Scholarly Discourse By Rev. Luther R. Dyott. ****************

Brooklyn, N. Y.—The Rev. Luther Dyott, paster of the United Congretional Church, preached Sunday graing on "The Indestructible Foundations." He took his texts from Psalms xi.:3: "If the foundations be destroyed, what can the righteous do?" Hebrews xi:1 (revised version): "Faith is the assurance of things hoped for is the assurance of things hoped for, the proving of things not seen;" II. Timothy i:11 (revised version): "I know whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day." Mr. Dyott said:

We seek the solid and safe in the things of the unseen world. This is of sansayae importance. Other things.

of supreme importance. Other things in this connection are relatively important. They are to be thought of, and appreciated, and even sought, found and kept. We must have them. Room for the active life of a growing belief is indispensable. A place for the sweet and sustaining comforts of the larger hope of humanity is desirable. The garniture of refined and immortal love is ever to be regarded as more than a mere inxury of the inner life. Other work is important; but only so to

other work is important; but only so to a comparative degree.

Tedious and temporary is the task of the theologian. Unsatisfactory is the task of the creed-maker. Small is the task where "jarring sectaries" learn their scifish interest to discern, and, not unirequently, to become irreligious in the page of religion. Space ligious in the name of religion. Spusmodic the task, and thankless the effort of the iconoclast. Feverish and fiful, though somewhat sensational and imperious, is the task of the sci-entist. But all who are concerned about building character upon indestructible foundations and are actively engaged in this work, are realizing that which is of supreme importance, as day by day, hour by hour, moment by moment, rises that "house not made with Here we must toll with clear

understanding, magnificent courage and untiring patience. Here we must be serious and certain.

It is a fine intimation and a hopeful indication that, in some respects, at least, we are equal to the demands. We do desire foundations which can-not be destroyed. Here we are serious enough when we are serious at all. We do not wish to be deceived with reference to these things. We delib-erately prefer not to have our fountains of life poisoned. We object to the destruction of the foundations of belief. Error, falsehood, decelt are bad enough anywhere, but they do the most harm if admitted into the affairs of religion. He who poisons my body may only affect the place where my real life sojourns for a little while, but he who poisons my mind and my soul does me untold harm for eternity. may never be able to make satisfactory repairs of some kinds of destructive work. Most of us think so. We do desire the solid and safe things of the immutable verifies of truth which will stand the tests. "If the foundations e destroyed what can the righteous

The strongest emphasis of our times, especially in matters of religion, is be-ing placed upon the demand for the real. Notwithstanding the prevalent superficiality of our age, the quick sales of birth-rights for pottage, the heated passion for pleasure, the gaudy show of those who "glory in appearance and not in heart;" notwithstanding the fact, that we are living in ing the fact that we are living in "grievous times" when so many are "lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affections, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, holding a form of godliness but denying the power thereof;" norwithstanding the fact that in the very church, itself, there are certain oscillo tory movements calculated to perturb life of some believers; notwithstanding all these things, and many more, still the underlying current is to ward the fuller and freer life, and the immediate and increasing demand in the religious life is of the "assuran of things hoped for the proving of things not seen," and for that certifude of knowledge which enables the individual believer to stand upon some in destructible foundation and say, know whom I have believed, and an rsunded that He is able to guard that which I have committed unto Him

Good is deeper than evil even in persons who do not profess to be good. The oscillations of belief may be permitted of God Himself, and end in doing much good for the common faith of Christendom. The unsettled condi-tion of certain moods of faith may only reveal at last that there are some things which can not be shaken and must remain. God may be permitting shaking up in order that we may have the removing of those things that are shaken, as of things that are made that those things which can not be shaken may recomic. Ours has been called an "age of doubt," but the evidence and proof of the claim are not James says: "Our Or the more says: "Our religious life lies more, and our practical life less, than it used to on the perilous edge." But does not the professor attempt to draw a distinction where no distinction beiongs?

Is not our religious life, in fact and in fine, a practical life? Are not the most practical deeds in the world born of religion? Good life, good thoughts, good words, good deeds belong to religion whether they be done in this or that church, or bear no ecclesiastical stamp at all. Reality is at a premium in the religion of to-day. Let us be-Heve that the demand for the real, the desire to investigate, the new state ments of old truths, the rewriting of some theology, the revising of some creed, the call for a new adjustment of things, do not invariably imply the existence of doubt and the destruction of the foundations of belief. If, in-deed, this be doubt, then it is not the kind of doubt that we need to fear. If these things destroy our foundations it will prove nothing more than that we were on temporary and destructible foundations, when we should have had something better.

