# TO SEEK AND TO SAVE Sunday Discourse By Dr. Chapman, the

# Noted Pastor-Evangelist.

### The Son of Man, With Tears in this Eyes and Sorrow in His Heart, is Trying to Save Every One of Us.

NEW YORK CITY — The sermons of the wheard and read by more beople than are those of any American pulpit orator. His is seen at to have made a deep impra-tion on that portion of the public which have to read its discourse in the weekly paper. For these admirers Dr. Chapman the weekly of the following sermon, enti-ded "The Seeking Saviour and a Seeking Yarchers, make haste and come down. Take 19:5. "The Son of Man is come to take 19:5." The Son of Man is come to take 19:5." The Son of Man is come to take 19:5."

week and to save that which was lost." Lake 19: 10. These two texts form a part of the story of the meeting of two men, each very dif-ferent from the other. The one is Zac-cheus, the publican, a rich man because he was the tax gatherer and had defrauded the paople. The other is the Son of God, who was rich, yet for our sakes became poor. The one comes from the presence of God and the company of the angels, the other down from the sycamore tree and from his doubt, and the result of the meeting of the seeking sinner and the seeking Saviour was the salvation of the sinner. This has always been the result. If any one reading this message is not a Christian today it is simply because he has not sought Christ in the right way. Ye shall seek Me and shall find Me when ye shall seek for silver or for any hid den tressure them He will be found for them.

den treasure then He will be found for them. It was my privilege once in Colorado to enter what is called a nocket mine. I saw a man enzaged in work there who was pointed out to me as a graduate of Har-vard Colleze, yet he was toiling away so industriously that he did not hear my ap-preach in the mine, and when I asked him why he was thus working he simply stooped down and gathered up a handful of dast and held it out at arm's length so that the light in his miner's hat would atrike unon it, and there I saw the glisten-ing particles of silver. This was more elo quent than anything he could have said, and the wise man snoke truly. Put two locomotives upon the same track, both going in the same direction and at the same rate of speed, and if the track is long enough one connot overtake the other ex-cept in case of accident, but if they are on the same track headed toward each other, and one of them is going with the speed of the same track headed toward each other, and one of them is going with the speed of the wind, while the other travels with the proverbial spall's nace, it will be but a short time hefore they will come together. The Son of Man has been a seeking Sa-viour alwars, with tears in His eyes and sorrow in His heart He has been seeking every one of us. The very moment we turn toward Him that moment He will claim us as His own.

claim us as His own. The division of the New Testament into hopters is sometimes embarrassing. Not intrequently the division is in the midst of a story. Sometimes between an introduc-function in the story as is the case here. Turn back to the close of the eighteenth chapters of Loke and you read the story of Barti means. Mr. Moody used to describe one of his friends storpting to say. "Thave good prophet, and I saw Him cause a man blind as yourself to see, and He is coming this bartistic and you read the story of Barti of Loke and you read the story of Barti of Loke and you read the story of Bartistic as yourself to see, and He is coming this bartistic and the story and the story of the source of the source of the approach of the Saviour, but finally when He did come the Saviour, but finally when He did come the saviour, but finally when the shift in the as a certain rich mat in the city hearing of the approach of this notable character bood his office and mingles with the saviet to asee Him, but as he passed of the source of the abrind for the abind final the source read and shoulders above in but suddenly a bright thought strikes and the well go out along the highwait him as He comes near. So he climbs the path must have held him mit suddenly the approach of the source and waits for the spints upon the Savier. As the side at the path and source the matic haste and camp the approach of the source and waits for the spints upon the Savier. As the is didney be and asy. "Zechera, make haste and camp be and asy. "Zechera, make haste and camp the approach the savier and the source and come the spints upon the Savier. The source and the spints upon the Savier. The source are and waits the the spints upon the Savier. As the set he source and the approach the savier and the start abide at the spints upon the Savier. As the source are and waits the source the approach of the source and the start abide at the spints upon the Savier. As the source are and the spints upon the s The division of the New Testament into which was lost." He is the Son of Man. Whatever other <text>

ful calamity, but then the Saviour has said, "It is better to be maimed and halt and bind rather than to be lost," and every one is lost without Christ; for all such the Son of Man has come seeking.

