

SUNDAY SERMON  
A Scholarly Discourse By  
Rev. Luther R. Dyoit

Brooklyn, N. Y.—The Rev. Luther R. Dyoit, pastor of the United Congregational Church, preached Sunday morning on "The Indestructible Foundations." He took his texts from Psalms xl:3: "If the foundations be destroyed, what can the righteous do?" Hebrews xl:1 (revised version): "The faith 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. Dyoit said: "We seek the solid and safe in the things of the unseen world. This is of supreme importance. Other things in this connection are relatively unimportant. They are to be thought of, and appreciated, and even sought, and 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 gaze of the mind is not to be turned to a mere luxury of the inner life. Other work is important; but only so to a comparative degree.

Religious 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 selfish interest to discern, and not unfrequently, to become irrational in the name of religion. Spasmatically they stand, and thankless the fact of the intellectual, the emotional, the physical, though somewhat sensational and imperious, is the task of the scientist. But all who are concerned about building character upon indestructible foundations are actively engaged in this work, and heeding that which is of supreme importance, as day by day, hour by hour, moment by moment, rises that "house not made with hands." Here we must toil with clear understanding, magnificent courage and untiring resolution. 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 cannot be destroyed. Here we are serious enough when we are serious. And we do not wish to be deceived with reference to these things. We deliberately prefer not to have our fountains of life poisoned. We object to the destruction of the foundations of belief. Error, in any degree, is not to be tolerated, for it is the very essence of the mischief which it does to the soul. We do desire the solid and safe things of the immovable, the things which will stand the test. If the foundations be destroyed, what can the righteous do?

The strongest emphasis of our times, especially in matters of religion, is being placed upon the demand for the real. Notwithstanding the prevailing superficiality of our age, the quick sales of birth-rights for postage, 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 'grievous times' when so many are 'lovers of self, lovers of money, boastful, lahnghty, ravers, disobedient to parents, unthankful, unboly, without natural affections, implacable, slanderers, without self-control, without love of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, holding a form of godliness but denying the power thereof;" notwithstanding the fact that in the very church itself, there are certain oscillatory movements calculated to perturb the life of some believers; notwithstanding all these things, and many more, still the underlying current is toward the fuller and freer life, and the immediate and increasing demand in the religious "assurance" of things hoped for, and for that certainty of knowledge which enables the individual believer to stand upon some indestructible foundation and say, "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."

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 in doing much good for the common faith of Christendom. The unsettled condition of certain moods of faith may only reveal at last that there are some things which cannot be shaken and must remain undisturbed, and the 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 remain. Ours has been called an "age of faith," and the evidence and proof of the claim are not altogether satisfactory. Professor James 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 belongs?

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 assail, or belittle, character, hope, love, incorruptible 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 experience 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 experience then he has an indestructible foundation. He cannot then be morally ignorant. He knows something. That which a man sees may deceive him, but that which he hears may not always do 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 giving the "faith 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 one's knowledge of God. There is another indestructible foundation in His knowledge of us. It is written: "Howbeit the firm foundation of God standeth, having 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, we will cause us to know it. "The secret of the Lord is with them that fear Him." He desires it to be that.

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, the firm foundation of God—His knowledge of us. Jesus Christ is another foundation. 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 true, the parable 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 foundation, is more than all other foundations. He is more than the multitudinous rays which fall upon our little portion of the earth; Christ is more than Christianity, as the thinker is more than his thought, as life is more than that which it embodies. 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. If we are at all unsettled in matters of faith, let us build upon the solid. We can find the solid and not despair. We can build the house, though we are living on the plans of the Supreme Architect of the universe. Let all build until humanity shall become a temple composed of change. Theological statements and opinions may change. Some persons may become more or less enlightened, and still others foolishly and flippantly declare that they have no theology; but, in the meantime, theology remains the greatest science of the human mind, even the science of God and divine things, the very revelation made of God through Jesus Christ; and that science, itself as such, does not change.

God's foundations are firm amid all the mutations which mark the history of the human race; amid all the storms and shocks; amid all the disintegrating agencies; amid the rise and fall of empires; amid the birth, the growth, the fall, the light and music of Heaven, filled with the life of God; and even though storms may come and the last night fall upon us, it will only be the servant of a new day, and we shall be able to say, "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." Our foundation cannot be destroyed.

Each Uses Two Alarm Clocks  
The talent that multiplies.  
God blesses you that you may be a blessing to others. Then He blesses you also in a second time, in being a blessing to others. It is the talent that is used that multiplies.  
Receiving, unless one gives in return, makes one full and proud and selfish. Give out the best of your life in the service of God and of others. Let a hand to every one who needs it. Be ready to serve at any cost those who require your service. Seek to be a blessing to every one who comes for help in the way of your influence. Give to the "hungering and thirsty" as God-like. It is to be Christ-like. We 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 fail of our mission.—Scottish Reformer.