King calls our attention to the fact that 'just as the acceptance of the inciple of the correlation of forces called for a rewriting of physics a new physics, or the theory of evolution for the rewriting of biology-a new biolso, in the same sense, the acceptday calls for a rewriting of theology—
a new theology." Call it a new theology if you will, but do not let prejudice
blind you to truth, no matter from
which direction truth may come. A
thing is true not because its statement
is old nor yet because that statement is old, nor yet because that statement is new, but because it conforms to the great fact, or facts, for which that truth stands. The great fact, or facts, back of the truth and its statements. maturity, the old age and death of nations; amid things present and things to come, life and death, in spite of everything that may oppose or as-sail, belief, character, hope, love, insail, belief, character, hope, love, in-corruptible life all may have perfectly indestructible foundations. What are some of these foundations? Religious experience; that is an experience of God in the soul of man is an indestructible foundation. Such exper-ience is knowledge derived from fact and abiding in spiritual consciousness. "God is a spirit." Man is a spirit. There is possible contact and communion here. There is the possibility of the best knowledge in the world right here. Fact, evidence, proofs, knowledge, they are all here. Knowledge has found the proof; proof implies the existence of the evidence, evidence implies the existence and reality of the fact, while the primary datum

abides in experience. When a man has a religious experi-ence then be has an indestructible foundation. He cannot then be morally ignorant. He knows something. That which a man sees may deceive him. That which he hears may not always be so, but that which he knows, he knows, and no man can take it from him. He is upon a foundation which cannot be destroyed. Then faith finds her best function in establishing the fact, in dealing in the great unseen realities which are always more than the seen, in giving the "assurance of things hoped for, in proving things not seen." A man cannot subject such an experience to the test of the natural senses. It is too large for such a test as that, but he knows he is right, and he knows he is upon an indestructible foundation. It is not only our knowledge of God. There is another indestructible foundation in His knowledge of us. It is written: "Howbelt the firm foundation of God standeth, hav-ing this seal, the Lord knoweth them that are His." He cannot mistake. We could not deceive Him, even though we might deceive others, or be deceived by what we might suppose to be experience, even religious experience, even though we might deceive ourselves. God knows. Of this we are certain. He knows us perfectly. If we are His, He knows it. If we are not His, by the regeneration of the Holy Spirit, we

may become His. He will know. He will cause us to know it. "The secret of the Lord is with them that fear Him." He desires it to be there. Every man has just as much right to know that he is alive spiritually as he does that he is alive physically. This knowledge is brought to us in the witness of God's spirit. Thus it is that we go deeper than religious experience and find another foundation in that firm foundation of God-His knowledge of us. Jesus Christ is another founda-tion. He is our chief cornerstone. The ideals He holds, His simplicity, His grandeur, His humanity, His Deity, His faith, His love, His life-all combine to make Him the perfectly incomparable one among all religious teachers; and while in a certain profound sense Christ and Christianity are one and inseparable, there is still another sense in which Christ, as our foundstion, is more than Christianity, even as the sun is more than the multitudinous rays which fall upon our little portion of the earth; Christ is more than Chris tianity, as the thinker is more than his thought, as life is more than that which embodies life. We build, as Christians, not upon this or that creed about Christ, but upon Christ Himself. He is our indestructible foundation. Our faith rests at last, not in a creed, though we should all have a creed, and not in a book, though we can never do without the Bible, but in a person. and that person, Christ, places our lives upon God.

Let us resolve to go deeper, deeper, f we are at all unsettled in matters of religion, we should not despair. We can find the solid and the safe. Let us build there. Let us build according to the plans of the Supreme Architect of the universe. Let all build until humanity shall become a temple comdo not change. Theological statements and systems may change. Some persons may become angry, others fright and still others foolishly and flippantly declare that they have no theology; but, in the meantime, theology remains the greatest science in the universe, even the science of God and divine things, based upon a revelation made of God, through Jesus Christ; and that science, itself as such, not change.

