Theme: The Divinity of Christ.

Brooklyn, N. Y.—Dr. T. Calvin Mccolland, pastor of the Memorial Presarian Church, Seventh avenue and
blohn's place, preached Sunday
along on "The Divinity of Christ.
Way in Which a Man May Come
to "elieve in It." The text was John
later "The word became flesh and
dwell among us, and we beheld His
glory, glory as of an only begotten
from a Father, full of grace and
truth." Dr. McClelland said:
My theme is "The Divinity of

My theme is "The Divinity of Christi One Way in Which a Man May Come to Believe in It." What do we mean by the divinity of Christ? would not be theological or metaphysical: this is a sermon for practical men, for men who want to be-lieve in this fundamental truth of our Jeans divine that He is God; that is, all of God? We could for Jenus Himself said, "My Pather is greater than L." Jesus stands for greater than I." Jesus stands for God, speaks for God, acts for God, His ideas are God's. His feelings are God's so much so that Jesus and God are one; we see nothing in Jesus but For all practical purposes for in Jesus is God; for us He has n Josus is God; for us He has rived value of God. He is God. t in reality Jesus is not God; He can say in a very true He that hath seen Me hath Father." He also says, "The Father." He also says, "The atle exactly express it when he The word was made flesh and dwelt among us, and we beheld His giary," not the Father's glory, mark you "but glory as of an only begotten of the Father, full of," not the Father's omniprescence, omnipotence and omniscience, but full of the Fathgrace and truth." And so, theologically Jesus is not all I fall on my knees before Jesus "My Lord and my God," I ing Him His true name. than by calling Jesus divine

then He was comething other than a foreigner from some ation life we tempted to think that, the Were we tempted to think that, the migh of Him praying with plain mea, "Our Father." would bring us to our We cannot think of Jesus sa unhuman when we hear Him say to plain for. "Follow Me," which means, "You can do what I do, you can be what I am." Would you translate the term "a human being" into Jesus' language, you could find no better term than His favorite name for Himself, "Son of Man," In so calling Himself Jesus meant that we ild know that He was blood of our blood, spirit of our spirit. He was like us not in middle life only, but in infancy, in death and after death. Jesus' divinity makes Him not differ-ent in kind, only different in degree; He is man, but more man than we. The likeness of Jesus to us is patent, but it is the difference we need to realize; the likness without the difference were meaningless and uselous. world is full of men. It is His difference from us that counts. It is the difference from us which makes it impossible for us to call Him Jesus the Great, which makes Him Jesus the Only. Charles Lamb once said. "If Shakespeare was to come into this room, we should all rise up to meet him; but if that Person was to come into it, we should fall down and try to kiss the hem of His garment. is the difference between Jesus and us which makes us feel unworthy to put our lips to the fringe of His cloak. It is the difference which makes us call Jesus divine in a way In which we can use the word in ref-

what is that difference. what is this divinity of Jesus? Just this, that whatever Jesus said or did, He left on men the impression of which we cannot look without think-ing of the beavans. Jesus always brought God near. Always in Jesus' presence there is this unavoidable feeling of God. When He spoke, con-science heard in His voice the tones of its infinite author; when He looked of its infinite author; when He looked at one, the soul felt its eternal judge earching its innermost secrets; when He acted, one knew that it was as the great God would act; when He died, men felt that they had seen all of God that human hearts could apprehenceforth they know there was nothing in God a human mind could grasp but Christ. For all purposes of living Jesus is all we know of God; in Him the soul meets

Now how can a man come to believe that? Believe you the Believe not that Jesus in the site God, breaking for the first Absolute God, breaking for time into a world from which w this time He had existed apart to the inscrutable solitudes of infinity; be-Heve not that Jesus is some unhuman wedge driven into natural human life; but believe that in Jesus the un seen God looks out upon us, the moral character of the Delty becomes fleah, and in that flesh is seen to be grace and truth:

How can a man believe that? You will not think as I point out this way that it is the only way in which one can come to believe that Jeaus is the image of the invisible God: I give things of the invisible con . I give it kneel at the manger and say: " was born my Lord and my God.

