

OUR SATURDAY EVENING HOME PAGE.

ARE WE LIVING OUT THE
SERMON ON THE MOUNT?

REV. HENRY GODFREY, Heart's Content.

You invite correspondence in answer to the question asked in the telegram a few days ago, "Are we living up to the sermon on the Mount?" A careful study of Christ's words and a glance at the conduct and conditions of modern life convince us that life as the average man perceives it does not square with the teaching in the negative. No, we are not by a long way living up to the sermon on the Mount.

The sermon or compilation of parts of several sermons contains the manifesto of the Christian Commonwealth, or Kingdom of God; before these laws are observed and obeyed in the details of daily life, the present basis of society will have to be cut out, and creed, commerce, and conduct will have to rest upon a new and the only true foundation. Take some of the Beatitudes with which the sermon begins, and compare them with their modern perversions.

Christ said, Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

The modern perversion is, Blessed are the rich in cash, for theirs is the Kingdom of Earth.

Christ said, Blessed are the meek, for they shall inherit the earth.

The modern perversion is, Blessed are the millionaires and monopolists, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness (justice), for they shall be filled.

But much of the modern spirit says: Blessed are they which do hunger and thirst after unrighteousness (injustice), in that they shall divide its mammon, and what a striking commentary on this are the methods of some of the great monopolies and company promoters.

Christ said: Blessed are the peacemakers.

The modern perversion of that is, Blessed are the warmakers, for they fight on the manufacture of munitions of war.

How do some of the things we see in churches compare with this passage: "If therefore, thou art offering by gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

A very vivid picture of the worshiper in the very act. While worship proceeds memory is touched. There are a hundred things we may neglect to do at the altar. But there is one thing we must never neglect: We must remember our relations with our fellows. We must not forget our happy relations with our fellows, and be grateful for them, but we must remember the unhappy relations, and if we are to live up to the Sermon on the Mount we must obey Christ's explicit instruction "first be reconciled."

We may not blot out all unpleasant facts when we worship? No, we may not. We are very busy trying to make services pleasant.

But Jesus Christ says we must have some unpleasant services. How many are happy in bringing their gift and greeted about their worship, but memory steps in and spoils it all. What a nuisance memory is at the altar! Christ says, At the altar think of your brother, have you crushed his spirit, misrepresented him, taken a mean advantage of him? Leave thy gift there, straighten matters out with him. How many adherents and members of churches, during the heat and dust of a political campaign, forget that they are brothers, and although they worship side by side and carry their gifts to the same altar, they never leave their gifts at the altar and seek reconciliation. How many whited, painted hypocrites take their gifts to the altar? No, sir, we are not living up to the Sermon on the Mount.

Take the precept: Resist not evil. It was certainly meant to warn us against vindictiveness, and is directly and explicitly opposed to the old retaliation spirit, "an eye for an eye, and a tooth for a tooth." It signals the transition from a bare, rigid, and human period to an era of forgiveness and love. But we must guard against a too literal translation. The injunction cannot be regarded as an absolute rule in all circumstances.

Resistance to evil is one of the first duties. Our Lord lived one long campaign against evil. He never meant his followers to allow evil-doers to have their way without restraint. He would not fulfil our moral calling if we allowed the persons and prosperity of human beings to be at the mercy of the unscrupulous, the violent, and

the ineffective. Submission to personal wrong is one thing; allowance of evil-doing quite another. The words are original, exacting, clear with regard to one attitude toward the average personal injury. Jesus says: "Never strike back." But on the least provocation, how many professing Christians pour out the vials of their vitriol and talk libel suits and lawsuits. The old Mosaic law of retaliation and vindictiveness is dead, but its spirit lives. Jesus expects us to bring a grain of common-sense and the spirit of love to the common provocations of life. "Let the wrong be as brutal, as injurious, as wanton, as insulting and tyrannical as human badness can make it, the Christian is never to relapse from love in dealing with his enemy to some lower principles which he may call justice, still less to the natural selfish passion of revenge. He is to find in love alone, his impulse, his guide, and he is to go all lengths with love."

Again, what is the attitude of modern society toward the precept, Lay not up for yourselves treasures upon earth?

Christ did not mean that a man cannot be rich and a Christian at the same time. He meant that the chief end is not to be rich here, but to be rich toward God; that true life does not consist in the abundance of things a man possesses, but in something entirely independent of possessions. But contrary to the teaching of the Sermon on the Mount, the modern spirit expresses itself in a mad scramble for mammonism at the expense of losing the things of which real life consists. As Marden says: "What a pitiable thing it is to see the human race chasing the dollars—material things—trying to extract happiness and to squeeze joy out of money alone."