God's foundations are firm amid all the mutations which mark the history of the human race; amid all the storn and shocks; amid all the disintegrating agencies; amid the rise and fail of empires; amid the birth, the growth, piete, flied with the light and music of Heaven, filled with the life of God; and then, even though storms may come and the last night fall about us, it will only be the servant of a new day, and shall be able to say, "I know wh I have believed and am persuaded that He is able to guard that which I have committed unto Him against that day lations cannot be destroyed. Thank God!

The Talent That Multiplies. God blesses you that you may be a blessing to others. Then He blesses you also a second time in being a blessing to others. It is the faient that is used that multiplies.

Receiving, unless one gives in turn, makes one full and proud and seifish. Give out the best of your life in the Master's name for the good of others. Lend a hand to every one who needs. Be ready to serve at any cost those who require your service. Seek to be a blessing to every one who comes for but a m lent under your influence. This is to be angel-like. It is to be God-like. It is to be Christ-like. are in this world to be useful. God wants to pass His gifts and blessings through us to others. When we fall as His messengers, we fall of our mis-

slon.-Scottish Reformer. EACH USES TWO ALARM CLOCKS

How Street-Car Men Make Sure of Getting to Work in Morning. T COSTS the streetto five days' pay when his alarm clock falls to get alm up in time to take his run in the to whether the regular crew is present or oversteeping. This has led to a double precaution by the

men who wield the metal levers on the front of cable and trolley cars and those who ring up the nickels. The double-alarm clock system is now in ogue with most of the men. One timepiece is set to go off a few min-

utes later than the first. "I missed once in fifteen years," said a burly gripman, "and that was when my 'kid' had been playing with the clock and the hands stuck. started using two of the sleep chasers after that."-Chicago News. THE SUNDAY SCHOOL

INTERNATIONA' LESSON COMMENTS FOR JANUARY 21.

Subject: The Boy Jesus, Luke II., 40-52-Golden Text, Luke II., 52-Memory Verse, 51 - Topic: The Boy Jeans Pattern For Youth-Commentary.

The growth and advancement of Jesus (vs. 40, 52). 40, "The child grew." From this verse and verse 52 we learn that Jesus had a human body and soul. He was a genuine boy and grew like other boys, but He was sinless. Evil had no place in Him.
"Waxed." An old English word for grew. "Strong in spirit." "In spirit" is omitted in the Revised Version, but spiritual strength is meant. He became strong in mind and understanding, "Filled with wisdom." He was eminent for wisdom even when a child. "Grace of God." Grace commonly means favor. God was pleased with Him and showed Him favor and blessed Him. and soul. He was a genuine boy and blessed Him. "Increased in wisdom." This

refers to His spiritual and intellectual development. Some one has said that "wisdom is knowledge made our own and properly applied." "And stature." There could be no increase in the perfection of His divine nature, but this is spoken of His human nature. His body increased in stature and His soul developed in divine things. "Favor with God." Though His entire being was in the favor of God, yet as that being increased in amount, the amount of favor increased proportionately. "And man." His character and life were beautiful and the better He be-came known the more He was admired

II. Jesus at the Passover (vs. 41. 42). 41. "Went-every year." The Passover was one of the three great Jewish feasts which all males over twelve years of age were required to

"Twelve years old." To a boy 42. who had never been outside the hills of Nazareth, the journey to Jerusalem, the appearance of the city at this time, a sight of the temple, the preparations for the feast and especially the feast itself, must have been an imposing sight

III. Jesus lost and found (vs. 43-46) 43. "Fulfilled the days." The Passover week (Exod. 12:15). "Tarried behind." Jesus was so intensely interested in the teaching of the rabbis that He falled to start with the caravan on the homeward journey. "Knew not of it." This shows the perfect confi-

dence they had in the boy.