First, then, the man who would be-lieve in the divinity of our Lord will bring his reason to the study of the Gospel. He will want to know if the record is the story of a real life. Here, as I have intimated, reason is satisfied. Tested by the laws of evidence the Gospels are known to be a genuine record, and the facts they account for are the best attested facts in history. He can begin immedi-ately with the Christ Himself. Putting the sayings and doings together we get some idea of Jesus' character. And the first thing that strikes you is His absolute stainlessness; He did no sin; the narrative does not say this --it goes without the saying; His life was lived in the open, but the spoiling world left no spot on Him; He spent His time among the moral lepers, but no contagion fastened on Him; broth-erhood with the sinfullest He claimed except in this, their sense of guilt; He, in the presence of whom others cried, "Depart from me, for I am guilty," had no confession for Him-Saints among men tell how they toll Urrough repentance into sanctity; but here is One who looked into the face of the Aimighty with no remorae under the shadow of that end where men most feel a shrinking from an inevitable sifting. He spake. "I have evitable sifting. He spake. "I have finished the work Thou gavest Me to io. His case is without parallel. This sinlessness separates Him not only from the sinner, but also from the saint; He stands alone.

But you have seen the least when

you have found out He did no wrong; He always did the right. Every word and act outruns conscience; He made a new character. The first element was humility; the word was not new in His time, the Greeks had an equivilent for it meaning "coward;" Jesus made the base-born word the key-word of Christian character. If ever here was a world-lord it was He, and yet He was among men as one that serveth. And since then service has en reckoned the crowning grace character, and men have stretched out their lame hands to seize and sear it. Another element of Jesus' haracter was love; this, too, He created; not that none had loved till Jesus came, but none had loved all the time, under all circumstances, all men. With Jesus love was laying down one's life in the way God gives the sun and rain, without stint, without partiality, for good and bad. This was a new idea, and since Jesus lived His idea has been the standard measure of love; anything less than that which measures up to a cross is not

Another element in Jesus' characwas forgiveness. This virtue was t unknown; but they who practiced aforetime did it under no consity. It was a work of superero gation. A man was not bound to for give; did he, he had a lien on the Jesus sald a man was bound give, only so could be know and there rises before us the ion of One whose countenance was was led as a lamb to the slaughter, and while they butchered Him, He prayed, "Father, forgive them, for they know not what they do." In this sort of character you have something that stands by itself. No other character is the match for it. who wears it is in a class by Himself. What shall we do with this Jesus? With Alexander the Great and Nathe Great, with Shakespears and Michael Angelo; somehow our sense of fitness rebels; we cannot bring ourselves to call Him Jesus the He is simply Jesus. Somehow we find ourselves looking past Joseph over Mary's head, into the heavens Ordinary fatherhood and motherhood re or since brought forth this kind of life; nere is a glory, not like Alexander's, or Napoleon's, or Shakespeare's, or Michael Angelo's, it is not like the glory of all these rolled into one, it is another kind of glory, a still greater glory; it is a glory as of an only begotten of the divine; that fits the case: He is the Son of God.

further. It is like this: Here is an organ. Someone tells me that there is in this chest wonderful harmonies. I go up to it. I examine its mechan-ism. I see that it is an organ; I read the name-plate on the console and get this guarantee of its possibilities. go inside the case and look into the great tubes and horns of wood and metal and I agree that it is good for e unguessed harmonies in this mass mechanism; there may be voices thunder, moanings like those of the great deep, melodies like those birds sing at twilight. I allow that there may be all these things in this organ. But, suddenly some one touches the keys, and the great thing springs into life; it sings itself and me away. I bear in it the voices of the wind, the murmurings of the little rivers, the The great chords run together, they rise and fall in waves of melody, they tremble away into whisperings of peace. The music has found me; the gan has touched my feelings; know beyond the remotest shadow of doubt that this chest of pipes is what

