HANS THE COBBLER.

He Tells of Things That Take Place In His Shop.

PUZZLES THE OLD FELLOW.

Can't Understand Why It Is That People Always Get Something For Nothing In His Establishment—Sings Like a Ladybird.

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IF you go by the dry goods store, do you oxpect dot merchant is going to ask you to have some strawberries and cream? If you go by a blacksmith shop, do you believe dot blacksmith hands you out a dish of ice cream? If you go by some undertaker, does he present you mit a Teddy bear for der childers? If you go by the coal yard, does dot man let you draw for a prize package? Of course no sooch thing happens. It is only vhen people call in at a cobbler's shop dot dey vhant something for nottings, und I can't make her out.

I am on my bench putting a lift on a heel for an old customer vhen my old frendt Mr. Hammerdinger comes in. He has some smiles on his face. He makes me a bow und says good morning und den vhalks over to der tin water pail und looks into it und sniffs und smells. It vhas all water in dere. His smile goes avhay like rapid transit, und he don't say anything for two minutes. I don't look up nor ask if his wife is dead. I shush hum to myself:

Oh, der cat's in der cream, und der cow's in der corn,
Und der wife in der well, und der husband forlorn.

"Say, Hans," says Mr. Hammerdinger as he looks mad, "vhat you got in dot pail?"

"Water."

"Vhy you got water? You vhas a nice man to have water when a customer comes in. No vonder you vhas so near der poorhouse all der time. I come in here to ask you about a new pair of shoes, but instead of beer I find water in der growler—shust plain water! Do you believe I stand dot? No, sir. I vhas no sooch mans. I knows vhen insoolted. I go oudt. Do you hear—I go oudt!"

Vhell, he goes oudt. If Mr. Hammerdinger goes by der tax office to pay his taxes, does he oxpect some cocktails? Certainly not, but he oxpects beer in a cobbler's shop shust der same. He goes oudt und a tall man mit spectacles on his eyes comes in. I never see him before. Maype he has a pair of shoes in a paper to be fixed up. I smile at him und say it vhas good weather. He says der weather vhas good nuff for him und goes over to der growler. One sniff und he turns avhay. I don't look up, but hum to myself:

"I BELIEVE SHE WAS SOME ANGELS."

In der good old summer time—
In der good old summer time.

"Cobbler," says dot man, "do you see me?"

"Of course," I says.

"Do I look like some guy from der country?"

"No, sir."

"Den don't try any of your con games on me. You have got water in dot growler instead of beer."

"Vhell?"

"Vhell nottings! Do you suppose I bring my repairs in here shust to drink water? You may play dot game on innocent childers, but don't try it on me. You shall find oudt dot I vhas no man to fool mit. Water—water for customers! You vhas der meanest man in town, und oudt I go. If you starve to death I vhas glad of it."

Vhell, I can't say nottings. If dot man goes by a photographer to get his picture took he don't oxpect a mint julep, does he? Den vhy must he oxpect beer in a cobbler's shop? I try to puzzle him oudt vhen a woman comes in. She vhas as tall ash a tree und ash slim ash a pole, und she stands mit her hands folded on her breast und her eyes rolled up. I believe she vhas some angels until she softly steps over to der growler und looks into it. Den I softly sing:

Sam Perkins he did go to town.
'Twas on a summer day.
A yoke of oxen he did drive,
Und he had a load of hay.

"Shut up!" yells dot female angel ash she turns on me.

"Yes'm."

"It's nothing but water in dis growler."

"I know it."

"But vhere's der beer?"

"Across der street in der saloon."

"Oh, it is, and when a lady customer who is nearly dead with fatigue comes in she can drink water or nothing!"

"Madam, if you go by some dressmaker, does she have a bottle of champagne for you?" I asks.

"None of your business whether she does or not! It vhas a deeferent case.

The Abandonment of Wisdom.

What is the sin in gambling? All people will admit the guilt, but few can tell just where the guilt lies. Gambling is defined to be "to play at any game of hazard for a stake, risk money or anything of value on the issue of a game of chance by either playing or betting on the play of others; hence to engage in financial transactions or speculations dependent for success chiefly upon chance or unknown contingencies."

Now, wherein is the sin of that sort of transaction? I answer that, in the first place, the sin consists in the dethronement of reason. No more surely are the chart and compass placed in the hand of the sailor to guide him than is reason given to man to direct him in his earthly career. The sailor who casts his chart and compass overboard, thus wrecking his vessel and drowning his crew, is no more a criminal than the rational being who, with a full knowledge of the value of his reason in the conduct of his life, willingly casts overboard his godlike endowment of ratiocination and welcomes on deck every wild fairy of fate who may chance to fly his way. God holds us responsible for the right use of our powers. A moral being in his every choice should follow reason. If he turn aside from this and take any other guide in anything he is condemned by reason and nothing can justify him. It may be quite reasonable for him to follow a guide wiser than himself, to take good eyes where his own are dim, but to take a guide without reason is necessarily to be condemned by reason. No one can justify himself or another for doing this. To gamble is to risk one's possession of something upon chance. It is the abandonment of wisdom.—Rev. Dr. Charles Bayard Mitchell, Methodist Episcopal, Chicago.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

In nine cases out of ten it takes more heroism not to fight than it does to fight.—Rev. C. H. Parkhurst, Presbyterian, New York.

