

THE DUTY OF THE DAY

REV. THOMAS DIXON'S LAST SERMON AT CHARLES CITY.

Fulfillment of the Two Great Commandments, Love to God and Love to Man, Will Solve All Financial and All Social Problems.

CAPE CHARLES, Va., Aug. 27.—Rev. Thomas Dixon, Jr., preached today the last of the summer series of sermons on the "Problems of Money." He will return to New York next Sunday and take up the work again in Association hall. The text today was, John xiii, 34, "A new commandment I give unto you, that ye love one another, even as I have loved you."

There is one sense in which we are too familiar with the Bible. We are hardened to it. In my college days we were forced to attend preaching services on Sunday, and consequently upon my mind preaching made not the slightest impression. The sound was too familiar—unpleasantly familiar. I knew the theme in one sense too well—in a real sense, not at all.

THE BIBLE TOO FAMILIAR. A Boston woman lay dying in a hospital, and the nurse was reading to her from the New Testament. She read the sermon on the mount. To her surprise the woman looked up and asked her who wrote that book. "That is a wonderful book! It will make its author famous." We need to hear the word of God, it seems to me, sometimes as this poor woman heard it for the first time. We need to take it literally, to hear it thus and to believe that its message is a real one to us.

The two great commandments that sum up the duties of life, love to God and love to man—love to God through love to man—how familiar we are with them, and yet how little we really know of them. And yet it is in the fulfillment of this simple law of Christianity that we shall find the solution to the great financial and social problem that presses now upon us for solution.

The literal fulfillment of this, the greatest commandment, is the pressing duty of today. Obedience to it means the solution of the problem of the ages, of the salvation of the race, because:

First—Love is the fulfillment of the law. It fulfills the negations of the law.

Love worketh no ill to its neighbor; therefore no man who loves his fellow man can enter upon any business that can result to the injury of his neighbor.

JUSTICE IS LOVE.

At the touch of the fulfillment of this law every gambling business, every saloon and dive and brothel and questionable resort must perish.

Love cannot be unjust.

The master who loves his servant gets from him the very highest service. The general who commands the love of his soldiers gets the very highest order of soldier. The master who wins the love of his servant is just to him. The general who wins the love of his soldier is a just general.

Love seeks not simply its own, but the good of another.

He who seeks the good of another cannot destroy another in the process of attaining his own good. Love cannot take advantage of misfortune. At the breath of love in the business world the bargain counter must disappear, and our taking advantage of our neighbor's necessities to drive a hard bargain must be relegated to the age of barbaric competition. Every bargain counter is a proclamation that somebody has failed; that some factory is closed; that somebody who dreamed fair dreams of prosperity and of success had a broken heart and a broken life.

Love is the fulfillment of the positive commands as well as the negative elements of law. It makes us to study and to know each other. Ignorance and indifference are impossible if our hearts are engaged. We do not know each other. If we really loved our fellow man, we would make it our business to know him. It is difficult for us to sacrifice for those we do not know.

LOVE AND TREASURE.

A preacher struggled to raise a collection for the heathen during the war in his church. There was little or no response. While in the pulpit he received a telegram from the seat of war announcing a terrible battle, giving a fearful list of the dead and wounded, calling immediately for supplies, for nurses, for lint, for food, for bandages and physicians and for money to supply all these needs. They passed around the contribution box, and it came back loaded—piled with money and with jewels. They took their rings from their fingers. Women took their earrings from their ears. They piled them in the basket, and many of them were wet with tears.

Love fulfills the positive commands of the law. If we love, we will sacrifice. Love will send us out after the people who need us. It will make principle, not policy, the mainspring of life. Love in the heart of man for his fellow must bring obedient action in a thousand human relations where now there is eternal conflict and friction. If we love, we are at one in wills. Christ said, "If ye love me, keep my commandments."

Second—Love not only fulfills the law, but from the mountain peak of fulfilled law opens the universe in which to expand and to grow. "Love thy neighbor as thyself." Higher love than this cannot be required of man. Jesus said, "Love one another, even as I have loved you." For this climax we strive. The highest point in the development of love is this divine climax. His love was matchless, because it was the love of perfect humanity. Jesus' greatest discovery was himself. The most marvelous revelation he made to the world was of his deep knowledge of the Father found within his own great soul. But he buried self. He saved others. Himself he could not save. He threw his life away in the briefest possible ministry. He was tender of the smallest needs of those who were about him. He had compassion upon the multitude lest they faint by the wayside. He fed them

lest they should be overcome with weariness as they returned to the city. When his disciples were wearied with work, he said to them, "Come ye apart and rest awhile." And in his last hour of helplessness and of excruciating pain and of soul darkness on the cross his final thought was not of himself, but of the sorrowing mother who stood by the cross. Her he commended to the loved disciple.