net the Son of Man has come seeking. IL. Xarcheus. When our Saviour stood he-math the tree He looked un full in the face of Zacheus and said. "Come down," and he came down from the sycamors tree and from his curiosity, down from has pride and his doubt, down to the feet of fease, and he found salvation. The best thing that Zaccheus ever did was to come down, and so will it be for every one of you. What can I do to be saved? Some down, and so will it be for every one of your good works, and while in the one he Scripture you can merely live because of your good works, and while in the one have in works out while in the one have a measage to Christians, and second, your worked m. "Working will not save me.

Working will not save me, Purest decis that I can do, Housat thoughts and feelings, too, Cannat form my soul anew, Working will not save me.

Working will not save me. We must first of all come down if we would be saved. It is only by childlike trust in Him and absolute confidence in His word that we pass from death to life. With some there must be a coming down from pride. We must reach the place where we will not fear what the world will

where we will not fear what the world will say.
A young man in a former congregation provided me that he would give up gambing and accept Christ. He assured me that his difficulty was his evide confess and he would never be able to live a Christian life until he could leave them. He was arraid of the next morning. With one of his friends whose influence over him was always had he waked to his place of business the next morning all the way to make his original. By great effort he made his way into the store was intered and the worlds were not spoken. That have nade up my mind to be a christian here show a straid of the store of the friend's world have to part company with you. There is no one shall have to part company with you. There is no one shall have to part company with you. There is no one shall have the best thing you even did is the store was point the store maily world having as your friend but would alw would as you whose even hits upon this page should be and the would be not say we are good, but be for a store whose even hits and always had here whose even hits upon this page should be a christ is and always had here whose even hits the same thing. If any one whose even hits the same thing if any for any hope for me. There is no one whose even hits upon this page should be any hope for me. There is no one whose even hits and envery sa-called hits the same thing. If any one whose even hits are good, but be for a savel because we are good, but be for a savel because we are good, but be for any the same thing. If any one whose even hits the save us, but the reaching down from morality, for what the proves in the had, that is in himself, but the same the save us, but the the main who her herst is for him when the save us, but the proves than himself, but the save us, but the proves than himself, but the save us, but the proves than himself, but the save us, but the proves than himself, but the save us, but the save us, but the save us whill be dol it Christ is here the here the save us would b A young man in a former congregation

moment he had the will to do it thirst gave him the power and immediately he was healed. III The result When Jesus went to the home of Zacchens as the entered He said. "This day is salvation come to this house." The greatest heart lage a Christian child ever had left to him is a Christian home. There must have been a great change in Zacchens before he met the Saviour. I doubt not he was selfish. I know he was sinful. After his meeting with Christ his whole family came to know God. There could be no better position for any father to take than that taken by Zacchens. "I will wit until my boys grow up," said a gentleman to me recently, "and then we will all become Christian together." I told him what doubtless he already knew that Noah took his boys into the ark by going in first himselt. The saddest thing in the world is to see a family divided, and divided by the most sacred things in the world. In George MacDonal's great book on Robert Faulkener, whose life was irrelig-ious. His wife had done everything she could to lead him to the knowledge of the Saviour. Finally just before she died she had a dream. She left the dream for her-husband, which resulted in his coaversion. She said. "I dreamed that I had died and entered into the other world, and I seurched everythere for you. Andrey, but I could not find you. At hast f came to an abyse that was, oh, so very deep, but not so very wide, and it was timed with blue like the blue of the sky, when suddenly on the wather acid Law world. But her was intelly in the wath of the sky, when suddenly

# THE SABBATH SCHOOL

## International Lesson Comments For August 31.

Subjects: The Brazes Serpent, Num. xxi., 1-9-Golden Text, John III., 14, 15-Memory Verses, 6.8-Commentary on the Day's Lesson.

