

# The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Son of God.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme "The Son of God," the Rev. Ira W. Henderson, pastor took as his text 14 Matt. 33. "Of a truth Thou art the Son of God."

In this expression of the faith of the boatmen in the Christ as the Son of God we have the consensus of a host of men and women who, for nineteen centuries, have followed the gentle Galilean. The disciples proclaimed their faith in the reality of the Sonship of Jesus after a visible, external, objective exhibition of His power in ages past, however many a song-sung martyr, and many an unknown saint has held firm to the same faith, seeing only with the spiritual eye. And to-day every sincere follower of our Lord acknowledges, with a joy that passes all human understanding, "of a truth Thou art the Son of God."

Jesus of Nazareth—the place from which nothing good was held to come—the Messiah of the chosen people of God, proclaimed by angels, adorned by the wisdom of the East; youthful confounder of priests and prelates. He it is of whom the apostle writes, Jesus—the man of parables and of miracles; Jesus, the expounder of those wonderfully well-put doctrines contained in the Sermon on the Mount; Jesus the Christ, the King of Israel, the Savior of the world. He is the divine human of whom the disciples said: "Of a truth Thou art the Son of God."

Let us look for a moment into the claims of this Man, this despised Nazarene, this carpenter's son, to the title and to the office of the Son of God. Has He any claim that we are bound to respect? Is there any reason why we are called upon to serve Him, shall we believe upon Him, or shall we reject Him? What, in the last analysis, is the proof that is final that Jesus is divine?

If you will glance through those pages of the Old Testament which give the history of the life and of the hopes of the ancient Jewish people, you will find that, running through them all, the coming of a Messiah—that is to say, a Savior—is prophesied. To His people God has promised a King who shall give to them eternal power and an endless peace. Step by step, incident by incident, unfolded in the old prophetic books the coming of a Christ.

Thus we see that the Man who is to be the Son of God, the Messiah of the Jews, the King of Israel must be a man who measures to the standards of the God-given prophecies of the centuries. So much for the historic demands upon the claims of the Messiah. No less imperative, however, is the need that the Man who is to be the Son of God and the Savior of the race shall be such a revelation of God as our hearts demand. You and I cannot trust in the Son of God save as He meets the requirements of our reasoning faculties and highest sense. The Christ must not only be a God-declared Messiah, but also a self-proven incarnation of Almighty God. He must not only bear divine letters of recommendation to us, but also convince us by a living divinity that He is what He claims to be. And above all the truths of His messages must be proven practical forces in our own lives ere we can believe.

Jesus is the Son of God, the Savior of the world, the Messiah of the Jews, the King of Israel. As we have seen the man who is these must measure true to the standards of the God-given prophecies of the centuries. Jesus so measures. Throughout the whole of the New Testament the revelation of the Christ as the fulfillment of prophecy is set forth. He is the Messiah. He is the King whom God has promised to His people Israel. He is the Son of David for whom the holy men of many generations yearned. Christ satisfies all the demands of the Old Testament prophetic writers. From that standpoint He is the Son of God and Savior. But whether or no there had been given prophecies aforesaid, there are grander and more glorious reasons for faith in Christ as the Son of God. Christ is such a revelation of God as our hearts demand. For as we read the story of His life we see manifold instances of His divine power, purity and perfectness. Time and again we see His godhood and divinity in His workings and His words. He is the fullness of grace and truth. Yes, my friends, in His miracles and His messages, in His acts of love and His conscience-touching truths, this man of sorrows and of griefs reveals His Sonship divine. The power of God shows through His physical miracles, the love of the Father shines through the spiritual transformations that He wrought. From what other lips do we hear such deep, such soul-satisfying promises and commands? Nowhere in the history of all the world has there been another such a man. Mohamet, Confucius, Buddha—the ethical and philosophical teachers of all peoples and of every age—are incomparable with that personal, sanctifying Savior of the Christian soul, whose name is Light and Love.