44. "In the company." The people traveled in caravans. Jesus evidently had been allowed a more than usual amount of liberty of action, as a child, by parents who had never known Him to transgress their commandments or be guilty of a sinful or foolish deed. 45. "Found Him not." They had probably left in the night to avoid the heat of the day, and in the confusion

46. "After three days." An idiom for "on the third day;" one day for their departure, one for their return and one for the search. "They found Him." Jerusalem was overcrowded with millions of people packed into a small area, and they had none of the means to which we would at once look for assistance in searching for a lost Joseph and Mary evidently knew where they would be most likely to find Him. Jesus was probably in one of the porches of the court of the wom-en, where the schools of the rabbis were held. "In the midst of the doc-tors." Teachers of the law, Jewish rabbis. "Hearing—asking." But it is not said teaching or disputing. He sat not as a doctor, but as an inquirer among the doctors. Jesus astonishes His hearers TV

47. "Asionished." The Greek word is very forcible. The import is that they were in a transport of astonishment and struck with admiration, "At His understanding." He brought with Him a clear knowledge of God's word. 48. "Amazed." To see such honor given to their boy, and to see such boldness in holding a discussion with these learned men. "WLy." etc. This was the mildest sort of a reproof and probably given privately. father." This form of speech was necessary, for how else could she speak? "Sought Thee sorrowing." The word here rendered sorrowing is expressive of great anguish

"How is it that ye sought Me?" This is no reproachful question. It is asked in all the simplicity and boldness of holy childhood. He is apparently astonished that He should have been sought, or even thought of, anywhere else than in the only place which He felt to be properly His home. "Wist." Know. "About My Father's business." See R. V. "In My Father's house" un necessarily narrows the fulness of the expression. Better; in the things affairs of My Father, in that which belongs to His honor and glory. These bear with them the stamp of authenticity in their perfect mixture of dignity and humility. It is remarka-ble, too, that He does not accept the phrase "Thy Father" which Mary had employed. 50. "Understood not."

They did not understand His mission. V. Jesus subject to His parents (v. 51). 51. "We at down with them." If His hear, drew Him to the temple, the voice of duty called Him back to Galland, perfect, even in childhood, He 3 ded implicit obedience to this voice. "To Nazareth." Here He remained eighteen years longer. These were years of growth and preparation for His great life work. "Was sub-ject unto them." There is something wonderful beyond measure in the thought of Him unto whom all things are subject submitting to earthly par-ents. "In her heart." Expecting that hereafter they would be explained to her and she would understand them

Sending a child for liquor is put ting him to Satan's school.

Wherever there is room for sorrow there is room for the Savior. Christ fulfilled the law by filling it

full of love. An aim in life is little good without some powder.

Delays in dealing with duty cause ur difficulties. No enemy can come so near that

God is no nearer. True self-respect is never built on corn-parsons. It is easy to be liberal where our

usts are concerned.

A correspondent to the New York Outlook writes: "The Young Men's Christian Association of Seoul, Korea, has a membership of about 400, drawn from the young men of high class."

A children's branch of the North India Bin's Society has been formed.

The Farm

Here are a few things that all good pounds against a total of 2.57 pounds horsemen know: Flesh is not horn. per 100 pounds of live weight in the Horn is not iron. Horn comes next to the flesh. Iron comes next to the horn, Iron is not organic tissue. Horn is it does a pure bred one, which is anorganic tissue. There are no nerves or other point added to the many which blacksmith who pounds iron all day long must not think that horn will stand. Heating may not hurt iron, but it does destroy born. There are no nerves or blood vessels in horn, but it is very easily injured by agencies that will not injure iron, and any material injury to the horny part of the foot will affect the flesh and bone of the foot, the parts that are supplied with nerves | erly prepared, would add much value and blood vessels and that can become inflamed.—Tribune Farmer.

If the account of this radish, from the Garden Magazine, is not greatly exaggerated, the seed should be imported and American lovers of radishes given an opportunity to test its

merits. Picture to yourself a pure white radish the size of a baseball or larger, firm and solid. Such is the Japanese radish. Cut it, and you find it has the consistency of a Baldwin apple, firm and fine grain; taste, and it proves to be away shead of the most delicate spring radish that ever passed your lips. It will thrive at any season during the growing year. It may be transplanted or left alone, cultivated away. This mass was thoroughly or uncultivated. It is as good to eat moistened in water which was quite when in bloom as in its younger days. and one radish will provide bulk bran and offered the cows. They are enough for three or four people or

Buying an Axe.

