such as no other man ever had, Solomon in these words is sketching the mental process of a man who stepped aside from the path of recti-tude and would like to return. Wish-ing for something better he says: "When shall I awake? When shall I get over this horrible nightmare of iniquity?" But seized upon by uneradicated appetite and pushed down hill by his passions he cries out: "I will seek it yet again. I will try it ye

About a mile from Princeton, N.J., there is a skating pond. One winter day, when the ice was very thin, a farmer living near by warned the young men of the danger of skating at that time. They all took the warning except one young man. He, in the spirit of bravado, said, "Boys, one He struck out on his skates, the ice broke, and his lifeless body was brought up. And in all mat ters of temptation and allurement it is not a prolongation that is proposed; but only just one more indulgence; just one more sin. Then comes the fatality. Alas for the one round more! "I will seek it yet again."

Our libraries are adorned with elegant literature addressed to young men, pointing out to them all the dangers and perils of life. Complete maps of the voyage of life—the shoals, the the voyage of life—the shoals, the crouching wretch in stable or ditch young man is already shipwrecked, covered with filth and abomination! It suppose he is already off the track, is not because we are naturally any suppose he has already gone astray—how can he be got back? That is a how can he be got back? That is a question that remains unanswered and amid all the books of the libraries I watched by Christian parentage should find not one word on that subject. To that class of persons I this day address

You compare what you are now with what you were three or four years ago, and you are greatly disheartened. You are ready with every passion of your soul to listen to a discussion like this. Be of good cheer! Your best days are yet to come. I offer you the hand of him come now." The church of God is ready to spread a banquet upon your out of the darkness of sin into the ready to spread a banquet upon your return and all the hierarchs of heaven fall into line of bannered procession over your redemption.

a too limited prayer. I offer no such prayer to-day. It must take in a wider love to give it to you. Do not go on sweep. "Lord, give us all these souls with a long rigmarole, which some peosweep. "Lord, give us all these souls to-day for happiness and heaven!"

to-day for happiness and new.

So far as God may help me I propose to show what are the obstacles to your return and then how you are to surmount these obstacles. The first to surmount these obstacles. The first to get back, quit all your bad associates. One unholy intimacy will fill your soul with moral distemper. In all the ages of the church there has not the ages of the church there are not the ages of the ages the air, so there is a corresponding moral gravitation. I never shall forget a prayer I heard a young man make in the Young Men's Christian associavoice and streaming eyes he said: "O God, thou knowest how easy it is for

sociates and bad associates. Which drink. What chance is, there for such most impressed you? During the last few years you have heard pure anecdotes and impure anecdotes. Which the easiest stuck to your memory? You have had good habits and bad habits. To which did your soul more easily yield? But that moral gravitation may be resisted. Just as you may the earth and the most of the property of the propert tion may be resisted. Just as you may pick up anything from the earth and hold it in your hand toward heaven, just so, by the power of God's grace, a just so, by the power of Hold toward peace. toward pardon, toward salvation. The force of moral gravitation is in every one of us, but also power in God's

grace to overcome that force.

The next thing in the way of your return is the power of evil habit. I know there are those who say it is very easy for them to give up evil habits. I cannot believe them. Here is a man given to intoxication, who knows it is disgracing his family, destroying his property and ruining him body, mind and soul. If that man, being an intelligent man and loving his family, could easily give up that habit, would he not do so? The fact that he does not give it up proves that it is hard to give it up. It is a very easy hard to give it up. It is a very easy been away there have been so many know there are those who say it is does not give it up. It is a very easy thing to sail down stream, the tide carrying you with great force, but suprayers off him still." thing to sail down stream, the tide carrying you with great force, but suppose you turn the boat up stream-is it so easy then to row it? As long as we yield to the evil inclinations of our heart and to our bad habits we are sailing down stream, but the moment and on the sea.

row up stream. Suppose a man of five or ten or

return, tries to take some professor of religion by the hand. The professor of religion looks at him, looks at the faded apparel, and the marks of dissipation, and instead of giving him a firm grip of the hand offers him the tip end of the longer fingers of the left hand, which is equal to striking a man in the face. Oh, how few Christian people understand how much gospel there is in a good, honest handshaking! Sometimes when you have felt the need of encouragement and some Christian encouragement and some Christian man has taken you heartly by the hand have you not felt thrilling through every fiber of your body, mind and soul an encouragement that was just what you needed?

