

SUNDAY SERMON

A Scholarly Discourse By Rev. Howard Melish

Brooklyn, N. Y.—In Holy Trinity Church, Sunday morning, the Rev. Howard Melish, D. D., preached from the text, "From that time Jesus began to preach and to say, 'Repent.'"

I heard one of the ablest men in America, a man who had studied the popular mind carefully and observed it most keenly, say not long ago, that if he were young again the one message he would endeavor to bring home to his countrymen is—spirit, soul, manhood make conditions, not conditions men.

Three forces are producing the opposite view. The first is materialism. Materialism is a philosophy discovered in 1787, twenty years ago it received tremendous importance through the formulation of a doctrine of evolution by natural selection. Today it is not taught in a single university in this country.

The second is the teaching of some socialists. There is socialism and there is Christian socialism. Christian socialism endeavors to make a place in socialism for Christianity's emphasis on the individual. Socialism is concerned with the economic and industrial organization of society. It is interpreted by some of its exponents it is telling men that they can't be just or right or pure or honest or humane under the competitive system.

The third force, laying stress on conditions instead of will, and so weakening individual conscience, is Christian Science. At first thought this may seem an utterly inconsistent statement. Does not Christian Science lay all the emphasis on the individual, his attitude of mind, his thoughts?

When a man stops blaming conditions and takes to himself the responsibility for what he is and what he has done he has obeyed the first word of Christ—"Repent."

Over against these three forces which weaken individual responsibility I would put the one truth of repentance. It is an old word with a long record. The vocabulary of some nations does not know it. And those nations have died.

That nation in the fitness of time gave birth to Christianity. Its immediate forerunner, John the Baptist, what he taught is summed up in the one word—repent. The rich man with self-sufficiency, the powerful man with his arrogance are to be leveled down like the mountains; the poor man with his patience is to be filled up like the valleys.

Character is a Growth. Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.

A Legal Switch. The disgust of a layman with legal phraseology was shown in the will of Elphozo Youngs, filed here. Mr. Youngs was a dignified, well-to-do gentleman, best known for thirty years as a deacon in one of the largest Congregational churches in Washington.

Disgruntled One Neatly Answered. George Harvey, the editor, was talking about literary prize competitions. "These competitions no doubt do good," he said, "but they excite a great deal of rage and bitterness. If, for instance, there are 500 competitors for a prize it is likely that 499 of them will be dissatisfied with the award."

How are we to arouse among us responsibility and quicken our individual and social penitence. But is not that preached by every penitence. But is not that preached by every evangelist. It is, and some men are touched by it. But when they go to the evangelist as men went to John the Baptist and others went to Christ asking "What wouldst Thou have us to do?" the answer is "Stop smoking, leave off the use of alcohol, keep away from the theatre, join church, pray daily and read your Bible."

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 15.

Subject: Jesus' Power Over Disease and Death, Luke vii, 1-17—Golden Text: "He that liveth and believeth in me shall never die."—I am come that they may have life.

The fact that we belong to One who has conquered death makes us sharers of his life. His victory came because he was the Lord of life. He desires to share his life with us. That was often in his thought: "I am the life; he that liveth and believeth in me shall never die." "I am come that they may have life."

Then we have given ourselves to Jesus Christ, to accept his lordship and his love, to be controlled by his feelings and his purposes, we belong to him. More than that; he identifies himself with us. We are members of a body of which he is the head; we are one with him and with the Father.

The Old Testament prophets believed in immortality. The living Christ and the regenerated Christian confirm that ancient faith. The Bible and our human instincts make us think of death as an enemy. But death was beaten in the struggle for the life of Jesus Christ. Death will be beaten in the struggle for our life if we accept Christ's gift of life eternal.

There is enough meaning to the Christian in the resurrected life of justify the whole vocabulary of thanksgiving. The great pain of life—the pain of unrepented sin—is gone. The great battle of life—the struggle against the power of death—is won.

There is nothing like great faith in a great fact to hold people steady. The power of the resurrected life was the secret of the early church's fearless testimony. It invigorates and tones all the church's real life to day.

