THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. WILLIAM T. BEST.

Subject: Christian Prosperity.

Remsen, N. Y.—A notable sermon, entitled "Christian Prosperity," was preached here on a recent Sunday by the eloquent divine, the Rev. William T. Best. He took for his text, "The righteous shall flourish like the palm tree," and said:

Look at the wonderful way in which the Holy Spirit works on a man. Just think of a man whose "throat is an open sepulchre," his "mouth full of cursing," his feet swift to shed innocent blood, his heart "deceitful and desperately wicked," "spreading himself like a green bay tree" (a tree that is good for nothing, but to keep the sunlight out of the marsh, the very place where it ought to shine), and then think of the Holy Spirit taking hold of that man, bringing him "from darkness to light," from the power of sin and Satan to God, putting a "new song" in his mouth, placing his feet in the "way of peace," taking away the "stony heart" and giving him an "heart of flesh," changing him from a hard, fruitless, good-for-nothing bay tree into an upright, useful, victorious palm tree. It is wonderful! wonderful! but that is not all,

"For God will give him all things."

Christ will never leave nor forsake him; the Holy Ghost will lead and guide him into "all truth;" the angels of Heaven will have charge concerning him to keep him in all his ways. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper." "He shall flourish in the courts of God," he shall flourish "like the palm tree," "he shall still bring forth fruit in old age, he shall be fat and flourishing."

The palm tree is the prince of the vegetable kingdom, so named from its noble aspect; it sometimes rises one hundred feet, unbroken by branches, bearing at its summit a magnificent and graceful crown of large, fan-shaped and feathery leaves, in the shadow of which are suspended great clusters of fruit. No tree can look more lordly or beautiful. It is not, however, only beautiful, for, from the bottom of its lowest root to the top of its highest leaf, it is useful; from its leaves, baskets, bags, mats and brushes are made; from its trunk, fences, canes, poultry cages, building material and fuel are obtained, while from its fibrous webs thread is procured, which may be twisted into ropes and rigging. It furnishes food, shelter, clothing, fibre, starch, paper, wood, sugar, oil, wax, tannin, dyeing materials, resin and a host of other things, in all, making three hundred and sixty. In Egypt, Arabia and Persia many of the inhabitants subsist almost entirely on its fruit. For more than one hundred years it maintains its vigor and beauty, and "there is no more charming nor majestic sight than this king among the trees of the plain," "as it looks far away in the distance and gazes into the face of the sun, a symbol of life in the midst of a world of death."

The Christian may be compared to the palm tree in the following respects:

I. The palm tree is of humble growth, its stem being thick in proportion to its height, and is not more complicated in structure than that of the common butcher-broom. Sometimes it produces a series of adventitious roots, which thrust themselves into the soil and serve to steady it. On account of its weakness Pliny says, they will sometimes plant three or four of them together, forming one strong, lofty and beautiful tree. They were planted in the courts of the temple.

The little things of to-day are the great things of to-morrow. The Kingdom of Heaven "is like a grain of mustard seed, which a man took and cast into his garden; and it grew and waxed a great tree." When a man is born into the Kingdom of God, he is but a babe in Christ, and looks to those around him for help; but how often he is disappointed, and finds that they, who should be his best friends, are often his greatest foes. This teaches him the great lesson of taking his eyes off men and placing them on Christ, and by prayer and faith to reach out and take hold of the solid rock, so that when the winds of temptation and floods of doubt come, he is enabled to stand. The great privilege, however, is open to him of uniting with the Christian Church, and thus with people like himself, planted in the house of the Lord, grow up into a beautiful Christian character.

II. "The palm tree grows in the purest soil; it will not grow and flourish in filthy places like some trees." Its heart is soft and tender, and is fed by hidden springs, that flow beneath the surface of the ground. Its roots drink deep, and are sustained, while they send up the moisture into the leaves and branches, and they are refreshed and invigorated. "Its presence, travelers assure us, indicates that water is near, and may be obtained from springs, or by digging; accordingly, Israel found twelve springs and seventy palm trees at Elim."