How Street-Car Men Make Sure of Getting to Work in Morning.  
Getting to work in morning costs the street-car man from two to five days' pay when his alarm clock fails to get him up in time to take his run in the morning. The cars go where the regular crew is present or overleaping. 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 vogue with most of the men. One timepiece is set to go off a few minutes 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 man's stuck. I started using two of the sleep chasers after that."—Chicago News.

THE SUNDAY SCHOOL  
INTERNATIONAL LESSON COMMENTS  
FOR JANUARY 21.

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

I. The growth and advancement of Jesus (vs. 40, 52, 49). "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.

32. "Increased in wisdom." This refers to His spiritual and intellectual development. Some men have 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 divinity. He became "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 became known the more He was admired.

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

34. Jesus lost and found (vs. 43-46). "Fulfilled the days." The Passover week (Exod. 12:15). "Carried behind." Jesus was so intensely interested in the teaching of the rabbis that He failed to start with the caravan on the homeward journey. "Knew not of it." This shows the perfect confidence they had in the boy. "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 to be guilty of a sinful or foolish deed.

35. "He held." He not only held the feast but he held it in his heart. He had the feast of the day, and in the confusion Jesus was lost. "After three days." An idiom for "on the third day," one day for the departure, one for their return and one for the feast. "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 child in a great city. "In the temple." 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 women, where the schools of the rabbis were held. "In the midst of the doctors." Teachers of the law, or rabbis, "Hearing-asking." But it is not said teaching or disputing. He sat not as a doctor, but as an inquirer among the doctors.

36. "After three days." An idiom for "on the third day," one day for the departure, one for their return and one for the feast. "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 child in a great city. "In the temple." 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 women, where the schools of the rabbis were held. "In the midst of the doctors." Teachers of the law, or rabbis, "Hearing-asking." But it is not said teaching or disputing. He sat not as a doctor, but as an inquirer among the doctors.

37. " Astonished." 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. "In the midst of such honor given to his boy, and to see such boldness in holding a discussion with these learned men." "Why, etc." This was the mildest sort of a reproach and probably given privately. "Thy father." The how it could 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. "Why? Know." "About My Father's business." See R. V. "In My Father's house" unnecessarily narrows the fulness of the expression. Better, in the things or affairs of My Father, in that which relates to His honor and glory. The result of this "stray" of Jesus is His father's joy and His mother's grief.

38. "Went down with them." It is His heart, drew Him to the temple, the voice of duty called Him back to Galilee, and perfect, even in childhood, He yielded 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 subject unto them." There is something wonderful beyond measure in the thought of Him, when all things are subject submitting to earthly parents. "In her heart." Expecting that hereafter they would be explained to her and she would understand them fully.

The Farm  
For the Horse Owner.

Here are a few things that all good horsemen know: Flesh is not horn. Horn is not iron. Horn comes next to the flesh. Iron comes next to the horn. Iron is not organic tissue. Horn is organic tissue. There are no nerves or blood vessels in iron. But the ordinary blacksmith who pounds iron all day long must not think that horn will stand. Heating may not hurt iron, but it does destroy horn. 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 and blood vessels and that can become inflamed.—Tribune-Farmer.

About the Radish. 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 bushell 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 ahead 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 or uncultivated. It is as good to eat when in bloom as in its younger days and one radish will provide bulk enough for three or four people or more.

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 the right weight that the balance of the 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: (1) one that has the grain the right way; (2) one that is the right shape and thickness; (3) the first we saw in the description of wood what this should be and why so.

Cutted Ground Alfalfa. In a few instances we hear that alfalfa hay when dried is cut in short bits by the cutter and then run through the corn mill and made into meal which is mixed with cornmeal and so fed to hogs, the reason for this being that hogs not used to alfalfa will not eat it readily when only cut, but will when mixed with cornmeal. It is stated that an experiment in which ground alfalfa cut in half-inch lengths for fattening was recently made by the Colorado Experiment Station. It required 4.77 pounds of corn and alfalfa mixed at the rate of three pounds of corn to one of alfalfa to produce one pound of 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.

The Curse of Acres. For years we have been accustomed to 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 the National Stockman in speaking of 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 increased 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 improvement of the land already owned. I believe I have met personally 1000 farmers who were making the mistake of striving to be owners of more land than they should own. The evidence 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 the future.

There is a vast amount of land in America whose nature and surroundings are such that it will give satisfactory 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 profitability that can be made to yield a good net income when 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 of interested workers according to their special skill and industry. If dependence were placed entirely upon hired labor, in the field and in the farm home, ninety per cent. of the farms outside the districts named—those having wondrous fertility or a special crop of unusual profitability—would not pay its investments.

