3, 4. I acknowledge—I know my transgressions and freely confess them. "The willingness to know sin is the first step toward repentance." Observe also that David uses the plural form as in verse 1. He had (1) broken the seventh commendations. plural form as in verse 1. He mandment, broken the seventh commandment, (2) caused the death of Uriah, (3) used deceit, (4) covered his sin, (5) hardened his heart, (6) dishonored his family, (7) injured his friends, (8) weakened his kingdom. Thus no sin ever stands alone, but "each single transgression is the mother of many." transgression is the mother of many." Against thee, thee only—All sin, even that by which man may be most grievously injured, is sin against God.—Cam. Bib. God alone was greater than the king, and to God alone David, as king, was responsible.—Mightest be justified, etc.—'From the relation of all souls to God every sin against man lies primarily against God, so that God, who is the supreme judge of all human conduct, will be justified in his sentence upon the justified in his sentence upon the wicked." David thus recognizes God's justice, however severe the sentence

David's confidence in God (vs. 5, 6. Was shapen-David means here that he was born with a sinful here that he was born with a sinful nature. See Eph. II. 3, This confession is not made as an excuse for his sins, but in utter self-abasement. David bewails the depravity within, and thus abandons all hepe of restoring himself. Thou desirest truth—David admits that he is the very opposite of what he should be. God desires truth in the most secret springs of thought and will. "Truth here takes the sense of integrity and uprightness: and wisdom that of the

rigituess; and wisdom that of the knowledge of God."—Whedon.

7s 8. With Hyssop—The figure here is borrowed from the ceremonial of the law. Hyssop was a common borb which freeze the common here with the common here with the common here. mon herb which frequently grew walls. This was used as a sprinkler, especially in the rites for cleansing leper and purifying the unclean Whiter than snow-The Lord is able to take every element foreign to holiness out of our nature. See Isa.

i. 18. Bones ..... broken—A strong figure showing how a sense of God's displeasure had as it were, crush-ed his bones and shattered his whole

frame. He had repented deeply.

III. David's prayer for a clean heart
(vs. 9-12). 9, 10. Hide thy face—Do not longer gaze upon my sins, cast them behind thee. Create-"Mending will not avail; my heart is altogether corrupted; it must be made new. word create is the strongest known in the Hebrew for bringing into being that which did not before exist, as Gen. i. 1. Compare
Eph. ii. 10; iv. 24; and 'new creationt' II. Cor. v. 17; Gal. vi. 15."

—Hibbard. A clean heart—A sanctifled heart—one cleansed from all sin
and made perfect in the love of Ged
terial. and made perfect in the love of God.

rill easily and naturally do such things as are right.

IV. David's resolve to employ his life in God's service (vs. 13-17). 13, 14, will I teach—Thus David would show forth his gratitude for that renewal and establishment in righteousness for which he agonizes. See Pea. xxxii. xl.; ciii. which should be read in this connection.—Hibbard, from bloodguiltiness —From the pun-lehment of my sin. Here, David, no doubt, had in view the death of doubt, had in view the death of Uriah His blood was crying for vengeance against him and only God could deliver him. Thy righteousness could deliver him. Thy righteousness —God's righteousness is seen in His pardon to the penitent as well as His punishment to the impenitent. 15-17. Open thou—His lips had been closed, for a guilty soul cannot speak the praises of God; but God could open them, for the power to praise aright is the gift of God. Desirest not sacrifice.—See R. V. The law of McSes made no provision for the forgiveness or expiation of such the forgiveness or expiation of such sins as David had committed. sins as David had committed. See Num. xv. 20, 31. Forms and types would now avail nothing. Sacrifices of God—Those which God desires and approves are a broken spirit and contrite heart: that is, a heart truly penitent and humble. Such a heart will never be cast out. Mercy will always be shown the humble, penitent seeker.

irre ac'nowledged was the murd re of Uriah and his guitt with Bath-sheba. He speaks of his inluity being forgiven. Not only was he pardoned of the actual transgression. pardoned of the actual transport sy in trylug so long to appear all right in the eyes of his fellow-men, thus tempting the mercy of God. When he was ready to confess his sin, he confessed his iniquity with it.

An accepted sacrifice. David re-ognized that all outward ceremonles were useless without deep, true, this Scotch whiskey of?"