The palm tree Christian grows in the purest soil, where the Gospel is preached in its purity. David said, "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart." The Saviour said, "Blessed are the pure in heart, for they shall see God." The blessing of a "pure heart" and the blessing of holiness are one and the same thing; pure means unmixed, holiness means wholeness, both mean perfectness. God said to Abraham, "I am the Almighty God; walk thou before Me, and be thou perfect." David said, "Mark the perfect man and behold the upright, for the end of that man is peace." Jesus said to the young ruler, "If thou wilt be perfect, go and sell that thou hast, and give to the poor." "Be ye therefor perfect, even as your father, which is in Heaven, is perfect." Some men say they do not believe in perfection, but "what a man believes he believes is very different from what he does believe." No man will cut the sleeve out of his coat, or the toe out of his shoe, or in buying a horse search for one that has a spavin, in order to uphold his doctrine of imperfection. He may say that a Christian cannot be perfect, and yet if he is not perfect he will talk about him all through the community. Men do believe in perfection. What kind of perfection, then, does the Bible teach? Not Adamic, nor Angelic, nor sinless, but Christian perfection. The palm tree Christian then, is a perfect Christian, an all-round man. Water is a type of the Holy Spirit; it is cleansing, refreshing and powerful. The woman of Samaria went out to get a pitcher of water, but she got a whole well instead. Often we Christians come with our little pitchers to draw water out of the wells of salvation. What we need is the palm tree idea; it is rooted and grounded in the well, and therefore has the well in it, in every fibre of its being. The palm tree Christian lives in the Spirit, walks in the Spirit, and draws his life, light and power from this secret source, or in other words, he is baptized with the Holy Ghost and with fire. This opens up the way to the next heading.

III. The woody fibres produced in the interior of the palm tree are regularly pressed outwards, giving a uniformity of thickness throughout. It is therefore straight and very lofty, always growing upright, and has not failed to attract the attention of writers in every country where it is indigenous.

If the palm tree Christian is saved, sanctified and baptized with the Holy Ghost, he must work this salvation out, so that there may be a uniformity of thickness between his profession and possession. He must therefore be straight in all his dealings with the children of men. A great many Christians are in doubt as to whether their lives are straight or not; now the only way a man can tell whether he has a yard of cotton or not is to place the supposed yard of cotton alongside of the yardstick, and if the one is just as long as the other he comes to the conclusion that he has a yard of cotton. The only way a man can tell whether his life is straight or not is to place himself alongside of the Word of God. Take, for instance, the passage found in Matt. 5:44: "Love your enemies." Now someone will say: "I can forgive, but I never can forget." Well, then, you are not straight. Another will say: "I can forgive and forget, but I can—but I can never love them." Well, then, you are not straight. "Love your enemies." Someone says: "It does not mean that." A minister, while preaching, quoted the verse: "Thou shalt love the Lord thy God with all thy heart," etc., and then said: "It does not mean that, for no man can do that; but it means we are to try and do it." How would that brother like to put "try" before all the other commandments? Would he be willing next Sunday to get up before his people and say the Bible says: "Thou shalt not kill," but of course it does not mean that, for no man can live without killing; but it means you are to try and not kill. The Bible means what it says, or else it does not mean anything.

IV. The palm tree is an evergreen. "It grows slowly but steadily, uninfluenced by those alterations of the seasons which affect other trees." It does not rejoice overmuch in winter's copious rains, neither does it droop under the drought and burning sun of summer, nor can the importunate urgency of the winds sway it aside from perfect uprightness.

Someone has said there are four classes of Christians: 1st. The sleepy Christian, who wakes up to everything when it is too late. 2d. The fair weather Christian, who serves the Lord when the sun shines. 3d. The grasshopper Christian, who takes a leap every revival. 4th. The palm tree Christian, whose path is as the shining light, which shineth more and more unto the perfect day. One of the great troubles in the Christian Church of to-day is that there are too many grasshopper Christians who are greatly warmed up in a revival meeting, but after the meeting is over become cold and indifferent. The palm tree Christian must set his face "like a flint," for he professes to be following Christ and doing as Christ would do under every circumstance, and while it is true that everything changes, he must never change from the "highway" to the "broadway." When he is plowing and the plow-point strikes a stone, he is a Christian. When the cow gives a pail of milk and then kicks it over, he is a Christian. When he is putting up stovepipes in the fall, he is a Christian. When they are taking up the missionary collection, he is a Christian. In all places, at all times (without a single holiday, not even election day), under all circumstances, and at all costs, he is a Christian.