Lesson Thoughts. Can we, to-day, as Moses did, speak face to face with God? Yes, even more directly we can commune with God through his inspired Word, by the Holy Spirit given unto us, and by all the spirit given unto us, and by all Introduction — During the years spent in howah to repeatedly chastise His reopie boat to repeatedly chastise His reopie and their murmurings. The remarkable means provided for the healing of the means provided for the healing of the stroying them is referred to by Jeaus Him which He should give His hit to to the world. From this we understand that her to salvation shall fire the to salvation shall be means the should give the healing of the salvation shall be the to salvation shall be the to be the great Antitype hited up on the to salvation shall be the to salvation shall be the to be the salvation shall be the to be the salvation beneficial in the focus of the tangent Israel to look to be to be to be the salvation wind in the next to be the tangent Israel to look to be the to be the salvation of the tangent the time to be the salvation of the tangent the tangent the tangent to be the salvation of the tangent the tangent to be the salvation of the tangent the tangent the tangent to be the tangent the tangent the tangent to be the tangent the tangent tangent the tangent to be the tangent tangent tangent the tangent to be the tangent tangent tangent the tangent tan the special means of grace which we now enjoy. countenance, either purposely or even unconsciously we cannot help reflecting that light upon those with whom we come in contact.

Two things are urgently required of us modern Christians,-to see Jesus truly, and to show him just as we The fragrance of Jesus presence and

his own way. keeps. The company one keeps, too, may be known by the man. What we call chance association with a traveller on a journey has been enough to change the current of a life. Men took knowledge of the apostles that ing together try to keep step, and who-

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# THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT August 31-"Communion and Transformation" THE VICE OF INTEMPERANCE. SCRIPTURE VERSES.—Ps. xxxvl. 9; 1xxxix, 15; John I. 4, 9; vill, 12; 1 John I. 5-7; Rom. vi. 4; 2 Cor. v. 17; Eph. v. 8-10; 1 John II. 6.

The Whisky "Joke" on the Barroom Mirror-It Was Not a Joke, But a Serious Truth-Business and Rum Do Not Travel Far Together. During the Pan-American Fair in Buf-falo a certain barroom much frequented was managed by a man who considered inmedi humorous. The following sign was exhibited on the mirror behind the bar:

Many men who saw this sign appeared to think it very funny, indeed, and the owner of the drinking place was congratu-

Many men who have the hard and the to think it very formy, indeed, and the swher of the drinking place was congratu-lated on his pretry wit. But unfortunately in that sign there is more of grim truth than of gay lumor. The man who takes to which soon finds that it does interfere with his business, and he finds also that when he lets which it does interfere with his business, and he finds also that when he lets which it does interfere with his business, and he finds also that when he lets which "Give up his business." If he doesn't his business will give him up. Business and which do not travel far to-gether. The other day a young man, ap-parently with fine business prospects, was found dead. He had committed suicide. Various explanations were offered for his despair and self-destruction. He left a let-ter in which he expressed self-approval and the belief that he had been treated unfairly by the world. But the real story was left behind him, easy to read. Beside him there was a pint bottle partly filled with whisky, and there were other bottles of the same kind in his toom empty, although he had had the room but a short time. Those bot-tles, told that whisky had interfered with his life, and, taking the advice of the bar-room mirror, he had given up his life. Two days since an unfortunate woman was found dead in her louely cahin. She had been kind to animals, to men and some more unfortunate even than hersel. But her his was hideously lonely and sad. She had had friends, wealth and a good chance in life. Kind neighbors explained meters gently when she was found dead. They tried to explain the miser-able, lonely ending, telling stories of early romanes, the day is had how there was the reflected radiance of his face in our faces will stimulate others to desire the companionship that we claim has wrought the effect in us; but, afhas wrought the effect in us; but, at-ter all, men can never know what the companionship of Jesus means by reading books about it, or hearing others tell of it. They must go where the dew-drops sparkle, the blossoms wait fragrance, the lark sing, and the face of the living Lord is kindled with homest joy in smilling upon those that seek him in his own haunts and in

able, lonely ending, telling stories of early romance, etc. But the story was told more simply than that. Under the dead body there was found a whishy bottle almost empty, and this fact was made public at the inquest. The unhappy woman had lacked food, and the animals that she sought to befriend were starving with her. But she had man-aged somehow to get that whisher, of which she left a little only became she was too weak at last to lift the flask to her lips. She had sold her clothing to buy the whishy.