Once more, we are very far from carrying out the precepts: Take no thought for your life, and consider the lilies, how they grow."

Jesus meant, live without fear, without worry, without abnormal anxiety. But "fear is everywhere, fear of want, fear of starvation, fear of public opinion, fear of private opinion, fear that what we own to-day may not be ours to-morrow, fear of sickness, fear of death. Fear has become with millions a fixed habit. We see everywhere, continual dread, continual cringing, continual fear." (Trine.)

And worry; it is the great modern disease. Worry is the most popular form of suicide. It causes loss of appetite, insomnia, spoils digestion, warps character, weakens mind, stimulates disease. It is the real cause of death in thousands of cases, but some other cause is named in the certificate of death. "An eminent physician has stated, as a result of his experience, his opinion that worry kills more people than any single known disease, and is accountable for much of the degeneracy of the present day. It ages more certainly than the hardest work, covering the face with the freckles of unrest."

Worry is not reasonable anxiety, it is anxiety gone mad. It is forethought gone to seed. There is only one thing to do, stop it, place ourselves in tune with the Infinite, regard God as Father, live earnest faithful lives and become masters of circumstance.

But, if we are not living up to the Sermon on the Mount we are moving toward it. We do not take a pessimistic view; we state only facts, and one of the most encouraging facts is that the world is growing better. Men are learning that they are brothers all the world over. The black-few, the vendetta, the duel, once considered legitimate, honorable, and compulsory, are now in Christian countries discontinued. No civilized community holds a slave. War which rarely satisfies either party is being superseded by friendship, reason and arbitration. The great religions are coming to understand each other, Christian churches are either effecting or talking union, and social life is becoming more coloured by the Sermon on the Mount.

We may never fully reach Christ's ideals, but we are humbled in their presence, and in struggling toward them we know we are realizing our truest manhood.

The s.s. Meigle, Capt. Gobbie, arrived from Port aux Basques at 9.30 p.m. yesterday, and upon arrival was docked for repairs to her propeller, which was damaged by ice on the way to Port aux Basques on Tuesday last. Repairs have already begun and it is expected that the ship will be ready for sea again on Monday next.

After weary hours
comes rest.

—CELA.

THEOBALD.

It is one of the most obvious features of the Sermon on the Mount that it treats men as standing in the relation of brothers to one another under a common Father in heaven. It destroys at once the partition between Jew and Gentile, Greek and Barbarian, German and Welsh, white man and negro. But we use the term "brotherhood" so often nowadays that it is well-nigh meaningless to us. "The Brotherhood of Man" is a platitudinous that does great service on a platform and in most cases it remains there. This tremendous call of enthusiasm for Humanity still remains

to a great extent unresponded to, and our puny efforts of Universal Love are a blot on twenty centuries nearly of Christianity. Mankind is not equally gifted, but Christ makes all mankind equal to this extent, that the interests and the happiness of all members of the race are declared to be of equal importance. And are we, in St. John's, considering that life is satisfactory when there are so many ignorant and wholly uncultivated men and women around us? Is a man satisfied, merely because he is perched himself to mingle with a malodorous crowd? Could he take more than a very limited satisfaction, even in a palatial apartment, if the windows on all four sides opened into stable yards? And yet, unless there is a return of 10 p.c. on the investment, those who have the means will not erect dwellings for the workmen at a reasonable rent; dwellings which will give him a chance to live a cleaner and more wholesome life; dwellings that will be an incentive to him to regard home-life in a pleasant light than he regards it now, when he prefers a street corner or a saloon to an hour at home. And we are still more ignorant and uncultured than they, when our high schools and educational Councils do not make us feel that to be happy we must have our neighbors happy. To those who have not "shut the gates" of their hearts against the cry of the poor, many of the tastes they have cultivated are made positive sources of pain.

EDUCATION.

There are three main grounds on which our educational system should rest: first, the right of every man to the complete education, the Colony can give him on his own account, as necessary to his enjoyment of himself; second, the right of his fellow-citizens to have him educated, as necessary to their enjoyment of his society; third, the right of the unborn to be guaranteed an intelligent and refined parentage. And yet one of the greatest offences laid at the door of Newfoundland is her indifference to Real Education. Our Premier, even, quibbled at finding \$30,000 (thirty thousand dollars) that free education would cost! Isn't it pitiful?