To Influence People.

You don't have to be very wise or brilliant to be influential. Be pleasant to your neighbors and thus shall your righteousness and holiness count for good.—Rev. G. Hodges, Episcopalian, Boston.

Fight For Your Ideal.

Every man should have his ideal and should fight for it, as the color bearer is intrusted with the emblem of the army's success and refuses to surrender it.—Rev. C. F. Carter, Baptist, Lexington, Ky.

Cure For Social Ills.

Family purity is the one and great cure for social ills. Marriage is a woman's destiny; it is the aim of her life. Her work should be for her husband, her children and her home.—Cardinal Gibbons, Roman Catholic, Baltimore.

The Greatest Prize.

Life offers many prizes, all of which may be good and desirable, but the greatest consists not in physical or mental but in moral values. That sort of prize lasts.—Rev. Dr. Charles Bayard Mitchell, Methodist Episcopal, Chicago.

The True Christian Church.

No church is great, no congregation takes rank in God's honor roll, except by the service to those who need. The church's warrant is not in its history or its institutions or its political prestige, but only in the service it renders and the love it brings near to men. The truly Christian church is a union of all who love in the service of all who suffer.—Rev. Dr. James Alexander Macdonald, Presbyterian, Toronto.

Best Thing in the World.

The mighty thing we call life is just the response that life makes to the call of other life conceived as larger and better. Let love lay hold of God and it becomes not only the best but the strongest thing in the world. Augustine spoke the truth when he said, "Ama et fac quod vis" ("Love and you can do what you will"). Therein lies the hope of the future for men who have the vision and have the world.—Rev. Dr. B. L. Whitman, Baptist, Seattle, Wash.

Mission of Christianity.

We should read the Bible to learn its sympathy with humanity. It is on the people's side. It champions their rights. Christianity's mission is to bring about a more equitable distribution of the world's wealth. Man's religion should be judged as much by his attitude toward man as toward God. Iniquity toward man is iniquity toward God. Christ placed as much emphasis on the brotherhood of man as the fatherhood of God. Some time on this earth there will be a government "of the people, by the people and for the people." Its national anthem should be not "God Save the King," but "God Save the People."—Rev. Dr. J. B. Silcox, Congregationalist, Kansas City, Mo.

The Christian's Indian Summer.

Who does not love the autumnal Indian summer? Skies soft, air balmy and sweet, springs overflowing in their buoyancy—it seems indeed as if it needed but the song of the bluebird and bobolink, with the whistle of the robin and croaking of the frog, to send us out on the hunt for hyacinths and daffodils. It is easy to draw a close parallel between the Indian summer of the late autumn and the experience of the man or woman permitted to grow old in Christ. The charm of Indian summer consists not alone of its soft skies and balmy air and golden sunsets, but there is a mysterious, indefinable hush which has fallen over field and hill and river. It seems to speak of the realization of hopes long cherished, of the dropping of the fever pulse to the normal, as if nature were saying, "The crisis has passed, and now I may rest, for all is well." Once you struggled to be rich, worried because you could not attain your ideal, and all the time were rich, but did not know it. This revelation was reserved as one of the surprises of your Indian summer. What a picture is this—a contented child of God in the Indian summer of his life sitting at life's west window gazing with radiant face and hope glinted eyes toward the shining hilltops of glory!—Rev. Dr. Arthur W. Spooner, Presbyterian, Washington.

The Ideal Religion.

The only religion that is ideal is certainly one wherein the religious impulses work spontaneously, one wherein in their working they move harmoniously with all the other energies of our life, one wherein we love without having to try to love and so without being acutely conscious of the fact that we do love, one wherein we do right instinctively without realization of effort and without effort, one wherein our heart beats sympathetically with the heart of God without need of quickening its pulse, without particular realization that there is any pulse there—a religion, in a word, that so inheres in our life as not to be in any way distinct from life.—Rev. Dr. Charles H. Parkhurst, Presbyterian, New York.

Discoveries of Man.

Man discovers in the world and worlds of sound and color and form a temple for the glory of God. Man discovers in himself the desire and ability to use the forms and colors and sounds for the building of a temple for the glory of God. Man discovers that, inasmuch as he possesses a spirit, the body in which that spirit lives is a temple for the glory of God. Man discovers that, inasmuch as all men possess the spirit of the infinite, therefore man in his relation to his fellow man forms a temple for the glory of God.—Rev. Dr. Robert McLaughlin, Congregationalist, Brooklyn.

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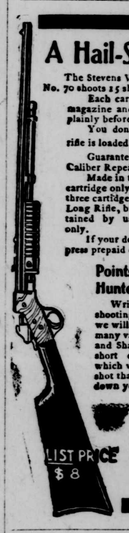

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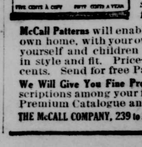

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