

Sunday Sermon

A Scholarly Discourse By Dr. W. S. Lewis.

Brooklyn, N. Y.—President W. S. Lewis, D. D. of Morningside College, Sioux City, Ia., is the vacation preacher in the Hanson Place M. E. Church. He began his services there Sunday morning and had a good audience. He is an excellent preacher. His subject was "The Fear of the Lord."

"The fear of the Lord is the beginning of wisdom," but reference is made in the New Testament to the fact that perfect love casteth out fear. Thanks to the cross, the broken tomb, the descent of fire which spoke on a tongue, for a changed atmosphere, in which our text may read: "The secret of the Lord is with them that love Him."

The problem of knowledge is not that, but how it is. A few small philosophers have doubted the fact that they know, but that is carrying doubt to the point of insanity. We know, and we know we know; the how that we know is the problem. That an idea may be passed from one mind to another, may even be crystallized into a word and remain put up there from century to century, to break forth into another mind, to be reflected on, and on, through the ages. How this is, is more than we know. How the mind may get a voice from the rocks so that the mountains shall speak and make themselves understood, and from the sky and from the sea. We know they speak, but how? That is the question. Do you think that God, who has expressed His love in flower, in brook, in sky, should have exhausted all His resources to make Himself known as He speaks from nature? God speaks to the heart, the inner world is His realm. This is His throne, and He leaves His secrets there, to become the seed of thought, of inspiration and of action. The great problem of hearing His word and then to translate it through the tongue, the finger tips and footprints, so that it shall become the living word to other folks, is the problem of the hour.

To whom will God speak? We raise this question to answer it by asking you to whom do you commit the secrets of your heart? Do you tell those who revile you, who have no faith in you, who speak ill of you? Do you tell those who are your friends? It is a great thing to be a friend, to know how to awaken the spirit of friendship in others. To whom do you commit your secrets? The first quality of friendship is the capacity for faith. You cannot trust those in whom you do not believe. You cannot inspire in them the first note of friendship. The captious critic has no friends. The teacher who asks his pupil the hardest questions and criticizes him because he fails to answer, the preacher who begins his service and ends it with a spirit of criticism, will not awaken in the heart the deepest, the best inspirations. We must begin by saying: "I believe in you." We must have the capacity for seeing the best and the trust in people. We are commanded in the good book that we should love one another, and I trust we do, but I am thankful that that does not include that command that we must like everybody, for there are some folks whom it is hard to like, and of these are the thinned, pinched-faced, hollow-eyed critic. The first quality, then, is that of inspiring people with the idea that we believe in them, and if we have faith in others, they will have faith in us, for faith in the heart begets faith in one another. It is 60 with God. If we would know Him and awaken within Him the power even of committing to us His secrets, we must believe, for with the heart the man believeth unto righteousness—that righteousness which brings the tongue of God into the face of clay. And then, too, we must tell our friends that we believe in them. I love flowers much, but pray you do not reserve them all for the funeral. Tell your friends you believe them; tell them that you love them. Speak with your lips, with your eyes, with your hand, with your finger tip. Tell them you love them. And God, too, is touched by the same testimony. "With the mouth confession is made unto salvation. Another quality absolutely essential to true friendship is sincerity with man and with God, and that is downright, sincere heart honesty. I heard a man say the other day: "My religion is to pay my debts." He answered the question of how much he is worth by a round \$50,000, and I said: "Of course, you pay your debts. There is one a little less great than the Almighty who would be after you if you did not, for Uncle Sam says to that: "You will pay your debts, but that is not the measure of honesty in the sense in which I speak it now. It is that sort of spiritual honesty that would blush deeply to think a falsehood or to harbor in the heart one moment a shadowy thought. It is the kind of honesty that is born of a pure heart—a heart touched by the sunlight of His infinite love, a heart that is made clean by the power of His spirit. Such sincerity as this, such downright honesty of purpose, is loved of men and God alike. It is the basis of true friendship with man and with God. I read a new text the other day. It was as old as the voice of David, but it came with a new voice, thus: "The Lord made known His ways unto Moses, and His acts unto the children of Israel." This is the distinction between Moses and the children of Israel. Moses understood the act of God, but some way he had the soul-rears which recognized the finger of God uttering act to act to tell the sweet story of His love. I remember once, when the children of Israel were hungry, and Moses cried to God. In the morning, on the sand of the desert, everywhere, were little round, white loaves, and the Israelite, standing in the door of his tent, said: "What is it?" "Manna." He ate the gift of God and his hunger was satisfied, and said in his heart: "This is the act of God. But Moses, looking on hungry Israel, satisfying its appetite, and looking up to the blue, said: "This is the way of God."