She had sold her clothing to buy the whisly. It was the same story, whisly had in-terfored with her life and her friends, and she had given up life and friends, com-pelled to do so by whisky. — No names are printed here; no names are needed. You read such bicces of news, quickly told in commonplace language, every day. If you read attentively the groesome tale of life's tragedies and fail-ures, the suicides and murders, you will neually find the partly empty whisky bot-ile sticking out somewhere in the marra-tive. In almost every case you find that the unfortunate one has taken the witty saloon owner's advice, "If Whisky Inter-feres with Your Business-Give Up Your Business." we do not wish to preach or moralize

We do not wish to preach or morale unduly. Men and women have drunk through all ages. They drink less now than ever, for-tunately. Some of them will doubless continue to drink, so long as hard work, keen competition, unwise living, disap-pointed hones and constant temptation to occupe life's realities shall continue to make whisky apparently a friend. The young man who killed himself near the half empty bottle, the sad, abandoned woman who died of hunger in her long-ness and with whisky near her, had prob-ably strong occuses for their weakness and failure.

But let their sad ending be none the less

But let their sad ending be none the less a lesson to you, young men. Bear in mind that motto on the bar-room mirror, and say to yourself: I shall have no whisky jokes in my career. I'll give up whisky, and never give it a chance to make me give up my business. Remember that safety, as well as solf-respect and the duty of setting a good er-ample, demands that you let the stuff alone.

alone. Make up your mind that if you fail in your life work it will not be because you exchanged all your prospects for a fuddled feeling in the head, an abnormal quicken-ing of the nulse, some hours wasted in brarging, and a headache well deserved — Arthur Brishane, in the New York Even-ing Arguing Longel Longel

# RAM'S HORN BLASTS.

HERE is a sectarian human spirit but no sectarian Holy Spir-S 11.

Love must be loy al. Anxiety may be

Shadows do not

tion never produces

Life connot be all sunshine if it would be of any service. God lifts up the heavy-hearted by means of human hands.

The noblest worker is he who does the lowest work in the loftlest spirit.

IfChrist alone did so much what might He not do multiplied in the mil-

but theism.

stop the sun. Sincere consecra-

self-complacency.

lions of Christians? The Holy Spirit has not delegated His work of sending forth laborers to

It is no proof of courage to dig up

Active service saves many a man from foolish fears and speculations.

When Christ comes, the first Jericho

lead heresy so as to kill it again.

to fall may be an ecclesiastical one.

any Seminary or University. No one can wound the Father like the child.

The living creed grows out of the living Christ.

Man cannot be renovated; he must be regenerated.

You cannot judge the house by one sheet of its plans.

Evil is real, but temporal; good is real, but eternal.

The greatest truths are powerless without the living teacher.

He cannot be destitute who has the Divine.

No words are great unless they have been deeds. The best Church-trust is trust in the

Lord. The brightest lives shine out of dark-

est troubles. The price of sin is always greater

than its profit. The best denial of a lie is the doing

of the truth MAP OF THE PRESIDENT.

How He Lucated a Soldier With It

for the Man's Friend.

School boys may well envy President Roosevelt a map which makes the study of geography a joy. Twenty feet long and eight feet high, it covers ar entire wall in a White House office, and represents the entire world. Dif ferent colors show at a glance the pos sessions of the twelve powers, with a character of their principle cities Submarine cables, railroads, steamship lines, mall routes, are all distinctly traceable.