V. From antiquity the palm tree has been regarded as the choicest of fruit trees. It has been known to produce 600 pounds of dates in a year. "Its fruit is abundant, pleasant, medicinal and exhilarating;" "those who only know the date from the dried specimen shown beneath a label in shop windows, can hardly imagine how delicious they are when eaten fresh.' Pliny says: "When they come from the trees they are so delicious that they are eaten most greedily." It is a staple article of commerce, and a Moslem tradition says: "They are the chief of all the fruits of the world."

If the life of the palm tree Christian testifies to the fact that he is saved and sanctified, and that there is nothing more transient about it, he will not only have the fruits of the Spirit, but shall teach transgressors the ways of the Lord, and sinners shall be converted. During the last few days I have read so much about the palm tree that I have a perfect hunger for dates, and it seems as though I cannot wait until I go to town and get some.

The palm tree Christian has a hunger for souls. Moses said: "If Thou wilt not forgive their sin, blot me, I pray Thee, out of Thy book." Paul said: "He could wish himself accursed from Christ for his brethren." John Knox said: "Oh God, give me Scotland, or I die." Is there any fruit so delicious to our souls as leading others to Christ? Oh, brother, sister, "Lift up your eyes and look on the fields, for they are white already unto harvest!" Begin to-day and gather this fruit unto life eternal.

VI. The palm tree grows under heavy weight and pressure. Naturalists say it grows when it is most pressed down. You cannot keep it down, or make it grow crooked, even if you lay heavy weights upon it.

So it is with the palm tree Christian; the more you try to keep him down, the more he grows. The Jews said, with regard to Christ: "Away with such a fellow from the earth, for it is not fit that He should live!" "Crucify Him!" "Crucify Him!" "We will not have this man Christ Jesus to reign over us."

"They drove the nails into His hands,
The spear into His side.
The crown of thorns into His brow,
And they mocked Him till He died."

They smote the Shepherd and the sheep were scattered, so that from all appearances Christ and His religion were things of the past; but were they? It was not fifty days until a band of men and women were in an upper room, praying for the coming of the Holy Ghost, and when He came 3000 were converted and added to the church by the power, and the Christians went everywhere preaching the Gospel. Then said the persecutors: "Stone Stephen!" "Tie Thomas to a pillar!" "Crucify Peter!" "Throw John into a cauldron of boiling oil!" "Chop off Paul's head!" "Stop them!" "Stop them, or they will turn the world upside down!" They killed the apostles; but did they kill Christianity? Never! They might just as well try to stop the earth turning on its axis, as to prevent the coming of Christ's kingdom on earth. Christians have had their thumbs in the thumb-screws; their feet in the stocks; their lips cut off; their eyes bored out; they have been eaten by wild beasts; they have been burned at the stake; they were tortured in every conceivable manner. Women have had their children taken from them and themselves outraged. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep and goat skins; being destitute, afflicted, tormented, of whom the world was not worthy," and yet through the burning of Rome, and the Dark Ages, and the massacre of St. Bartholomew, through all the past centuries Christianity has been growing "like a cedar of Lebanon;" it is flourishing like the palm tree. This leads to our next thought.

VII. The palm tree is emblem of victory and rejoicing. The Jews employed palm branches on the feasts of tabernacles, and on festive occasions. They carried them before princes and distinguished personages, waving them in token of joy and triumph. The Egyptians waved palm branches in honor of Osirus and bore them before conquerors in their triumphs. The reason given by Plutarch why the symbol was adopted by the idolators is the nature of the wood, which so powerfully resists recumbent pressure; but more enlightened nations bear palm branches after a victory, to acknowledge the author of their success and prosperity.

