

IN ALL CLIMES AND COUNTRIES

Wonderful Work of British and
Foreign Bible Society.

1,850,000 Bibles Sold Last Year—
Adventures of the Colporteurs.

The approaching centenary of the British and Foreign Bible Society reminds the public of one important phase of this society's operations, the magnitude of which is seldom realized by English people. In the eyes of the outside world, the great work of the Bible Society consists in the translation, printing and subsequent revision of the Scriptures. The society itself, however, looks much further than this, and is content with nothing short of placing those same Scriptures in the hands of the actual people for whose use they have been prepared. In dealing with this problem the society is confronted with an initial difficulty—How to devise a system of distribution that could be adapted to every varied condition of race, religion, country and climate. In England they have so long grown accustomed to seeing their cities, with the population in congested masses, that they often forget that outside England the human race lives for the most part in villages and small dwellings scattered over wide stretches of uninhabited country. Only one out of every nine Russians lives in a town, while in India the proportion of town dwellers is one out of every ten of the multitude of people. Through gradual experience the Bible Society discovered that the most effective means of coping with such difficulties was colportage. Hence the employment of that cosmopolitan figure, the colporteur. His occupation is to travel from hamlet to hamlet, and more especially to scout those remote tracks of civilization. His pack is filled with cheap Testaments and Gospels printed in the languages spoken by the people of the country. He is nearly always a native of the district in which he works.

DANGERS OF THE CALLING.
The colporteur's calling entails great hardship at times, but this is not all. In many lands he literally takes his life in his hands, when he sets out to carry the Word of God to his countrymen. Only last year, two of the society's colporteurs suffered martyrdom rather than deny their faith. One, a converted Moor, was murdered by fanatical Moslems in Morocco; the other, an aged Chinese colporteur, who had been for many years in the society's employ, was brutally massacred by Boxers in Szechuan.

Dangers frequently arise in consequence of the lawlessness of the people and the wild condition of the country. This year, one of the society's agents, while taking up the Yangtze River in China, was attacked by Chinese pirates and only just managed to escape with his life. The boat had been moored near a small village. The agent was awakened in the night by the sound of another boat coming alongside. Before he had time to get on deck, five armed men rushed into the cabin, hoping to surprise the occupants. A severe struggle ensued, one pirate slaying the agent's companion with a sword. The Chinese boatmen were too terrified to make any resistance, and merely hid themselves beneath their bedding. Eventually the agent drove off the pirates, who were about 25 in all.

A colporteur writes from Persia: "Between Behbahan and Naseri, we were stopped by armed highwaymen, and I was severely beaten. They took our goods, money and horses, and leaving us nothing but the clothes in which we stood. We had to listen, bound and blindfolded, to a discussion between the robbers as to whether they should kill us or not. One argued that as we were not Mohammedans, it was no harm to murder us, and that death would insure our silence as to the robbery. They finally released us, but we had to sleep that night in the open air, miserably cowering, and suffered very much from the cold. On entering another village in Persia, one colporteur found the place nearly deserted. Later on he ascertained that the natives had thought he was a Government official come to extort more taxes from them, and he fled to a safe hiding-place. When they heard his real errand they returned, and the head man of the village and several others bought Bibles from him. The colporteurs seem undaunted by difficulties. Their tracks make, as it were, a network all over the world. From the tropics to the Arctic zone, among the islands of the southern seas, and the lumber camps of the far west, to all sorts and conditions of people, they carry the Word of God. One Russian colporteur has recently visited the most northerly point in Siberia. He writes: "I sold a New Testament to the head man of a little village, although I am unable to read it, yet I know that this Book should be in every camp and hut, anyone calling at my door, who is able to read, will read the Book, and we will all gladly listen to the words printed therein." Among the convicts and exiles in Siberia, the colporteurs work indefatigably.

The society's sub-agent in Mongolia traverses the plains of this desolate country with a small caravan of camels, visiting the nomad tribes in their tents. In this benighted region where no other religion is known, he is at work, he recently made an extended tour, having to carry with him all the provisions he needed, utensils for cooking, salt-barrels for carrying water in the desert, leather for mending the camel's shoes, etc., since nothing can be bought in Mongolia but mutton. As Mongolia has no money he had to trade the Bibles for

Diamond Dye Fast Black
For Silk and Feathers
WILL RENEW



for wear all dingy, soiled and faded
Ostrich Plumes, Tips and other
Feathers.
Ask your dealer for the DIAMOND
Dyes; take no Substitutes.

sour milk, rotten cheese, pieces of silk and fuel. On this tour, he covered about 2,000 miles. Another of the society's colporteurs has recently completed a fourteen-month tour in the equally neglected country of Bolivia. In Jamaica, one colporteur tramped long distances without boots and with his bundle on his head. He says: "It is strange to note that in many out-of-the-way places where small provision shops are opened by Chinamen and East Indians the demand for Bibles induces these strangers who more often than not cannot read, to keep a small supply of Bibles for sale. In the outlying districts it sometimes happens that the only person offering the Scriptures for sale is a Chinaman or a coolie."