The naval and military forces of all nations are indicated by miniature flags. Those representing the United States bear the names of commanders, and are readily shifted as the forces move from place to place. The cavalry, artillery and infantry are represented by flags of their respective colors, yellow, red and white, giving the number of the regiment and the letter of the troop, battery or company. Even the smallest hospital corps is marked by a tiny red cross. Ships of every class are shown by red, white and blue flags bearing the name of each, and the number of her guns.

death a clerk was explaining the great map to President Roosevelt and p

guest. The visitor suggested: cook? I know his name, because I The president stepped forward. "Lot me find him," he said, and be-gan under the clerk's guidance to con-sult the records and examine the lit-tle markers. "There is his company," he soon said, touching a white flag in a small island of the Philippines. "Tell his old mother I am keeping an eye on her soldier boy." "Bress de Lor'!" was her exclama-tion on hearing the story. "My name and Jack's been spoke in de White House." REMARKS ABOUT \$30,000 CASH. cash the checks he sends his mother."

To See It Lying in a Window Losing Interest Grieves One Practical Spirit.

The Italian bankers of Elizabeth

and Mulberry streets are filling their

show windows with greenbacks in an effort to attract trade and convince

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: My Faith-Three Bible Stories Connected With Gardens Which Find an Echo is the Experience of Every Soul -The Joy of God's Elect.

Of creeds and forms the schoolmen talk I am not skilled to understand; I only know I daily walk Fast elinging to an Unseen Hand, And that a Presence, grand and sweet, Each more and eve I go to meet.

I know but this-that "all the days"

I will not argue with the wise: How can I, knowing 'naught they mean? Bat all around my pathway lies A light beyond the morning's sheen! Content am I unlearned to be, While Christ, God's Wisdom, dwells with me.

\$1167.

---Elizabeth Fenner Baker. The Gardens.

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Ah. that curse of the race is on all of us.

Lord. Ah, that curse of the race is on all of us, All inherit sin; all are conscious of vile-meas within. You are kind, charitable, re-spectable, you do your daty; but it matters not the taint is on thee, the trail of the And you remember the day when first you arealized it, and cried to God to reveal His Ornis to your soul. Tagain, I look at a garden, and I see sal-vation being wrought out. It is night in a prese cast long shadows, and the shrubs take faminastic shares, and the night has new yourse, but the birds and flowers are also and not only the flowers, but there also also also also also on the marked of darks new yours, agonizing for source. "Great High Priest, we view Thee stoop-ing" "Great High Priest, we view Thee stoop

With our names upon Thy breast,

10g. With our names upon Thy breast, In the garden, groaming, drooping, To the ground with horror pressed." He is sore amazed, for He sees the sink ingratitude; He is to bear it all to bear all the punishment that they may go free. "It he possible, let this cup pass from Me." Nay, O Master, it is not possible; thou must drain that cap to the very dress that I may be pardoned and purified. "This have you not known comething of the anguish and anazement, as you have seen and realized the sin within you-that invite have you not known comething of the anguish and anazement, as you have seen and realized the sin within you-that invite amazed the Christ? Have you not known the agony, too, as salvation was bet know that your scaling and election was sure, as you cried for pardon, and it was not yet youchested to you? He, the bioles, entered into agony when He was within an as being accompliabiling salvation for us; we, the bioles, entered into agony in a meas-ing when subation was being accompliabiling to the sure and be being accompliabiling salvation for us; we, the bioles, entered into agony when He was bioles and salvation the us; we, the bioles, entered into agony when He was bioles and salvation the us; we, the bioles, entered into agony when He was bioles and salvation was being accompliabiling the bioles.

bearing the name of each, and the number of hor guns.
The week after President McKinley's leath a clerk was explaining the great mop to President Roosevelt and present the son of my old cook? I know his name, because I rash the checks he sends his mother.
The president stepned forward
The president stepned forward

ever has beeen trying to keep step with the Master will be known by his Suggested Hymns. Holy Ghost, with light divine. Take time to be holy. As lives the flower within the seed. Blessed Savior, ever nearer. Nearer my God, to thee. O I love to talk with Jesus.

A man is known by the company he

cy had been with Jesus. Two walk

CHRISTIAN ENDEAVOR TOPICS.