The prodigal, wishing to get into good society, enters a prayer meeting. Some good man without much sense greets him by saying: "Why are you here? You are about the last person I expected to see in a prayer meeting. Well, the dying thief was saved, and there is hope for you." You do not know any-thing about this, unless that you have learned that when a man tries to re-turn from evil courses of conduct he

runs against repulsions innumerable. How these dainty, fastidious Chris tians in all our churches are going to get into heaven I do not know unless they have an especial train of cars cushioned and upholstered, each one a car to himself. They cannot go with the great herd of publicans and sin-ners. O ye who curl your lip of scorn on the fallen, I tell you plainly that i you had been surrounded by the same crouching wretch in stable or ditch better, but because the mercy of God not be so hard on the fallen.

I think also that men are hindered from returning by the fact that churches are anxious about their membership, too anxious about their denominations, and they rush out when they see a man about to give up sin and return to God and ask him how he is going to be baptised, whether sprinkling or immersion, and what kind welcome and rescue. I put the silver of a church he is going to join. It is a trumpet of the gospel to my lips and poor time to talk about Presbyterian blow one long, loud blast, saying, catechism and Episcopal liturgles and 'Whosoever will, let him come, and let Methodist love feasts and Baptist imglorious light of the gospel.

Now, I have shown you these ob-stacles because I want you to under-stand I know all the difficulties in the Years ago, and while yet Albert Barnes was living, I preached in his pulpit one night to the young men of Philadelphia. In the opening of my discourse, I said, "Oh Lord, give me one soul to-night!" At the close of the service Mr. Barnes introduced a young man, saying, "This is the young man you prayed for." But I see now it was a too limited prayer. I offer no such

> been an instance where a man kept one evil associate and was reformed among the sixteen hundred million of the race not one instance.

What chance is there for that young

frisked up from the meadow brook at the nightfall and stand knee deep in the bright straw that invites them to lie down and rest. The perch of the hovel is full of fowl, their feet warm under their feathers. When the nights get cold, the flames clap their hands above the great backlog and shake the been away there have been so many

heart and to our bad nables we are sailing down stream, but the moment and on the sea.

Oh, despise not paternal anxiety!

The time will come when you will the sea.

The time will come when you will the sea. have neither father nor mother, and Suppose a man of five or ten or twenty years of illdoing resolves to do right. Why, all the forces of darkness are allied against him. He gets down on his knees at midnight and cries, are allied against him. He gets down on his knees at midnight and cries, "God help me!" He bites his lip. He grinds his teeth. He clinches his fist in a determination to keep to his purpose. He dare not look at the bottles in the window of a wine store. It is one long, bitter, exhaustive, hand to hand fight with-inflamed, tantalising merciless habit. When he thinks he is a transitive for the old inclination of the field and gone from the field and gone from the notice and gone from the field and gone from the notice and gone from the field and gone from the notice and gone from the field and gone from the field and gone from the notice and gone from the field and gone from the gone from the field and gone from the go ts entirely free the old inclination father used to walk, and you will pounces upon him like a pack of hounds, all their muzzles tearing away had done just as they wanted you

brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Better that he had never been born Better if in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he had been coffined and sepulchered. There is no balm powerful enough to heal the heart of one who has and who wanders about through the dismal cemetery, rending the air and wringing the hands and crying, "Mother! Mother!" Oh, that to-day by all the memories of the past and by all the hopes of the future, you would yield your heart to God!

This hour the door of mercy swings wide open. Hesitate not a moment. In many a hesitation is the loss of all. At the corner of a street I saw a tragedy. A young man evidently doubted as to which direction he had better take. His hat was lifted high enough so you could see he had an intelligent forehead. He had a stout chest and a robust development. Splendid young man! Cultured young man! Why did he stop there while so many were going up and down? The fact is that every young man has a good angel and a bad angel contending for the mastery of his spirit, and there was a good angel and a bad angel struggling with that young man's soul at the corner of the street. "Come along with me," said the good angel. "I will take you home. I will spread my wings over your pil-low. I will lovingly escort you all through life under supernatural pro-tection. I will bless every cup you drink out of, every couch you rest on, every doorway you enter. I will consecrate your tears when you weep, your sweat when you toll, and at the last 1 will han'd over your grave into the hand of the bright angel of a Christian resurrection. I have been sent of the Lord to be your guardian spirit. Come with me," said the good angel in a voice of unearthly symphony. It was music like that which drops from a lute of heaven when a seraph breathes on

"Oh. no." said the bad angel; "come with me. I have something better to offer. The wines I pour are from chalices of bewitching carousal. The dance I lead is over floors teesellated with unrestrained indulgence. There is no God to frown on the temples of sin where I worship. The skies are Italian. The paths I tread are through meadows daisied and primrosed. Come with me."