The essential points in a good axe are (1) good quality of steel in blade and well and evenly tempered; (2) proper shape in the blade so as to get the best results for the force used; (3) the poll or back to be smooth and made of News. the right weight that the balance of he axe is right when swinging! (4) the weight of the axe to be in proper proportion to the worker and user; (5) that the blade is fitted with a suitable handle. By suitable handle is meant: the corn mill and made into meal which (1) one that has the grain the right way: (2) one that is the right shape hogs, the reason for this being that and thickness. For the first we saw in the description of wood what this should be and why so.

axe handle for two reasons; First, if cut in half-inch lengths for fattening you break it, as you generally do, at pigs was recently made by the Color work, you may have to go miles for a ado Experiment Station. It required new one, and when got lose a lot of 4.77 pounds of corn and alfalfa mixed time taking the remains out and put- at the rate of three pounds of corn to ting the new handle in. - Farmer's one of alfalfa to produce one pound of Home Journal.

Seed Growing.

The proper behavior for carrots, onions and other plants of a similar nature is to put in their time at growing during the first summer. Seed growing should be reserved till the second year, when the roots that are found worthy may be given a chance if it is desired. Now and then some root will go to seed the first year. Such seed is not desirable for planting, as it is the result of a tendency to degenerate. A crop raised from it would show a still stronger propensity in that direction, till it would become an annual, which would not be wanted. With some plants this tendency is very that a ration consisting of three-fourths strong and must be continually guard- corn and one-fourth alfalfa is cheaper ed against by the seed grower. They than one consisting of half corn and seem never to be satisfied with civili- half cut alfalfa for fattening pigs. zation and are continually lapsing to- Grinding alfalfa is an expensive proward their wild state. "Back to nature" is the cry of those who advocate a return from the city to the country. as cheaply as it can be ground by an It may do for people, but it is not wanted for plants. - National Fruit

Testing the Short Feed. In the sale of thirty-four steers, avetaging 1313 pounds, on the Chicago market, at \$5.60, a very timely cattle feeding experiment by the Illinois Experiment Station was terminated, relates the Tribune Farmer. These steers were bought on the Chicago market the last week in August. As the National Stockman in speaking of purchased they were fleshy feeders. weighing 1073 pounds, and cost \$4.25 on the Chicago market, and have been fed for ninety days.

Professor Mumford, associated with H. O. Allison, a senior student in the College of Agriculture, who is to use the records of the experiment station relative to this test as a basis for a graduation thesis, planned this experiment, as being one which would be likely to appeal to a large number of cattle feeders throughout the country. who have tried a similar experiment and who are not in a position to know accurately the results of their work.

The cattle were fed in two lots, both, however, receiving similar rations, which consisted of cornmeal, oilmeal and clover hay. One lot received these | the future. feeds after the common method of feeding, while for the other lot the clover hay was chopped (cut into two-inch lengths by being run through an ordinary enslinge machine at a cost of about \$1 a ton) and mixed with the grain part of the ration. This mixed feed was then fed in a self-feeder, to which the cattle had access at all times.

The Maintenance Ration,

The Wisconsin station has made some interesting experiments which seem to show that the maintenance ration may vary with the age of the animal, conditions of shelter, care, etc. This experiment deals with mature of interested workers according eight weeks after weaning their litters. Their average weight was 378 hired labor, in the field and in shorts, oil meal and skim milk. Of the grain an average of 3,54 pounds daily was required and of the skim milk an average of 7.1 pounds to maintain weight. Per 100 pounds weight of sow the average of grain was .9514 pound and of skim milk 1.911/2 pounds, a total of 2.87 pounds per 100 pounds live weight. This was found to be the average maintenance ration of the pure bred sows of the weight given. Now, with the scrubs, it was somewhat different. In the experimen were four razorback sows, averaging mine distinguished for high mental at-220 pounds. They are an average of 3.19 pounds grain and 6.3 pounds milk and concluded therefrom that health per day. Per 100 pounds of live weight and stupidity go together."-London they ate 1.41 pounds grain and 2.81 Chronicle.

improved breeds. So according to this it costs more to keep a scrub sow than good vessels in iron. But the ordinary prove to farmers that they should acksmith who pounds iron all day keep nothing but A1 stock.—Weekly Witness.

The Corn Plant.

Reliable figures show the great feedng value of the hard lower end of the corn plant generally known as the stubble, a part usually discarded or thrown to the hogs, but which, if prop to the food supply. It is estimated that the top part of the corn fodder contains less food value than the lower part of the stubble and that fifty-two per cent, of the food value is in the plant and but forty-eight per cent. in the ears. Moreover, the digestible contents are much greater in the lower stubble than in the main stalks farther up or in the leaves.