Again, the Israelites cried for food, and God at the word of Moses sent quails, and covered the camp, and the Israelites ate, and were satisfied, and the spirit of Moses would not rest until he saw through the act to the heart-beat of God, and he saw in quails, in rain, in fire, everywhere, when God spoke, he saw His way. And once, when he climbed the mountain and stood in the presence of Jehovah for forty days, catching the heart-beat of the infinite that his face shone with peculiar glory, and he must needs cover it with a veil ere the children of Israel would look upon him. Would you know the difference between Moses and the children of Israel? Their bones were buried in the wilderness, while he, long after, climbed Nebo's height, and, as the old tradition says, God kissed his spirit from his body and buried the clay with His own hand, and gathered the soul to His bosom. We have heard from him once since, when on the Mountain of Transfiguration with Elijah he talked with the man of sorrows concerning the death which He should accomplish at Jerusalem. Moses lives because he learned the ways of God. And would you know the secret of this in every-day life? Some of you have said: "I am poor; I was born poor, and I have held my own." I saw a poor woman the other day. I was directed through a gate into a pasture, down over a hill, through another gate into a green plot of meadow, and there was a little lonely house. The chairs were poor, the stool was broken—poverty everywhere, save only in the face of the woman. Every joint gave one was stiff with incurable disease, and with the right hand she toiled busily on the little ones that gathered about her feet. I thought that I would bring her a word of consolation, but it was I that was consoled, for in the silence and sorrow of her life God had talked to her, and her face shone with His beauty, and her eye was bright with His glory. Her words were like ointment poured forth. She lived in the heart of the beatitudes. And once I saw a rich man whose money came easy, and one day he heard the voice of God, and like a brook from the mountain he poured forth his dollars to sweeten and bless society, as the brook makes beautiful the meadows through which it runs on its way to the ocean. He had learned the way of God in riches. And this is what I would say whether the gift be poverty or riches, sickness or health, prosperity or adversity, cloud or shine—they are but the acts of God, and out of these acts He allows us to weave the story of His love, and to learn the beautiful lesson of His ways to the children of men.

Could I tell it all in one word, it is this: Can you remember the days when the smoke of the awful war between the North and the South was beginning to drift toward the ocean? Can you remember the last days of the war? One incident lingers in my memory. It was up in the Adirondack Mountains. A boy had gone from the home early in the sixties—gone to the war. Day after day a mother had prayed—prayed with such importunity, prayed with such faith, that the boy might come home—but the winter of '65, in March, the snow had fallen so deep that it covered the fence, and then a thaw, and then a frost, and the crust was so thick that he could not get out without breaking through. In the early days of March a friend walked fourteen miles over the mountains. He came to the home, and brought a paper, and said: "A battle has been fought, a battle down on the ocean at Port Fisher, and a stronghold has been taken." And then his voice grew hoarse. He said the battle had cost us much, and then a tear came into his eye, and then he read a long list of the slain, and when his voice spoke one word it read: "Charles L—, killed in the fort, buried in the trenches. And the woman did not cry out, but went up stairs and stayed there all the rest of that day and that night, and until the afternoon of the next day. We thought she had never come down, for we had learned of Moses in the presence of God. But in the afternoon she came down, and her face shone like the face of an angel. In the secret of a great soul you may learn the secret of God. The secret of the Lord is with them that fear Him, and He will show them His covenants.