elaims to be. You, too, have been using your your reason is the eye of your but your soul has an ear, and while you were watching Jesus, study Him to find out if indeed He is livine, did your ear hear nothing, were there no voices from that Life which caught your spirit and led it o Isan out of the window enraptured with sounds that were heavenly, songs immortal? What do I mean? That the divinity of Jesus is more than a fact for the intellect, it is a force for find Him studying you; read the Gos. pels, and you discover that your soul is being read. Other men speak and u are interested. Jesus speaks and onscience takes notice. The great among men make you think of things omwell makes you think of power. Raphael of beautiful lights, Mendels ohn of beautiful sounds and pauses, out Jesus-the very name is a chal sage. Are you your better self or rour worse self? You cannot get away from the challenge; a Life has

clinched with you The eye sees the organ and allows it is fit to make music; the ear hears the music and allows that it is an The reason appraises the Man of the Gospel and says, "If this Man were not of God He could do nothing;" the spirit kneels and whispers,
"My Lord and my God." The total
manhood agrees, "The word was manhood agrees. The word was made flesh, and dweit among us and we beheld His glory; glory as of ar valy begotten of a Father, full of grace and truth." After all, brothers. we do all believe in the divinity of Christ, do we not? It is not that we all have the same words with which to describe it; there are still greeds and creeds; but as under the fugue on the organ's flutes there throbs the undertone of the sixteen foot pedal diamason, so beneath the detail of Unitarian and Trinitarian, undertoning the intricacies of new theology and old theology, throbs for the ear that will listen for it, the deep consenting faith in the divine Christ. 'God was in Christ."

The Well Springs of Life. The etream is clearest at the spring. and the life that is begun daily at Calvary is seldom muddied.

An Unconvivial Instrument.

Whether Jan Kubelik will permit himself to be Honized remains to be seen. At any rate it is rather certain that his violin will be left at home if ts owner deigns to dine or sup or take ten abroad. A New York woman who has had some success as an enertainer of celebrities wrote Kubelik luring his last Gotham appearance: Will you join us with some friends to dine on Thursday? Bring your violin." She was somewhat chagrined when her messenger returned

"Dear Madam-My violin never dines."-San Francisco Call.

HIS RIDICULOUS CLAIM. "So you claim to possess the heart a boy? Bah!"

"But, really, I feel just as young as I ever did."

"Go on. The fire engines went past here five minutes ago, and you were so busy reading some of Emerson's essays that you never knew it." -Chicago Record-Herald.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR MAY 10

Subject: The Mission of the Holy Spirit, John 15:26 and 16:24-Golden Text, John 14:16-Commit Verse 13-Commentary.

TIME.—Late Tuesday night or early Wednesday morning, April 4th or 5th, A. D. 30. PLACE.—Near

EXPOSITION.—I. Jesus Going, the Comforter Coming, 4-7. The dis-ciples were filled with sorrow at the announcement of the departure of Jesus. The story of the world's hate till goes on (cf. vs. 1-3). The world, Jesus says, will excommunicate and kill the one who is true to Him. How true this prophecy has proven to be in ectual history, but Jesus prepared His lisciples for the flery trial by forewarning them of it, and He would prenare us for the persecutions we must surely meet. If we are loyal to Him, by forewarning us of them (2 Tim. 3-12). The disciples were filled with sorrow, so fall were they that they did not even stop to ask, "Whither goest Thou?" If we would only ask that question concerning our departing friends, and get God's answer to the question, sorrow would to longer fill our hearts (cf. Phil. :23). Jesus did not tell them of oming trial while He was with them. but now that He was to be no longer with them in nerson, they needed to forewarned in order that they

