have been given about 8 o'clock in the morning. The Jews must have taken Jesus and started for the cross almost immediately. "Go!gotha." Golgotha is the Hebrew and Calvary the Latin word with the sentence of the construction of the con

gotha is the Hebrew and Caivary the Latin word with the same meaning.

II. "Scenes around the cross (vs. 23-28).

23. "Wine—myrrh." It was a merciful custom of the Jews to give those condemned to crucifixion, with a view to producing stupefication, a strong aromatic wine. This "they offered" (R. V.) to Christ; He tasted (Matt. 27:34), but refused to drink, as it would obscure the clearness of His faculties. There were seven sayings of Christ on the cross, all of which express "some charact ristic element of His nature or His work. The first was a prayer for His murderers: "Father, for of His nature or His work. The first was a prayer for His murderers: "Father, for give them; for they know not what they do" (Luke 23:34). This was probably spoken in the height of the agony, when the cross with the victim upon it was dropped with a sudden wrench into its place in the

ground.

24. "Parted His garmenta." The four soldiers divided among themselves His outer rohe, head-dress, girdle and sandals, but for His "coat," that is, His tunic or under garment, which was without seam and which would have been ruined if divided, they cast lots (John 19:25, 24). "Casting lots." What a pictore! Amid the most solemn scene of numan history the unconscious actors sit down to gamble. The legacy in worldly things lott by bie. The legacy in worldly things left by Jesus was very small. 25, "Third hour." Nine o clock in the morning. "They crueified Him." His hands and feet were nailed to the cross (Luke 24.39, 49), and then it was lifted and sunk into the ground with a sudden shock, producing great pain. The feet of the sufferer were only a foot or two above the ground.

26. "Superscription." The white tablet The legacy in worldly things

26. "Superscription." The white tablet nailed upon the cross above the head of the victim, to declare the crime for which He was crucified. It was a common custom to affix a label to the cross, giving a statement of the crime for which the pertom to affix a label to the cross, giving a statement of the crime for which the per-son suffered. "Was written." Pilate wrote this superscription evidently in derision (John 19.19). It was written in Hebrew for the Jews, in Greek for the foreigners and visitors, in Latin for the Romans. "King of the Jews." The words are some-what different in the different gospels, probably because some of the writers copied from one language and some from another. The truth was proclaimed in jest; Jesus is in fact a "King with many crowns." 27. "Two thieves." This was Jesus is in fact a "King with many crowns." 27. "Two thieves." This was probably done with the intention of giving the people to think that Jesus was to be classed with them. 28. "Scripture was fulfilled." Isaiah 53: 12. Omitted in R. V.

III. Christ mocked (vs. 29-32). 29. "Railed on Him." They utter taunts founded on caluminous insrepresentations of His words; they ridicule His kingship and even His piety, they trample on His pretenects and exult over His weakness. "Wagging." An accompanying gesture expressive of contempt. "Ah." An exclamation of derision. "Destroyest the temple." At the first cleansing of the temple Jesus had said. "Destroy this temple and in three days I will raise it up" (John 2: 19). They had never forgotten this. At His trial before Caiaphas, the previous night, they charged Him with saying that He was able to destroy the temple and build it in three days (Matt. 26:61), but this was a perversion of His words. What He said was that if they destroyed it He was able to "raise it up" or rebuild it in three days. 30. "Save Thyself." They thought that if Jesus were the Messiah, surely He could deliver Himself from the Roman cross. "Come down." Let Him show His power and save His own life. If He does not then He is so far from being the Messiah that He is justly crucified for making such pretensions." The digni-

taries and members of the Sanhedrin, as well as the ordinary bystanders, mocked,

well as the ordinary bystanders, mocked, for they suppose they have gained a complete victory. 32. "They-reviied." From this it appears that at first both of the thieves reproached Christ.

IV. Christ crucified (vs. 23-29). 33. "Sixth hour." Noon. "Darkness." The dackness continued three hours, from noon until three o'clock. "The ninth hour." The hour of the offering of the evening sucrifice. 34. "Jeaus cried." This was Christ's fourth utterance on the cross, and is the only one recorded by Mark. It was spoken toward the close of the arkness. "Eloi, etc." Mark preserves the Aramiac words exactly as they were spoken by Jesus. The repetition, "My tod! My God!" gives a deeply pathetic force. It is an expression of utter loneliness and desolation.