The Chief Duty. There are times when it is a duty to make money; but the man does not live whose chief duty it is to make money, nor whose chief attention can safely be given to money-making. If one gives money-making the range of God into the face of clay. And then, too, we must tell our friends that we believe in them. I love flowers much, but pray you do not reserve them all for the funeral. Tell your friends you believe them; tell them that you love them. Speak with your lips, with your eyes, with your hand, with your finger tip. Tell them you love them. And God, too, is touched by the same testimony. "With the mouth confession is made unto salvation. Another quality absolutely essential to true friendship is sincerity with man and with God, and that is downright, sincere heart honesty. I heard a man say the other day: "My religion is to pay my debts." He answered the question of how much he is worth by a round \$50,000, and I said: "Of course, you pay your debts. There is one a little less great than the Almighty who would be after you if you did not, for Uncle Sam says to that: "You will pay your debts, but that is not the measure of honesty in the sense in which I speak it now. It is that sort of spiritual honesty that would blush deeply to think a falsehood or to harbor in the heart one moment a shadowy thought. It is the kind of honesty that is born of a pure heart—a heart touched by the sunlight of His infinite love, a heart that is made clean by the power of His spirit. Such sincerity as this, such downright honesty of purpose, is loved of men and God alike. It is the basis of true friendship with man and with God. I read a new text the other day. It was as old as the voice of David, but it came with a new voice, thus: "The Lord made known His ways unto Moses, and His acts unto the children of Israel." This is the distinction between Moses and the children of Israel. Moses understood the act of God, but some way he had the soul-rears which recognized the finger of God uttering act to act to tell the sweet story of His love. I remember once, when the children of Israel were hungry, and Moses cried to God. In the morning, on the sand of the desert, everywhere, were little round, white loaves, and the Israelite, standing in the door of his tent, said: "What is it?" "Manna." He ate the gift of God and his hunger was satisfied, and said in his heart: "This is the act of God. But Moses, looking on hungry Israel, satisfying its appetite, and looking up to the blue, said: "This is the way of God."

Make a Friend of Christ. As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.

Be Kind. God has put in our power the happiness of those about us, and that is largely to be secured by our being kind.—Henry Drummond.

THE LABOR WORLD. The elevator men in New York are forming a union.

The strike in the Russian naphtha industry is spreading.

San Francisco, Cal., is to have a building trades temple.

The cutlery forces of Southbridge, Mass., formed a union recently.

Garment workers, the majority Italians, are on strike at Utica, N. Y.

The Quarry Workers' Journal reports trade as good with a scarcity of help.

The matter with Kansas this year is scarcity of labor in the harvest fields.

It is said that Manitoba will require 50,000 men to harvest its crop this season.

Employment in the British engineering trades generally continues to improve, and is much better than a year ago.

No less than 8246 artisans and laborers were employed on New Zealand co-operative works—railway and road making.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 2.

Subject: Bartimeus and Zacchaeus, Luke xviii, 35, to Luke xix, 10.—Golden Text, Luke xix, 10.—Memory Verses, 42, 43.

I. Bartimeus cries aloud for mercy (vs. 35-39). 35. "Was come nigh." When Jesus and His disciples were entering Jericho they met the blind man and Bartimeus was healed. Mark says it was when they were leaving the city. "Certain blind man." Matthew says there were two. 36. "The multitude." In addition to the crowds that frequently followed Jesus, there were many people on their way to attend the Passover at Jerusalem. 37. "Jesus of Nazareth." So called because Nazareth was His home until He began His active ministry.

38. "He cried." He had evidently heard of the fame of Jesus, and how He could heal the blind. It is a chance of a lifetime; there is no time to lose; in a moment He will have passed. "Son of David." With the Jews this expression was applied to the Messiah. "Have mercy on me." The case of this blind man illustrates well the condition of a sinner and his efforts in coming to God. 39. "Rebuked him." Whenever a soul begins to cry after Jesus for light and salvation the world and the devil join together to drown its cries and force it to be silent. "Cried—more." He was in earnest, and opposition only caused it to increase.

40. "Jesus restores Bartimeus." Jesus restores Bartimeus to sight (vs. 40-43). 40. "Jesus stood." The cry for mercy will always cause the Saviour to stop. He takes not another step until the first thing to be attended to, "To be brought." He could have healed his eyes at a distance, but this is an important case and He decides to show His power before this whole company. "When he has come." Mark tells us that in his haste to reach Christ he cast away his garment. 41. "What wilt thou?" Christ knew what he desired, but He must know it from him; the divine plan is to ask if we would receive. "Lord." The Revised Version in Mark renders this Rabboni—my Master. This was the highest title of reverence.

42. "Thy faith hath saved thee." His faith was the medium through which the blessings of God were brought to him. It was not his earnestness, or his prayers, but his faith in Christ that was commended, and yet earnestness and prayers are also important. 43. "And immediately." It was not necessary to wait a long time for a gradual healing, but instantly he saw. "Followed Him." As a disciple.