But Jesus not only meets demands as a revealer, He is also assured of our confidence through the fact that His words and His life are in harmony. Jesus not only revealed by word the sort of God for whom inwardly we yearn, but He also exemplified in His life the fullness of truth which He preached. Telling of the love that crowns the character of God He was lovely. Preaching the essential spiritual nature of the Father He was Himself spiritually controlled. Telling men that the truth of God and Jehovah Himself were to be spiritually apprehended and discerned Jesus walked and talked with

God. Preaching the Kingdom of Heaven as love, peace, joy, purity of life, the Savior went about loving men, seeking and pursuing peace, bringing joy into saddened souls, leading hardened hearts into purity of life. Believing that the cultivation of godliness is the business of mankind Jesus was holy, upright, godly Himself. And it is because He not only preached truth into life eternal but lived also the life that shall gain and keep the crown of rejoicing that we hail Him Lord.

History makes Jesus the Son of God. His clear-cut, reasonable revelation of the character of God by words so declares Him; His consistent practical revelation of divinity in His daily life marks Him as God's Son. And yet it is not until we have taken His truth into our hearts, and proven the richness and practicability of His theories in our own lives that we can yield to Him the adoration that is due Him. The application by a normal man to his own life in true fashion, of the truths of Jesus Christ will prove them to be mighty unto upliftment and enlightenment and practical principles that shall make for good when practically used in life. The truth of Christ will be found so full of divine inspiration and revelation, and the life of the man who revealed it will then be found to be so godly that the human heart will hail the great revealer Son of God. Jesus Christ cannot be understood save by those who have entered into that manner of spiritual life that shall open their eyes unto the divine wonders of His life. No man can enter into the fullness of the truths revealed in the messages of the Master save as he stands ready to be born again and move ahead in the spiritual life. The disciples did not glory in the divine Sonship of Jesus until they had had their eyes opened in part to the spiritual mysteries which underlay the objective miracles that Jesus wrought. We know how slow they were to see the depth and the application of His principles as He preached to them the truth. And yet with them as with us the secret of their faith in the Master lay in the fact that there was no discord between the truth that He preached and the life that He lived. They waited the long-promised Messiah from God who should deliver Israel; they gave Jesus a hearing as a self-styled and heaven-reclaimed Christ; they heard the music of heavenly truth in all He said, and above all they marked the fact that He not only talked divinely well, but lived even as God would live. And so they followed Him. But they were not able to have confidence in Him that should enable them to bear witness of His divine power and that they had tried for themselves the sort of life He lived and applied for themselves to their own lives the eternal principles that He propounded and found them practical.

Men say to me, "I do not believe Jesus was the Son of God," "I cannot accept Him as the incarnation of the Father." And my first question is whether or no they are fully competent to judge. Are they in possession of such spiritual experience as will enable them to pass good judgment upon the case in hand? Many a man who has no experience in the Christ life will without a blush reject all the truths so dear to Christian hearts. If I as a minister presume to pass expert judgment upon astronomical truth, having never even seen or marked the courings of the stars or gained experimental knowledge of the wonders of the heaven above us, you would hoot me from this church. Yet many a man with no Christian experience at all will pass final and irrevocable judgment upon Jesus Christ without so much as a shred of personal testimony that would be worthy of notice. Jesus is the Son of God. And the only way you can come to know that is through the spiritual, personal experience of the fact. Jesus is the Savior of our souls from sin and the only means to a convincing knowledge of this truth is through the entrance of the saving truth of Jesus Christ into your life. Jesus revealing Christ into your life. Jesus revealing the truth, you testing, proving its reliability and reasonableness in your own personal life.

**What is Worth Coveting.**  
It requires a well kept life to do the will of God, and even a better life to will to do His will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the truly willing soul, and there is nothing more worth coveting than the will to will God's will. There is no grander possession for any Christian life than the transparently simple mechanism of a sincerely obeying heart.—Professor Drummond.

**True Prayer is a Great Achievement.**  
Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ and verily do the thing He pleaseth thereupon—that is the last, the greatest achievement of the Christian's warfare on earth. Teach us to pray, O Lord!—Samuel Taylor Coleridge.

**Character Alone Endures.**  
Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.

**Be Appreciative.**  
Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Alexander MacLaren.

**A Poor Reward.**  
A Christian citizen who sacrifices his convictions for a small and dirty victory advertises a pusillanimous Christ.

## SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR MAY 19 BY THE REV. I. W. HENDERSON.

Subject: Israel Enslaved in Egypt, Ex. 1:1-14—Golden Text, Ps. 107:13—Memory Verses, 13, 14—Commentary.