35. "He calleth Elias." They either only caught the first syllable or missions. was spoken toward

35. "He calleth Elias." They either only caught the first syllable, or misapprehended the words, or, as some think, spoke in wilful mockery and declated He called not on "Eli," God, but on "Elias," whose appearance was universally expected. 36. "Vinegar." Burning thirst is the most painful aggravation of death by crucifixion. Christ now uttered His fifth saying on the cross, "I thirst" (John 19:28). This was His only expression of bodily suffering. It was then that a soldier ran and filled a snonge with vinegar, or "the sour wine and His only expression of bodily suffering. It was then that a soldier ran and filled a sponge with vinegar, or "the sour wine and water called posca, the ordinary drink of the Roman soldiers," and offered Him to drink. "On a reed." The short stem of a hyssop plant. With this they were able to reach His mouth with the sponge. "Gave Him." The first drink of vinegar and gall Jesus refused, but this, unmixed with any drug, was accepted. "Let alone," etc. This was probably uttered seriously.

37. "A loud voice." As it were the triumphant cry of a conqueror. He now uttered His sixth saying: "It is finished" (John 19:30). This is one word in the Greek, and has been called the greatest single word ever uttered. What was finished? His life's work, the cup of suffering, the atonement for the sins of the world, the old era and dispensation. The seventh saying was, "Father, into Thy hands I commend My spirit" (Juke 23:46). "Gave up the ghost." He dismissed the spirit. He Himself willingly gave up His own life.

38. "The veil—was rent." The great veil of the temple that hung between the holy place and the holy of holies, forty cubits (sixty feet) long and twenty cubits (thirty feet) wide, of the thickness of the palm of the hand, and wrought in seventy-two squares, which were joined together.

39. "The centurion." The Roman officer who had charge of the cructifixion. "Saw." When he saw what was done he acknowledged that God Himself was showing His approval of Jesus (Luke 23:47). "Son of God." What a testimony! and from a Roman officer.

man officer.

One of the prettiest sights as regards seamen's pets was afforded by six sparrows which were tamed and trained by an old bluejacket on board a coal barge. He had trained them to such a degree that they would march in regular military order, "turning" and "wheeling" as desired by merely moving his hand. On each of their heads he had fastened a small piece of scarlet cloth, cut so as to form a cockscomb, which gave the birds a very saucy appearance as they went through their varied evolu-

Oats Growing on a Sheep. Country parsons are often naturalists and close observers. The Rev. W. H. Jenoure, rector of Barwick, Yeovil, England, describes a novel sight which may be seen in his parish. A farmer has been feeding his sheep on pats, and some of the grain fell on the back of one of the animals. It has taken root in the word and sprouted, and the young shoots may be seen

## CHRISTIAN ENDEAVOR NOTES

SUNDAY, JUNE TWELVE.

'What I Must Do to Become Christ's Disciple." Matt. 16:24-26; John 13:33-35.

Scripture Verses .- Matt. 10:37-39; Mark 8:55; Luke 14:25-33; John 1:55-42; Luke 6:40; John 5:51, 32; 13:35; 15:8; Acts 11:26; John 10:27, 28. Lesson Thoughts.

Are you willing to be a disciple of hrist? Jesus says, "If any man will be my disciples." This is not a forced following, nor even a merely voluntary service. It mean to go after him. It means a heartfelt desire

Remember, you are to be Christ's disciple, not your own, you are to go after him, not yourself. And to do this you must deny yourself-your self-will, self-indulgence, self-right-

Selections.

My God, I love thee, not because I hope for heaven thereby, Nor yet because who love thee not

Must die eternally. Not with the hope of gaining aught, Not seeking a reward, But as thyself hast loved me.