Inward contrition. "Thou delight; "Alcohol, smoke and dialect,"

est not in sacrifice, else would I give it." 'Thou hast no pleasure in burnt offering." Hecatombs of bleeding of burning sacrifices were not a sufficient or acceptable atonement. 'The sacrifices of the Lord are a broken spirit." This, any sincere seeker, however poverty-striken, can present. 'Godly sorrow worketh rependance unto salvation." 'Then shalt thou delight in the sacrifices of the righteousness." Outward services or sacrifices, however imposing or abundant, can never be accepted in lien of a right attitude of heart. Smoking altars with estranged hearts are an abomination to the Almighty. The sources of radiance is the holy joy fairest offering secured by disobedience is disregarded. Saul learned to his sorrow that "to obey is better than sacrifice, and to hearken than the fat of rams." 'Munificent gifts to benevolent or educational interests, obtained by fraud or oppression, cannot secure divine favor, or square the account. A devotional posture, while desires are doubtful, does not constitute worship."

An effectua: service. Light shines, and so does true religion. "Among whom ye shine as lights in the world." Jesus gave a wide and lasting commission when he said, "Ye are the light of the world." One of the of God's people. So the psalmist prayed, "restore unto me the joy of thy salvation," as a preparation for successful service. "Then will I teach transgressors thy ways, and sinners shall be converted unto Thee." The springs of true spiritual joy are deep in the hills of God, and cannot be dried by earthly circumstances. Like stars in the darkness of night true plety shines most brightly amid the afflictions of life. This joy is deeper than a mere moving of the emotional nature, and finds its purest spring in conscious and willing harmony with the will of God. Nevertheless thy will" is the deepest petition in the midst of blasted groves and your or saint. Like the prophet we may "rejoice in the Lord" and joy in the God of our salvation in the midst of blasted groves and your or saint. Like the proph

That Cuting Acid that arises fro the stomach and almost strangles, is cause by fermentation of the food in the stomach It is a foretaste of indigestion and dyspepsil. Take one of Dr. Von Stan's Pineapo Tablets immediately after eating, and will prevent this distress and aid digestio 60 in a box; 55 cents.—16

October Moonlight.

Harpers Magazir The moon is up at half-past five, She frightens me among tue pines; The moon, and only half-past fivel With half the ruddy day alive — So soon, so high, so cold, she shines, This daylight moon among the

The moon is sleeping in the trees, So early is she tired of heaven, The moon is decaming in the trees, Her shepherd boy she sees! she

Asleep, and it is only seven!

moon, that is so tired of heaven!

10° BELOW ZEFO is the kind of weather that produces countless attacks of Rheumatism and Neuraigin, aching joints and muscle. The D. E. L. Menthol Plater applied to the the affected part will give you remarkable relief.

## REMOVAL OF DEAD CAT

In life Thomas was as harmless as circumstances and nature will permit a downtown alley cat to be. But after he was sweet and peaceful in death it was fearful and wonderful the things he found ability to do. He passed away yesterday afternoon in a manner unknown. The things he did before his death are immaterial. What he did after that calamity was to tie three city departments up in a hard knot of red

terial. He was discovered vesterday after

A right spirit.—A steadfast, established spirit, fixed in its right allegiance to God, that could stand firm and resist temptation.

11, 12. Cast me not away, etc.—God admits the upright to His pressence, and they behold His face (Psa. xi. 7; | xi. 12.) Uphold me—The idea of uphold nere is to confirm, render permanent. Dayid desires that the restored state be confirmed and abiding. Free spirit—See R. V. He desires perfect freedom of spirit so He will easily and naturally do such

rushing from their respective stores.
"Don't forget the cat."
"The cat?" cried the laborers in "Do you take us for scav

engers?"
Then the merchants in indignation hastened to telephones and began to prod different departments of the

"That's the duty of the health "That's the duty of the health department." said Superintendent Doherty, of the street bureau. "He didn't die of a contagious disease," said the merchants. "Where does the health department butt

'It's a matter of etiquette," said

"It's a matter of etiquette," said the Superintendent. "The health department has charge of such cases." The merchants called up Commissioner Blocki and informed him of Thomas' demise.

"Report all deaths to the bureau of vital statistics," said the commissioner. "Have the physician sind in a statement. It's the health department you want."