H.—When the Comforter is Come, 15. Their sorrow over the de-cuture of Jesus was altogether need-It was profitable for the esus to go, for another Divine Friend was coming to take His place, a Friend who could be much nearer and more cons antly nearer to them than Jesus could be during the days of His flush. How clearly the personality of the Holy Spirit comes out in all this. Can we conceive of Jesus saying it was profitable for Him to go. If the One who was to come and take His place was not a Person but only impersonal influence or power? word translated "Comforter" means that and far more. It is the same word that is translated "advocate" in 1 John 2:1. But advocate does not give its full force. It means one e its full force. It means one stant helper, counselor, guide, friend. Jesus, up to this time, had been a friend constantly at hand, but He was going and another Divine Friend was coming who would not only be with bem, but dwell in them (ch. 14:16, 7). A Christian need never by lone-y if he would only bear in mind that fact, that in him dwells the best of all communious, the Paraclete, the Holy Spirit, The Comforter has come. His first work is to show the world its rror about sin, to show that the reat, declaive, damning sin is not to believe in the Son or God (cf. Acts 2:36, 37; John 3:18, 19), and that they are guilty of this sin. It is not our work to try to convince the world If we tried to do it, we should fall; but there is one who can do it if we look to Him, the Holy Spirit, but He does it through us. Jesus says, "I will send Him unto you" (v. ou), "and when He is come (unto far as the Scriptures reveal, the Holy Spirit has no channel through which He can get at the world except through those who are already saved. Are you an unobstructed channel? How many there are in our homes and our classes that the Holy Spirit is trying to get at, and He is trying to get the use of our lips, but we will not place them at His disposal. Or, if we do place them at His disposal, our own lives are not surrendered fully to Him and so He cannot work us. He shows the world, too. its error about righteousness. He shows to the world by the resurrection and ascension of Jesus, that Jesus is the righteous One and the only righteousness possible to us is in Him (cf. Phil. 3:9, R. V.). There are two things that a man needs to see in order to be saved—first, him-self, that he is a sinner; second, Jesus, His righteousness, and the righteousness of God provided for us in Him. It is the work of the Holy Spirit to show these two things to man. He also shows the world its error about judgment, i. e., that there is to be a judgment for it, inasmuch as its prince is judged already. But the Holy Spirit would do another work, guide the disciples into all the truth. The disciples were not yet ripe for all the truth, and Jesus is an infinitely wise Teacher, and gave them the truth as they were prepared to receive it. It would be well it modern teachers would learn from Jesus to adapt their teaching to digestion of the hearers. But the time would come when they she be led into all the fullness of God's truth. This promise was made pri-marily to the apostles. It is Jesus' own guarantee of the Inspiration and truth and completeness of their teach-But this promise cannot be limited to the apostles, for John himself applies it to all believers (I John 2:27). It is the privilege of each be liever to be directly taught of th Spirit, and we will not understand the truth until we are thus taught. Namount of reading of good books, of the mere letter of the Word, wi give us to know the truth the Spirit Himself must teach us. Of course, He will not teach anything contrary to the Book of which He Himself is the Author, but He will be the interpreter of the Book.

Place to Live.

Tristan da Cunha, 1500 miles southwest of the Cape of Good Hope, is an island utopia. Eighty-one English subjects inhabit the place and live the simple life. The motto of each is, "Consider my neighbor, and my neighbor will consider me." Every householder has an aere of land under cultivation. Plenty of cattle, sheep and poultry furnish meat food, and fish are always plentiful. Groceries are obtained by trading with passing vessels. The people are healthy, happy and contented .- Grit.

FOOTSORE.

Balbon was tolling down the western slope

"Caramba," he muttered, wiping his brow. "This discovering the Pacific is tough work. For two cents I'd wait for one of these autos to give me a lift."

However, he pressed on and beat the leading machine.—Philadelphia

CHRISTIAN ENDEAVOR NOTES

MAY TENTH

Being a Christian. I. In Our Work and Our Play. John 5: 17; Eccl. 9: 10: Prov. 17: 22. servant who was dear. Luke 7:

Conscientious work. Titus 2: 9, 10. Patient under abuse. 1 Pet. 2:

Expecting rewards. Matt. 6: 30-

Ministering to the mind. 1 Sam.

Playing in Jerusalem. Zech. 8: 1-6.
God is the world's great worker,
unceasing, unhasting, unfretting; and
His work is the basis of all our work.
Work done with our might is done the easiest way, and the best The only work we know about surely is our work in this world, and

our chance for that is soon over. Work is expensive, it wears away. Recreation is to restore what has been worn away. That is the sum of the philosophy of play.

Thoughts. Being a Christian at work means that we do not overwork, or under-

That is no work or play for a Christian into which he cannot easily magine Christ entering.