WORK AMONG THE ARABS.

A noteworthy point about "The Man with the Book" is that he is sometimes allowed to enter territory from which the missionary is excluded. For instance, no foreign missions are permitted to carry on aggressive work in the empire of the Czar, yet the Bible Society's colporteurs are given every encouragement and assistance by church and state, and even granted free rail and steamer passes and free carriage of the Bibles. In the Novorossia, the experiences of these Arab Bible-sellers as they note them down each day in their diaries, have a quaintness about them, and a Biblical style of language that seems oddly out of keeping with our western ways in this twentieth century. Here is an extract from the diary of a colporteur who sells the Scriptures on the Blue Nile:

"Then came to me some of the men of Quadesh. I handed them a copy of the Bible. 'What is this?' they asked. 'It is the law,' I replied. And saying, 'Peace be upon the Book,' they began to read therein. After a while they said, 'How much is the cost of the Book?' 'Seven piastres,' I how cheap!" said they. 'Hast thou not a larger copy of it?' 'Yes,' said I, 'but it costs seven piastres. Then I handed them a

De Mar, in the Philadelphia Record.

THE RUSSO-JAPANESE WAR-CLOUD, THUS FAR.

STORY OF THE CHRYSANTHEMUM

Glorious Symbol of Autumn.

Three centuries more than two thousand years ago, the sage Confucius set down in one of his columns of text chest inscriptions something which, being interpreted into King's English, reads: "The chrysanthemum has its yellow glory." So it seems that the chrysanthemum habit has been growing upon the human race for a long time. While the craze for the chrysanthemum reached its climax several years ago, the flower has come to be regarded as the one above all others symbolic of autumn. The florists' windows display large receptacles filled with the great frowny, curly petalled, wisp-like flowers and their shades are spread in the garden. The flowers are covered with gorgeously hued plants. In many of the large cities vendors with trays laden with great sheaves of the showy flowers are a familiar spectacle along the streets. Chrysanthemum weddings are as popular in fall as rose weddings in June, and the flower is used not only for the decoration of weddings, dances and receptions, but for dinners it is conspicuously in favor.

The chrysanthemum is beyond the record of man. The rose can boast of more ancient lineage, but no more picturesque history than the chrysanthemum. Centuries before the "star arose in the east," the golden flower burned steadily and serenely in old Cathay, the sun of the nation arose and set. Greece dreamed away her days of sweet idleness, Rome resigned her scepter, thousands of great life, then disappeared—and of all this glory of the past the chrysanthemum is the only one that remains. The flower of time, more than fifteen hundred years from Columbus sailed out of the little port of Palos, cultivators of the chrysanthemum were embellishing their names in letters of fame in the far east, and history recounts that when one of these, Tao Yuan Ming, was gathered to his fathers, as an everlasting memorial to his success the gift of his residence was thereafter known as Chu Hsien, Chrysanthemum city.

The chrysanthemum is thought to be a native of China, and the Chinese are still fond of it. In China, if a host bids his friends to a feast, he who succeeds in producing the largest chrysanthemum is considered as conferring the greatest honor on his guests. In Japan, they offer you a salad made of yellow chrysanthemum petals, made of aesthetic of dishes, and perhaps a few yellow shreds are dropped in the cup of sake as a charm to prolong life and sweet calamities. Japan is truly the land of flowers. The calendar is divided into the time of the camellia, the plum, the cherry, the viciaria, the autumn, the chrysanthemum, and the maple. The Japanese refer to the time of the cherry blooming or of maple leaves, as we to spring or autumn, and they infuse into their special flower festivals a sentiment and feeling, a spirit and gaiety, inherited from generations of flower-loving ancestors. The festival of the kiku, or chrysanthemum, in autumn, known as the Festival of Happiness, decks the whole empire with red, white and yellow flowers. The chrysanthemum has long been the Mikado's flower. As long as the twelfth century, the sword of the great Mikado were decorated with chrysanthemums. In recognition of the honors and oners conferred upon him by other royalties, the emperor bestows the cord and jewel of the princely Order of the Chrysanthemum. The sixteen-pet-