O ever-loving Lord! Self uental is not the whole of rell-No, it is only one aspect of it. Suppose I should undertake to describe a beautiful garden by saying that it is a place fenced in. What idea would What idea would you have of the sweet flowers insidathe blooming roses, the blossoming shrubs, the delicate lillies, the modest pansies, and the fragrant air? Now, you regard religion merely as self denial, you see only the unattractive fence and none of the beauties of the garden

A disciple is a learner, that is the very meaning of the word-Christ the teacher, his disciples the pupils. Christ's principal employment while on earth was that of a teacher. how grandly he taught! T "never man spake as this man." And who are his disciples? Why, those who learn of him. Those whose highest interest is in subjects of the Christian religion, those whose controlling motive is to know more of the way of salvation.

Those who are earnest students of God's word, those who are faithful and regular attendants at the services of God's house, where Christ teaches through his word and his sac-

## EPWORTH LEAGUE LESSONS

JUNE TWELFTH.

Conditions of Christian Discipleship. Matt. 16. 24-26; John 13. 33-35.

One condition of Caristian Discipleship is Cross-bearing.

Supreme Allegiance to God Substitu ted for the Service of Self, Love for God for Love for Self, the Denial of Self is No Longer Very Difficult.

Crucifixion is more than speaking in meeting, or discharging some Christian duty. Jesus stood facing the awful death by the cross. There must be in the heart of Christ's words the idea of death to something. And to what? Not the body necessarily though that also was involved in some cases, as in Peter's. Paul elucidates the idea. He says it is "the old man," the "flesh, the "carnal nature," the mind," that is to be crucified. "carnal

The works of the "old man" are bad, and he cannot be subdued and subjected to the law of God. So, there is but one thing to do with this "old man," and that is to put him off, to put him to death. No use trying to doctor him up, or dose him with cordials or stimulants. Let him die. He is already condemned; he is a felon men who believe, the power to "fulfill the righteousness of the law." (Rom. 8. 3; 6. 11). Let the sentence be executed on him, therefore (Gal. 5, 24; 2. 19, 20). And being put to death, let him be buried (Rom, 6. 4). Who would wish to have this "old man" An old lady said she wished he devil were buried, and face downward, so that if he should come to life and begin to dig, the more he

dug the deeper down he would go. Now, the great act of the human will is this denial of the claims of the natural, that is, the unregenerated, man, the renunciation of self, and the choice of God's will as a program of life; of Christ to be the only Saviour, not also Master. Having done thiswhich, is not easy-then claim by faith that the "old man" is dead, believing that he is faithful that hath promised he also will do it (1 Thess. 5, 23, 24).

Thenceforward there will be daily testings, self-denials, cross-bearings but they will appear to be incidental the victory will be so short and de

With perfect allegiance to God, and love for him being substituted for love for the self, self-denial cannot be a yoke of sorrow. It is only because we are not wholly submitted that the commands of God are irksome to us. Mr. Spurgeon said that in northen Italy he had noticed that, when two bullocks are yoked together, and are of one mind, the yoke is always easy them both. This illustrates, though imperfectly, the relationship between the fully saved soul and its God-Imperfectly because the human will must be sunk in the divine. "Ye are my friends, if ye do whatsoever command you"

Ancient Highland Custom.

In connection with the burial a short time ago of the late Canon Mc Coll. Fort Williams, a curious old Highland custom was observed. When the interment was completed, the bier on which the body had been carried was broken in pieces, so that it might never be used again. The fragments were scattered in all directions. never again to be brought together The custom is akin to that which used to be observed when the health of the young heir was drunk, the glass being broken as soon as the health was pledged.

Rella Given Firemen. Mrs. Roswell Atkins, widow of the former judge of probate at Bristol. Conn., has given the members of hose company No. 1 the hat that Judge Atkins wore when he was foreman of the company half a century ago.

Mandolin an Ancient Instrument. The mandolin was an old instrument a couple of centuries ago, having then, after a long series of evolutions, reached its present shape at Naples, which city has always claimed the honor of its origin



The Coming Brotherhood.

There shall come from out this noise of strife and groaning, A broader and a juster brotherhood; A deep equality of aim, postponing
All selfish seeking to the general good.
There shall the a time when each shall
to another
Be as Christ would have him—brother un

to brother. There shall come a time when brotherhood

grows stronger Than the narrow bounds which now dis-Than the narrow bounds which now dis-tract the world; When the cannons roar and trumpets blare no longer. And the ironclads rust, and battle flags

When the bars of creed and speech and When the bars of race, which sever.
Shall be fused in one humanity forever.
—Sir Lewis Morris.