Christ's Life. Lessons From His Resurrection Miracles.—John 11:1-46; Luke 7:11-17; 8:41, 49-56. When Christ said of the dead Lazarus that he merely slept, he said that of all our dead.

If we believe in Christ, we have already entered the resurrection life, and death cannot even interrupt it. What Christ said to the widow of Nain he says to all mourners: "Weep not, but rather rejoice, for your dear one lives now in endless joy."

It was not merely that Christ told men about their immortality; he was and is their immortality. He was and is their immortal life. "Unless we begin before death to live in the power of an endless life," we never shall live in it.

There is no surer test of the reality of our faith than this: Do we look forward with dread to our death? The three persons whom Christ raised from the dead were martyrs, restored to this inferior life that we might believe.

Our Daily Bible. It is good just to read the Bible daily, at any time and place. It is better to read it in a systematic way, at regular time and place. It is best of all to study it thoughtfully, prayerfully, and with the best helps attainable.

The Bankrupt's Hymn. There is a lawyer by the name of Hoxie out in Hampton, Iowa, who is noted within a reasonably limited territory as a consummate wag.

A Hatpin with Two Points. An entirely new idea in hatpins has been patented by a Maine inventor, an illustration of which is shown here. This hatpin is used in conjunction with a holder, the latter being sewed to the sweatband or the inner edge of the hat.

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EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 15.

The Resurrected Life.—Gal. 2, 23.

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G. W. PERKINS RIDES IN AN AUTO-HOTEL.

J. Pierpont Morgan's Partner Has a Remarkable Touring Car—Cost \$23,000.

People who drop into Sherry's for afternoon tea nowadays are likely to stop at the door to peep into a much-talked-about automobile which is often standing there. It is the rolling palace, or, more accurately, the spinning private hotel of George W. Perkins, former vice-president of the New York Life Insurance Company and partner of J. Pierpont Morgan.

Great wealth and the desire to apply it to luxury in travel as well as keen zest in the game of outshining one's friends have produced some remarkable touring cars, but this big creation from Mr. Perkins' idea eclipses them all. The man whose testimony at the legislative investigation made a sensation has not spared expense in realizing his ideal of a conveyance that should take the place of the private railway car. And this purpose it serves for himself and family.

It cost \$23,000. The builders of the coach are Frederick B. Wood & Co., of No. 219 West Nineteenth street. The chassis—the truck and running gear—was made in France. It required three months to complete it, much of the time being spent upon the interior, just as workmen continue long within a mansion after the walls and roof are finished.

The part that may be referred to as the drawing room has revolving easy chairs, of course fastened to the floor. A chandelier of several bulbs and fine workmanship sheds a flood of light upon the table, large enough for a little supper or even a dinner. It serves also as a writing desk, and is equipped accordingly. On a long journey or during the wait of a breakdown a game of bridge can be played comfortably, and there is no danger of cold feet, for electric heaters are set at various points of the main room.

There are mirrors, a cabinet for the smoker's outfit, a pantry with an ice-chest, toilet cases, a clock, parcel nets, leather cupboards, lattices of cord and other little conveniences.

There is no partition, but the forward or bedroom section is fitted with a couch of good size, which is let down when needed. During the day or at any time when not in use the couch is so disposed of as to take nothing from the drawing-room space. There is a light over one end of the bed, so that one may lie and read.

A feature of which Mr. Perkins is especially proud is the annunciator. It is attached to the dashboard in full view of the chauffeur. Within the coach there is a board with electric buttons. Seated in his reclining chair Mr. Perkins can say "Start," "Stop," "Slower," "More speed." To do so he has only to touch the corresponding button, and the thing is done.

A French horn spreads its bell over the head of the chauffeur. By a tube it is connected with the interior. If there is any communication it can be made through the horn. Without raising his voice above the ordinary pitch Mr. Perkins can speak to the chauffeur and be heard distinctly. And the chauffeur, by lifting his hand, with equal ease can talk back to the occupants of the coach.

