

# OUR SATURDAY EVENING HOME PAGE.

## Are We Living Out the Sermon on the Mount?

If we accept Jesus as the Christ, the Son of God, and therefore perfect and infallible, then we must accept his words as the true message to us and by which we must be guided.

Then the Sermon on the Mount becomes the voice of God, and if we deviate from its principles we work against God and consequently against the perfected man which is the ultimate aim of the mysterious forces now known as soul and body. There are some phrases in the Bible to which we do not attach a literal meaning, and when we consider the difficulty of translating from another language and finding exactly the same meaning, it is justifiable in some instances to do so. For instance we read "Blessed are the meek." Now it seems to me that Christ's original expression did not convey the same meaning to His hearers as the word meek does to us. It does not seem probable that He meant "Blessed are they who go around with their eyes on the ground, and have no opinions, and accept good and bad alike." Rather He would mean "Blessed are they of gentle disposition, who do their work honestly without thought of reward and who don't want to be always in the limelight and don't seek credit for any good deeds." But as to the question whether we are living out the Sermon on the Mount to-day I am afraid that very few will answer "yes." We try, and many fulfil some of the precepts, not because they think of the Sermon, but because the Divine which is in all of us and which has been in us from the beginning prompts us to act rightly. We do not think of Seneca as a Christian, yet notice the resemblance between his words and Christ's. In the Sermon on the Mount Christ says "Pray to thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly." Seneca in one of his letters says "What advantage is it that anything is hidden from man? Nothing is closed to God: He is present to our minds, and enters into our central thoughts."

Christ has made articulate principles that man, deep down in the recesses of his heart, feels to be right. But man has been very chary of disturbing these depths and has contentedly left them alone for the most part, while he has followed his own devices, and prided himself on what he calls the "progress of civilization."

Then there are those who say that it is not expected of us to reach Christ's standard of living; that it is practically impossible for us to do so; that we may aspire to His example but can never reach it.

I cannot reconcile this idea with the words of Christ, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John XIV. 12).

And again there are others who say that conditions to-day are different to those in the days of our Lord, and that we cannot apply His actions to the twentieth century. If that is so, then we shall have to alter Paul's words: Jesus Christ, the same yesterday, and to-day, and forever. To my mind the force of Christ's teaching lay in His life and that His death was the result of that life. The world crucified Him because as He told His brethren "Me it (the world) hateth, because I testify of it, that the works thereof are evil."

If we cannot follow Him "all the way," then surely His example, as an example, must lose some force; why should we strive if we had no goal to reach? But the very fact that my thought can conceive the higher plane on which Christ lived is proof enough to me that it is possible for all of us to reach that higher plane, and in this world. To many of us it depends too much on worship, not thinking enough of the fact that true worship implies service, and that we are not Christians if we are not endeavouring to live His life. And further, did not Christ say "Be ye perfect, as your Father in heaven is perfect?"

In this first letter I have endeavoured to establish the ground work which, in the discussion of this question, must be a first consideration, namely: Can we live Christ's life?

I hope I have stated my conclusions fairly clearly and in such a manner as will cause no misunderstanding. I hope auber pens that mine will take the subject up, for to my mind it is one of vital importance.

THEOBALD.

Take heed that ye do not your alms before men, to be seen of them; But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

—From the Sermon on the Mount.

## Tom Hood.

Died May 3rd, 1845.

The epitaph Tom Hood chose for himself was "He sang 'The Song of the Shirt,' and he could not have chosen a better; for while he still keeps us laughing even in his grave, it is indeed by that masterpiece of tears that his immortality is secure. He first struck the note of that fantastic humor by which he was destined—one might say, doomed—to earn his living, in 1826, when he published his two series of "White and Oddities," illustrated by himself. His next volume, of poems, though it contained much exquisite work met with little or no recognition. The public wanted Tom Hood, the lyric poet, though later he was to win it as a tragic balladist of great, even, unique, power.

"The Dream of Eugene Aram" was published in 1829, but it was not till 1843 that "The Song of the Shirt" appeared in the Christmas number of "Punch," when Hood was within two years of his death. Meanwhile in spite of poverty and ill-health, he had been laughing bravely for his living in the pages of his "Comic Annual."

The annals of literature record no more heroic fight against circumstances than that of Hood, a fight which he sustained not only with courage, but with such invincible cheerfulness. Some of his most famous witticisms were made on a bed of suffering, and against a background of that sadness which we know he felt at his inability to earn his living by that more serious artistic work for which he rightly felt himself gifted.

He could twist our language into every comical shape of pun and quibble; but he could always move the best feelings of our nature by genuine tenderness and compassion. What impressive simplicity is in the following, a fitting companion to Dickens' "Little Nell!"