This lesson takes us out of the book of Genesis into the second book of the Bible, the book of the Exodus. The book of Exodus is the record of the enslavement, the deliverance of a people; it tells of the economic and religious struggles of the early Jews. The lesson for to-day plunges us directly into the heart of the beginning of the trials and tribulations of the Israelites after they fell in Egypt, into the hands of a Pharaoh who knew not Joseph. Jacob and Joseph and their immediate descendants are dead. With the passing of the years the Hebrews have so multiplied that the land is filled with them, and their power and influence is a cause of dread to the Pharaoh of their day. And so measures are taken to check their growth. The Pharaoh put upon them the hardest labor that could be devised, they were reduced to conditions of the most abject slavery, their boys and girls were ordered to be killed. Everything was done to check their progress and to counteract and destroy their power. But still, as under the promise of God to Abraham and Isaac and Jacob, they grew in numbers even in the face of the most discouraging economic conditions.

The book of the Exodus is not well grasped until we understand in some measure at least that it is the record of the industrial hardships and deliverance of a people as well as the history of the beginnings of a national religious consciousness and spirit that was to blossom into the most influential and pure religious system of the ancient world. God had to get Israel out of economic and industrial bondage before they could be greatly influenced by the deeper forces of spiritual truth. Their affliction in a material way was good because it brought them face to face with the need of a salvation and a savior. It caused them to turn to God. Oppressed as they were the way was dark about them. They were undone. They were in danger of becoming submerged altogether under the pressure of the impure religious thought with which they were surrounded.

In the face of these adversities God was yet with them. The promise made to their fathers was continually fulfilled in their experience. They thrived on adversity. That which was intended to do them destruction was for them socially, as the prison had been for Joseph, individually, their discipline, their strengthening, their energizing. The deeper down they were plunged the nearer apparently God drew to them. The more they were wounded and driven and despoiled, the more they augmented. Overwhelmed with a common evil they had an ever increasing social need. And in the social need there came an increasing social consciousness. Desiring in their common weal a deliverer they looked forward to one who should lead them as a social unit out of the industrial, economic and spiritual darkness into which they had been immersed.

The lesson of the industrial and spiritual bondage of the children of Jacob in the land of Egypt is one that is essentially apropos. We are face to face to-day with conditions that are as startling economically and spiritually as those which alarmed Israel in the time of our lesson treats. To be sure, in civilized countries the system of chattel slavery, which for many years was a factor of civilized life, is quite abolished. But multitudes of men and women and children are to-day, by virtue of the economic conditions, incidental to the mighty age of machinery and individualism in which we are living, as truly in a land of bondage as ever the children of Israel were. The masters are prosperous even as the masters of Egypt were. The oppression of the people also, different in kind, perhaps different in degree, is just as real as the Egyptian bondage ever was. And we cannot but feel that industrial distress is nowhere more felt than, on the one hand, in the prevailing distrust of ecclesiastical institutions upon the part of the industrially oppressed, and, on the other hand, in the prevailing call for and confidence that God will send an inspired deliverer who shall regenerate with flaming truth the social as well as the individual life of man.

As with us, with modern society. The very injustices of our modern industrial conditions are leading men to grasp the idea of universal brotherhood and to desire and to strive to bring to pass by the grace of God such a regeneration of modern life as shall transform not only individual conditions of life and character but also society. And God is brooding over modern society as really as He brooded over Israel. The cry of the oppressed reaches up to His ears. The sin that is done in darkness for the spoilation of His people in His own good time will be brought to light. He will send the deliverer to the modern bondman. He will send the prophet of His simple, unadorned, life imparting truth to the people of our own time. The cry of lives that are "bitter with hard service" falls on a Divine ear that hears. The social life of to-day as surely as God lives will go through the wilderness to Canaan. We shall have to have our Sinai. May the church be the pillar of cloud and of fire.

**Judge Lindsay's Indictment.**  
As a judge I have faced the woes, the trials, the miseries, and broken homes of society caused only by the want of a proper solution of this problem of divorces. Thousands and thousands of homes have been broken up, caused by the traffic in intoxicants. I have divorced four thousand people. I have tried no less than 6000 children in the past six years. This lamentable social condition is traceable in a large degree to the legalized saloon.—Judge Ben. E. Lindsay, Denver, Col.

## EPWORTH LEAGUE LESSONS

SUNDAY, MAY 19. Stewards of Grace.—1 Pet. 4. 10.