We are content to provide a limited smattering of "knowledge" to a limited number of population. We are niggardly in money and effortless in enthusiasm. We have pampered the cram-system under the C.H.E. and left thousands of children to come to school or stay away, just as they liked, and we know that not one child in ten really wants to go to school. I know of one boy who was given the opportunity to go to school, but he preferred to play around the wharves. He does not realize what chance he is missing—it will not be till it is too late that he finds out his mistake. And this is the mistake that compulsory education would set right, but neither Church nor State makes any efforts to see that the children of the poor are sent to school. Inasmuch as we ignore the Sermon on the Mount.

HOUSING.

The editorial in The Evening Telegram of Tuesday last brings once more to our notice the awful price we have to pay for our neglect in not paying more attention to the conditions under which we live in St. John's. A death rate higher than London! I have in mind now a range of three houses huddled together in a lane. Two storeys high and a cellar, all occupied. Over forty souls live, move and having their being in these houses. A family of eight lives in

three rooms; provide for a kitchen, a dining room, and a drawing room, and pray tell me, where do they sleep? The children are many and are growing up uneducated, and unfitted for any life that will be much higher than that lived by creatures less endowed than man. One little chap of four can give you as neat a string of oaths as any hardened old sinner, and, bless his heart, of course he doesn't know what he says, but he hears some one swearing, and even to his little mind, the words seem expressive!

In such surroundings the image of God!

And how can they be better if we leave them in such environment? What is our Christianity worth if we leave them there? How can a landlord take rent from such hovels?

Observe the men that live amid these surroundings, and is there anything more pitiful or heartrending than the general poverty of intelligence expressed in the eye or the bearing?

In not seeking to better the conditions under which many of our people live, we are committing moral atrocities and however successive governments have allowed this state of things to continue I cannot conceive, and if the Citizens' Committee do not attempt to cope with it, they will not have realized, to my mind, their primal duty.

Said Christ our Lord, "I will go and see how the men, My brethren, believe in Me."

He passed not again through the gate of birth. But made Himself known to the children of earth. "With gates of silver and bars of gold Ye have fenced My sheep from their Father's fold. I have heard the dropping of their tears In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt. We build but as our fathers built; Behold thine images, how they stand, Sovereign and sole, through all the land."

Then Christ sought out an artisan. A low-browed, stunted, haggard man; And a motherless girl, whose fingers thin Pushed from her faintly want and sin. These set He in the midst of them, And as they drew back their garment-hem. For fear of defilement, "Lo here!" said He. The images ye have made of Me!

IDEAS OF A PLAIN MAN

By Dr. Frank Crane.

Most conversations are duels of vanity. Each of the talkers is secretly bent on one thing, to show himself the equal of the other.

Hence it follows that, as a rule, we retire from conversation always with a slight feeling of irritation, and we are rarely refreshed by a chat.

Right here is where the value of that rare virtue, humility, comes in. If we were really humble, if we recognized that we can learn something from another human being, and if we placed ourselves in a teachable attitude of mind whenever we began to converse, we should always come away from a conversation refreshed, and wiser.

Egotism, and the desire to show off, always stop the pores through which knowledge and soul strength are absorbed. Attention, open-mindedness, and a conviction that we can learn something, are the feeders of mind and heart.

People who are bored easily are they who are vain and self-centered.

BASEBALL PRACTICE.—The Cubs baseball team are now preparing the field near Rennie's River tannery, for a diamond, and will have their first practice on Monday evening, weather permitting. Many of those who were prominent in cricket, football, and hockey, appear to lack enthusiasm in the new game, nevertheless the supporters feel confident that they will enter a strong nine for the league games.

POEMS.

THE MAY QUEEN.

You must wake and call me early, call me early, mother dear. To-morrow 'll see the happiest time of all the glad New-year. Of all the glad New-year, mother, the maddest, merriest day: For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

There's many a black, black eye, they say, but none so bright as mine; There's Margaret and Mary, there's Kate and Caroline; But none so fair as little Alice in all the land they say. For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

I sleep so sound all night, mother, that I shall never wake. If you do not call me loud when the day begins to break; But I must gather knots of flowers, and buds and garlands gay. For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

As I came up the valley whom think ye should I see, But Robin leaning on the bridge beneath the hazel-tree? He thought of that sharp look, mother, I gave him yesterday, But I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

I'm to be Queen o' the May.