A Word About Sorrow.

Blessed are they that mourn, for they shall be comforced.—Matt. v., 4.

This does not mean that sorrow, in and of itself, is a good thing, and that we should deliberately go about in search of it. To place sugar construction upon the words would be to do ther, a violent in

words would be to do ther a violent in justice.

There is no ruson for believing that Jesus meant to speak a beatitude for sorrow purely as such. The Son of Man was not a geomy-minded ascente, a nater of himan log and gladness; and to hold that He went about inviting men to wretchedness would be as unnecessary as it would be unreasonable and unwarranted.

Here, then is the substance of the second heatitude: "If sorrow comes, he not discouraged by it; he hopeful, he brave, for siter the sorrow shall come the joy. The sorrow is only one side of the sheld, find on in hope until you see the other side, and then all will be explained, and in the explanation you shall rejoice."

side, and then all will be explained, and in the explanation four shall reporce."

In other words, Jesus here announces the idea that this strange old life of man has a meaning, a larger, kindlier meaning than appears upon the carface of our hu-man experience, and that that meaning finds its truest expression in the word love—infinite love.

Behind the world and our life therein, behind the serius-comic drama of our hu-

behind the world and our life therein, behind the serio-comic drama of our hu-man existence, with its similes and tears, its laughter and a ony, its indescribable rapture and its moutterable pathos, stands the love which never sumbers nor sleeps, which never grows faint nor weary, which in the "night-time of sorrow and cave" as well as in the heyday of gladness and mirth, is slowly but surely working out its beautiful purpose.
That was whit the Great Teacher said

That was what the Great Teacher said that day in the long ago to the people gathered about Him on the Mount, and every one who knows what it is to sit in the darkness with a mighty grief tugging away at ais heart strings thanks the Miss ter for the comfort that His word brings.

We are all amma. No matter how much our creeds may, fire, no matter what logical habit horses we may be in the habit of riding, deep down in our hearts is the lumanity that will not as leasted, and to every one of us this second heatful owness with the joy and strength that lift us up and give us courage.

Sometimes, when our evil angel has temporary control of us, we feel like crying out. What is the use? This of life is nothing but a curse, anyway, so what's the

that awan cry—and the iner and tendeser the human nature the more hable it is to give up in despair.

Human life—noned at just as it is—is an affair wherein the shade vastly predomin ates over the light. The poet knew perfectly well what he was long when he sang that word about "flee low, sad must of humanity."

We have never yet derest to confess to

We have never yet dered to confess to ourselves the actual sadness of our life. We must be diparantic and keep some thing back, covering up with compliment the cold, hard fast.

But into life's sadness the Master flings the note of a victorious hope!

Life. He tells us, is not a "earsy." True, there is sorrow in it, but that sorrow is not the bual thing. Sorrow, rightly horne, sweetens, licantifies, strengthens us. Sorrow is the Via Dolorosa siong which infinite love is leading us toward the character which no "Primrose Path" could ever develop in our soils.

velop in our souls.

And so, when all is said, this is the sign by which we conquer.

Blessed are they that mourn, for they shall be comforted. — The Rev. J. B.

Time and Friendship.

"Few people give themselves time to be friends," says one writer. Friendship as an ideal is always lovely and attractive, but friendship in reality takes so much time that we can hardly find room for it but friendship in reality takes so much time that we can hardly find room for it in our busy lives of to day. It takes time for parents and children to understand each other well enough to be friendly; time spent in the home circle is one thing necessary to genuine friendship between brothers and aisters, young people have all sorts of social relations without that quiet knowledge of one another which makes for true friendship. And in the friendship that helps and uplifts the element of time is still more prominent. "What these people need is not money but personal influence and helpful friendship," said an earnest worker among the millions of a great city. Even it we cast out everything that is evil and worthless there are more demands upon our time than we can respond to. We must make a choice in study, in recreation and in duty. But whitever choice we make, if it is a wise choice it will leave time to be friendly.—Philadelphia Young People.