The young man hesitated at a time when hesitation was ruin, and the bad angel smote the good angel until it departed, spreading wings through the starlight, upward and away until a door swung open in the sky, and forever the wings vanished. That was the turning point in the young man's history, for, the good angel flown, he hesitated no longer, but started on a path-way which is beautiful at the opening, but blasted at the last. The bad ange led the way through gate after gate, and at each gate the road became rougher and the sky more lurid, and, what was peculiar, as the gate slammed shut it came to with a jar that indicated it would never open. Past each portal there was a grinding of locks and a shoving of bolts, and the scenery on each side of the road changed from gardens to deserts, and the June air became a cutting December blast, the bright wings of the bad angel turned to sackcloth, and the fountains that at the start had tossed with wine pour-ed forth bubbling tears of foaming blood. And on the right side, of the road there was a serpent, and the man said to the bad angel, "What is that serpent?" And the answer was, "That is the serpent of stinging remorse."
On the left side of the road there was
a n and the man asked the bad
angel, "What is that lion?" The an-

swer was, "That is the lion of all de-vouring despair." A vulture flew vouring despair." A vulture flew through the sky and the man asked the With trembling a sew along the street, four or five young men with him, in front of a how easy it is for grogshop, urging him to go in, he re-waiting for the carcases of the slain." me to do wrong and how hard it is for me to do right! God help me!" That man knows not his own heart who has never felt the power of moral gravitation.

In your boyhood you had good asthus deceived me?" Then the last de-ception fell off the charmer, and he said: "I was sent from the pit to destroy your soul. I watched my chance for many a long year. When you hesitated that night at the street corner, ? gained my triumph. Now you are here. Ha ha! you are here! Come, now, let us fill the chalice and drink to darkness and woe and death! Hail, hail! Oh, young man, will the good angel sent forth by Christ, or the bad angel sent forth by sin get the victory over your soul? Their wines are inter-

locked this moment above you, tending for your soul, as above the Apennines eagle and condor fight midsky. This hour decides eternal destinies.

JUST FLUB-DUB.

The Clever Reporter's Prodigality in Use of Adjectives.

"What this language needs is some more adjectives, suitable to ac-company a first-class report of a weiding," says the Hartford Courant. Too many of those now in frequent use are not only tired, but decidedly

superfluous.

"For example, we have observed du ing a career of about 137 years that when a couple are married in a private house, it is almost invaria bly conceded to be a pleasant home wedding. Now, what's the use of these words? Would anybody on such an occasion, write of an unpleasant wedding, or of an unpleasant home whichever the adjective may be taken to refer to? It is an old rule of cor-rect writing to go through the ar-ticle after it is drafted and eliminate every adjective not needed to tell the story. Applying that treatment to pleasant home weddings, they would appear simply as weddings. The rest

goes without saying.
"Similarly the frequent explanation
that a wedding occurred at high noon seems to be about one word too long. Is there any other than one kind of noon? When does low noon come in, if 12 o'clock is high?

"We have observed, too, that when people are married they are very very too come word they are well as the control of the control ts entirely free the old inclination pounces upon him like a pack of hounds, all their muzzles tearing away at the flanks of one poor reindeer.

I have also to say if a man wants to return from evil practices society repulses him. The prodigal, wishing to father used to walk, and you will think and think and wish that you had done just as they wanted you had done just as they wanted you had give the world if you had never thrust a pang through their an unpleasant wedding lits be at the time? The reporter who wrote of some one who sent a Christmas gift for an unpleasant wedding in a homeless house at low noon would receive a fall in his profession."

Sunday School

INTERNATIONAL LESSON NO. IX DECEMBER 1, 1901.

The Call of Moses.-Ex. 3: 1-12. Commentary .- Let us study the intervening history. 1. A great decision. When Moses was about forty years old there came a great crisis years old there came a great crisis in his life, about which we learn in Heb. xl. 24-27. We are not told what was the occasion of his decision to abandon the Egyptian court at this time; but it is clear that God was leading him to foresake the idolatrous and immoral influences with which he was surrounded.

2. Moses in Arabia. Because of his rash act Moses was obliged to flee for his life, and he went to the borders of the Midianites, in the southeastern part of Arabia, where there was a well for the watering of flocks.