He thought I was a ghost, mother, for I was all in white. And I ran by him without speaking, like a flash of light. They call me cruel-hearted, but I care not what they say, For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

They say he's dying all for love, but that can never be: They say his heart is breaking, mother, or what is that to me? There's many a bolder lad 'll woo me any summer day, And I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

Little Effie shall go with me to-morrow to the green. And you'll be there, too, mother to see me made the Queen; For the shepherd lads on every side 'll come from far away, And I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

The night-winds come and go, mother, upon the meadow grass: And the happy stars above them seem to brighten as they pass. There will not be a drop of rain the whole of the livelong day, For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

All the valley, mother, 'll be fresh and green, and still, And the cowslip and the crowfoot are over all the hill. And the rivulet in the flowery dale 'll merrily glance and play, For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

THE HERDSMAN.

What soul was his, when, from the naked top Of some bold headland, he beheld the sun Rise up and bathe the world in light! He looked— Ocean and earth, the solid frame of earth And ocean's liquid mass, beneath him lay In gladness and deep joy. The clouds were touched, And in their silent faces did he read Unutterable love. Sound needed none Nor any voice of joy; his spirit drank The spectacle; Sensation, soul, and form All melted into him; they swallowed up His animal being; in them he lived. And by them did he live; they were his life. In such access of mind, in such high hour Of visitation from the living God, Thought was not; in enjoyment it expired. No thanks he breathed, he proffered no request; Rapt into still communion that transcends The imperfect offices of prayer and praise. His mind was a thanksgiving to the power That made him; it was blessedness and love! —Wordsworth (The Excursion.)

SPRING.

Again with pleasant green Has Spring renewed the wood, And where the bare trunks stood Are leafy arbors seen: And back on budding boughs Come birds, to court and pair. These rival amorous vows Amaze the scented air.

The freshets are unbound, And leaping from the hill, Their mossy banks refill With streams of light and sound: And scattered down the meads, From hour to hour unfold A thousand huds and beads In stars and cups of gold.

New hear, and see, and note, The farms are all astir, And every labourer Has doffed his winter coat: And how with sings of white They dot the brown hillside, Or jump and skip outright, As by their teams they stride.

They sing to feel the sun

The Secret of Accuracy.

MAXIMS FOR PIANO STUDENTS.

By T. C. Jeffers, Mus. Bac. (Tor.) The best preparation for the performance of a difficult passage is the proper and intelligent practice of the passage itself. Why? Because nothing is so like a thing as the thing itself, and it is a great economy of labour you prepare and learn at the same time.

Accustom your mind, even in slow practice, to grasp, firmly and clearly, not only the notes you are playing at the moment, but also as many as possible of those you are about to play.

Think ahead. Many mistakes are made because the difficulty takes one by surprise, as it were.

Why is it that the great pianists are so accurate in execution? Surely the secret lies in their clearness of perception, and exactness of memory. If you register upon your mind, with the greatest definiteness, each interval and the shape of each passage upon the

keyboard, you will approach more nearly to the standard of the famous virtuosi, so far as accuracy is concerned. Don't look at an inch and then remember it as an inch-and-a-quarter!

When you take up the study of a passage, give yourself up completely to it. Let it possess you wholly. Not the shadow of another thought must come between you and it. You should be so completely absorbed in it that a person entering the room or moving near you will not be noticed by you.

Do not concentrate your mind in the sense of compelling your attention, against the grain, as it were. Rather give yourself up to it, let it possess you. Suggest to yourself that it is the most interesting, the most charming, the most beautiful thing in the world to you. Adopt that attitude towards it. It is not concentration so much as absolute elimination of all foreign thought that is needed.

This Date
in History.

MAY 16.

New Moon—25th

Days Past—135. To Come—229
FELICIA HEMANS died 1835, aged 42. A poetess who wrote many songs and poems which secured a place in standard literature. "The Better Land," "The Homes of England," and "The Treasures of the Deep" are songs which will endure.

MAY 17.

New Moon—25th

Days Past—136 To Come—228
Rogation Sunday.

DR. JENNER born 1749. An English physician who became celebrated by his discovery of the vaccination system of alleviating smallpox, which has been of such incalculable benefit to mankind. Parliament made him grants amounting to £20,000.

ALFONSO XIII, King of Spain, born 1886.