II. Zacchaeus overcomes difficulties (vs. 1-4). 1. "Was passing through Jericho." Zacchaeus evidently lived in the city. Tidings of the approach of Christ and His apostles must have preceded Him. 2. "Zacchaeus." He was a Jew by birth (v. 9), but because he had engaged in a business so infamous in the eyes of the Jews he was considered as a mere heathen (v. 7). "Chief among the publicans." At Jericho was located one of the principal custom houses. The trade in balsam was extensive and Zacchaeus was evidently superintendent of the tax collectors who had the oversight of the revenue derived from that article. As little as a publican he was a religious outcast. "Rich." And like many rich men had not always come honestly by his money.

3. "Sought to see Jesus." At this time Zacchaeus must have had conviction of sin. He was not satisfied with his riches and his dishonest, wicked life. "Little of stature." And could not see over the heads of the multitude. 4. "Ran before." Laying aside his dignity as chief publican.

IV. Jesus abides with Zacchaeus (vs. 6-7). 5. "Jesus—saw him." The truly divine part was that Jesus fathomed his heart and understood its longing. "Zacchaeus." Jesus called him by name, although He had probably never met him in the flesh before. "Come down." Those whom Christ calls must come down, must humble themselves. "Must abide." Christ invited Himself, not doubting a welcome. How long He remained we do not know. 6. "He made haste, etc." He had not expected to have the honor of being noticed, much less to entertain the Royal Guest.

7. "When they saw it." The crowd of Jews murmured. It required courage to meet the prejudice of the nation, but Jesus always had the courage to do the right. "To be guest." Thus recognizing Zacchaeus as an equal, socially.

V. Salvation comes to Zacchaeus (vs. 8-10). 8. "The half of my goods, etc." Some consider this to mean that he had already done this, but it is far more probable that he now determined to give his property for God and humanity. "If I have wrongfully gained anything, I will restore it fourfold." This restitution the Roman laws required the tax gatherers to make when it was proved they had defrauded the people. 9. "Salvation come." Zacchaeus was saved—delivered from his past sins and made "a new creature." 10. "Is come to seek." Seeing the Saviour, Jesus was more desirous to see and save him.

Horse and Dog Meat in Germany. Germany Government statistics show that 43,421 horses and 2151 dogs were slaughtered for food under Government inspection during the first three months of 1906. This was an increase of 7522 horses and 356 dogs over the number slaughtered during the same time in 1905. And this only accounts for the dogs and horses killed under Government supervision. It is estimated that among the poorer classes, forced to resort to dog and horse meat by the exclusion of American and other foreign meats from the country, the consumption of this sort of meat is much larger than official records show.—National Provisioner.

GOTHAM IDEA. "I see," said the New York publisher, "that a Chicago paper is going to send an airship expedition to find the north pole. Why didn't you think of that?"

"I've thought of something better," replied the editor. "I'm preparing to send a relief expedition and scoop all the news."—Columbus Dispatch.

CHARACTERISTIC VIEWS IN VALPARAISO, CHILEAN

SEAPORT DEVASTATED BY EARTHQUAKE AND FIRE

Valparaiso, capital of the province of Valparaiso, is the principal city on the South American west coast. It is Chile's fortified seaport and has a population of about one hundred and fifty thousand, having grown from six thousand in 1820. It is one of the most progressive cities of South America.

It is connected by rail with Santiago, the capital, sixty-eight miles distant. Paralleling the Chilean coast of twenty-three hundred miles is the same mountain chain which lies at the back of the State of California, and through which the earth's tremors ran which so completely transformed San Francisco.

There are two sections of Valparaiso, one devoted to commercial activity and the other to domestic life, that part of the city fronting the water, on which immense warehouses and spacious docks and quays are built, having been in the early days of Valparaiso the centre of its life. As Valparaiso began to grow there was a gradual movement back from the shore front, until to-day the slopes leading to the heights are occupied by magnificent residences, the homes of the big merchants of the city, all built to endure, and forming one of the show sights of the Chilean city.

Of course, the streets in the old quarter are crooked and narrow, but the enterprise which struck the city three decades ago is seen in the regular, wide and perfectly equipped thoroughfares in the Alameda. In a southern direction from the city runs the Nuevo Malecon and Gran Alameda, joining out in the country in what is known as one of the best thoroughfares in the world.