Ex. xxxiv. 29-35; Luke ix. 28, 29.

If we live daily in the light of God's

Selections.

EPWORTH LEAGUE MEETING TOPICS.

# August 31-Communion and Transformation-Exod. 34. 29-35; Luke 9. 28, 29.

There are those who tell us that when they engage in secret prayer God is as real to them in His manifested presence as would be the presence of a human friend in the room. Does not Christ say, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Others know He is present largely by faith. He says, "I am with you," and they believe it, feeling certain that they talk with Him and He listens. Such communion results in closer union, in a stronger, more joyous life. As perfume is the sweet breath of flowers, so prayer is the soul's richest fragrance, and rises like pleasing incense to God. How necessary is such communion to each of us! What influence would go out from our lives if we felt that we could not afford to spend a day with men in the world's whirling rush without first spending an hour alone with It was while engaged in prayer God! that Christ was transfigured. Christian can habitually pray without having his life changed thereby. This change may not be perceptible in a day, but the years will tell the story of gradual transfiguration.

The face is an index of the soul. Benevolent people often carry in their placid countenances the outline of a soul enriched by cherishing generous impulses and beautified by deeds of love. Nature may not have given you those regular features which are called handsome. But you may assoclate with God so constantly that His own beauty will be reflected from your face. Faces that gleam are in the same class with Moses and Christ. They have ready access to God's heart, having formed the habit of being punctual in their engagements to meet Him. They have learned how to carry the glory of the mount down into the valley of toil and ministry. Our prayer is, Lead us, dear heavenly Father, into a keener relish for spiritual communion. May we not only go now and then to the summits, that we may be alone with Thee, but may we so live as to carry with us habitually the mount of prayer, the mount of communion, the mount of transformation, the mount of transfig-uration. May we not attempt the folly of trying to bear life's heavy load without Thy aid. The journey is often wearlsome, the way is steep and rough. Often it is uncertain in its windings, and we scarcely know which way to take. Save us from the wrecklessness of going on alone, to stumble and fall and wander when we might have Thy guidance and comradeship. Our God, when doubt and discouragement, temptation and trial, loss and sorrow bow us to the earth, will Thou lift us up? Leave us not to ourselves. Well mightest Thou cast us off on account of our unfaithfulness, but it is Thy nature to have mercy. Restored to Thy loving favor, may we delight in and gradually come to the realization of the supreme joy of knowing that Thou dost delight in us. We desire all this not for ourselves alone, but that we may thus be of most service to mankind and bring greatest glory to Thy name. Amen

If Whisky Interferes With Your Busine -Give Up Your Busine

abysa that was, oh, so very deep, but not so very wide, and it was tinted with blue like the blue of the sky, when suddenly on the other side I saw you. I gave a cry that all the universe must have heard, when suddenly turning about I saw one coming toward me. He had a wonderful tace. He had on a garment which came down to His feet, and as He came nearer I saw in His hands and feet the print of the nails. Then I knew who He was, and I fell at His feet and cried out. 'Oh, Lord, my husband, my husband!' and He took me by the hand and led me out over the abyse and put our hands together, and then He led us back again and we were to-gether.' In the story which she left for her husband it is said that he came, but if we are not united in this world we shall not be in the next. Between the saved and the lost there is a great gulf fixed, and no man can pass over it. To-day, however, is the day of salvation, and we may know Christ if we will. Christ if we will.

# " Papa, Why Don't 'Oo Pray?"

"Pape, Why Don't 'Oo Pray?" There is a beautiful little incident re-definition of General and the second second clarcer. The might on which the little incident oc-mered the General and his wife, as was observed the General's and as the little grayer at the General's knew, she asked God to bless her papa and mamma and her papa's face she said. "Papa why don't or pray?" These words spoken by his hittle daugh-fer, who to him was dearer than life itself, so affected the General's as to change the whole course of his remanning life, and thus he was led to the Saviour.