1. Priest of Midian—Or prince, or both priest and prince; "the orig-

1. Priest of Midlan—Or prince, or both priest and prince; "the original has both meanings."—Clarke. Led the flock—For about forty years Moses had been serving as a shepherd, caring for the flocks of his father-in-law. Back of the wilderness (R. V.)—During all these years he had been holding communion with God, and was being prepared for his life work. But think of a man with power and ability such as Moses had being held down for forty years with a few sheep! Yet this was evidently God's plan.

2. Angel of the Lord—Not a cre-

God's plan.

2. Angel of the Lord-Not a created angel for He is called Jehovah.

Vs. 4, 6. This was none other than
Jesus Christ, the Redeemer of mankind. A flame of fire-"Representing sind. A lame of the reference that a destruction to His enemies, and light destruction to His enemies, and light and comfort to His people." The bush burned—1. As an emblem it inbush burned—1. As an emblem it instructs. 2. As a miracle it astonishes. 3. As a magnet it attracts. 4. As a monitor it warns.—Hom. Com. "This is, 1. An emblem of the state of the Israelites in their distress. 2. Of the state of the church in the world. 3. Of the state of every true Christian." Not consumed—Showing that this was fire from heaven.

heaven.
3. Why the bush, etc.—He desires if

possible to see the cause of this strange appearance.

4. God called out of the bush—Flame is the best symbol of God. 1. It is immaterial. 2. It is glorious. 3. It is mysterious in its nature. 4. As light, it is everywhere—omnipresent.
5. It enlightens the world. 6. It is 5. It enlightens the world. 6. It is a source of life, beauty and power. 7. It is undeflied and undefliable, absolutely pure. 8. It is terrible as a destructive power. 9. It is warming, cheering and life-giving.—Peloubet. And said, Moses—Moses being thus addressed by name must have been more surprised by what he heard than by what he saw.—Benson.

5. Put off thy shoes—Putting off the sandals is a very ancient prac-

the sandals is a very ancient prac-tice in worship. The rabbins say that the priests beform their service with bure feet in token of purity and rever-6. I am the God—God does not say

6. I am the God—God does not say
I "was" the God of thy fathers, but
I "am" their God. The patriarchs
were still living, for God is not the
God of the dead, but of the living.
Mark xii. 27. Afraid to look—He was
overawed by God's presence.
7. Seen the affliction—That is, I
have considered their afflictions.

1. Seen the article That is, 1 have considered their afflictions. Their oppressed state, their sorrows, their tears, their sighs, their heavy bondage had all come in review before him; for He counts the view before him; for He counts the sighs of His people and puts their tears into His bottle."—C. H. M.

8. Am come down—When God did something very extraordinary, He was said to "come down" to do it, as in Isa. Ixiv. 1. So Christ came down from heaven to save fallen man. And a large—Canaan was large compared with Goshen. With milk and honey—God called His people out of Egypt, with its idolatry and impurity into a good land filled with good things. The milk and honey are typical of the richness and fuincess of God's grace.

9. The cry... Is come unto Me—

The cry ... is come unto Me had not come down to see whether the subjects of His promise were in such a condition as to merit His salvation, neither was He attracted by their excellences or their virtues; but it was sufficient for Him that

but it was sufficient for Him that they needed the great deliverance that Ho was able to give.

10. I will send thee—About forty years before this Moses had undertaken to deliver his people in his own way and by his own strength.

11. Who am I—Moses was the best prepared for this work of any man living; eminent for learning, wisdom, experience, and yet he says. "Who experience; and yet he says, "Who am I?" "The better prepared anyone is for service, the less opinion he has of himself." That I should go—"Doubtless he was affected by the remembrance of his former failure."—C. H. M. "The work to be done was great and dangerous."

great and dangerous."
12. Will be with thee—My counsel shall direct thee, and my power shall bring all these mighty things to pass. Upon this mountain—"God shows him that in their return from Egypt they would step at this mountain on their way, and would worship God in this place. This would confirm the faith of Mosos for all the work of the long years which were to follow."

PRACTICAL SURVEY. Someone has well said, "If it were

not for Moses, Saint Paul would be the greatest character that has ever appeared in history." Thus the superiority of Moses is properly and forcibly acknowledged. As we contemplate his personality from any and every standpoint he towers above all others and stands alone in the sublimity of his individualty.

When we study him as a character, born of humble parents, providentially thrown into the royal household, trained among princes, exposed to all the temptations of an ancient, luxurious and licentious corut, win-

to all the temptations of an ancient, luxurious and licentious corut, winning attention as a successful military leader and as a scholar, yet never forgetting his kinsmen and never ashamed of them, unbiased by

never ashamed of them, unbiased by personal ambition.