Said the presiding elder to the discouraged minister, who had run away from his charge: "Have they ever spat upon you?" The minister said: "No, they have not gone that far." "Did they ever crown you with thorns?" And the minister began to weep. Then said the elder: "Who is going to reign at the end of this world?" Oh, friends! Jesus Christ has won and is going to reign until all His enemies are put under His feet. How would one of the political parties feel toward its opponents, if that party knew that the victory was won already and that all the work from now until November would be spent simply in getting its majority? The palm tree Christian has victory over the world, the flesh, and the devil; yea, even death itself. Tertullian said: "We conquer when we fall." We read such statements as the following, in connection with the death of the martyrs: "He has received the palm of martyrdom." "He has been crowned with the palm of the martyrs." St. Agatha replied to the tyrant: "If you do not rend my body upon the rack, my soul cannot enter the Paradise of God with the palm of martyrdom." There are palms upon the tombs of Caius, Tiburtius, Valerious, Mamimianus, Filumena and others. At Cawnpore, in India, there is a well, enclosed by a wall of white marble about twenty feet high and fifty-seven paces in circumference. On the stone that covers the well is inscribed these words: "Sacred to the perpetual memory of a great company of Christian people, chiefly women and children, cruelly massacred near this spot by the rebel Nana Sahib, and thrown the dying with the dead, into the well beneath, on the 15th day of July, 1857." In the centre of the enclosure is a sculptured angel of resurrection with illumined face, and holding high two palm branches, meaning victory. To-day we remember Paul with admiration, but Nero with disgust. The future pages of history will condemn the Sultan of Turkey, but uphold the Armenian Christians. The land, which the blessed Christ has trod, shall yet become as the Garden of Eden. Jesus Christ is coming back to the earth. Oh, blessed thought!

VIII. The palm tree is a type of Heaven. The weary traveler in desert lands looks forward to the palm tree with great joy, for it promises him food and shelter overhead, and wells of water underneath. The first thing of interest in the promised land was the city of Palm Trees. It was employed in the real temple of Solomon, and in the visionary temple of Ezekiel. Both Simon and Judas Maccabes entered Jerusalem after their victories, bearing palm branches. Solomon covered all the walls of the Holy of Holies round about with palm trees to indicate its heavenly connection, and being honored by the ministration of angels.

The Christian pilgrim looks forward with joy to the time when he shall "sit down with Abraham, Isaac and Jacob, in the Kingdom of God," to eat of the Tree of Life and drink of the Water of Life. The Christian has a home in a city, where they need not the light of the sun, where the walls are jasper, and the streets gold, and each one of the twelve gates a pearl. A city, where there is no cemetery, for there is no sickness, pain, nor death. A city, where they need no policeman, for all is peace and perfect love. He shall have a new name, a white robe, a crown upon his brow, and better than all else, he shall have a palm in his hand. Oh, who would not be a Christian? Someone says, "Why?" Why? "The righteous shall flourish like the palm tree."

Showing Our Trust.

There is no better way to show our trust than to busy ourselves with the things He asks us to do.—Maltbie D. Babcock.

Household Matters.

Wall-Papers For Country Homes.

In considering a room in relation to its lighting it is necessary to arrange the colors in the order of their warmth. In this classification the yellows, red-browns, reds and olive greens fall under the warm tones, and blue, blue-green purple and the neutral shades of the warm colors under the cold tones. The warmer colors, especially the yellows and browns, bring sunshine and light into a room, while the colder colors, the coldest of which is blue, may be depended upon to soften too brilliant a glare. Red, although a warm color, is inclined to absorb light, so that although very rich and warm in sunlight or even in artificial light, it makes a room seem dark, even gloomy in ordinary daylight. This twofold quality makes it a very difficult color to handle.

A high room allows of a frieze, upper third treatment, or drop-ceiling, while a low room is very much improved by an indication of vertical lines in a design or by an arrangement of vertical panels. The ceiling may be lowered in appearance by being tinted or papered, but if it is papered it is better to use a plain color rather than a design.—Harper's Bazar.

Well to Know.

"If more women knew how quickly and thoroughly coal oil acts as a cleaning agent there would be fewer tired backs and aching bones on cleaning day," said a little woman, whose apartment is always as fleckless as the streets of a certain town celebrated for its immaculate condition.