Passages for reference: Rom. 13. 6-8; 2 Cor. 6. 1-10.

In this lesson there is a great deal of light on the relation of our powers to the work we have to perform and the spirit in which it is to be done. The "gifts" we possess are the bestowments of "grace." They are not originated by us, nor are they ours to use with no reference to anyone else. They are bestowed with a view to service to others. The word "stewards" indicates the relation which we have to these things and what we are to do with them. It makes no difference what the talents are, they are entrusted to us for use in helping others on to a better life in the service of the Master. In Romans we have a rehearsal of some of the gifts bestowed, and the teaching that underlies the passage is that we should receive the gifts as God's bestowment for us, and use them as the talents which God has given with which we are to serve. It encourages us to feel that our service is in the line of God's will as much as that which a more conspicuous talent may render. In Corinthians we see the possibility of proving ourselves the ministers of God by all sorts of unfavorable conditions and circumstances. It gives us the hard conditions and then tells us by what grace we are to prove our devotion to God in those surroundings.

How often we find the plea made, "I cannot do it. I have no ability." They may not be able to do the particular thing asked of them, but they can do nothing is false. It is a dishonest answer, for anyone that has mind enough to answer a sensible question has talent enough to do something. There is no sane mind but has gifts. We as Epworth Leaguers, or as men and women without regard to membership in any society, ought to be made to feel that we have gifts. These gifts are from God. What are we to do with them?

It will save us many hard experiences if we first find out what talents we have, and then serve in the place those talents would naturally put us. Too many think that only the professions are honorable, and that a trade is not so desirable. But God wants Christian men in the ranks of trades as well as in the professions. What an opportunity there is for Christian workingmen to mold the forces of society into a right spirit through the unions! God has given to some men the ability to make money, but still it is a gift from him, and should be used to the advancement of the Redeemer's kingdom. That ability is not to be used to amass great personal fortunes, but to bring the money of the world into the service of our King. So it is with all positions in the social organization.

## CHRISTIAN ENDEAVOR NOTES

MAY NINETEENTH.

**Little Faults That Spoil Our Lives.**  
Song of Solomon 2: 15.  
The fault of slothfulness. Prov. 12. 24-28.  
Nagging. 2 Cor. 13: 10-14.  
Boasting. Jas. 4: 13-17.  
Backbiting. Rom. 1: 30-32.  
Vanity. Prov. 30: 7-9.  
Brawling. Prov. 21: 8-10.  
The little foxes or jackals of Palestine were seldom more than fifteen inches high; but mischief is not proportionate to size.  
The vineyard, throughout this poem of the Song of Solomon, is the love of the two speakers for each other. Truly love is a vineyard, full of rich clusters of fruit.  
Foxes are fond of grapes. Our little faults attack what is best in our characters.  
In the passage from which the verse is taken the little foxes symbolize whatever hunts the vineyard of love. Rightly they have been made to mean the little faults that spoil our lives.

**Suggestions.**  
Every fault, however little, may grow into a sin, however large. "It's only a little fault!" It's only a little flame back of the wainscoting!"  
It's the little things that make a vineyard—little drops of water, little rays of sunshine; and it's the little things that spoil a vineyard.  
Measure your own faults by your dislike of the faults of others.

**Illustrations.**  
We set traps for some foxes, but the little faults set traps for us.  
Little faults are like Samson's foxes; every one of them has a firebrand fastened to its tail.  
It is easy to kill the foxes before they open their eyes; but let them be as little grains of sand are most mischievous when they get in the bearings of wheels, so little faults are most hurtful where lives rub up grow up, and you have many a hunt against lives.

**A Cluster of Quotations.**  
If the best man's faults were written on his forehead, he would draw his hat over his eyes.—Gray.  
It is not so much the being exempt from faults as the having overcome them that is an advantage to us.—Swift.  
There is nothing that weighs more heavily upon a right minded man than the slow progress he makes in overcoming his faults.—Munger.

**NO CHANCE.**  
"Why are poets so little appreciated?" asked the young man with long hair.  
"Well," answered Mr. Cumrox, "it's this way with a piece of poetry; if you can't understand it you don't care to read it, and if you can understand it you haven't any respect for it."—Washington Star.

## KEYSTONE STATE CULLINGS

NEW LEGISLATION. Bill Does Away With Troublesome Feature of the Primary Election Law.