When we consider him as a self-reliant, independent mind, not stubbornly so, but evidently conscious of his power to perfectly grasp any and every subject that came to his attention, we can but be astonished at this mighty character. He so fully comprehended the value of both temporal and eternal things that, although the world said then, as it says now, "better have them both, but if you cannot have both, take the temporal"—he so fully relied on his own apprehension of the case, that the "treasures of Egypt" did not weigh a feather in his choice, and he "refused to be called the son of Pharaoh's daughter."

His unselfish devotion to the interest that the literal services and any constructions of the case.

His unselfish devotion to the interests of his fellows, so supremely evidenced in his willingness to have his name blotted out, stands without a parallel in the annals of human history. We cannot now further con-sider his character directly, but must consider his call as given in

our lesson.

Moses was not predestined to his work beyond his power to resist. Had he been, this remarkable call would have been a mockery. He was marvellously cared for by a divine providence from his birth, and his personal acquiescence in the call is clear, in his "choosing to suffer affliction" and in his answering the call.

This call was clear and definite God's calls are all of this character. Moses had intimations of God's will concerning him long before this. I think he had before he "came to years," and "refused to be called the son of Pharach's daughter," but when he spoke to the Israelites that

when he spoke to the Israelites that quarreled we know he had heard the call, and that he supposed they would know something of it also.!

Moses was modest and mistrustful of his abilities; reticent about undertaking such a highty task. The class of men God usually calls are of this disposition. The self-assertive and self-assured do not often, if ever, appear on God's honor role. God provided a proper and competent assistant for Moses and assured him of divine help. God deals the same of divine help. God deals the same with those He calls to-day.

COFFIN FULL OF SWEETS.

She Ordered Candies Put Up in This Style for Her Friends.

The head confectioner wore a solemm cast of countenance. "It was an inquiry put to me by a chance customer that bowled me over," he said. "It gave me such a turn that I haven't got straightened up yet. A woman came hurrying here this morning and asked me for a coffin full of candy. I thought, at first, that she must be unbalanced in her mind, and I put up a few gentle arguments to set her right; but she soon convinced me that she knew what she was talking about.

'I have friends who are in mourn ing,' she explained. 'I wish to make one of the girls a present of some chocolate creams, and I would like them put up in a coffin-shaped box. "When I finally caught my breath I informed the woman that while candy box manufacturers won't take a back seat for anybody so far as energy and enterprise are concerned, and that in their efforts to keep abreast of the times they have turned out boxes in the shape of almost every known commodity, from a

really never had occurred to them to put up sweetmeats in coffins and hearses. The woman seemed prised at our short-sightedness. "'That is funny,' she said. The woman seemed surthink it about time you gave your designers something to do."
"I actually felt helpless beneath her scathing criticism of our antediluvian business methods.

"But are you sure it is good form to send a bereaved family a five-pound coffin full of chocolates?" I gasped.
"She readjusted her glasses and "She readjusted her glasses and eyed me severely. 'Good form' she repeated. 'Of course it's good form. What could be more appropriate, pray tell me? I wonder you didn't think of it long ago. I'd advise you to get in a supply of candy coffins a core, and keep them on hand for

at once, and keep them on hand for

funeral occasions'.

"And I'm going to take her advice," concluded the confectioner. "To present a person with a coffin full of candy and thus remind him afresh of his loss is, to my mind, the very acme of cruelty, but it may be that the coming season is going to be marked by a fad for lacerating people's feelings, and if so, I'm going to profit by it. Look out for my candy coffins."—New York Press.

Toronto Farmers' Market. Nov. 25.—The receipts of grain on the street market were light this morning. There were only 2,300 bushels received. Prices were firmer for everything but harley, which was a

whate easier.

Wheat was firmer, 100 bushels of white selling at 73 1-2 to 74 1-20 per bushel, and 100 bushels of red at 74c per bushel. Four hundred bushels of goose sold at 66 to 67 1-2c per bushel. Barley was a little easier, 400 bushels selling at 54 to 61c per bushel.

Oats were again higher, 1,000 bushels selling at 48 1-2 to 49 1-2c per bushel.

Rye was firmer, 100 bushels sell-

Rye was firmer, 100 bushels seli-ing at 58c per bushel.

Peas were firmer, 100 bushels sell-ing at 78c per bushel.