When a man is tempted downward he ought to stop and think. If some selfish consideration entices him toward the abysconsideration entries him toward the abysi-he should wait for the soler second thought, but when his nobler feelings are aroused and the angels of God allure him upward he ought to act with instant en-ergy. No man should think twice as to whether or not he should do a generous deed or fuffill his higher convictions.—The Rev. N. D. Hillis.

Honesty.

Honesty is one of the first principles of Christianity. It lies at the base and also at the spex of Christian character. It must be the dominant force in all traffic. The Rev. F. R. Pardington.

Help Others to Be Happy.

Whether at home or abroad the happiest are those who have helped some one else to be happy. Each morning retermine to be profited that day, and you will not be disappointed, for "the will is more than half the man."

Uses of Temptation.

ft is white you are patiently coiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing

Aged Pedestrian Seeks Rivals.

A place in the history of pedestrianism will be made for the recent jog of the veteran walker, Dr. Deighton over the classical road between the two extremes of the British kingdom vidual is no Land's End and John o' Groats. At ber share. the age of 61 he has covered the distance of over 1,000 miles in twenty four days and four hours, an average speed of nearly two miles an hour, or forty-two miles a day. Dr. Deighton intends to visit the United States and challenge any man of his years to walk across the continent from the Atlantic to the Pacific.

The papers tell of a soldier in the Philippines who discourses upon a new cure for drunkenness among the soldiers. "We have," he says, "a lot of native soldiers ensisted here. When one of the white boys are thin, and the native puts on lots of urs while marching him around. It grinds the boys so that they wouldn't get drunk it they could." the age of 61 he has covered the dis-Atlantic to the Pacific.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Song of the Drunk-Painful Parting of a Man and Wife Whom Liquor Had Separated - The Packet That the Drunkard Left. With breath that smelled of rum,

With eyelids heavy and red, A drunkard sat in unmanly plight, Glancing around him with dread-Drink! drink! drink! In drunkenness hopelessly sunk, And still with the voice of doloro He sang the "Song of the Drunk.

"Drink! drink! drink!
While the cock is crowing aloof!
And drink! drink! drink!
Till the stars shine through the roof!

's, oh! to be unbound, And freed from the chains of drink, And never again to hear the sound When glass and bottle clink? 'Drink! drink! drink!

Till the brain begins to awim; Drink! drink! drink! Till the eyes are heavy and dan! Bum, and whisky, and gin.
Gin, and whisky, and rum,
Till over the glass I fall asless.
And dream that Judgment has come!

"Drink! drink! drink! My gazzing never flags:
And what does it bring? A bed of straw.
A crust of bread, and rags.
That shattered roof, and this naked floor.
A table, a broken chair.
And a wall so blank, my shadow I tank
For sometimes falling there! For sometimes falling there:

'Drink! drink! drink! From weary chime to chime; Drink! drink! drink! Brink! drink!
It maddens every time!
Gin, and whisky, and rum,
Rum, and whisky, and gin.
Till the heart is suck, and the head is thick,
And the wretch is steeped in sin!

With breath that smelled of rum, With eyelids heavy and red. A drankard sat in unmanly pight, Glancing around him in dread— Drink! drink! drink!

In drankenness hopelessly sunk, And still the a voice that misery rung— Would that its tone would teach the young!
He sang this "Song of the Drunk!"
-New York Weekly.

A Tragedy Through Rum.

Two friends of mine, a couple who had been married for twenty years, came to the conclusion that marriage was a failure Years before, the man had been well off,

tears before, the man had been well of, but he had lost everything through specu-lation. He took to drink and soon degen erated to a worthless burden upon the wife, who supported the family by taking

For ten years these two had lived to gether in the same house, the estrange ment widening as the husband's folly increased, until she could endure it no longer. The papers were made out, and the day came when he was to leave the home he had made so wretched.

I havened to be a witness to this sort.

had made so wretched.

I happened to be a witness to their parting, writes J. C. Smiley, in The Oaks. There was no one in the house at this time but we three.