"Ever since the hint was given to me by a practical friend, a fifty-years' housekeeper," she continued, "I've been learning to use the oil for more and more purposes each week—in fact, I am a coal oil crank. I wipe up my stained wood floors with a rag moistened with the oil, and find that in addition to removing every scrap of dust, it darkens the boards a little every time, which is a desideratum in my case, as the floor is soft wood and wears easily.

"All the woodwork I wipe with another rag on which I sprinkle a few drops of oil. Anything of porcelain, like a bath tub, it cleans most beautifully; also the bath room, wash stand and closet, only taking the precautions of changing your cloths. The wall back of my range I painted deep red. When it becomes greasy and dusty I find that the oiled cloth makes a splendid cleanser, although I confess I tried it in the first instance with fear and trembling."—Hartford Post.

Bombay Toast—Melt one ounce of butter, add two well beaten eggs, one teaspoonful of finely chopped cooked lean ham, one teaspoonful of chopped parsley, salt, pepper and cayenne to taste. Stir over a slow fire till the eggs begin to set, then spread the mixture on pieces of hot buttered toast.

Yorkshire Cake—Make a good biscuit dough with baking powder and pat out in large cake about half an inch thick and place on a well-greased griddle. Cover with a pan, place over a moderate fire and bake about ten minutes; then turn and bake ten minutes on the other side. Split open and butter while hot and serve.

Cheese Fritters—Cheese fritters can be concocted with a chafing dish, and they are very toothsome to any cheese lover. Mix four tablespoons of Parmesan cheese with two tablespoons of stale bread crumbs. Beat four eggs well and add the first mixture. Season with salt and paprica. Drop from tip of spoon in small cakes on a hot, buttered blazer. Brown on one side, then turn and brown on the other side.

Walnut Pudding—Half a pound of shelled walnuts, one-quarter pound baked bread crumbs, one quart milk, seasoning. Pass the nuts through a nut mill, mix the nutmeal and the bread crumbs in equal proportions and add sufficient of the milk to make a soft mixture; a dessert spoonful of the best oil, a little salt; a little finely chopped onion or celery may be added. Put in a dish and bake in a moderate oven until firm and of a rich brown color.

Fruit Salad—Half a tin pineapple chunks, four oranges, four ripe bananas, two lemons, two ounces nutmeal, a few almonds. Cut up all the fruit small, grate a little of the rind of the lemons, chop the almonds and mix all together with quarter of a pint of water (excepting the nutmeal), and allow to stand for six hours in a cool place. Add caster sugar according to need before serving, sprinkle over it the nutmeal and garnish with crystallized cherries and cream.

Nut Sandwich—Barcelonas, Brazils, walnuts or almonds put through a nut mill. Put the nutmeal between thin slices of bread and butter and cut into sandwich shape. If a little orange flower honey be mixed with the nutmeal, or if cracknel biscuits be used instead of bread, a very dainty sweet sandwich is obtained. If preferred, a little salt may be mixed with the nutmeal, and a little mustard spread on the buttered bread, and a sprig of watercress put in each sandwich.

The smallest quadruped in the world is the pygmy mouse of Siberia.

KEYSTONE STATE CULLINGS

CONFESS DARING ROBBERIES.

Bellefonte Boys Admit Number of Crimes—One Pulls Revolver on Officer.

Each armed with two revolvers, Henry Gordon, aged 19, and James Dale, aged 16, were arrested at Bellefonte and confessed to a series of daring robberies. For months burglaries of stores have been reported. Gordon and Dale were suspected. They left town and broke into the postoffice and store of Morrison & Glenn, at Roland, four miles away, and stole over $300 in money and a lot of goods. They were tracked to Mill Hall where constable Charles Snyder arrested them. Gordon drew a revolver, but Snyder seized him and prevented him from shooting. Practically all the stolen money was recovered.

George Crumrine, Arthur Huff and Edward Wyke, were arrested charged with maltreating a 17-year-old boy, Frank Morris of Vanceville, Washington county, escaped lynching through prompt work of the officers. The tale of cruelty told by Morris is shocking and has aroused the community. His condition is serious and he may not recover. Morris was found early in the morning at the foot of a small cliff. He says Crumrine, Huff and Wyke lured him into the woods some distance from his father's house and, after filling him with whisky until he was helpless, began maltreating him.