Probably it is the most expensive touring car in the country. The upholstery is in the finest of Moroccan and Spanish leathers, imported especially for Mr. Perkins. The floor is covered with a costly rug. Seven persons can be accommodated. In the matter of speed it is the equal of any touring car extant. It is fitted with the best up-to-date mechanical contrivances known.—New York Herald.

Far Away the North Pole. We are getting rather tired of the North Pole. It has been overdone. Every man who wants to be a hero and break into print trots off to discover the North Pole, and comes back afterward and tells us how and why he failed, and will we make up a purse to send him again? Sure to find it this time. It is getting to be a nuisance. Let the old pole alone. Nobody wants it, anyway.—Tillamook Herald.

They are going to build a twenty-four story skyscraper in Pittsburgh.

"CORPORAL" JAMES TANNER

Commander-in-Chief of the Grand Army of the Republic.

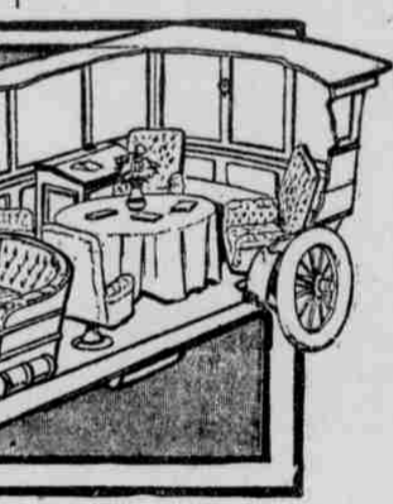


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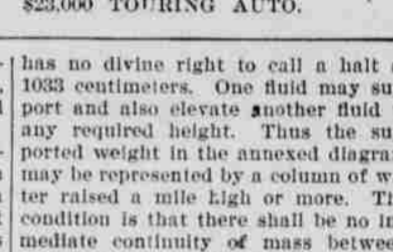
WHAT MAKES SAP ASCEND IN TREES?

The mechanism of the ascent of water from the roots of plants to the topmost leaves has long been one of the vexed problems of botany. Some of the suggested and partially received explanations satisfy everybody, and many botanists are content to confess ignorance. In a communication to Science (July 22), Professor George Macloskie, of Princeton, suggests still another theory, which he is confident solves the problem. According to him, the water, so intermingled with air-bubbles as to form a light foam, is supported by atmospheric pressure, while it moves upward by diffusing through the porous "septa" or partitions with which the ducts are filled.

Recent discoveries by Vesque and E. B. Celand and others have brought us very near the solution of this inveterate problem; but botanists seem agreed to halt at the last step, awaiting some occult signal from the physicists. The old toy of the "hydrostatic paradox" ought to teach them that water pressed upward by the atmosphere



Hydrostatic Paradox

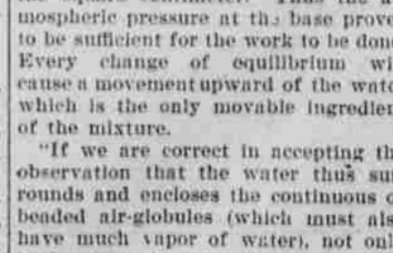


Xylem-duct (diagrammatic)

sure is secured by the activity of the leaves correlated with the structure of the ducts. The leaves are not known to actively attract the water, but they always remove it as it arrives, turning it into starch, and transpiring it in great quantity. When they die or are stripped, the ascent of water ceases.

PRISMATIC REFLECTOR.

A New York inventor has taken the idea of the "inflight prism" as a basis and adapted it to an ordinary gas lamp shade, producing a reflector and a shade composed entirely of glass, and having a part which acts entirely as a reflector and an opposite part which acts as a shade for directing and softening the light.



Directs the Rays of Light.

They reach the final directing prisms. These reflectors, or shades, are made of pressed glass and in a single piece.—Philadelphia Record.