RELIEF OF MAPEKING, 1900. With what a heavy and retarding weight Does expectation load the wing of time.

—Mason.

Sunday Services.

Cathedral of St. John the Baptist—Holy Communion every Sunday at 8 a.m.; also on the first Sunday of the month at 7 and 8 a.m.; and 12 noon. Other services at 11 a.m., and 6.30 p.m.

Saints' Days—Holy Communion, 8 a.m.; Matins, 11 a.m.; Evensong, 6.30 p.m.; (Fridays, 7.30 p.m., with sermon.)

Public Catechizing—Every Sunday in the month at 3.30 p.m.

St. Michael's Mission Church, Casey Street—Holy Communion at 8 and 12 on the 3rd Sunday of the month, and 8 on other Sundays. Other services, 11 a.m. and 6.30 p.m.

Catechizing—Second Sunday of the month, 3.30 p.m.

Sunday Schools—Cathedral, at 2.45 p.m. Mission Church at 2.45 p.m. Cathedral Men's Bible Class, in the Synod Building every Sunday at 3 p.m. All men invited to attend.

St. Mary's Church—Matins at 11; Evensong at 6.30.

Brookfield School-Chapel—Evensong at 3 p.m. Sunday School at 4 p.m.

St. Thomas's—Holy Communion on the third Sunday in each month, also on every other Sunday at 8 a.m. Morning Prayer at 11 a.m. Evening services at 3.45 and 6.30 p.m. Daily Morning Prayer at 8 a.m.; every Friday evening at 7.30, prayer and sermon. Holy Baptism every Sunday at 3.45 p.m. Public catechizing third Sunday in each month at 3.30 p.m.

Christ Church (Quidi Vidi)—Holy Communion second Sunday, alternate months at 8 a.m. Evening Prayer third Sunday in each month, at 7 p.m.; other Sundays at 3.30 p.m.

Virginia School-Chapel—Evening prayer every Sunday at 3.30 p.m. Public Catechizing third Sunday in each month.

Sunday Schools—At Parish Church at 2.45 p.m.; at Christ Church, Quidi Vidi, at 2.30 p.m.; at Virginia School Chapel, 2.30 p.m.

Gower St.—11, Rev. H. C. Souter; 6.30, Rev. Dr. Cowperthwaite.

George St.—11, Rev. C. A. White-march; 6.30, Rev. J. W. Bartlett.

Cochrane St. (Methodist College Hall)—11, Rev. J. W. Bartlett; 6.30, Rev. C. A. Whittemarsh.

Wesley—11, Rev. Dr. Cowperthwaite; 6.30, Rev. H. C. Souter.

Freshyterian—11 and 6.30, Rev. J. E. Sutherland, M.A.

Congregational—11 and 6.30, Rev. W. H. Thomas.

Salvation Army—2, A. Citadel, New Gower Street, 7 a.m., 11 a.m., 3 p.m., and 7 p.m.; S. A. Hall, Livingstone Street—7 a.m., 11 a.m., 3 p.m., and 7 p.m.; S. A. Hall, George St.—7 a.m.; 11 a.m., 3 p.m., and 7 p.m.

Adventist Church, Cookstown Rd.—Regular Service, 6.30 p.m., Sunday and Saturday, 3 p.m.

Bethesda Mission—193 New Gower Street, Sunday services at 3 p.m. and 7 p.m. Service every week day evening, excepting Saturday, commencing at 8 o'clock.

King's College
Law School.

The second and third year classes at the King's College Law School held their closing examinations. The three members of the graduating class will go to Windsor to receive the degree of B.C.L. This year's graduates are: Messrs. R. P. Hartley, B.A. of Woodstock; T. H. O'Brien, of Chatham; R. H. Tait, B.A., of St. John's, Nfld. Mr. Tait is a Rhodes scholar from Newfoundland, and took his B.A. at Oxford.—St. John Globe.

C. L. B. Old Comrades.

Last night's meeting of the C. L. B. Old Comrades was largely attended, and great enthusiasm was shown regarding the rapid growth of the organization. The business of the meeting was of a private nature, and the matter will again come up for discussion at the next meeting.

Trains Off Schedule.

Owing to the condition of the road-bed on the line of railway the trains are compelled to run slowly, and under existing circumstances are unable to make schedule time.

The western end of the line is particularly soft since the frost left the ground, and a large staff of men are employed daily repairing and ballasting the road, which, within a week will be in better working condition.

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