Valparaiso's harbor is protected on three sides by steep hills, which rise to a height of 1700 feet, and are terraced by rows of wooden houses. The finer buildings of brick and stone, are situated below on the level, which is practically all made ground.

The harbor is open to exposure from the north, and is a dangerous anchorage for vessels at all seasons of the year. In ordinary weather there is always a heavy surf, and when a storm occurs vessels are frequently torn adrift from their anchorage and dashed to pieces on the beach. The Chilean Congress recently decided to have a breakwater constructed to protect the shipping at a cost of \$20,000,000.

There are several wharves on the water front where ships of small tonnage can go alongside, but the larger steamers have to anchor in the bay and discharge and load their freight by lighters. The principal steamship line to Valparaiso is the Pacific Mail Steam Navigation Company, which operates a service from Liverpool via the Straits of Magellan and a coast service between Valparaiso and Paumotu.

The town section of the City of Valparaiso is called the Alameda. In it the principal business houses, the Park, and the Plaza Victoria are situated. The streets are broad, regular, and well built. One of the finest modern stone houses in this section is the five-story building erected and owned by the Mercurio newspaper. The terraces on which the wooden houses are situated are reached from the lower section of the city by means of electric elevators.

To the northwest of the Alameda is the quarter known as the Pucero, in which the public buildings, warehouses, and docks are situated. The streets in this older section of the city are narrow and crooked and the majority of the buildings old in structure and design.

The "Puerto" has three famous squares, Sotomayor Square on Water Front.

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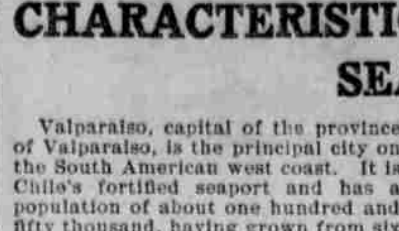
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Suds Day. In every land under the sun, whether in Asia, Africa, Europe or America, Monday is universally recognized as the general wash day.—Tribune.

Compasses For Soldiers. Magnetic compasses are to be supplied in future to all British and native cavalry regiments in India at the rate of four a squadron.

THE PORT OF VALPARAISO.



A BIRD-EYE VIEW OF VALPARAISO.

Arica, one of the seaport towns, on May 5. Prolonged and severe shocks were experienced at Valdivia April 24.

There is about \$60,000,000 of foreign capital, mostly German and British, invested in various industries in Chile. A few years ago the capital was principally British, but now the Germans predominate. The Valparaiso electric street railway system was constructed by a German company, but it is now owned by a local concern.

About 20,000 persons are employed in Chile by British companies in the extraction and preparation of nitrate

and bring Chile two weeks nearer to Europe. It is expected that the line will be opened toward the end of 1908. Another railway is being built from the Peruvian frontier to the Straits of Magellan, with branch lines to coast ports, mining districts and agricultural centres.

Chile has been visited by severe earthquakes about every sixty years. In the last severe earthquake, in 1855, the Isle of Santa Maria was uplifted in three different localities, eight, nine and ten feet, but all this land subsided a few weeks afterward. At the same time two great waves rolled over the town of Talcahuano.

Valparaiso's chief manufactures are cotton goods, machinery and iron goods. Much mineral water is bottled there, while the sugar refineries and the brewing and distilling interests are large. From the city are exported nitrate, in which millions are invested, grain, wool, leather, guano, saltpetre and copper, although this mineral has not been developed to its fullest extent.

Valparaiso suffered a disastrous earthquake in 1855. It was bombarded by the Spanish in 1866 and suffered from a terrific tidal wave on June 30, 1899, which wrecked the railroad and did a great deal of damage in other directions.

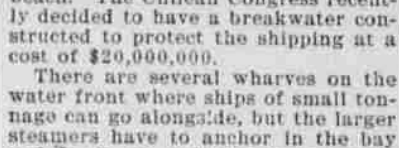
Chile threw off the yoke of Spain in the early part of the nineteenth century. It consists of twenty-four provinces and territories and contains 290,829 square miles.



CALLE BLANCO, IN VALPARAISO.

town, Rancagua, there were thirty distinct shocks on the night of March 27, and a violent shock was felt at

of soda for export. The late Colonel North, who was called the "Nitrate King" in England, was one of the



Sotomayor Square on Water Front.