### Prayer the Christian's Breath.

Having a steadfast purpose to win the prize of the high calling, much may be at-tained. Pure air is a first essential to growth. Without breath there can be no life. Prayer is the Christian's breath. Without prayer it is impossible to live spiritually, much less grow Prayer, then, is a first means of growth that the Father is a first means of growth that the Father has given us.

#### Pensions for Old Folks.

In the current issue of the Lend a Hand Record Edward Everett Halo has an article advocating old ago pensions. He believes that such pensions should be limited in any state to three conditions: First, to persons who have never permanently abandoned their native state; second, to those who have paid taxes since reaching manhood; third, to persons \$0 or \$5 years old. Dr. Hale thinks \$100 a year would keep old folks from the poorhouse.

French Soldier and Writer. Hilaire Belloc, whose peculiarly vivid method of presenting history has made his "Robesplerre" so taiked about this spring, was once a French artilleryman. He belonged to the Eighth regiment, and his post of duty was the driver's seat of a gun carwas the driver's seat of a gun chr-riage, where he is said to have han-died the reins with conspicuous abil-ity. What this means in point of nerve and skill will be apparent to everyone who has seen rapid artillery menources

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Dreyfus Still Unpopular. Ex-Captain Dreyfus is still having great trouble to get a flat in Paris. Recently he succeeded in obtaining the lease of a place in the Boulevard Malesherbes, but the outgoing tenant, having discovered who was his successor, refused to allow him to enter or to give the necessary instructions to the upholsterers and decorators. The Paris courts have now ordered

the tenant to admit M. Dreyfus once a week for two hours until the expiration of the lease.

Chinese Taught Secretly. In China little attention is paid, as a rule, to the education of girls, and moreover, very little information is given by natives to foreigners who show much interest in this subject. Chinese giris who have come under the influence of missionaries are taught to read and write, and they also devote some time to the study of geography. Except for their dress, these little girls look much like Amertean giris.

#### Bradstreet's Numbers.

At a play recently given at one of the local theaters two of the play people appeared on the stage with two dogs, the merits of which they earnestly discussed.

"My dog," said one, indicating a smart looking bull pup, "Is an A1 dog.

"In that case," observed the other, pointing to his dog, a yellow-haired mongrel commonly known as a "purp" "in that case my dog must be a 'K9.'

The joke was not apparent to a staid looking business man, who, with his wife sat behind the people who tell the story, and neither did his wife see the point.

Arthur Brisbane, in the New York Even

#### A Temporance Lecture From Texas.

A Temperance Lecture From Texas. We saw on the streets of Graneland one day last week a thing clothed in the ha-biliments of man. His guit was swagger-ing, his even bloated and his young face furrowed by dissipation—so drunk he could scarcely stand alone. With an oath that would disgust the devil himself he de-clared: "I am an anti from the top of my head to the sales of my feet, and have got seven callons of whisky right in town to help their cause." For one minute we stood and looked upon this picture and thought if this or any of its immediate ap-restors were created in the image of God, if there was ever any thing in his make-up even antroximating divisity, how wonder-yed had have for

if there was ever anything in his makes of God symp approximating divisity, how wonder ful had been the fall. Before us mead a man, young in years but totally depended, whose soul was abso-lately dead to every high and noble seath mean; whose destiny for time and i territy was scaled by the demon run. Then we remembared that once he was an innotent have, the log of a ford mother and the reduction of a ford mother and the reduction of a ford mother and the reduction of a ford mother in the once his undern heart heat responsive to the higher and nobler purpasses of life, that the difference between him and the noblest specimen of method in all the country was simply the effect of the strong drink. Then the blood in our yeins became chilled and one heart grew sich, and we arised: "My God is it any wordthe nool men and worsen all over this country are arrayed against this monater curse" - Crappeland "- any Messenger.

# Lavians Down and Out.

Lastane Down and Out. Poor "Kid" Lavigue. Down and out, atric, starting crany, strapped to a bed in a Trievo hospital They let him out recently. He walked to to a free, grossed over his right and jammed his knowless up to his elbow. That's a fine finish for the groatest little apitur that ever rolled on a glove, isn't it? Temperance lettures are passe, but pin it in your hat that what put the "Saginaw Kid" where he is to day was: HOOZE!

or e.