The reducing of this stubble to a ondition so that the cows can eat it readily is where the great value of the shredder comes in, but with the majority of farmers the old-fashioned cutter must take the place of the shredder. As an experiment the writer took an old and very dull ax and broke to slivers a lot of corn stalks, particu larly the lower part, usually thrown warm, covered thickly with wheat t with much appetite, although they had previously partially discarded the fodder thrown into the mangers in full length. They had become tired of the corn stalks fed in the old way, but were glad to have it when presented in a new form, just as we humans like our accustomed foods prepared with more or less variety.-Indianapolis

Cutand Ground Alfalfa.

In a few instances we hear that alfalfa hay when dried is cut in short hits by the cutter and then run through is mixed with cornmeal and so fed to hogs not used to alfalfa will not eat it readily when only cut, but will when mixed with cornmeal. It is stated that Right grain is very important in an an experiment in which ground alfalfa ado Experiment Station. It required gain, while 4.81 pounds of corn and ground alfalfa mixed in the proportion of three parts of corn to one of alfalfa were eaten for one pound of gain, not counting labor,

With cut alfalfa costing \$8 a ton and ground alfalfa \$16 a ton, the cost of producing 100 pounds of gain with the ormer was \$2.62 and with the ground alfalfa \$3.12. With corn and cut alfalfa fed in equal parts by weight, the cost of producing 100 pounds of gain was \$2.72. With corn and ground alfalfa fed in equal parts by weight the cost was \$3.06.

These results go to show that at the prices quoted alfalfa is more eco cal to feed than ground aifalfa, and d it is doubtful if machinery can be improvised which will grind it animal.-Farmer's Home Journal.

The Curse of Acres.

For years we have been accustomed o reading and hearing of those who have been land poor. How often we learn of some one who has had some very unpleasant dealings with the sheriff who, after it is too late, openly acknowledges that such would not have been the case had he not been possessed of so much land. A writer in this subject of being "land poor" says: "Many a man is burdened unnecessarily by the ownership of too many acres of land. The desire to extend one's business and to have income inreased is natural. In the case of the farmer this desire takes practical form in the purchase of more land very often when it should be in the im provement of the land already owned. believe I have met personally 1000 farmers who were making the mis take of striving to be owners of more and than they should own. The evilence was seen in the neglect of the opportunities offered by the farm, or by straining under a load of debt, depriving themselves and family unduly for the sake of an expected reward in

"There is a vast amount of land in America whose nature and surroundings are such that it will give satisfac tory returns only when farmed by the owner, and in large part with home labor. In fact, there is little land outside of the fertile black soil of the corn belt, or of the districts peculiarly adapted to a cash crop of unusual profitableness, that can be made to rield a good net income when all the labor is hired, and the farm usually owes much of its desirability as an investment to the fact that it provides employment for all members of the owner's family, and rewards the skill Poland-China and Berkshire sows their special skill and industry. If dependence were placed entirely upon pounds. Their feed consisted of corn, farm home, ninety per cent, of the farms outside the districts namedthose having wondrous fertility or a special crop of unusual profitableness -would not pay as investments.

Commenting on a recent debate at the Louth Education Council, the Rev. T. C. Simmonds, Vicar of Grainthorpe, says: "I drew attention to the very large number of people distinguished for amazing bodily constitutions and tupidity, also to several friends of

THAT AWFUL

"THEY SAY"

Q Q Q Q Q Q HE box-jawed, steely-eyed man looked grouchy. A friend asked him why. "Because, you know," friend said to him, "this grouchiness of yours is becoming a habit. They say-"

It was at this instant that he leaped upon his friend in a sudden access of fury, spun him around, pinned him in a corner of the room, and, thus holding him in a vise-like clutch, exuded the following:

"They Say - that's the answer. You've hit it. "They Say is what's the matter with me. I'm getting tired of being hound-

bully-ragged, hectored, pestered and bulldozed by They Say. "Not that I care the leavings of an omelet souffle in the nethermost depths of Tartarus what They Say. What They Say doesn't concern me any more than the boll weevil concerns the blubber-hunting Eskimo or than the summary dismissal order concerns the clerk who's got the good eye of a couple of Senators who stand in. But, all

the same, They Say annoys and tantal-

izes me like a bunch of gloating house

flies on a gummy Washington day in August. "When I say They Say, I mean you. You belong to the Universal Order of Garrulous, Loquacious and Gabberiferous They Says, and I'm a-talking

to You! "What difference does it make to me or to you, or to anybody else oneeightieth of one degree removed from a shell fish in mentality or a crustacean in self-respect what They Say?