In spite of faults, of desertion, of denial, of unfaithfulness and of cruelty he loved them. The pharisees hated him. The common people professed allegiance, Judas to be his disciple, Peter swore that he would never desert him, and yet all alike were found with scribe and pharisee in the end. The common people cried, "Crucify him!" Judas betrayed him, and Peter swore he never knew him. Even his loved disciple he found asleep when he asked that they watch with him while with anguish of soul he prayed in the garden. They all forsook him in the hour of his supreme trial, and yet he died for them. And on his return after the resurrection not a single rebuke, only a new joy, only assurance, only love.

Such was the love of Christ. It is commanded that we shall love men thus in vital ways; that we shall not love them merely in sentimental ways. We shall love one another thus in our business relations, in our social relations, in our political relations.

INHUMANITY OF SIN.

On what was this divine love based? On the intrinsic divinity and nobility of human life, that it belongs to God, is the utterance of God's life and is in that sense an incarnation of the divine. Everything that is not pure and noble is essentially inhuman. It belongs to the lower nature, to the soil. Jesus Christ saw in the vilest of the vile this element of the divine. Hence the love which enveloped his soul and was the mainspring of his mission. He loved the thief on the cross not for what the thief was, but for what the aspiration of his soul declared him to be capable of. Not for what he had attained, but for what he might attain. Not for his actual character, but for the image of God, in whose form he was fashioned.

THE WEAK.

So we are commanded to love the weak, and the criminal, and the helpless, and the improvident, and the despairing; so we are to bear their burdens in boundless love that shall include the race; so we should love with a mother's undying hope. And, if humanity cannot reach this ideal, human life must become a starless, orphaned one. The capacity of the heart is the measure of the depth of human need. The object may be all unworthy, but love loves on. So Jesus loved the unworthy. So he ministered unto them. So he lived for them and died for them.

THE POOR ALWAYS WITH US.

It is this principle that must solve the problem of the poor, who will always be with us. It is this divine aspect of love that makes life as worthy as we find it today even in the midst of sin and of shame and of sorrow. Bill Sykes could slay the woman who had given everything for him, and yet while he slays her, while he brutally beats her from day to day, she crawls back to his den, faithful to that higher, to that holier instinct, which calls in love for sacrifice—sacrifice at all hazards. Love suffereth long and is kind because of the greatness of the heart.

If we could only infuse this great thought into the heart of the race, the problem is solved. A mother recently petitioned the governor of a state for the pardon of a boy. The boy was guilty of the crime for which he was serving the sentence. It was a case of most aggravating circumstances. But the mother was so persistent in her appeals, so eloquent in her expressions of love, that her indescribable devotion so moved the heart of the governor that he wrote out the pardon for the boy. And when the boy came into his presence he said to him: "Young man, you do not deserve the pardon. Your crime is without excuse. But for the sake of this mother and for the matchless love she bears for you, and the possibility of that love working your salvation, I give to you this pardon."

A DRUNKEN MOTHER.

Such love is the power unto salvation, both for the individual and for society. A mother was arraigned in a police court charged with drunkenness. She was guilty. The judge fined her \$5, in default of which she was to go to the island. A little ragged urchin stood by and heard the sentence. He cried to the judge, "Wait a minute, judge, I'll get the money." He rushed out to all the places of business where he was known. He scented from all his friends all the money possible. He told them of his mother's difficulty; that she was to go to the island. He secured \$2.35. He came back and poured the money out on the judge's desk and then said bravely to him, "It's all I could get now, judge, but if you will send me to the island for her I'm not so large, but I'll stay longer and work out the balance."

The poor woman, overwhelmed by this evidence of her child's devotion, rose and snatched him to her heart, while she cried between her sobs and tears that she would be a better woman from that day for the boy's sake. The judge remitted the fine, and from that hour she was a changed woman.

A child's passionate love for a mother had lifted her from the ditch.

Love is the fulfillment of the law. It is the power that fulfills its negations, its positive commands. It is the power that opens the new heaven to humanity, with its divine possibilities. So we must love as Christ loved. And if we are to solve the great and solemn problems that confront humanity today we are to solve them in learning the lessons of Jesus. Only those who strive to fulfill his command are Christ's children. That nation is only a real Christian nation that aspires to fulfill it and that will never rest content until the struggle for fulfillment has taken shape in incarnated life.

Until the church shall learn this deep lesson of fraternity—of love for the race—there must grow up outside the walls

of the church a larger church. Such a church is growing today, and its basis is the love of man and the service of man. They do not call themselves members of the church, but from many of them I fear we must learn some of the deepest lessons of true Christianity. As the city must increase its corporate limits to take in the city that is outside, and as the city grows by this incorporation, so the church ecclesiastically will grow in the future, by the process of enlarging its borders and of learning the lesson of a larger life, with its larger possibilities, even from those whom they have despised in the past as teachers.

"A new commandment give I unto you, that ye love one another, even as I have loved you."

An Able Tale From Georgia.

At a recent barbecue in southwest Georgia seven strange and hungry looking men were seen huddled together in a corner of the woods remote from the big crowd.

But now and then, while the "carcasses" were roasting in the pits, one of the men would come forward, get a whiff of the savory meats and return to his disconsolate companions.

No one seemed to know the men—they were strangers to all, and yet they had the appearance of farmers who had raised a big crop of cotton at 6 cents.