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Who's Hoosier. An Indiana woman has just died at the ripe old age of 112. It is unfortunate, if true, that she has left no written record of the Indiana poets and novelists she had met.—Chicago Inter-Ocean.

Not All of Life. The young have to learn to live; the old, to die. It is difficult to decide which is the more disagreeable process.—London Truth.

Plighting Stones of Scotland. The "plighting stone" was used until quite recently in parts of Scotland. Troths were plighted by grasping hands through this stone. These troths and promises were inviolate in matters of love, business and all social relations.

Animals Swift in Travel. The swiftest dog in the world, the Russian wolf hound, has made record runs that show twenty-four yards to the second, while the gazelle has shown a measured speed of more than twenty-seven yards a second.

King Carried Joy to Newcastle. King Edward didn't carry coals to Newcastle on his recent visit, but he carried joy. Heretofore Newcastle's chief magistrates have been plain mayors; henceforth they are to be lord mayors.

Prince and Pauper. Most any man can make a fool of himself. It is where he wants an elegant job and doesn't care for the expense that he gets some woman to help him.—Puck.

Unworthy of Remembrance. My Dear Friend—I beg you to lend me \$6000. Then forget me forever. I am not worthy to be remembered.—From a Letter Found by the Paris Figaro.

Chief Buddhist Sovereign. The king of Siam is the only independent Buddhist sovereign in the world, and is, therefore, looked upon as the chief supporter of the religion of Buddha.

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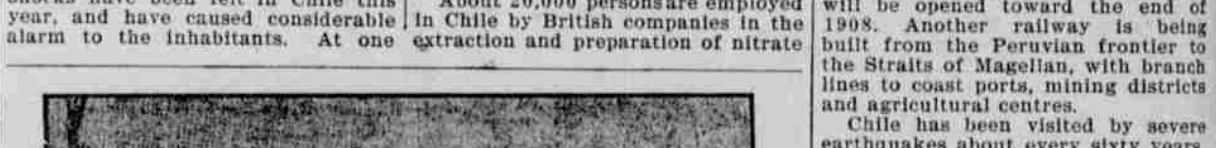
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Few Diamond Weddings. Only one couple in 11,000 live to celebrate their diamond wedding.

"Death Bird" of New Guinea. The only venomous bird known is the "death bird" of New Guinea. The bite of this bird causes intense pain in every part of the body, loss of sight, convulsions and finally death.

Suds Day. In every land under the sun, whether in Asia, Africa, Europe or America, Monday is universally recognized as the general wash day.—Tribune.

Compasses For Soldiers. Magnetic compasses are to be supplied in future to all British and native cavalry regiments in India at the rate of four a squadron.



GENERAL VIEW OF COMMERCIAL SECTION OF VALPARAISO LOOKING TOWARD THE BAY—RESIDENTIAL PORTION SHOWN ON HILL AT THE RIGHT.

Who's Hoosier. An Indiana woman has just died at the ripe old age of 112. It is unfortunate, if true, that she has left no written record of the Indiana poets and novelists she had met.—Chicago Inter-Ocean.

Not All of Life. The young have to learn to live; the old, to die. It is difficult to decide which is the more disagreeable process.—London Truth.

Plighting Stones of Scotland. The "plighting stone" was used until quite recently in parts of Scotland. Troths were plighted by grasping hands through this stone. These troths and promises were inviolate in matters of love, business and all social relations.

Animals Swift in Travel. The swiftest dog in the world, the Russian wolf hound, has made record runs that show twenty-four yards to the second, while the gazelle has shown a measured speed of more than twenty-seven yards a second.

King Carried Joy to Newcastle. King Edward didn't carry coals to Newcastle on his recent visit, but he carried joy. Heretofore Newcastle's chief magistrates have been plain mayors; henceforth they are to be lord mayors.

Prince and Pauper. Most any man can make a fool of himself. It is where he wants an elegant job and doesn't care for the expense that he gets some woman to help him.—Puck.

Unworthy of Remembrance. My Dear Friend—I beg you to lend me \$6000. Then forget me forever. I am not worthy to be remembered.—From a Letter Found by the Paris Figaro.

Chief Buddhist Sovereign. The king of Siam is the only independent Buddhist sovereign in the world, and is, therefore, looked upon as the chief supporter of the religion of Buddha.