"We don't give a whoop about vital statistics," shouted three merchants in the telephone all at once.

chants in the telephone all at once "We want that cat removed." Then the merchants called up Secretary Pritchard.

retary Pritchard.
"Shucks" said the Secretary. "Now,
if it was only a dog or a horse it
would be different. Are you sure it's
a cat? That's awkward. We can't bring a scavenger wagon down town for one cat. Make it a horse Can't you get a private scavenger?
The merchants said they couldn't
The matter remained at a deadloc
until Pritchard suddenly telephone the "dead animal man" out at 35t street and Wentworth avenue, who made a four-mile trip downtown and a four-mile trip back, and Thomas

The Raw Material.

"What do you suppose they make

With Your Breakfast, With Your Dinner, With Your Supper

CEYLON tea. Pure and delicious. Mixed or Natural Green. Sold only in scaled lead packets. 25c, 30c, 40c, 50c, 60c per lb. By all grocers

\*\*\*\*\*\*\*\* LIVE AND DIE IN SILENCE.

Irish Monastery Where Cowled Fathers \*\*\*\*\*\*\*\*\*\* - (London Mail.) From Cappoquin in Waterford

there is a lonely five mile road that leads out of the world, up the slope of the Knockmeledown mountains, to the Trappist monastery of Mount of Mount Melleray. Along this road you will find no sign of human industry until the cross-surmounted gates leading to the poor pastures warn you that you are on holy ground. Once within those gates you have left the world far behind you, and are received into a family to whom the volces of the world are slient, its interests dead, and where the wole business of life is a prepara-tion for the life beyond the grave. tion for the life beyond the grave. Founded sixty years ago by Irish Cistercians who were expelled from from France during the troubles that followed the accession of Louis Philippe, the community has prospered under the industry of the monks, who have rectaimed a large tract of wild mountain land, planted it with trees and reared the plain quadrangle that forms their prison and their home. their home.

their home.

It is a place of silence, strangely, peacetul and melancholy. The Trappist rule forbids all speech, except of pralse or prayer, and all necessary communication is made by signs. This rule is only suspended in the case of those attending on guests or transacting business, but even the guests are expected to practice silence, and indeed the atmosphere of the place is discouraging to phere of the place is discouraging to speech. So, day in, day out, there is, save for the bell and the offices, hardly a sound but of the dripping rain, the chirp of birds, the wind in the trees or footsteps in the clois-ters.

The fathers wear a white, the lay brothers a brown habit, and in the long corridors and cloisters one sees them like ghosts pacing up and down long corridors and cloisters one sees them like ghosts pacing up and down with lolled hands, avoiding the glance and even the presence of the stranger. The hush of human voices dwells here like a presence, stilling the mind, encouraging the soul. Here all day, however, mingle the sounds of labor and of praise, the lowing of cattle with the booming of the change lowen, the ring of the of the chapel organ, the ring of the smith's anvil with the Gregorian plainsong. From prime to compline the monastery bell is never for long dumb, but is continually summoning the abbot from his cell, the father from his meditations, the from his work in the fields, the guest from the guesthouse, or ringing out its message of the uplifted host across the empty mountain side, where there are no ears to hear or heads to be bowed, but only the idle cattle and the indifferent birds.

The monks rise at 2 in the morning all the year around, except on Sundays and feast days, when they rise an hour earlier. From that until 8 an hour earlier. From that until 8 at night they are continually occupied with the offices, as well as by their manual work, and their time is so divided and apportioned that the hours and days seem to glide away casily enough. They eat nothing but bread and vegetables, and drink nothing but skim milk or water, and even of their spare diet they have but two meals in their long day, and sometimes only one. They sleep in their habits, in tiny cubicles partitioned off in the great dormitory, and the furniture of these cubicles is simply a ralsed wooden platform

and the furniture of these cubicles is simply a raised wooden platform with a mattress laid upon it.

A monk may live here for twenty years and never speak to the man beside whom he kneels in chapel or eats in the refectory. And he may die here and be laid in the burying-ground among the rows of his brethren who sleep there without a human soul knowing what were his soul knowing what were his thoughts, his individualities, the little mental characteristics that en dear human beings to one another In the guesthouse the routine is also monastic. The guests are con-fined either to their own rooms, the garden or the chapel. They are expected to rise at 6 and to retire at 8 I fell upon an evil time, since not only was the week of my visit a solemn octave, but two out of the three days of my stay were days and the diet was dry with milk or tea and fish at

But the monks are hospitality itself. I was the only heretic at the self. I was the only heretic at the guest table, and the lay brother, discovering this, produced bottled beer for my benefit. But the shadow of the church brooded over even our meals. In place of conversation a monk read aloud to us the sad and repressive doctrines of one of the fathers, and it was strange to hear his rough Irish voice admonishing us that no earthly creature could ever eatisfy our desires the while we satisfy our desires the while we sat contentedly enough, munching bread and butter. On another day he read us the account of a certain plous abbey of Tours, but it remind-ed me so irresistibly of Balzac that I fear I was but little edified.