"Hev? "Don't you know that They Say has caused more trouble and grief and human misery generally since the beginning of the world than strong drink and jealousy and battle and murder and the plague and fire and storm and envy and covetousness and sloth and the devil and all combined? If

you don't know it, why don't you? "They Say, hey? Well, what if they do? Did you ever know a member of the Order of They Say to possess the brains of a young turkey in a rain storm? Did you ever hear of one of the They Says who had enough of the milk of human kindness and charity in his system to make a bread poultice for the wounded fifth rib of a potato bug? Were you ever personally ac quainted with a They Say who wasn't himself mean enough to swipe the rug out of a swampoodle baby carriage in the dead of winter?

"Did you ever meet up with a They Say, male or female, who did not possess the physiognomical lineaments of a Soudanese simian?

'Aren't you aware of the fact that the Order of They Says has got a perpetual charter, issued on the first Eden and to endure until the last faint echo of the crack of doom, and that the They Says are irresistible, incapable of being extirpated or depleted?

"And, fuasmuch as the They Says have always Said It, and will always go right on Saying It till the last since of strength. Not long ago the boy whistle has blown, what's the use? "Let 'em Say It! They Say? Who

savs? "They Say is always anonymous, collective, vague, nebulous, and inevita-

the imagination of a hasheesh-eater are quite used to the water, but you echoing valley.

"They Say is the dum-dum bullet of

human specch. "They Say is the rock thrown in the

"They Say is the intangible Mafia cankering the heart of civilization; the Black Hand that besmirches the outer hide of human sweetness.

"They Say is the hooded cobra of human society. "They Say is the sneak that slinks

up behind its best friend and stabs him in the back. "They Say is the hideous, discordant

buzz that foully slays the reputation of decent men and destroys the good name of women. "I never hear one of the They Says giving the verbal office of his order

that I don't, in the ear of the imagination, detect the yelping of graveyard hyenas in the distance. "They Say works while the rest of the world sleeps, and They Say is so busy that no man may know when he

is liable to meet the askance and aslant glances of his They Say poisoned friends. "If I had the commiseration for human woe of that Siddartha who was Buddha, the tenderness of Lin-

coln, the grave stability of Washington the chivalry of Chevaller Bayard, the knightliness of King Arthur, the spirituality of St. Augustine, the unselfish ness of Damon and Pythias-if I had all these things wrapped around me like a nimbus or an aureole, d'ye s'pose for one sixteenth part of a second that I'd be free from the onnery little underhand wallops of the They Says? "What's the answer? The answer,

for you and all of the rest of the They Says, is to cash in and quit! Withdraw, from the Order of They Says and, if you've got a knock coming, say it yourself! Don't emit an anonymous knock in the name of the They Says, but, if you feel that you've got a knock in your midriff that has just naturally got sto be let out, why, just skate to the take a long breath to give your lungs free play, and bawl the knock right pect too much. There are, however, out loud, with all of the power and strength that you can put into it, and an the name of you yourself-not in the name of the They Says!

When you're feeling knockish don't get behind the They Say screen! Claim the knock for your very own, and stay with it-stand by it! Don't be a hiding knocker! Be a personally-conducted knocker.

"If the knock that you think you've got coming is so uncertain, so second-band, so unauthoritative, so unidenti-fied, so nebulous that you feel tempted

some kind of a knock that you know all about at first hand and that you can sling into the general knockfest as

an original package!
"That's all! Sit right down and send

n your resignation from the Order of They Says, and the next time you drop around here I'll listen to you, even if you hand me twenty thousand knocks for myself coming from you as yourself. But no more They Says! You hear?"

The friend heard. The box-jawed, steely-eyed man released him from his vise-like grasp, and when he suddenly woke up, with the morning sun streaming through the windows, he found that he had become tangled up with the bedelothes.-Washington Star.

A DANGER AVERTED

The Story of Two Old Maids of Sixty Od Years.

The Misses Malcolm were known to the little world of which Greenby was the centre as "the two Malcolm girls," in spite of their gray hairs and sixty odd years. They were also known as the best housekeepers in all the region. and any lapse from the exquisite neatness of their domain seemed to the Misses Malcolm a terrible thing.