The Senate passed the Creasy bill going away with the necessity of holding State conventions within a week of the June primary.  
The Senate also finally the Pfaff bill to tax surplus funds in insurance departments of trust companies and the following:  
House bill to fix pay of township and borough assessors at \$2.50 a day.  
House bill to require all dogs to be licensed, this being the bill designed to protect sheep raisers.  
House bill providing that liens shall rest on properties after judicial sales unless amount raised will discharge them.  
House bill to make confidential and not to be required in evidence communications to physicians, except in civil cases.

Senator E. L. Tustin's new osteopathic bill was passed finally and sent to the House.  
Instead of enacting a new law providing for the State reclaiming abandoned railroad franchises, the Legislature will adopt Governor Stuart's suggestion and provide by resolution for the proposed State Commerce Commission taking charge of the matter.  
Bluestone's bill to reduce the penalty for Sunday law violations in Pittsburgh was killed, as well as many other measures.

## SAY NOTE WAS FORGED

Waynesburg Concern Denies Responsibility for \$5,000 Note.

The first answer in any of the many suits started on rediscounted notes since the failure of the Farmers and Drivers National Bank was filed in the Greene County Court at Waynesburg, May 7. The affidavit of defense is to the action begun by the First National Bank of West Newport against the Waynesburg Foxe Sheep and Tin Mill; on a rediscounted four-month note for \$5,000.  
The answer is made by Walter Baker, general manager of the plant, who avers it is not true that C. H. Bowby, as president, and Timothy Ross, as secretary, signed any such note; that their signatures to the note on which the suit is based are not genuine, and that the company did not receive any money on such note.

## For Educating Negro Children.

Application was made in court at New Castle for a charter for the Lawrence County Industrial School. The incorporators are the Rev. Geo. W. Kincaid and Esther Kincaid, of New Castle; Geo. A. Neale, of Pittsburg; Chas. Reeder, of Latrobe, and James Monroe, of Greensburg. The charter will change the name of the institution founded by Mr. Kincaid three years ago. It is to educate colored boys and girls in manual and domestic trades.

## Eleven Black Hands Convicted.

Eleven of the 13 Italians who had been on trial at Wilkes-Barre, charged with "Black Hand" crimes, were found guilty. The other two defendants were acquitted. Those found guilty are Chas. Buffalina, Antonio Tagliorina, Chas. Gonzaga, Josey Comella, Steven, Latore, Salvatore Luchina, Pietro Luchina, Chas. Domenican, Guechina Cimmona, Vincent Loubouna and Chas. Cornell.

## Schuykill Reveals Murder.

The body of John, alias "Hardy," Lovett, a river hand, was found at Philadelphia, in the Schuykill river. A rope was knotted tightly around his neck and 34 stab wounds were found in an area of 10 inches over the heart. The man's neck had been fractured, one arm was broken, and his lower jaw and chin had been cleft open. Lovett had been missing for about three weeks.

## Electric Current Kills Man.

By falling against a motor in the foundry of the Westinghouse Electric and Manufacturing Co. at Trafford City, John Kamdras was electrocuted. He and Mike Danich were experimenting with the motor. Danich has fled from his boarding house at Trafford City, and a warrant has been issued for his arrest.

## Forgot One Husband.

Mrs. Martha Hunt, of New Kensington, pleaded guilty to perjury, having sworn falsely when applying at New Castle several weeks ago for a license to marry Addison C. Forney, when she has a husband living Judge Porter sentenced her to the Polk institution for feeble minded.

## Mother and Children Burn.

Mrs. Jos. Detavey and two infant children burned to death when their home at Beaver Brook, near Hazleton, was destroyed by fire.

H. E. Bodine, of Wellsboro, Tioga county, was appointed to a clerkship in the internal affairs department by Secretary Henry Honck immediately after he succeeded Isaac B. Brown, of Corry. Bodine is a young attorney and accountant, and will be assigned to an important place in the department.

## Raid Black Hand.

County Detective Berkebile and 25 members of Troop D, of the State Constabulary, arrested eight Italians at Parnesboro, on charges of a black hand conspiracy. An Italian was shot and badly wounded by a member of the black hand because he refused to advance a sum of money.

The body of Mrs. Rose Gage, of Huntingdon, was found in Stone creek, under the Pennsylvania railroad bridge. Mrs. Gage, who had been missing, accidentally fell into the creek, it is supposed.