reference Bible, with which they were much pleased. As they offered me eighteen piastres, I said, 'No, I meant but seventeen.' 'Quite right, we know,' they replied, 'but the one piastre is for the coffee.' 'Far be it from me to take that,' I said. Whereat they were even more pleased and departed to the market carrying the Bible in full view of the multitude of people. After a space they returned and said, 'Ere we depart we wish to see thy face once more in peace, and bid thee farewell.' 'Go in peace,' said I, and thus accords. 'Again there was a certain man from Kordofan, to whom I offered a Gospel, which, when he saw he said, 'Is this the New Testament?' I answered, 'This is but one part of it.' Then he took the Bible from me, and looking admiringly upon it, said, 'Peace be upon it.' The book hath appeared! Peace be upon it.' Then said he to me, 'Bring me the entire New Testament, but let it be small.' So I fetched him a small New Testament, in which he read for the space of half an hour. Then he handed me half a dollar, saying, 'Take the price of this jewel.' 'This is too much,' I replied. 'Its price is but two and a half piastres.' 'It is no longer mine,' said he, declining the money. Then I gave him as well a copy of the Psalms and of Genesis, and urged him to take the balance of the half-dollar. So he went away very content."

Last year the Bible Society employed over \$50 active Christian colporteurs, abroad, who sold the record number of 1,850,000 copies. The society's grants for colportage during his past year amounted to no less than £42,322. Despite the wide extent of work accomplished during the Bible Society's first century, much still remains to be done. There are millions of the human race speaking languages into which not so much as a single Gospel has yet been translated. The cry on every side is for more colporteurs and Bible women. In China, for example, there is only one colporteur to every ten thousand square miles. And in order to meet the many imperious fresh claims that are pressing upon the society, its 100th birthday is being celebrated by the raising of a special fund of £100,000. The society's first centenary, which is being celebrated by the raising of a special fund of £100,000. The society's first centenary, which is being celebrated by the raising of a special fund of £100,000.



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In 1820 there were only twelve sorts known in all England. To a Frenchman, Louis Blanchard, a navigator, belongs the honor of starting the chrysanthemum craze. In the year 1718 he sailed away to the east and when his ship returned there were on board three chrysanthemum passengers, one white, one violet, and one purple. Two fell victims to mal de mer, but "Old Purple" survived to tell the tale. He "took well," as the saying is, to French soil, and the gardeners throughout France began chrysanthemum culture in earnest.

The fame of their success spread across the channel to England, and immediately the merry Britons caught the craze. Representatives from various horticultural societies of England went over to France to investigate the methods of Chinese and Japanese culture. They returned full of the subject and bringing with them sturdy seedlings and forthwith a new dawned for the chrysanthemum of the occident.

Chrysanthemum is derived from two Greek words, chrysa, gold, and anthos, a flower, meaning literally golden flower, probably because the species best known to the Greeks produced flowers of that color. There are still yellow chrysanthemums, but the flowers now shade to every tint of pink, rose, maroon, lilac, royal purple, russet, bronze, gold, orange, pale yellow, and snow white.

What Started Dowie.

An interesting account of how Dowie, the prophet, found his vocation is given by L. K. Friedman in the November Everybody. "One night in Melbourne there swept over his consciousness like an inspiration the full force of the 10th chapter of St. Mark: 'He that believeth and is baptized shall be saved.' . . . In my name they shall cast out devils. . . . They shall lay hands on the sick, and they shall recover.' His imagination was fired with the idea that he was the prophet foretold by Malachi, and on this inspired he manifested what is now known as the 'Dowie' phenomenon. He was fired with the idea that he was the prophet foretold by Malachi, and on this inspired he manifested what is now known as the 'Dowie' phenomenon. He was fired with the idea that he was the prophet foretold by Malachi, and on this inspired he manifested what is now known as the 'Dowie' phenomenon.

The arch above a fireplace is a favorite place for motto decoration. In Mark Twain's home the legend over the fireplace in the drawing-room is one breathing a hospitable spirit. "The ornament of a house is the friends who frequent it." "O ye ire and heat, bless ye the Lord," was the legend above the fireplace at Senator Chauncey Depew's country house at Ardsley, N. Y. Andrew Carnegie has a wholesome affection for legends of all kinds and descriptions, but they figure mainly in his library, upon the walls, ceilings, sofa pillows and backs of chairs.