They poured oil over his body, then set it afire in places, he says, smothering the flames before much damage was done, but causing him excruciating pain. They beat and kicked him, he alleges, and then, tying a rope about his body, dragged him half a mile to the cliff. After binding him to a board Morris declares they threw him to the ground below, 25 feet. He says they then followed him to the foot of the cliff and after beating him again piled stones on him and ran away. He lay there all night and was nearly dead when found.

During a severe electrical storm at Punxsutawney, two men were killed instantly, two others seriously injured and a number of buildings struck by lightning. The dead are: Bert Weiss, 20 years old; Clyde Blose, 18 years old. The injured were Laird Blose and Clyde Frampton. Both of the dead boys were killed while in the vicinity of barns. Weiss was standing in the door of the A. J. Graffius barn when a bolt struck the place and the Blose boys were just leaving the barn belonging to their father, former county superintendent, G. A. Blose of Hamilton.

At Irwin, three boys, each about eight years old, made a raid on Bonner's department store in true western style. While one was on guard the other boys broke into the establishment and rifled the cash register of $6.25. They also stole revolvers and then fled. One of the boys, named Perry, was captured but his companions are still in hiding. Perry said the revolvers were taken so they might hold off any officers who might pursue them.

Michael Callahan, a laborer, and Kenzie Hart, an employe of the Canonsburg Steel Company, were struck by a freight train on the Chartiers branch of the Pennsylvania railroad, near the Canonsburg station and ground to pieces. Neither was married. It is supposed that the men were on their way to Canonsburg and did not hear the approach of the train.

At New Castle, Abraham S. Fulkman, aged 81, applied for divorce from his wife, Mrs. Eliza Jane Fulkman. The aged husband alleges his wife, who is but five years younger than he, has deserted him. They were married in 1904 and lived together three months, when the wife left Fulkman's home, he alleges.

The Hon. Nelson P. Wheeler of Endeavor, Forest county, a dark horse, was nominated for congress by the Republicans of the Twenty-eighth district, consisting of Venango, Warren, Forest, Mercer and Elk counties, to fill the seat now occupied by the Hon. Joseph C. Sibley.

The Republican Congressional convention for the district composed of Montgomery and Bucks counties assembled to nominate a candidate for Congress to succeed Irving P. Wanger, the present Republican incumbent. Mr. Wanger was renominated by acclamation.

W. J. McLain of Claysville, purchased an old-fashioned bureau at an administrator's sale. While it was being cleaned a roll of bills was found amounting to $486. The money was covered with a piece of newspaper and had evidently been hidden for many years.

Lewis Emory, Jr., the Lincoln party candidate for governor, was indorsed by Beaver county's five delegates to the Democratic state convention, who declare they will support fusion as long as there is any hope.

The Aluminum Coating Company's plant in South Connellsville, closed for two years, will resume operations this month under new management, headed by George W. Delameter of Oil City.

State Treasurer Berry has dropped Miss M. Olive Barnett of Hillside, Westmoreland county, and appointed in her place Samuel Weil of Allentown, former secretary to Congressman Kline of that city. Miss Barnett is familiar with the routine of the treasury and Berry retained her until she had coached the appointees. She is a cousin of former Treasurer Barnett, by whom she was originally appointed.

The Blair county Democrats in convention adopted resolutions indorsing Lewis Emery, Jr., for governor and instructed the state delegates to vote for him.

Americans Are Paint Users.

It has been remarked that the American people consume more paint, both in the aggregate and per capita, than any other people in the world. In a recently published article on the subject it was figured that our yearly consumption is over 100,000,000 gallons of paints of all kinds, of which over one-half is used in the paintings of houses.

The reason for this great consumption is twofold: a large proportion of our buildings, especially in small towns and rural districts, are constructed of wood, and we, as a people, are given to neatness and cleanliness. For, take it all in all, there is nothing so cleanly or so sanitary as paint.

Travel where we will throughout the country, everywhere we find the neat, cheerful painted dwelling, proclaiming at once the prosperity and the self-respect of our population.