The ideal for both work and play

that we get the play spirit into our work. Choose your life-work for life-for your eternal life!

Illustrations. Play is the fallow land of life, and fallow land is the condition of con-

tinued products. All tools, as the saw, hammer, auger, are means of concentrating one's power upon a point of re Make your mind such a tool.

Play is the apringboard from which we leap into work. Keep that as Overwork is the twisting of the spring of life so far that it breaks;

overplay is the untwisting of the spring of life so far that it breaks: Quotations. The modern majesty consists in work. What a man can do is his greatest ornament, and he always consults his dignity by doing it .-

Carlyle. It is not work that kills men, it is worry. It is not the revolution that destroys the machinery, but the friction.-Beecher.

Pleasure soon exhausts us and It

Choose such pleasures as recreate much, and cost little.—Fuller.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 10.

What Will God Give to His Children, (Luke 18. 1-8; Matt. 7, 7-12.) The answer to the question of this theme is easy. God will give us the best gifts, the gifts we have most need of, the help which we most lack, the power which is most greatly re-But there are conditions to God's giving, and Jesus never couraged any prayer which did not

recognize these conditions. We often say that we must ask in the name of Christ, and our prayers usually close with the phrase, "For Christ's sake." But what does it But what does it mean to ask in the name or the spirit of Christ? It means that we are to pray as Jesus himself prayed, with the attitude of a child coming to a We are to ask because we father, love, and to ask God to give because he loves. When there is anything that interrupts our relation of sonship, the only thing we can ask for is that that interruption may be re-

Another mark of the prayer which that it is offered in the line of the He will not give us purpose of God. anything which antagonizes his own plans; not because he is arbitrary but because his plans already have source in perfect knowledge and per-So we must ask for what we desire as Jesus did, even in the moment of his supremest struggle. saying in that intensest petition "Nevertheless, not my will, but thine,

The second aspect of the answer is that the best gifts cannot be given at all unless they are desired We have all had the experience of offering or receiving gifts that were not desired. You know how unpleasant it is to be either giver or receiver of unwelcome gifts. There is no blessing in them, and no value; sometimes they even es trange those who beforetime friends. And we may be sure God will never force even the most precious of his gifts upon us; to do that would be to destroy its value. will not even give us that which he is most anxious to give us-member ship in the kingdom of God-unless we desire it. We may say with en-tire reverence and truth that he cannot give us this greatest gift without

WISE WORDS.

The thicker the grass the easier to

Borrowing is the canker and death of every man's estate.-Raleigh.

He that contemneth small things shall fall by little and little .- Bible. Language is the vehicle of thought,

Impartial vigor and example are the best means of governing .-

but a lot of times it travels empty .-

Chinese. The unfortunate thing about being a fat woman is that even a shawl seems tight for her .- New York

Press. It's never necessary for a woman to appear girlish unless she's past thirty and not yet married .- New

York Press.

Knowledge is power, and that's all. Naturally it works to better effect in a six-cylinder man than in a twocylinder man .- Puck.

"Some people claim they don't get nuthin' out o' life." "And they are the kind that don't put nuthin' into it to draw interest on."-Louisville Courier-Journal.

The Evolution of Paint.

BY G. B. HECKEL.

The earliest use of paint was prob-ably heraldic or symbolical, and the colors were applied first to the human pacity of the slab and muller, as well body. Remnants of the practice are as of their short lived successor, the still seen among savages who, on ceremonlous occasions, of war, the chase, etc., decorate their faces with conventional signs and colors.

The second use of paint in evolution was decorative. The Egyptians, thousands of years ago, used the simple colors, both for broad effects and for decorative design. The Greeks are believed to have colored all their marbles, whether statuary or carving, and the Romans, who were imitative in their arts, carried the use of colors in architecture to the extreme, as seen in the wall paintings of Pompett.