Upon the back of a queer leather-upholstered chair is painted in gold, "Sit thee down and rest." In his little daughter's nursery, upon a tiny chair, is inscribed the lines, "Love me little, love me long." Over a cabinet for stationery is the legend, "At your fingers' end." A smattering of odds and ends" appears upon a cabinet for bric-a-brac. "Here's necessary," that is, "Dutchman's breeches," marks a case for souvenirs.

"There's luck in leisure" is over a rack filled with a dozen or more long-stemmed pipes. Dutchman's breeches. Upon the wall, near some curious Japanese musical tubes, which Mr. Carnegie plays with a queer dash and spirit, is inscribed the rollicking legend, "There's a good time coming, boys."

Several quotations from Shakespeare appear here and there upon the ceiling and wall, and are set off with floral decorations of the thistle, the heraldic flower of Scotland. One quotation is the familiar one of "To thine own self be true, and it must follow as the night the day thou cannot then be false to any man."

A forest-green bookcase has, in golden lettering, the lines "Old books to read, old friends to trust."

Other legends besides this one that Mr. Carnegie favors for his book-case, and which are equally appropriate for a library are "My library were dull domes large enough," "My pictures, medals, books complete," "I hate a man who has no books."

If the owner of the library is somewhat of a cynic these lines from Moore may be used:

"My only books
Were woman's looks.
And folly's all they taught me,"

The following lines may appeal to another's taste:

"If one short volume could comprise
All that was witty, learned and wise,
How would it be esteemed and read?"

The lines, "Sequestered nooks and all the sweet serenity of books," is still another and quite a laudable motto. Upon the frame of a mirror nothing can be more suitable than "Be to my virtues very kind and to my faults a little blind."

Over a clock may be painted the legend:

"We live in deeds, not in years; in thoughts, not in breaths; in feelings, not in figures on a dial."

For a rack for beer-sticks and Uncle Toby's are the lines, "Bring hither of mighty ale a big quart," while a rack or stand for pipes and tobacco can be decorated with the lines from Othello: "O thou weed, who art so lovely fair and smell'st so sweet! There is also the line "Who smokes? (The incense doth perfume)" or "The sum of earthly bliss," may find an echo in many a mildly swayed library.

For a hand-painted china tea tray, in addition to the decoration of flowers, are the lines, "Be mistress of thyself, though China fall."

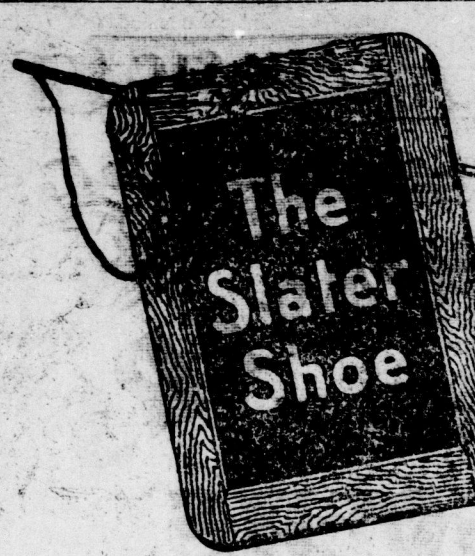
Nor must the corner where golf-sticks and archery implements are kept be forgotten. A golf bag may be embellished with:

"Time-honored golf, I heard it whispered once,
That he who could not play was held a dunce."

"Well now is well shot" may do for the corner where the archery outfit is kept.—Washington Star.

The third of the manufacturing establishments in Indiana, which are incorporated pay an average wage of \$2.42 to skilled labor, \$1.32 to unskilled, 71 cents to boys and 83 cents to women and girls.

With 385 pounds of smokeless powder, the new 4-inch, 12-inch gun will send an 850-pound armor-piercing shell through 19-10 inches of Harveyized nickel-steel armor at a distance of a mile and a half.



The Slater Shoe

Sometimes expert shoe men are fooled by imitation Good-year Welts.

Sometimes they buy these imitations to fool you.

Buy the real "Slater Shoe"—

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For Men = \$3.50 = For Women

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MOTTO DECORATION NEW POPULAR FAD

Andrew Carnegie, Senator Depew and Mark Twain Admire It.

A motto or a legend for every bit of furniture you possess is now quite allowable.

Here are a few which may serve a good turn for furniture, bric-a-brac, wall or ceiling:

"Enter my gates, sit thee down and welcome," may be inscribed over a hall door or the equally appropriate lines, "Dear welcome in your eye, your hand, your tongue," or "Good company, good welcome."

The arch above a fireplace is a favorite place for motto decoration. In Mark Twain's home the legend over the fireplace in the drawing-room is one breathing a hospitable spirit. "The ornament of a house is the friends who frequent it."

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