## HORSES IN THE PHILIPPINES.

Opening There for Breeding Experiments by Government Bureau.

Horses cost so much landed in the Philippines that there should be an opening in our Pacific possessions for stock farms, according to a correspondent of the American Horse Breeder. He also suggests that the Government might establish an experimental breeding station in the Philippines, as the necessity seems greater than to breed the Morgan horse in Vermont or high-steppers in Colorado. The writer who has been in the army service, states in part:

"Transporting animals across the Pacific is something of a lottery. We reached the Philippines with all but two of ours. A ship following ours landed, as I remembered, it but six alive out of the whole cargo, of which but one was in serviceable condition. All of ours were in serviceable condition when landed. The only one lost in landing was one mule drowned at a place in south Luzon where we had to swim the animals ashore a distance of over a mile. Five boats were in use, each leading two animals. While I was at breakfast the one man that it had been necessary for me to place in irons chanced to be left in charge of a boat and one mule was drowned. This was not necessary. It frequently happens; but the men on the ship were then engaged in swimming animals ashore at their third landing place, and men with that much experience should be able to swim animals ashore for only a mile with no loss, there being no unusual surf.

"At each place of unloading I used to take the first boat ashore and lead one animal myself and locate the best landing place. That horse sometimes had to swim quite a bit more than a mile.

"In handling a horse at the end of twenty or thirty feet of rope in the water one finds a long experience at halter breaking costs of value. Some fair horsemen, teamsters, packers and cavalrymen of the army would be apt to go a long way toward drowning a horse until instructed. The last resort is to haul the horse close to the boat, snub up his halter state so that his nose is out of water and tow him in; but this is necessary very seldom.

"Later, on another ship, I took animals to a port in north Luzon where the natives were employed to get the horses ashore, and there they used this last method, which is very clumsy. I presume they used this method because they had been accustomed to tow cattle ashore in that manner by their horns. I do not know this, for I have never seen cattle taken ashore in the Philippines, but that is the manner in which cattle are taken from ship to shore in eastern Cuba, though some swim.

"Horses cost quite a bit delivered in our far Pacific possessions. It is a cause for conjecture why the Government does not make an experiment in breeding over there as well as in Vermont and Colorado. Horses over there while seldom over thirteen hands in height, are not "pony built," but rather look like miniature horses, at least so long as fed by natives. An American owner soon feeds him into a somewhat more roly-poly condition. While I do not know, one would imagine that mares could be cheaply purchased by reason of the fact that only stallions are used in harness, on the street. Thoroughbred stallions not over fifteen hands high and which are "all horse" and of good value for their inches might be of value. This sort of thing would seem to be worth while, remembering that it costs more to transport a horse across the Pacific than the average amount paid at the last big sale in New York for the well-bred trotters. Also, it would be natural for a native bred horse to stand conditions in our islands better than those shipped from the United States, and from what little I have observed, a good half-bred horse fourteen hands high should well answer requirements."

## Art Profits by Courtesy.

That is a pretty tale of how the late Captain Salter of Portsmouth, came to bequeath his collection of pictures to the New York Metropolitan Museum of Art. Happening into the museum one day a few years ago, he chanced to see a curator, to whom he remarked that he had been collecting paintings for some years; that they were valuable and that he had no place to show them properly. The curator saw his chance, and it wasn't long before Captain Salter's pictures were well hung on the museum walls, and their owner visited the gallery frequently to admire them. Now at his death they become the property of the museum by request. The moral of which should be obvious to all are museum authorities. Always be courteous and accommodating to art collectors.—Boston Herald.

## Telephone Statistics.

Figures of the amount of business connected with telephones made public today, indicate that there were 5,071,500,000 exchange telephone talks and 133,600,000 long distance or toll communications in the year 1906 in this country. On December 31 there were 7,107,835 instruments in use, 1,456,236 miles of toll wire, 2,385,742 miles of underground wire, 11,373 miles of submarine wire, and an aggregate of 6,080,282 miles of wire devoted to telephone service. The stations number 2,715,367; the total circuits 1,407,900 and the employes 90,000. These figures show a growth in six years of 171 percent in number of employees; of 239 percent in the number of stations, and of 349 percent in the total number of miles of wire.—Scientific American.