The pigments used in these earlier days were generally of the simplest type-usually natural colors found in ical treatment to fit them for use. Of these are the iron oxides, such as red haematite, ochres, siennas, umbers, etc., the natural salts of lead, cadmium and arsenic yellows, and cinnabar, which are now produced artificially, these natural pigments are still in use at the present day, the chief improvement being in the pro-

cesses of preparation. A few of our artificial colors were apparently known to the Romans, at least, since Vetruvius and Pliny describe processes for the production of several, including white lead and from the effects of the moral law that lamp black. According to what can visits the sins of the parents upon be gathered from these writers and from examination of paints found in fourth generation, it is still steadily Pompeli and Rome, the liquid medlum appears to have been some sort of vegetable gum in solution

It was not until comparatively re cent times that paint began to receive attention as a protective or preservative material. All of the earlier allusions to the subject were along decorative lines, and down to nearly the and shades which can be met only by beginning of the last century all information on the subject was directed to the requirements of artists or architects. The dwellings of the more fortunately circumstanced classes were built of stone, brick and hard grays, etc., cannot be successfully woods, on which paint, except for decoration, was but sparingly used; while the shelters of the poorer classes were generally of the flimslest character on which paint would have been an unthinkable luxury. As the means of the common peo

ple improved and the use of wood for permanent buildings became more common, paint naturally suggested itself as a preservative material, and white lead, being the most generally obtainable of the lighter colored pigments, its employment received an impetus which it has scarcely yet lost. Of all the artificial pigments, ex-

cepting lamp black, this is probably the oldest. The natural carbonate of lead was well known among the Greeks and Romans, and it is probable, from some remarks of the writers of the first century, that the preparation of the hydrocarbonate by the use of vinegar was also understood. White lead was at least manufactured for their own use by the Italian artists of the Middle Ages. It is probable that the Dutch acquired the art of making white lead from Venice, but in Holland the industry received such an impetus that the process still in use with some modifications, is known to this day as the "Old Dutch Pro-

The Dutch corroded lead by expost to the lumes of vinegar in porcelain pots buried under fermenting manure in a trench excavated in the earth. The industry was brought from Holland to England, where eventually certain improvements brought it finally to its present form, wherein the process is conducted in wooden "stacks" or bins by means of fermenting spent tan bark.

For many years white lend remained the only available white base | their methods are behind the age and for house paints, and so long as the pigments used with it to produce tints were the stable earth colors and such unalterable artificial products as lamp black, it answered the general requirements quite satisfactorily. Two defects were, however, noted very early-the first, its tendency to darken from exposure from sulphuretted hydrogen gas, and second, its disag- mixed product. trous effect upon the health of those working with it.

The last mentioned property led to increasing agitation against its use, as the practice of house painting spread, and the history of the paint industry from late in the eighteenth century to the middle of the nineteenth is full of attempts to replace it with something else. This agitation led on the one hand to the substitution of white lead ground in oil by the manufacturer for the old form of dry lend ground by the painter himself, and on the other hand resulted in the addition of zinc oxide, sublimed lead, lithopone, blanc fixe, etc., to the list of available white pigments.

It was also recognized quite early that there are certain colors which cannot be mixed with white lead without destruction. Artificial ultramarine, for example, which, after its production by Guimet and others about 1828, came into general use has its beautiful color quickly destroyed by contact with lead ments. Similarly the Prussian blue, accidentally discovered by Diesbach in 1704, is quickly discolored by white lead, as are the "chrome greens" produced by precipitating together Prussian blue and chrome yellow. This is also the case with all pigments containing sulphur, such as the genuine vermillons, cadmium yellow and some other brilliant colors

Old painters can still remember the days when not only white lead but all their colors came to them in the dry form, to be laboriously worked up by them with slab and muller into the paste form. But finally the superior economy, uniformity and who ness of the machine ground lead and colors in oil prevailed over the prejudices of the most conservative painters, and dry colors as a practical painter's material fell into desuctude. It was a case of necessity—the

hand mill.

Painters continued, however, to mix tints and to reduce paste paints to consistency for application by man-

About the time of the Civil War a certain Yankee genius, struck with the growing demand for house paint, conceived the idea that there would be a good market for paints ready for application. He produced and patented an "emulsion" paint. Its success was phenomenal despite its defects, and it was the forerunner of a host of so-called "patented" paints, which froze in the can, peeled off the surface and did a multitude of things they should not have done, but nevertheless blazed the way for one of the earth and requiring only mechan- the most rapid industrial developments of modern times.