**THE DEATH-BED.**

We watch'd her breathing through the night,  
Her breathing soft and low,  
As if she were a child,

**The Song of the Shirt.**

With fingers weary and worn,  
With eyelids heavy and red,  
A woman sat, in unwomanly rags,  
Plying her needle and thread—  
Stitch! stitch! stitch!  
In poverty, hunger, and dirt;  
And still with a voice of dolorous pitch  
She sang the "Song of the Shirt!"

"Work! work! work!  
While the cock is crowing aloof!  
Work! work! work—  
Till the stars shine through the roof!  
It's O to be a slave  
Along with the barbarous Turk,  
Where woman has never a soul to  
save,  
If this is Christian work!"

"Work—work—work!  
Till the brain begins to swim!  
Work—work—work—  
Till the eyes are heavy and dim;  
Seam, and gusset, and band,  
Band, and gusset, and seam—  
Till over the buttons I fall asleep,  
And sew them on in a dream!"

"O men with sisters dear!  
O men with mothers and wives!  
It is not linen you're wearing out,  
But human creatures' lives!  
Stitch—stitch—stitch,  
In poverty, hunger, and dirt—  
Sewing at once, with a double thread,  
A shroud as well as a shirt!"

"But why do I talk of death—  
That phantom of grisly bone?  
I hardly hear the buttons I fall asleep,  
It seems so like my own—"

—Thomas Hood.

## Advertising Churches.

(The News, Baltimore.)  
[A group of men interested in making manifest the Social Implication of the Gospel arranged and paid for the following advertisement in the Baltimore News. They asked Mr. C. F. Higham, of London, to write it for them, and it appeared with his signature.]

The Church has many functions. On its social side it is the most significant fellowship in the world. It is the oldest and the biggest, and in its twentieth century spirit it is as new as wireless and the Hertzian wave. The Church, in its new relationships, is as human as man. It has come through purgation of fire. It has fought—and won.

A man's own ideas may be right enough. He may be a good citizen, a theoretical optimist, a believer in humanity, in his country and in himself. Yet the strongest man needs at times a stimulus. His spiritual forces need to be reinforced with new ideas. The right man in the pulpit comes with a message of inspiration and hope. He gives new tone to the listener.

If a man goes to Church, and receives something there that sends him out with more courage, makes him feel better disposed towards his fellows, and stirs him to ambition to dignify his service to other men, he will go back to that Church again. He will go because he has been benefited. Multiply that man by the million and you have an idea of the possibilities of the Church.

There are in America about one hundred million people, and fifteen times that many people in the world. Many of them are despairing. Millions need new hope. Their earth is ashes, their heavens turned to brass. They are entitled to know that by natural right they are inheritors of health, happiness and infinite love. They are entitled to be shown the way back to the Kingdom where they belong, and from which they have strayed.

As a business man I believe in the Church, because it is practical and progressive, and because it is in touch with all the new discoveries, or rather re-discoveries, regarding the power of the mind and soul. I see in the Church the scientific method for conveying the greatest power known. It

is bringing man into complete accord with the infinite. It is giving man dominion and power-dominion over himself and power to do lasting good.

Not only is the Church addressing thousands and hundreds of thousands with the message formerly discussed by two or three gathered together in His name, but in its emphasis upon the constructive side of religion it has banished fear. It is casting out evil with good. Instead of showing man how to grope in the darkness it turns on the Light!

The Churchman is no longer a spiritual mendicant. He asserts his divine right! And the idea that to be righteous we must be miserable has passed. The anchorite in his cell and the saint on his pillar were picturesque, but their ministry is no more. The Church to-day is an institution of action. It not only preaches, it practises. The Crusaders fought for ancient tombs; the Church to-day fights for life and happiness on the social plane.

The world, Montaigne said, needed simply to be reminded. The Church is reminding man of his Great Estate.

Henry Drummond rightly called love the greatest thing in the world. This the Church proclaims anew. Every one can share in the new service of Man by attending Church. It may benefit him, it may benefit his neighbour. It can do neither harm. He will become a part of a movement pledged to a spiritual quickening of mankind. The man who hears the right sermons on Sundays will likely carry the Golden Rule with him throughout the week.

If a man knew a source which would double his strength, double his self-respect, double the esteem in which he was held, double his influence, and double his usefulness in the world he would find his way to it. Religion in its contemporary application shows the possibilities of incalculable increase along all these lines.

Getting back to God is getting back to the sources of supply! The greater your need, the greater is the Church's opportunity to do you good. I believe in the Church because love is its new litany. Its waters are Living Waters; its paths, the paths of peace. As a practical man I advise every business man to go to Church to-morrow.