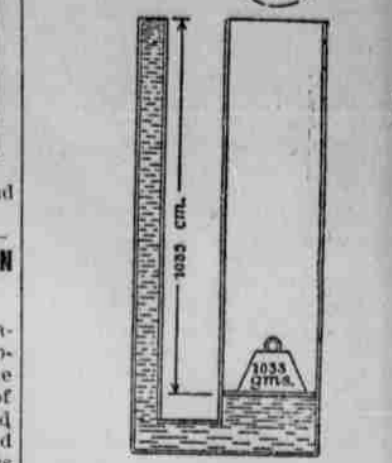


A Hatpin with Two Points

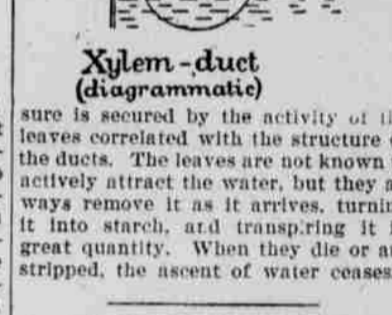
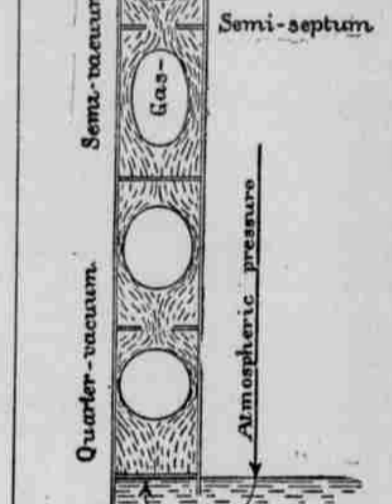
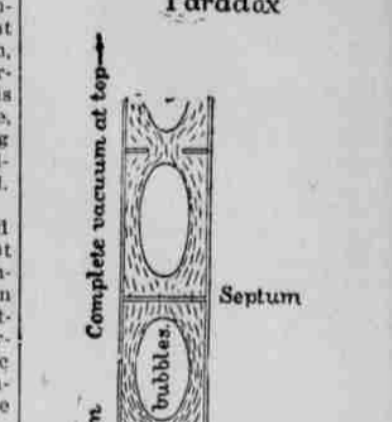
moved the points of the pins will not project and catch in the hair. In using the device the holder is placed on the crown of the hat. An entirely new idea in hatpins has been patented by a Maine inventor, an illustration of which is shown here.

ger, Vesque, and others have observed between the state of the barometer and the streaming within the xylem ducts is explained, and possibly the pulsation of gas-bubbles which MacDougal regarded as helping to raise the water upward.

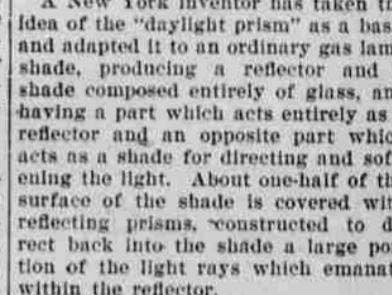
"The condition of low apical pres-



Area of cross-section



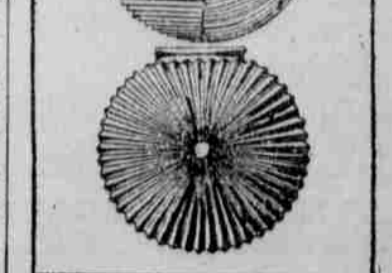
Complete vacuum at top



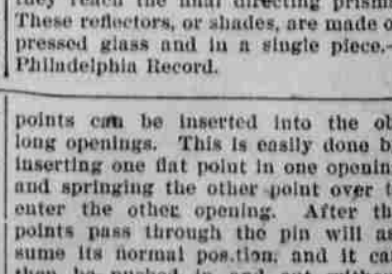
Semi-vacuum



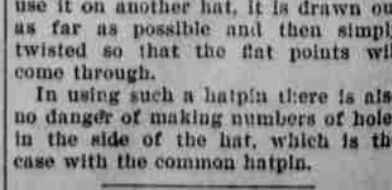
Gas bubble



Semi-septum



Atmospheric pressure



Directs the Rays of Light.

The gas industry in Great Britain according to the Society of British Gas Industries, consists of 1550 gas companies and local authorities, and employs 4,400,000 consumers. The London companies, i. e., city and suburbs within the ten miles radius—i. e. in the foregoing have 645,000 consumers.