The first ready mixed paint appeared on the market some time in 1859 or 1860; it has been calculated that the consumption of ready-for-use paints for all purposes in 1906 approached 100,000,000 gallons, with a selling value of not much less than \$150,000,000.

Such a development indicates, first, the meeting of a well defined need, prepared paint industry still suffers their children to the third and the growing. This must mean not only that It meets a need, but that it yields on the average satisfactory results.

The rapid multiplication of beautiful chemical colors during the past forty years and the improved taste of the "common people" has created a demand for a great variety of tints the paint chemist who knows what pigments can and what cannot be safely combined. As noted above, the colors which yield the tints of blue, green, lavender, pink, the delicate made with a white lead base. Here chemical invention has come forward with three or four other whites which are available for such tints. Again white lead is apt to carken when used in the interior of buildings, where sulphurretted hydrogen is always present. Oxide of zinc or one of the other newer whites form the base for interior paints. Furthermore content of sulphuretted hydrogen in the atmosphere of towns is annually increasing with the growth of manufactories throwing out furnace gases. The sensibility of the white lead is materially reduced by the addition of zinc oxide, sublimed white lead, and certain reinforcing fnert pigments to the paints for outside use.

The growth of the industry and the increased complications of the requirements has within a quarter of a century transformed paint making from a hit or miss, haphazard, rule of thumb procedure to a systematized matter of technical science, and is the modern paint factory the practical paint chemist rules supreme. knows the requirements, he understands the limitations, and it is "up

to him" to produce practical results. There is another phase of the problem not generally appreciated. supply of practical painters-that is, of painters who understand the mixto the requirements of the job-is limited, and there is no source from which a fresh supply can be drawn when the present generation has passed away. At the present time those of them that remain are found principally in the large cities, where they cling pretty generally to the old methods of hand mixing lead, oil and colors. But even they realize that are drifting, one by one, to the use of the prepared paints which, in their view, leave something to be desired.

But in the country and in the country town ready mixed paint has come to stay, and in the majority of cases and in the hands of the average painter, will be found to give better service at less cost than the hand

Hardware dealers throughout the country, who handle both ready mixed paints and lead in oil, can eas ily judge of the justice of this assertion by following up the history of any dozen jobs of each class in their own vicinity. Paint is not yet perfect-even the best of it. If it were it would never be necessary to repaint, but when it is remembered that the ordinary paint coating is seldom more than one two-hundredth of an inch in thickness, the marvel is how well and at what a small cost it serves its purpose of preserving and beautifying wooden structures .-Hardware.

She Could and Did.

Sometimes there is a drop of regret in the cup of joy served by fate to the husband of a brilliant talker. should think it would be a privilege to sit at the table with your wife three times a day," said one of Mrs. Grandon's ardent feminine admirers

don, with a bow. "I do not go home "Too bad!" said the admirer. "We could not get on without her at the club, I'm sure. Why, I believe she

"Only twice a day," said Mr. Gran

could talk intelligently on a thousand topics!" "She can - and does," said Mr. Grandon, and with another bow he

slipped out just as his wife appeared. -Youth's Companion. A Change of Work.

Do not try to do so many things that it will take most of your time changing from one to another, but have enough of a variety so that you can keep your interest and enthusi-asm sifve. A change of work is both rest and inspiration.

Letters to the Emigrants' Informs tion Bureau of Canada need not be SOUTH AMERICA LAND OF SAINTS.

> Cruise of Our Fleet Teaches This as a Geographical Lesson to

South American is a continent of

Geography has been one of the lessons taught to us by the cruise of great fleet from Hampton Roads to San Francisco, and Americans, in following the ships from day to day, in the news and tracing their course on maps, have learned more about South America than they ever knew before.

Among the leasons taught have been the names of places, and a strong impression has been made by the number of times that "San" is used as a prefix to places. Sometimes we see the prefix translated into our "Saint," but in South America the Spanish form is used. There are 517 places on that continent named after saints of the Catholic Church, and the South Europe calendar has been nearly exhausted.