End of Day's Devotions. great event of the day, for and monks alike, is the serguests and monks alike, is the service of compline, which, sung just before all retire for the night, brings the labor and devotion of the day to an end. At the numerous other contest the marky have never been guests and monks alike, is the service of compline, which, sung just before all retire for the night, brings the labor and devotion of the day to an end. At the numerous other services the monks have never been all together, they come dropping in all together, they come dropping in that day comes. They'll ta' the to mass, to nones or to vespers, just all together, they come dropping in to mass, to nones or to vespers, just

as their duties permit, but at compiline all are present, and the community sings as a family those simple prayers for safety and protection through the night of which te office posed. With it are sung "The Angelus" and the beautiful antiphon, "Salve Regina," which, with its rolling Gregorian melody, expresses all the simplicity and endurance of the faith that inspired it.

It is a strangely touching occasion, this, in the gathering gloom o the chapel, all these poor Irishmen living in a dream joining around the enchlems of their faith to close another day of their stony pilgrimage, and as their duties permit, but at com-

er day of their stony pilgrimage, and when the last words have been said, when the last words have been said, passing, guests and monks alike, before the father abbot to receive his benediction and espersion of holy water. And then, wordlessly, silently, in solitude to bed, while the daylight still lingers in empty cer and garth.

## **ODD MARRIAGE VERSES OF GENIUS**

"Mr. Henry M. Locke to Miss far meeting of the South Finch Catherine Storms:

What daring feats the ardent youth performs,
Who bares his bosom to resistless Storms;
And, like the fabled heathen god, who chain'd.

South Finch, Oct. 10.—At the regularity of the South Finch Cheese Board the number of cheese boarded were 2,000, on and off the board. The price offered on the board was 10 1-2c for both. None sold.

Bradstreet's on Trade.

Conditions of trade at Montreal

san Stone:
The widow saw it was not good
For her to dwell alone,
And so the heart she gave to Wood
Was, hardened into Stone.
Mr. Harry Miller to Miss MagdaMr. Harry Miller to Miss Magdalene Wolf:

In the various Provinces is more active.

Favorally weither conditions has been entired at Toronto quite active this week. The retail business at country trade centres is the bad. All child nature is imitative, getting more brisk and this has led getting more b Wolves sometimes take our sheep by

night,
And Millers take our grain,

unite, Where is our safety then? gleam of hope springs o'er my brow In this dark, dismal gulf; now, The Miller stole the Wolf. Mr. Alvah Finch to Miss Harriet

And found amidst luxuriant Weeds A modest little flower. Mr. David H. Cook to Miss Louisa Mariner: A Mariner unfolds the chart,

By storms of love o'ertook, Fearful of shoals—with heating heart, Calls on the falling Cook; Commands thus given, he scorn

Commands thus given, he scorns delay.

And crowds each swelling sail,
And onward steers to Hymen's Bay,
To shelter from the gale,
But much retarded by the wind,
He calls the chaplain's aid,
And quickly leaves the storm behind—
The destined port is made.
Let those who sail life's brook
Ne'er shrink nor be dismayed;
But like the Mariner and Cook,
Call in the chaplain's aid.
Such flattering tributes as the
foregoing were doubtless received by
the brides and grooms of that time,
if not with actual pleasure, at least

if not with actual pleasure, at least with fortitude; but fancy the feelings of a young couple of to-day who found their marriage notice accompanied by the mildest of the effusions quoted.

No Need to Rise.

In one of Glasgow's fine laid-out cometeries, a rich citizen, who was rotorious as a skeptic, had erected a massive mausoleum or. what he termed "his arcestral plot." One day he met a worthy elder of the kirk coming away from the vicinity of the imposing mass of masonry,

weel, Dauvit, ye've been up seein'that gran' erection o' mine'?"
"Deed, hiv I, sir?"

## The Markets.

The receipts of grain to-day were fair, and prices as a rule steady. Dairy produce in fair supply and prices firm. Fresh eggs, 24 to 25c, and choice dairy butter 19 to 22c. Vegetables in good supply at unchanged prices. changed prices.