Hay was firmer, 15 loads selling at \$11 to \$13 per load for timothy and \$7 to \$8.50 per load for clover. Straw was easier, one load selling

Leading Wheat Markets. Following are the closing quotations at important wheat centres to-day:

New York \$---

Liverpool Apple Market. Messrs. Woodall & Co. cabled to-day Messis. Woodall & Co. cabled to-tay as follows: "Market opened strong and continued so during the day, closing with a slight advance. Greenings, 20 to 28s. Baldwins, 20s. to 25s. 6d.; spies, 19s. 6d. to 22s. 6d.; russets, 17s. 6d. to 23s. 6d.; kings, 21s. to 27s.; seconds, 3s. less

British Stock Market. Liverpool, Nov. 23.—Cattle to-day are quoted from 111-2 to 13c. per

lb., dressed weight; refrigerator is 10 to 101-2c. per lb.	bee
Toronto Live Stock Markets	
Export cattle, choice, par cwt. \$4 00 to	4 40
domedium 3 25 to	4 00
do cows per cwt 2 50 to	3 2
Butchers' cattle, picked 4 00 to	4 3
do choice 3 65 to	3 90
do fair 3 50 to	3 7
do common 3 00 to	3 40
do cows	2 75
do bulls 2 50 to	3 25
Feeders, short-keep 2 75 to	4 00
do. medium 3 00 to	3 50
Stockers, 1,000 to 1,100 lbs 3 00 to	3 40
do light 2 00 to	2 6
Milch cows, each 35 00 to	50 U
Sheep, ewes per cwt 2 75 to	3 00
	2 50
	3 00
	3 1
	10 0
Hoge, choice, per cwt 5 50 to	0 0
Hogs, fat, per owu 5 371 to	0 0
How light non own 5 95 to	11 O

Bradstreet's on Trade.

Wholesale trade at Montreal, which is usually loss active on the close of navigation, has this season been less effective in this way. The movement in wholesale circles still

continues active.

There have been a number of country buyers in Toronto this week, attracted by the offerings of job lots of dry goods incidental to stock taking. There was also a good deal of spring business done with these merchants. Trade next month should be very active. Values of staple

Trading at Hamilton has been active. Country merchants have been sending in some liberal orders for the current season to sort stocks, expecting a large rush of trade with expecting a large risk of trade with the first smart drop in the temper-ature, and in addition to that trav-ellers have been doing a nice trade for the spring. The demand from now till the close of the year is expected to see a very heavy trade done in jobbing circles, and the prospects for business generally are very bright. Values are generally firm. There is a good demand for money for manufacturing and mercantile purposes and rates are firm. Trude at London has been moderately active this week. Winnipeg trade reports to Bradstreet's show very little change in the business in most departments of goods. situation. Prices are steady to firm

Business at the large coast cities is rather better. There is a fair inquiry for sorting parcels of season-able goods.

Must Not Disturb the Town. Must Not Disturb the Town.

This is a portion of an official notice issued in Cape Colony: "For obvious reasons the present cock crowing by night must cease. Residents of the town will, therefore, please arrange not to have more than one male fowl of a crowable age in their possession after the 18th inst." sional reply, "it is that. I'm gey sair pittin' aboot. I'm runnin' short o' wud."

Equally professional and quaint was the advice whispered to the clergy-man just as he began the service, by the anxious undertaker: "Be gey and short for we've a' the glesses and short for we leave."

Even more amusing is a similar whispered request under the same circumstances: "Ye'll no' be lang wi' yer prayer, for I've three doobles an' twa singles in half an 'oor."

CHILDREN LOVE TO TAKE IT.

And It Cures Them of Coughs, Colds, Croup, Bronchitis, Sore Throat and Whooping Cough.

Because it contains turpentine some people imagine that Dr. Chase's Syrup of Linseed and Turpentine is disagreeable to the taste. On the contrary, it is sweet and palatable, and children love to take it. They soon learn that, besides being pleasant to take, it brings immediate relief to soreness, irritation and inflammation of the throat and lungs. At this senson of the year all mothers desire to have in the house some reliable medicine to give when the children eatch colds, or awake in the night with the hollow, croupy cough which strikes a child to every mother's heart. You can rely absolutely on Dr. Chase's Syrup of Linseed and Turpentine. It has extend the tast

Dr. Chase's Syrup of Linseed and Turpentine.

There are other preparations of linseed and turpentine put up in imitation of Dr. Chase's. Be sure the portrait and signature of Dr. A. W. Chase are on the bottle you buy. 25 cents a bottle; family size, three times as much, 60 cents. All dealers or Edmanson, Bates & Co., Toronto.