## Walt Mason.

Walt Mason, humorist, poet and newspaper paragrapher, though now looked upon as an American, was born at Columbus, Ont., a little village in Ontario county some miles back from Oshawa. He went to the United States in 1880. He has been connected with different newspapers in the United States, and since 1907 has been associated with William Allan White on the Emporia (Kansas) Gazette. His rhymes and prose poems have been widely copied in the United States and Canada. He has published "Rhymes of the Range." His address is Emporia, Kansas.

## Thought.

(For the Evening Telegram.)  
We are TRULY Living Sermons on the Mount, in the Unity of the Spirit consciously or unconsciously. Fatherhood, Motherhood, Childhood triplets of thought, endorse it. Everything, pertaining to and partaking in or of Brotherhood, Sisterhood, Manhood, Womanhood and NEIGHBORHOOD alike, bears witness to the same.

## CLB. A.A. Election.

The C. L. B. Athletic Association held their annual meeting on Thursday night when officers were elected for the coming year as follows:  
President—E. A. Colwell, Rendell.  
1st Vice-Pres.—Major Franklin.  
2nd Vice-Pres.—Chaplain, Rev. G. H. Hewitt.  
3rd Vice-Pres.—Lieut. W. Rendell, Chairman of Council—Capt. Alderice.  
Vice-Chairman—Adj. J. A. Winter, Secretary—Lance-Corp. Penney, Treasurer—Col. Sergt. F. Reid, Gymnasium Capt.—Lieut. W. F. Rendell.  
Council—Lieut. Riley, Co. Sergt. Major C. B. Dicks, Sergts. Trebble, Barnes, Pte. Hammond.  
Lieut.-Col. Rendell spoke of the splendid work of the Association during the past year and mentioned the fact that the Brigade had decided to withdraw from inter-brigade contests.

We don't have to tell you the qualities of Golden Pheasant. You find them out for yourself.  
apr25,m,w,g

## 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, 5.30 p.m.  
**Other Days.**—Matins, 8 a.m.; Evensong, 5.30 p.m.; (Fridays, 7.30 p.m., with sermon).  
**Public Catechizing.**—Every Sunday in the month at 2.30 p.m.  
**St. Michael's Mission Church, Casey Street.**—Holy Communion at 8 and 10 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 8 p.m. All men invited to attend.  
**St. Mary's Church.**—Matins at 11; Evensong at 6.30.  
**Brockfield 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, at noon; every other Sunday at 8 a.m. Morning Prayer at 11 a.m. Evensong services at 2.45 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 2.45 p.m. Public catechizing third Sunday in each month at 3.30 p.m.  
**Christ Church (Quid 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, Quid Vidi, at 2.30 p.m.; at Virginia School-Chapel, 2.30 p.m.  
**Gower Street.**—11 and 6.30, Rev. Dr. Cowperthwaite.  
**George Street.**—11, Rev. W. H. Thomas; 6.30, Rev. J. W. Bartlett.  
**Cochrane Street (Methodist College Hall).**—11 and 6.30, Rev. C. A. White-marsh.  
**Wesley.**—11 and 6.30, Rev. F. R. Matthews.  
**Presbyterian.**—11 and 6.30, Rev. J. S. Sutherland, M.A.  
**Congregational.**—11, Rev. J. W. Bartlett; 6.30, Rev. W. H. Thomas.  
**Salvation Army.**—S. A. Chapel, 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, Cochrane St. E.**—Regular Service, 6.30 p.m., Sunday and Saturday at 3 p.m.  
**Bethesda Mission.**—193 New Gower Street, Sunday services at 8 a.m., and 7 p.m. Service every week on evening, excepting Saturday, commencing at 8 o'clock.

## A Bit of Royal Discipline.

The following story is related of a bit of insubordination on the part of King Edward VII., when a child.

One day, at Windsor Palace, he stood at a French window looking out upon the gardens, when he should have been studying. His governess remonstrated with him, but to no avail. Finally she told him that if he did not learn his lessons, she would have to put him in a corper.

"I won't learn," answered the youngster; "and I won't stand in a corner, for I am the Prince of Wales!"

At this he kicked vigorously at the window, and broke two panes. The governess at once sent for his father, the Prince Consort, and told him the whole circumstance.

"Sit down there," said Prince Albert to his son, pointing to an ottoman, "and wait until I return." When he came back, he carried a Bible. "Listen now," he admonished the boy, "to what the holy Apostle Paul says to you and other children in your position." He then read Galatians 4: 1-2:

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father." "It is true," continued Prince Albert, "that you are the Prince of Wales; and if you conduct yourself properly, you may become a man of high station, and even after the death of your mother, you may become King of England. But now you are a little boy who must obey his tutors and governors. Besides I must impress upon you a saying of the wise Solomon in Proverbs 13: 23—"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." At this he gave the heir to the British throne a tingling chastisement, after which he stood him up in the corner, saying: "You will stand there and study your lesson till Miss Hillyard gives you leave to come out. And never forget that you are now under tutors and governors, and that hereafter you will be under a law given by God."