# A Stinging Commant.

The Rev. Win Ross, who has returne from a visit to Egynt, may be is sorry to contex that it was only where the English (Christian) populations were that drum) enness was to be seen. Outside of Cairo where the English population was, he say no drumkenness and no one under the in ducence of drink.

# A Plain Business Proposition

A large lumber company recently re-imed to build its factories in a California town unless they were given a sufficient guarantee that no liquor would be sold in the town or within six miles of in-

#### State Option.

The Superior and Appellate courts of In-diana have decided that voters may dele-gate authority to sign remonstrances against opplications for liquor licenses, a fact that will practically amount to local option throughout the State.

#### Wholesale Salvage

Yesterday they disappeared, leaving numerous unpaid bills. They sent to the Central Hotel for their trunks, but the proprietor insisted on col-lecting before releasing the baggage. All day yesterday and to day people The Salvation Army of London has ugurated a movement for reclaiming Sc abitual drunkards during the ensui whom they did work for have been looking for them, some with fire in their eyes. The fillings in their toeth were brass and were falling out.—

## Put to Good Use.

Abraham Lincoln's old home in Ken-tucky is to be used as a result for the cure of the intemperate. Cincinnati Commercial-Tribune.

#### Not According to Our Deserts.

<text>

### Those Less Fortunate.

If our sincere desire be to advance the kingdom of righteonances upon the earth, ought we not to give ourselves more freely to share the culture and refinements that have graced our lives with those less fortu-nate, and, above all to exert all the influ-ence in our power to win the shallow and selfish to a higher plane of living?

## In the World to Come.

When the soul shall have understanding to discern all the Seviour's gifts, wisdom wherewith to estimate them, and time in which to medilate upon them, such as the world to come will afford us, we shall then commune with Jeeus in a nearer manner than at present.-Episcopal Recorder.

## The Happiest People.

Even in ordinary life the unselfish pe-ple are the happy and who forget than selves. The dissetiatied people are the who are seeking happiness for themselve --Mrs Besant.

Ancient Dette! The supreme court of Vienna has decided that the importal government must pay a debt of 5 florins and 10th freutzers and interest, owing to the hitle town of Frastanz. Tyrol, since the year 1398. At that time the vienna court borrowed this amount from the town, pledging its tax office there as security. The pledge burned down and the government reformed to pay, in 1301 the town brought with which dramed along until a final de-cision has now been reached.

"Vat iss?" she asked, as everyone

laughed. "'Al,'" responded her husband, "dot's Bradstreet for anybody vorth over \$160,000. 'K9,' dot's for anybody

vorth less than \$50,000." "Ach," said his wife, "vat a lie," "Sure," said her bushand, "I vould not give \$10 for the best dog living."-Milwaukee Free Press.

"Right Cross," in New York Journal.

the public that one has more money than the other. In the window of one banker, Patti's place in Elizabeth street, \$30,000 was on exhibition yesterday. Bills of all denominations were strewn carelessly around the window, attracting crowds.

"Them ain't all real money," marked one woman; "them's imitation."

"Yes," replied a man in the crowd, "that's the genuine long green we all struggle for.' "I never t'ought dere was dat much

movey in de world," chimed in a ragged boy.

#### Two Italian laborers got into an argument as to the amount of cash in the window. One thought there must have been at least \$1,000,000.

About noon two men with long whiskers stopped their vending wag ons in front of the place. They had come over from the east side of town. "Vhat? Tirty thousand dollar in dot vindow all der time!" exclaimed

it is losing every minute.

"Dot is it," replied the other. "It

"No; but look at der interest which

shamefulness! Interest! Lost inter-

Plugged Teeth With Brass. Two young men, giving the names

of Drs. George N. Wyman and A. J.

McGluply, opened a dentise's office

here six weeks ago. They advertised

to do work cheaper than the local

dentists, and did a lucrative business

est twelve hundred Joliar a year."

Vhat a

ain't too much for a bank, what?"