Fifty years ago this was not so; painted dwellings, while common in the larger cities and towns, were the exception in the rural districts; because, on the one hand, a large proportion of those buildings were temporary makeshifts, and, on the other hand, because paint was then a luxury, expensive and difficult to obtain in the out-of-the-way places, and requiring special knowledge and much preparation to fit it for use.

The introduction of ready mixed or prepared paints, about 1860, changed the entire aspect of affairs. As the Jack-of-all-trades told the Walking Delegate in one of Octave Thanet's stories "Any one can slather paint." The insurmountable difficulty with our predecessors was to get the paint ready for "slathering." That the country was ready for paint in a convenient, popular form is shown by the immediate success of the industry and its phenomenal growth in fifty years from nothing to 60,000,000 gallons—the estimated output for 1900.

Some pretty severe things have been written about and said against this class of paints, especially by painters and manufacturers of certain kinds of paste paints. Doubtless in many instances these strictures have been justified and some fearfully and wonderfully constructed mixtures have in the past been worked off on the guileless consumer in the shape of prepared paint. But such products have had their short day and quickly disappeared, and the too enterprising manufacturers that produced them have come to grief in the bankruptcy courts or have learned by costly experience that honesty is the best policy and have reformed their ways.

The chief exceptions to this rule are some mail order houses who sell direct to the country trade, at a very low price—frequently below the wholesale price of linseed oil. The buyer of such goods, like the buyer of a "gold brick," has only himself to blame if he finds his purchase worthless. With gold selling at any bank or mint at a fixed price owners of gold do not sell it at a discount; and with linseed oil quoted everywhere at fifty to seventy cents a gallon, manufacturers do not sell a pure linseed oil paint at thirty or forty cents a gallon.

The composition of prepared paints differs because paint experts have not yet agreed as to the best pigments and because the daily results of tests on a large scale are constantly improving the formulas of manufacturers; but all have come to the conclusion that the essentials of good paint are pure linseed oil, fine grinding and thorough incorporation, and in these particulars all the products of reputable manufacturers correspond; all first class prepared paints are thoroughly mixed and ground and the liquid base is almost exclusively pure linseed oil, the necessary, volatile "thinners" and Japan dryers.

The painter's opposition to such products is based largely on self-interest. He wants to mix the paint himself, and to be paid for doing it; and to a certain class of painters it is no recommendation for a paint to say that it will last five or ten years. The longer a paint lasts the longer he will have to wait for the job of repainting. The latter consideration has no weight with the consumer, and the former is a false idea of economy. Hand labor can never be as cheap or as efficient as machine work, and every time the painter mixes paint, did he but know it, he is losing money, because he can buy a better paint than he can mix at less than it costs him to mix it.

Prepared paints have won, not only on their actual merits, but on their convenience and economy. They are comparatively cheap, and they are incomparably handy. But when all is said, the experienced painter is the proper person to apply even a ready mixed paint. He knows better than any one else the "when" and "how" and the difference between painting and "slathering" is much greater than it appears to a novice. Every one to his trade, and after all painting is the painter's trade and not the householder's.

Early Training Does It.

Spoiled children are apt to develop into spoiled men and women, for what are these but children of larger growth. Ill nature, the same as ill manners, is a result of improper training in early childhood. The child that is brought up to good manners will ever be well mannered. Its manners will be unconscious, therefore, easy and natural.—Erasmus Wilson.

A Reticent Tombstone.

Dr. Sawyer, of Williston seminary at Easthampton, Mass., was discussing the early education of the older generation. "It was not such as people get now," he said, "but I am not ashamed of it. When I think of it I am always reminded of an epitaph I once saw in a desolate little town. It devoted two lines to the virtues of the good woman buried there, concluding with this line:

"'She averaged well for this vicinity.'"—Everybody's Magazine.

Longest Underground Hello.

The longest underground telephone line in the world has recently been completed, and extends from New York City to New Haven, Conn., a distance of over 70 miles. If this system proves to be a success, its extension to other cities may be expected very soon.

A London cabman has provided against possible accidents by inventing an automobile that can be used as such or drawn by a horse.