## School Health Hints.

Here are some pointers from the Bulletin of the Department of Health, Chicago, which might well form part of the teacher's private code of laws, and which really ought also to form part of the school teaching:—

Dry dusting moves dust; it doesn't remove it.

Closed windows are open avenues to consumption.

If your milk is not safe your life is not safe.

Breathe fully and freely; the more you expand your chest the less you will contract colds.

The digestive tract is about thirty feet long. The combined length of the blood vessels of the body is many miles. If you want your food to go a long way, chew it thoroughly.

Your lungs can't be washed but they can be aired.

You wouldn't offend your stomach with dirty water; then why offend your lungs with dirty air?

Too much fresh air is just enough.

## Can You Laugh?

"How could you rob the nest?" she continued. "No doubt the poor mother is even now grieving for the loss of her eggs."

"Not she, mum!" came the cheeky reply. "She's part o' yer hat!"

Then the fashion-plate proceeded rather faster on her weary way.

The lady was attired in the height of fashion—dressed to kill, in fact—and she strutted majestically through the main street of the village of Wurzeleton.

Suddenly her eye became fixed upon a small boy and she bristled with anger. The boy was barelegged and shabby, and in his hand he shamelessly carried a bird's nest full of little brown eggs.

"You're a bad, wicked boy!" snapped the lady, without the slightest preliminary introduction.

The bold, bad boy was not one whit abashed nor alarmed.

MINARD'S LINIMENT CURES CAMEL GET IN COW.

## What You Need is What is Beautiful.

The first thing to consider when you read any book or article on house furnishing, when you study other people's houses and analyse your own, is your own need.

Ask yourself: "What sort of home is suitable to me, to my husband, to my children? What furnishing do I actually require in my house—not my neighbour's house, but my own house? What things have I that will grow more beautiful the longer I live with them? What things have I that are worth leaving to my children?"

And, having worthy things, what sort of house have you to place them in? Are its walls pleasant in color? Are they real backgrounds for the life that must be lived in your rooms?

Are your floors made to walk on, or are they piled with rugs upon rugs?

Are your windows fulfilling their object of giving light and air, or are they draped and redraped with dusty curtains of no utilitarian or artistic value?

Is your woodwork grained to imitate some wood, or is it real wood, waxed to a soft glow? And if it isn't real, why haven't you given it a coat of honest white paint?

Are your fireplaces real, or shams? Are your mantel shelves simply furnished with a few useful things, or crowded with fly-specked photographs and cheap vases?

Is your piano a piano, or is it a catch-all for fringed velvet and motley bric-a-brac? Is anything of yours what it pretends to be?

Happy the woman who has a few good things to build upon, for a good thing is always good—you may be sure of that. It may not be always suitable. For instance, a spinning-wheel that was both beautiful and useful a hundred years ago is not at home in a city flat now-a-days, but it is the usefulness that has passed. The beauty lives always.

What you need is what is beautiful.

## Some Eccentric Laws.

In Chicago recently an ordinance regulating the length of hat pins created much outcry, though the reason for objection is not clear to mere man. But Chicago women would doubtless start a revolution if they lived in Lucerne, where a law forbids women wearing hats of more than eighteen inches diameter or the wearing of foreign feathers and artificial flowers. If one wishes to wear ribbons of silk and gauze a license must be procured which costs eighty cents a year.

Norway not long ago passed an act to the effect that any woman wishing to wed must first present to the authorities a certificate showing that she is competent in the art of cooking, sewing, knitting and embroidery.

Germany has an intelligent and practical method of dealing with men who ill-treat their wives. Instead of sending them to jail for a continuous period, as is done in this country, and thus depriving the family of the man's wages for that time, the German offender is arrested on Saturday afternoon as he leaves his work and held in prison until he has worked on Monday morning. This plan is followed

with he has served the number of days of his sentence. During the period in which the German offender spends the week-ends away from his home his earnings are handed over to his wife.

In Belgium they place a premium on marriage by allowing a married man two votes at an election as against the single man's one. In Madagascar one must be a father or pay for the default. If a man is unmarried or childless at the age of 25 he must contribute annually \$3.75 to the support of the State, and each woman who has remained single or is childless at 24 is taxed \$1.80 per year.

In Austria a heavy fine is imposed upon any actor who wears a military or ecclesiastical costume on the stage. In Germany such costumes may be worn, but the actors will find themselves in a serious situation if they are not absolutely correct down to the last loop and button.

**THE STOWAWAYS.**—Two of the new stowaways, who were up before the court yesterday, paid the fine and the other five were taken to the Penitentiary yesterday afternoon.