Hay quiet and steady at unchang-

Hay quiet and steady at unchanged prices.

Dressed hogs are unchanged, light selling at \$7.50 to \$7.75, and heavy at \$7.25. Wheat, white, bush., \$1 to \$2 1.2c; do., goose, bush., 73 to 74c; do., red, bush., \$1c; peas, bush. 76 to \$0c; oats, bush., \$4c; do., new bush., 33c to 33 1.2c; barley, bush., 47 to 50c; rye, bush., 54c; hay, timothy, per ton, \$10 to \$11; hay, clover, \$8 to \$9; straw, per ton, \$9 to \$10; seeds, alsike, bush., \$4.75 to \$5.25; apples, per bush., 75c to \$1; dressed hogs, \$7.25 to \$7.75; eggs, per dozen, \$2 to 25c; butter, dairy, 19c to 20c; do., creamery, 21c to 23c; chickens, per 4b., 10 to 11c; ducks, per bh., 10 to 12c; geese, per lb., \$ to \$1.2c; turkeys, per lb., 15 to 17c; potatoes, per dozen, 40 to 50c; cauliflower, per dozen, 75c to \$1; celery, per dozen, 35 to 40c; beef, forequarters, \$4.50 to \$5; beef, choice, carcas, \$6 to \$6.25; beef, medlum, carcass, \$6.50 to \$7; lamb, yearling, \$5.50 to \$6; mutton, per cwt., \$7 to \$9.

Toronto Fruit Markets.

Toronto Fruit Markets. Receipts continue large, and the demand to-day was better. Peaches, yellow, basket, 20 to 30c; do., Crawfords, 40 to 50c; pears, basket, 25 to 30c; Bartletts, 35 to 40c; grapes, small basket, 15 to 20c; do., large basket, 25 to 35c. Cranberries—Cape Cod, bbl., \$9. Bananas, bunch, \$1,50 to \$2,25. Quinces, 30 to 40c.

Bananas, bunch, \$1.50 to \$2.25. Quinces, 30 to 40c. Vegetables—Sweet potatoes, \$3.50 per bbl.; tomatoes, 15 to 20c per basket; celery, 35c per dozen; pep-pers, green, 40c; do., red, 75c per basket; Spanish onlons, \$2.50 per large case, and 90c to \$1 for small. Leading Wheat Markets.

unsophisticated—in the column voted to marriage notices, and twins; 111-8 to 113-8c for small twins; 111-8 to 113-8c for small twins; 111-8 to 113-8c for small singles.

South Finch, Oct. 10.—At the regu-

What daring feats the ardent youth performs.

Who bares his bosom to resistless was 10 1-2c for both. None sold. Storms;

And, like the fabled heathen god, who, chain'd,
And in a cave the roving winds restrain'd,
So Henry bids the very name to cease.

Secured by Locke, the Storms now smile in peace.

Mr. Thomas Lemoine to Mrs. Sums Store:

boarded were 2,000, on and off the board was 10 1-2c for both. None sold. Storms of trade at Montreal abashed before the great responsibility which rests upon us. It is our privilege to help in the development of a human soul. Do we appreciate that privilege and do we fully realize the responsibility?

The child mind is an unformed mass to be moided as its elders will. We should bear in mind that once moided it quickly hardens. We are moiding in the various Provinces is more ac-

stocks. The outlook for trade for the balance of the year is promising. Payments show some improvement. At Quebec business is much about the same as the preceding week! Wholesale dry goods men report sales to date as good as this time twelve months ago and with settled and

avorable weather the outlook is regarded encorraging.

Business on the Pacific Coast is fairly active. Labor is well employed and the outlook for business is good. Much farm produce is coming to the market now and good prices are being obtained. There has been a marked development in farming operations in British Colum-

More grain has been coming out at the country markets through Manitoba with improved weather, and that has created a little more activity in trade at Winnipeg.
Business at Hamilton as reported for Bradstreet's has been active to past week. The orders coming forward from the retail trade a numerous and indicate a renewal activity through the country. The wholesale trade is busy making large hipment: to varioue tr decentre of the Pomin on asset il reaceanxious now to secure prompt delivery. Val-ues are firm.

London wholesale trade circ'es, as

Trade at Ottawa is making good progress. The demand for fall and winter goods is satisfactory, the recent cool weather having led to an increased demand for seasonable goods.