They appeared on the charts of the fleet at every principal point on the long journey around the continent. Where Brazil juts into the Atlantic the sixteen ships had to head eastward to safely round Cape St. Roque, and, as the charts were studied on the southward voyage there were always Saints in sight. Near Bahla is San Salvador and at the harbor Bahia de Todos os Santos, or All Saints' Bay. Below that, near Rio de Janeiro, is Cape San Thome, and below Montevideo is Cape San Antonio, with the Gulf of San Matias south of that.

So it is all the way until San Nicholas Bay is passed through in the Strait of Magellan. It is the same way up the west coast, Saint after Saint, the principal ones being Cape San Antonio, on the coast of Chile; San Felipe, the capital of Aconcagua. and others not so familiar, until Santiago Bay, on the south side of the Isthmus of Panama, is reached.

Santiago, derived from San Ingo. or St. James, as we would call it, who is the patron saint of Spain, is naturally a favorite in Spanish countries, and the name appears twenty-seven times in the geography of South America. San Antonio is another favorite name, appearing in the entire length of the continent, applied to gulf, cape, mountain, port, province, town and every possible place, being repeated twenty-six times.

San Juan is met in every direction appearing thirty-six times, with San ose only a little behind, being given to thirty-two places. San Pedro comes next, being affixed to thirty places, and San Miguel is used only one time less. San Francisco is used twenty-five times, and other saints, whose names are used half a dozen times or more are San Fernando, San Diego, San Christobal and San Augus-

Relief For Ornery Gas Engines.

Our gasolene engine started to get ornery one day last week, but we headed it off by a little sharp practice-we just sent for Herb Redmond. We have never studied the innermost recesses of the engine, yet for the reason that it has always behaved in a becoming manner when we were around, so we determined to watch Herb and see what he did. He walked right up to it manfully and took hold of the main condivias that fastens the poliwog to the dingbat and turned it gently to the left, at the same time turning his head to one side and listening intently. Then he shut one eye and gave a low whistle. There was a low answering whereupon he grabbed the socwalloper and gave it a violent blow with the shooting stick, and she responded with a low sibilant sound like a cat pulling its foot out of a pie. then put the wrench on a couple of innocent looking little bulbs and jerked his hand back quick. We asked him what was the matter and he said, "a bug on his back," and told us to try it and see. We old. It was a bug, too, a lightning bug, we take it, by the feeling. We could see Herb had struck a responsive chord by the way the thing began to breathe, and the look of confidence in Herb's eye was indicative of motion. Our prognosis was correctone more yank at the dingbat and she began to kapeet like a thing of Anyone can fit an engine by just watching someone else fix one, or by carefully following the above

instructions .- Britt (Iowa) Tribune Undeserved Honors.

Two visitors at Nice, cutting short their stay by dying, were committed to the charge of the same undertaker. One was a lady from London. the other a general high in command in the Russian army. The bodies, duly coffined, were despatched to their destinations, one to London, the other to St. Petersburg. On the arrival of the former the bereaved relatives, opening the coffin, in order to obtain a last view of the lamented aunt, were amazed at the discovery of a general in full uniform. telegraphed to the undertaker at Nice, who, with many apologies for the mistake, sent them the name and address of the general's friends in St. Petersburg. They communicated full particulars without loss of time, and received the following reply:

"Your aunt was buried to-day with full military honors. Dispose of the general as you see fit."-From Heary Lucy's Memories of Eight Parlia-

A Cheerful Maid.

Cheerful acceptation of one's lot is capitally illustrated by a story found in the National Review. Elizabeth was the elder employe and Maud # little serving maid, both in the house hold of a bachelor clergyman. The absences of Elizabeth were frequent and prolonged. Maud was always on One Sunday morning she brought in breakfast

"You again to-day, Maud?" said the clergyman. "My Sunday out," explained Maud.

with a smile.

'Then why aren't you out?" "Please, sir." with another sn when 'tis my Sunday out, Elizabeth