But everybody knew them after the horn blew for dinner.

With a mad rush those hungry looking men made for the table, and with wild eyes and open mouths they went to work.

Shoulder after shoulder of beef disappeared, the men devouring everything in sight.

The crowd stood amazed and forgot that it was hungry too. Those seven lank men were the attraction, and it was not until they could eat no more and had crawled off to rest—or die—that the people remembered where they were and that they had appetites.

The chief of the barbecue approached the men and in a faint voice asked:

"Where did you fellows come from, and when did you eat before you struck this neighborhood?"

One of the men answered:

"We came from this county, but we've been a-hidin' an hungry. We jes' heard that the war was over and that Sherman was a-givin' out rations, an so we thought we'd git some!"

The chief of the barbecue frowned, and they carried him away more dead than alive.—Atlanta Constitution.

After a Good Deal of Thought.

A little girl who asked a great many questions, some of which were not easily answered, had in her Sunday school lesson the conversion of Lydia under Paul's preaching, and Lydia being the name of her grandmother, she inquired of her auntie, "Was it grandma heard Paul preach?"

Being answered in the negative, she insisted on knowing who this Lydia was, and her aunt not being able to tell only made her more positive that it must have been her grandmamma, for she knew she went out of town to meetings and told of different preachers she had heard on her return.

Her aunt explained that it happened a great many years before her grandmamma was born, and, supposing the subject would trouble her thoughts no longer, tucked the little one in her bed, and left her for a night of pleasant dreams.

A few hours later, on going up to the room, she saw two bright brown eyes that evidently had not been asleep looking out from the pillow, and a very decided little voice exclaimed:

"Oh, auntie! I know who it was that heard Paul preach. It was Lydia Pinkham."—Wide Awake.

The Excess of Daintiness.

It is becoming more than ever a popular fad that every woman shall have her particular flower and perfume, and the newest scents possess the most subtle fragrance. It is said that, like the thirst for alcohol, the love for perfume grows so quickly when once the habit is developed that even a sojourn at the Keeley institute is of no avail, and its unfortunate victims are led to most boundless limits.

One fair lady whose tastes are acknowledged to be the extreme of culture forces her maid to take four or five baths a day scented with her favorite perfume (the mistress', not the maid's, favorite perfume), so that she may always have in her rooms and about her the faint intoxicating odor which is absolutely essential to her happiness. Rumor does not state whether the maid's wages are increased or whether she is paid so much for each bath. This forcing one's maid to bathe so expensively will add a new source of outlay for the lady's exchequer, but if once the fashion is set it will surely have many followers.—Vogue.

Tributes to an Artist.

Miss Ellen Terry is among the most enthusiastic of Eleonora Duse's many admirers in this country, and she is reported to have said with her usual generous appreciation, "I feel like a child in acting when I see this great artist." One of the highest compliments that was paid to the signora's inimitable art was not intended as a compliment by the speaker. One night when the curtain fell upon her fine and absolutely natural impersonation of the peasant woman in "Cavalleria Rusticana," a lady in one of the boxes remarked to her companions: "Do you call that acting? Why, any one could do that."—London Pictorial.

How She Made a Sensation.

Two sweet, ethereal looking girls with a Boston inflection and pronunciation were talking together in the street car. "Are you going to the World's fair?" drawled one. "I want to," was the measured answer in a voice like liquid honey. "But I'm afraid I'll have a chance to let my whiskers grow before I get there." Every mouth opened wide, and every eye stared stupidly at her pretty face. She sat serenely unconscious of the sensation she had produced.—Philadelphia Press.

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ODD FACTS.

Until 1840 Europe produced eighty

per cent of the world's wheat; now

fifty per cent.

Nearly one-half the total number of

suicides takes place between the hours

of 6 a. m. and noon.

A letter mailed in London and re-

mailed in Hong Kong, made the circuit

of the world in the fast time of

sixty-two days.

There is a haunted tree at North

Searsport, Me., which shelters a spot

where a murder had been committed.

Moss has formed the initials "W. B."

on the bark.

Some jewelers in New York send

valuable jewels hundreds of miles in

order that customers may have the opportunity

of making a selection from several samples.

Triplets were born to a woman at

Nyaok, N. Y., a few days ago. The

children—two boys and a girl—were

joined by a ligature precisely like

that which united the Siamese twins.

They lived only seven hours after

birth.

Statistics gathered by the German

imperial commissioner on labor show

that in many parts of the empire the

duration of work exceeds fifteen

hours daily. In Northwest Germany

the percentage of work-people laboring

thus long is 36.8 of the whole.

Rockwood, the chess player, could

play twelve games simultaneously,

but no more, not being able even to

begin the thirteenth. After death an

examination of his brain showed, it is

alleged, that its molecules were ar-

ranged in squares like that of a chess-

board.

An extraordinary infantile prodigy

has been discovered in China in a little

girl, four years old, who passed suc-

cessfully an examination for literary

honors at the Hong Kong university,

and wrote "a concise essay" that made

the examiners marvel because of the

mature thought exhibited in it.

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