> Order for One Wife. Chicago Chronicle.

place is well named."

Mr. Coyne had just read a letter from the individual named. The letter was as follows:

Mr. Postmaster,—Please send the name & address of a rich young lady worth \$15,000 & up, and I will pay you twice in stamps and cash. address

SAM DOD, Brasstown, N. C. age som where between 20 & 40.

The Postmaster did not know whether this last line referred indefinitely to the age of the writer or to a desirable age for the weman be wished to marry.

In addition to the wind sheld the wind a first the same along with an automobile that brings to a desirable age for the weman gaie of wind after the animal to help he wished to marry.

The Silver Spray is all right when she is within her rights. She is all wrong when she fishes in Canadian waters, and yesterday though she claimed to be only looking for lost nets, she landed 1,800 pounds of fish after being chased by the Canadian patrol boat. The Spray "might have been" within the Canadian limit, she reported.

Right is right, between nations as between men. If the Petrol had opened fire and killed a man or two on the American boat yesterday (two were wounded when she was chased in August) there would have been a great stir about it. The Spray should not be allowed to precipitate an international quarrel. It is to the interests of the United States as well as of Canada that she should be kept within bounds. The race is hers, now let her fish where there is no question of right to do no.

Buffalo Commercial.

The owners of fishing tugs who make a systematic business of planting nets and gathering fish in Canadian waters, are deliberate lawbreakers and deserve no more public sympathy than so many burglars. They pursue an illicit calling with eyes open and will have no reason to complain when they are caught and treated like any other malefactors. Capt. Schau boasts that his boat is too fast for the Canadian patrol boat, but that is not likely to remain a permanent advantage. The American poachers will serve their own interests and the interests and good name of their country best by restricting their fishing enterprises to lawful waters. best by restricting their fishing terprises to lawful waters.

Lion Mother a Murderess

Three months an ideal lion family life may last, no longer. When a lioness is angered she acts exactly s you might expect her to act. She sights sudden as a shot, sees nothing. and the next instant she stands with red-dripping paw, and death in her cage. One of Nellie's whelps was lost that way.

With teeth, the appetite for meat

## THE FAITH OF A CHILD. By Winnifrid Oliver.

in the various Provinces is more account only the mind tive. Every child measures his standard of right and wrong by the conduct of the person in authority over him. If that person treats the child as a responsible human being, winning its confidence and in every way living up to the trust reposed in him, he is doing his full share towards the development of the human race. If, on the contrary, he falls to win that trust and destroys the child's faith in him, through his failure to live up to the required standard, he is doing an incalculable wrong. Faith is the most beautiful and holy of all characteristics. It is only in child-hood it remains pure and untarnished. characteristics. It is only in child-hood it remains pure and untarnished. Think then what a grave wrong we commit when we do aught to mar its perfection. Unthinkingly and with rough hands we crush a blossom whose bloom can never be restored. We make such careless assertions and promises to children. Assertions which we know to be only partly, true: promises which we know we which we know to be only partly, true; promises which we know we will not keep. But the children do not know this. For are not we those wonderful beings in the children's eyes "grown up people?" Are we not supposed to be thoroughly authentic and reliable? Think then, how their faith is shattered when our assertions are are found to be untrue and our promises fail. If we lose a child's faith we can never regain it. We have been tried and found wanting, and that finishes it. Even a grown person grieves over a disillusionment. Imagine then the wondering grief of a child who brings no philosophy to a child who brings no philosophy to

a child who brings no philosophy to bear on the subject. How often in speaking of children, people will say "we must bring ourselves down to the children's level.'

Poor, misguided ones, they don't understand it is "up" and not "down" to the children's level we must climb. The children's standard is infinitely higher than ours. They "touch with their finger tips the livory gates and the golden" which we may not even lift our eyes to gaze "If Sam Dod is a sample of the loory gates and the golden" which citizens of Brasstown, N. C.," said we may not even lift our eyes to gaze Postmaster Coyne yesterday, "the place is well named."

Touch with their linger tips the work of the polymer which citizens of Brasstown, N. C.," said we may not even lift our eyes to gaze at from afar. Is it not then all implace is well named." portant we should prove ourselves worthy custodians of the great re-sponsibility that is ours and think twice ere we abuse it?—Detroit

Wind Fore and Aft.

Times.

Toronto Star

In addition to the wind shield that