When Cousin Palmer Malcolm, a reckless Western relative, died, the Malcolm girls started for the Missouri town on four hours' notice, although they had entertained thirty-two "Harvest Gleaners" the night before, too.

To Miss Sophronia, the elder, was allotted by mutual consent the task of putting the lower rooms in order, so far as possible, while Miss Eudora attended to their bedrooms and their simple packing.

When they were at last seated in the train, after a two miles' jolting ride in the old coach, Miss Eudora noticed that Miss Sophronia's face wore a troubled and anxious look. As Cousin Palmer Malcolm had been a great trial to the family, Miss Endora felt that his death could not be the cause of her sister's worry, and after a few moments of silence she decided to probe the matter. At that very mo-

ment Miss Sophronia spoke. "Eudora," and her tone was one of distress, "I let Mrs. Goodwin go up to the spare room just before supper last night to get the measures of our quilt and bolster-spread, and the bell rang while she was measuring, and she hurried down, leaving the quilt on one of the chairs and two of the curtain shades up to the top. She told me, and I forgot it. Suppose the house caught on fire while we're gone, and the neighbors went and saw that quilt on a chair, and all, what would they

think of us?" "Now, Sophronia, you ought to have trusted me, and not worried," said Miss Eudora, calmly. "Something led me to open that spare-room door the last thing, and when I saw what a fix twas in, and knew I hadn't another minute, I just locked the door and put the key in my pocket, for the thought of fire came to me just as did to you."

Miss Sophronia's face cleareds "I'm so thankful," she said, simply. 'I shouldn't have had one mite of pleasure or comfort in the journey or day of the creation of the Garden of the funeral if that door had been left unlocked."

"And Don't Go Near the Water."

There lives in Washington a physician who has a ten-year-old boy, a boy of great spirit, but with no overshund. secured his father's permission to join a camping party organized by boys in the neighborhood; but in the parting instructions there was one restriction "Now, my boy," said the father, "I

don't wish you to go out in your cousin "They Say is always possessed of Bob's cance. He and those other lads and the pestiferous clackiness of an are not; and you by jen't as yet learned unoiled threshing machine in a hollow to sit still anywhere. You'll be with them but a short time, and with the other amusements you'll have, you can afford to let the canoe alone this visit. so that your mother will not be worrying all the while you're away."

The boy promptly gave the desired promise. On his return he was most enthusiastic with regard to the pleasures he had enjoyed.

"Didn't mind not canoeing a bit, father," said he. "The only time they used the canoe, anyway, was the last day, to go over to the other shore. But I remembered my promise, and I wasn't going to break it the last minute. So I swam across."-Youth's Companion.

No Spelling For Him. "No, I shan't be looking for any

pelling schools this winter," replied the drummer with a shake of the head. "Last winter, as I was loading around country town on my route, an acquaintance informed me that an oldfashloued spelling school was to be held that night at a country schoolhouse, and I was invited to go with a crowd. Boys and girls piled into a big sleigh filled with straw, and I naturally tried to make myself agreeable. Before we had gone a mile one young fellow said that if I didn't quit grinning at his girl he'd punch my head. and when we got to the schoolhouse another put his fist under my nose and called me too fresh.

"On top of that I was ass enough to go in and spell the whole crowd down, and I had to make my escape from the building by a window and walk four miles through the snow by my lone-

"I used to be fond of old-fashioned things and the spelling school headed the list, but I guess I shall have to cut it out and be satisfied with mince pie and popcorn."-Chicago News.

"Or" Not "And."

People who have had a wide experience with the ordinary summer boarding-house in a place where the season entre, shy your hat on the carpet, is short and hay must be made while the sun shines have learned not to excertain limits beyond which economy seldom goes.

These limits are evidently unknown or disregarded in a mountain resort to which a meek Bostonian lately strayed. On the morning after her arrival she seated herself at the breakfast-table with the hope stirring in her heart of a meal more generous than the last night's supper. The neat, stern-featured waitress brought her a small saucer of breakfast food, and bent

to let it out of your carcass in the form biacult, ham or eggs." she said, with of a Thoy Say, just punish the fiesh by keeping it back of your teeth altogether, and go ous and get hold of Companion.