She packed up his shirts and collars, which she had that day ironed with her a nands, and he stood on the threshold with the parcel under his arm, beside a trunk which contained his other personal belongings.

belongings. carce a word was spoken. Both seemed feel that a crisis in their lives had

For twenty years these two had been rot twenty years these two had been togetner, throught aght and saade, in good fortune and ill, and now they were to part forever. Twenty years before, buoyant with youth and hope and confidence in each other, tures two had linked their lives to-gether. They had co le to look alike, so potent had been the force of assertation.

of association.

What touching memories must have surged through both their hear's as they stood thus, she leaning against the sta-way in the hall, and ne standing on () doorstep with the dusky twilight closing in about him as if to emphasize the dark

with this strange parting. There are mismonts so tragic in life that speech is
dambly inacconate. This was one of them,
"Have-1-got everything-Annee" he
slow'r said, in a dazed way, as he turned
toward the do r.
"All but this, Frank-do you want it?"
and she hanged him a packet of failed letters tied with a crumpled ribbon.
He turned pale as a corpse, as if not until that instant realizing all the parting
meant. He looked at the packet, slow'y
united the ribbon and wound it shout his
hand, his whole frame trembling violently
"Keep them-Annie-lorme" he sobbed,
hade one convulsive step toward the
woman, ther turned and walked out into
the taght.

And sho?

And she?
Well, an mour later I stepped softly into Well, an nour later I stepned softly into the hallway, alarmed at the deathly silence. Still leaning against the stauway she stood, the letters clutched tightly in her frigid hands, her eyes strained out upon the night as if they saw the ghosts of bygone days when the and happiness were hers! That look will haunt me forever—Ram's Harn.

Temperance in Tannesse.

Temperance in Tinnessee.

There are now 5500 towns and cities in Tennessee, and of this number the saloon has been suppressed in 4450, or in more than four-diths. The strong point of Tennessee's luptor law is the "Four-mile Law" which is not commonly undersalood outside of the State. This law originated in the seventiel, and has been strengthened and improved from time to time. Under its provisions the saloon was prohibited within 15 four miles of incorporated institutions of learning outside of municipalities. Then the people began incorporating country schools everywhere, making them productions as well as the educators of some. Next the people amended the law so that saloons were prohibited within four miles saloons were prohibited within four miles of any school, whether incorporated or not.

A Testotal Resort.

Mr. F. N. Charrington, one of the Char-ringtons of brewery fame, but who some years ago renounced all connection with the firm, and devoted his life and money to work among the poor of East London, has purchased a small island on the coast of Essex, forty-five miles from Landon, which he purposes converting into a tec-toral seaside resort.

The Crusade in Brief.

r, with a good head, makes a good head bad. Beer or whisky drinking never produces clear thinking.

In the rural districts of Norway and Sweden there is but little dramhenness and the people rank among the most so-ber nations of Christendem.

In 1829 Sweden had one saloon to every 100 inhabitants, and the consumption of pure white spirits was 6.17 gallons per capita; in 1990 she had but one saloon to 5000 inhabitants, and the consumption had fallen to 1.3 gallons per capita.

If you don't wish to go to ruin, you had better not go to the grog-shop.

Statistics show that half a barrel of beer is produced annually for every man, woman and child in this country. The consolation is in knowing that the individual is not compelled to swallow his or

YOU KNOW HIM.

You doubtless know the fellow; he You doubtless know the fellow; he
Is what you'd call a social pest;
He spoils the universal glee
And nullifies the universal jest,
Whatever story you relate—
And you may have an ample store—
He smiles and says: "Yes, that's first rate
But then I've heard that tale before."

In some appreciative crowd You essay your best bon mot;
You deem the laughter will be loud,
You're confident that it will go.
Then speaks that fiend in human shapes
"You needn't tell us any more.
It's quite a venerable jape;
We've often heard the thing before.

He finishes himself sometimes,
And vanks the laurels from one's broken
Men have been killed for lesser crimes
I'd like to kill him, anyhow, I'd like to kill him, anyhow.
It may sound sangmary, still.
I've suffered till I'm pretty sore,
He'll get it some day, surely, will
That man who's heard my jokes before—Chicago New

Mistress-"Do you love bables?" Maid-"Net at \$3 a week, mum."-Detroit Free Press.