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 Poland-China and Berkshire sows eight weeks after weaning their litters. Their average weight was 378 pounds. They were provided with corn, 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 .95% pound and of skim milk 1.91% 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 experiments were four razorback sows, averaging 239 pounds. They ate an average of 3.19 pounds grain and 6.3 pounds milk per day. Per 100 pounds of live weight they ate 1.41 pounds grain and .281

THAT AWFUL  
"THEY SAY"

HE box-jawed, steely-eyed man looked grumpy. A friend asked him why. "Because, you know," the friend said to him, "this grumpiness 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 vice-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 hounded, bull-y-raged, hectoring, pestered and bulldozed by They Say."

"Not that I care the leakings of an omelet souffle in the nethermost depths of Tartarus what They Say. What They Say doesn't concern me any more than the bill weevil concerns the blubbering 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 tantalizes 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 Glibberous They Sayers, and I'm a-talking to You!

"What difference does it make to me, or to you, or to anybody else one-eighth of one degree removed from a shell fish in mentality or a crustacean in self-respect what They Say?" "Hey?" "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 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 Sayers 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 acquainted with a They Say who wasn't himself mean enough to swipe the rug out of a swamponoid baby carriage in the dead of winter?"

"Did you ever meet up with a They Say, male or female, who did not possess the physiological lineaments of a Soudanese simian?" "Aren't you aware of the fact that the Order of They Sayers has got a perpetual charter issued on the first day of the creation of the Garden of Eden and to endure until the last faint echo of the crack of doom, and that the They Sayers are irresistible, incapable of being extirpated or depleted?"

"And, inasmuch as the They Sayers have always said It, and will always go right on saying It till the last whistle has blown, what's the use?" "Let 'em say It! They Say? Who says?" "They Say is always anonymous, collective, vague, nebulous, and inevitably a liar."

"They Say is always possessed of the imagination of a hashish-eater and the pestiferous clackiness of an unbedded threshing machine in a hollow echoing valley."

"They Say is the dum-dum bullet of human speech."

"They Say is the rock thrown in the dark."

"They Say is the intangible Mafia cackering 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 his 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 heard one of the They Sayers give the verbal office of his order that I don't, in the case 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 askest and aslant glances of his They Say poisoned friends."

"If I had the commiseration for human woe of that Siddhartha who was Buddha, the tenderness of Lincoln, the gravety stability of Washington, the chivalry of Chevalier Bayard, the knightliness of King Arthur, the spirituality of St. Augustine, the unselfishness of Damon and Pythias—if I had all these things wrapped around me like a nimbus or an aureole, I'd be free from the onerous little undemanding wallop of the They Sayers."

"What's the answer? The answer, for you and all of the rest of the They Sayers, is to cash in and quit! Withdraw from the Order of They Sayers and, if you've got a knock coming, say it yourself! Don't emit an anonymous knock in the name of the They Sayers, but, if you feel that you've got a knock in your midriff that has just naturally got to be let out, why, just skate to the centre, shy your hat on the carpet, take a long breath to give your lungs free play, and bawl the knock right out loud, with all of the power and strength that you can put into it, and in the name of you yourself—not in the name of the They Sayers!"

"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-hand, so unauthoritative, so unidentified, so nebulous that you feel tempted to let it out of your carcass in the form of a They Say, just punish the flesh by keeping it back of your teeth altogether, and get and get hold of

some kind of a knock that you know all about at first hand and that you can sling into the general knoekfest as an original package!

"That's all! Sit right down and send in your resignation from the Order of They Sayers, 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 Sayers! You hear?"

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

A DANGER Averted  
The Story of Two Old Maids of Sixty Odd Years.  
The Misses Malcom were known to the little world of which Greenway is the centre as "the two Malcom girls," in spite of their gray hairs and sixty odd years. They were also known as the best housekeepers in all the region, and only lapses from the exquisite neatness of their domain seemed to the Misses Malcom a terrible thing.

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

To Miss Sophronia, the elder, was allotted 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 noted that Miss Sophronia's face wore an troubled and anxious look.

"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 it did to you."

Miss Sophronia's face cleared. "I'm so thankful," she said, simply. "I shouldn't have had one mite of pleasure or comfort in the journey or 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 overabundance of strength. Not long ago the boy 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 Bob's canoe. He and those other lads are quite used to the water, but you are not; and you've just learned to skip school. You'll be with them but a short time, and with the other amusements you'll have, you can't afford to let the canoe show 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 shouldn't be looking for any spelling schools this winter," replied the drummer with a shake of the head. "Last winter, as I was loafing around a country town on my route, an acquaintance informed me that an old-fashioned 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 or so, my 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 lonesome."

"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.