

body, dotted with islands and deeply indented with land projections.

A great deal of discussion and some strife arises over the question of the material used in the making of the moon. This contention is raised by adherents of an unpopular party, which does not accept the revised and improved accounts. They insist that as they cannot make something out of nothing that therefore the feat is impossible. They insist that the moon was made of something, but have, up to date, failed to name the stuff. A third party, still smaller and less popular than the made-of-somethingites, suggest that possibly it was never made, but always was, to which the two other parties reply, "Impossible, for if it was not made how would it be here?" and offer to bet large sums with proper odds on the result of a debate to settle the question. The made-of-nothingites have the most money, while the third party don't bet, so that sporting news reports little business done on that head.

The explanation of the initials, B.H.S., which have been mentioned, and those also written A.H.S., was discovered by the scientist to indicate the era from which they reckoned their dates, thus: "Before the Holy Smothering," or "After the Holy Smothering." The history of this is that a certain man who was so unfortunate as to have a shoemaker for his father, took to doing some preaching and teaching without getting a permit from the rulers and clergy of that time. Though no one made serious complaint of the subjects taught, no one being compelled to listen, yet the matter brought him a lot of trouble on very short notice. He would have been all right had he got a permit from the clergy and rulers, but he lacked the necessary diplomacy to keep him in touch with those having influence. He would not desist, seeming to think that all a man had to do to be a good citizen was to be fearless and honest. They taught him a lesson in citizenship, however, and promptly passed a resolution that he was worthy of the severest form of execution, which at that time was to tie a rope to the neck of the victim, and lowering him into a dry well or pit, fill it in with earth.

The shoemaker's son was thus smothered, and after the lapse of years was well nigh forgotten. His words, however, were not smothered, but lived and

bore fruit. Then came the queer part of the whole story. When the shoemaker's son's words became popular and his teachings began to take effect, the lineal descendants and heirs-at-law of those old rulers and clergy dug up the old well, or one like it, and broke up the walls of it for relics; and consecrated the rope, of which and the well they made pictures. Most curious of all, they also declared that if they had been there the man would never have been harmed, though they never ceased gloating over pictures of the victim half smothered, his face agonized and livid, while his murderers scowled around; and then the same people would fall to and sing that they were glad the victim had died; if they had been there, no doubt they also would have been smothered, as they felt just as the shoemaker's son must have felt when he was teaching holy words. This they do especially on certain days that are spent as holy days or holidays, according to the inclination of the individual. But the funniest and most inexplicable part of all the acts of those curious people is that on all other days they make a persistent, ardent, whole-souled, honest effort to cheat one another, and, according to the measure of success attending their efforts in that direction, attribute it to their having figuratively followed the footsteps of him who suffered the Holy Smothering. They call this business, and are very active about it. They are lightning calculators, and will, with a fervent zeal that is only gratifying to observe in people who have not the guiding influences of Christianity to make them diligent in business and to keep them in the paths of peace, give ten per cent. of their gains to any good cause if the return of twenty-five per cent. is assured to their investment in the near future.

(To be continued.)

THE DUAL JESUS.

In reading the New Testament Jesus comes before the mind in two distinct characters. In the one we have the loving Saviour, forgiving His enemies, yielding up His whole life in the service of humanity. In the other, we have the strict, though impartial Judge, proclaiming the eternal Law:—"As ye mete it