Hubby-"You spend half of your time before the glass." Wife-"But I don's say 'Here's looking at you; have another," "-Chicago Daily News, Mistress-"Did the fisherman who

stopped here this morning have froger legs?" Nora-"Sure, mum, I dinnawa He wore pants."-Cornell Widow, He who fights and runs away a

From awful battle scenes, May live to write them up some day For all the magazines. -Puck. "When your father comes home \$

shall tell him to give you a whipping." "Hold on, ma! Let pa remain neutral -don't drag him into this affair."-Judge. "I hear the Japanese soldiers ward

tickled to death when war was declared." "Yes. They went into transports when the news arrived."-Cornell "Hi! there!" said Joseph to his broths

ers. "What kind of a game are you playing on me?" "Pit." they cried, as they pushed him over the edge.-Harvard Lampoon. "Well?" he muttered, butting his

head on a landing as he fell down the elevator shaft. "As Mr. Kipling would say, 'That is another story,' "-Harvard Lampoon. Peddler (to supposed servant) -"Car I see the lady of the house?" Woman

of the House-"Well, if you can't, you ought to go and see an eye doctor."-Cleveland Leader. Heavy Tragedian-"There's a theab rical manager in New York City just crazy to have me join his company."

Soubrette "I should say he is."-Chb cago Daily News. "I had an awful time persuading the landlord to paper our house." "Arf you pleased with the result?" "Hard

ly. I think it was put on for revenge." Detroit Free Press. "What are you going to do this sumy mer?" "Well, we haven't quite decide ed whether to go to St. Louis for twe

days or to the seashore for a month. -Chleago Evening Post.

The war news jumps the open switch.

And scares the heathen jossky;
But I can't tell a fakeovitch
From a canardovosky!

- Cheveland Plain Dealer.

Clara— Our club bars out gum chew ing and slang." Bertha-"It does?" Clara-"Yes: women who chew gun and talk slang oughtn't to cut any ice in a literary club,"-Cincinnati Com-

mercial-Tribune. "What is that automobilist complain ing about?" "He says the ! wrong. He wants all pedestrians to wear numbers and secure permits be fore being allowed to cross the streets."

-Washington Star. Distinguished Artist-"Perhaps if you came here you will get a better light on the picture. This studio it not nearly large enough." Fair Vist tor (desirous to understand)-"Yes yes: I know. One can't get far enough

away from your pictures!"-Punch

Declining Birth Rate. The continued decline of the birth rate in England has begun to arouse apprehension of the nation's future In 1866 the birth rate was 35.2 per 1000. By 1900 it had fallen to 29.2. and by 1991 to 28.5.

Attention was called to the matter in the Registrar-General's last annual report, issued in June, 1903, which pointed out that the birth rate was then the lowest on record, while infantile mortality was startlingly high-Dr. Shardwell, in a recent lecture al Sion College, showed that the decline especially pertained to industrial centres. In England generally It is among the middle classes that the birth rate shows the most serious decline. In Australia the working classes are the ploneers of restricted families,

signboard Marks Imaginary Tropics. Between the stations of Catorce and La Marona, in Mexico, just midway between the twenty-third and twentyfourth degrees of latitude, the Mexicas Central Railway some time ago erected an immense stone signpost. The railway here crosses the imaginary line that separates the temperate and the torrid zones, and the stone, with the wooden crown and index fingers, shows where the Tropic of Cancer would rus if it were a tangible line. The tablet bears on the southern side the words "Tropico de Cancer, Zona Torrida," and on the northern side, "Tropic of Cancer, Temperate Zone."

Animal Criminals. As a species of hardened criminals

among placid herbivorous animals none is worse than the bison or Amer ican buffalo. Toward man and beast and even among themselves these vio ious, vindictive and agile brutes whose half brothers on the continents do not fear even the terrific onslaughts of lions and tigers, are in a state of almost continual warfare. They are among the wickedest rogues ever seen in a zoo .- McClure's Magazine.

The Proper Remedy.

The recognition of the biliboard as

a public nuisance is general, and protests against it come from all sections of the country. Only by the creation of a strong public sentiment can the nulsance be abated, and it is gratifying to note the growth of sentiment in this