NEW YORK CITY. The Rev. Dr. Frank Oliver Hall, pastor of the Church of the Divine Paternity, preached Sunday morning on "Facing the Circumstances of Life." He took his text from Philippians iv: 12: "I know how to be abased, and I also know how to abound. I have learned the secret." Dr. Hall said:

In other words, Paul said, "I have learned the secret of how to be independent of circumstances. I know how to face humble circumstances, and I know how to

face prosperity. That is a great lesson, and one which few men ever do learn. But it is a lesson which we all need to learn in order to preserve happiness, the integrity of character and to make the most of life.

First-Let us look first for the secret of how to face humble circumstances. Every one stands in danger of being reduced to poverty. No matter how much you may possess to-day, on the morrow it may be all swept away. If you put your money in a bank the cashier may abscond with it and leave you with nothing but a book with certain hieroglyphics scribbled therein to indicate that you were once affluent. If you put your money in mining stocks, the ore may give out, or bad management may rain the enterprise. If you invest in a railroad, a rival line may get all the traffic, or some unscrupulous speculator may wreck the business for his own enrichment. If you buy real estate, it may depreciate upon your hands, or a fire may sweep away your holdings in a night. If you conclude to wrap your treasures in a mapkin and hide it in a hole, some thief may discover and steal it. So no matter how rich you may be, to-morrow you may be as poor as any. Proverbially, riches take to themselves wings and fly away. It is, therefore, extremely important that one learn the secret of how to face humble circumstances. What is the first step to be taken in this direction?

(1) My first word of advice is this: Train yourself to work. Learn to be useful in some specific way. Learn to perform some service of importance so that you might be dropped down in any portion of the civilized globe absolutely without resources, and yet be able at once to command at least the necessities of life from the community in which you find yourself, in return for the service which you are able to

reasons for the contentment of the man who wrote the words of our text. He was independent because he was a skilled workman, and knew how, by the use of his hands; to command in any community the necessities of life. The Jewish people were extremely wise in many directions, and their wisdom was nowhere more manifest than in the rule which they made as to the education of youth. Every Jewish boy, no matter what the circumstances of his life, must be taught a trade. The boy Sanl, although probably from an early age predestined by his parents to become a scholar, a teacher, a religious leader, was nevertheless taught to make tents. That is, he knew how to weave camel's hair and other material into the fabric of which tents were made. Thus, after his conversion to Christianity, when his worldly prospects were ruined, and he had cast in his lot with the poorest and humblest people on earth, he was, as far as it is possi-ble for a man, independent. How was it that this man was able to travel over the world delivering his message to slaves and people without resources? When he went to a new community he at once sought work, and found it because he was skilled m making something which that community needed. He earned his bread by the work of his hands, and spoke his message because he loved it. And when the people to whom he spoke came to him out of gratitude and wanted to contribute toward his support, he accepted their humble gifts on the principle that the laborer is worthy of his hire, and thanked them, but repeatedly declared that such gifts were not necessary to his life. "For I am not in want," he said. "I can earn the necessities of life.

In what an enviable position such a man stands. How much better it would be if every religious teacher of our time had taught some useful occupation by which he could command the necessities of life. He might never be called upon to use his ability in that direction, but the possession of it would mean liberty. He would no longer be haunted by the fear that if he did not conform his opinions to those of the church authorities the bread would be taken from the mouths of his children. The knowledge that he had power to command bread for his family by the toil of his hands would give to him entire freedom in search for truth and in utter-

And if this is true of religious teachers it is just as true of people in other departments of life. Liberty is but a dream for any man who must conform his political opinions to those of his employer unless he would see his supply of food cut off. Many a man in the business world works for and votes for measures in which he does not believe, or becomes a party to trickery and dishonesty, because these are for the interest of the employer, and unless he works for the interest of his employer his family will lack food. Many a girl marries a man she distrusts, or even despises, because she must marry or become a pauper.

Therefore let those who would find the secret of independence in the face of humble circumstances first learn to work, learn to command some useful occupation by which they may win from the world the necessities of life in return for honest and

2. But this is not the whole of Paul's scoret. For one who has known prosperity to be obliged to face humble circumstances, to maintain courage and cheerfulness, is extremely difficult. How shall he be able

Let him meditate upon the relation of values. Paul had been a man of great promise, and was on the high road to wealth and exalted position, but he lost it all and came to associate with slaves and people held in social contempt; he went back to tent-making, and from being a religious leader became a common laborer. But his courage, instead of being diminished, was increased. No braver man ever lived. His cheerfulness was constant. When they had scourged him and placed him in the torturing stocks he sang. No pessimistic word ever escaped him, no gloomy reflection can be found in his letters. How did he escape gloom and despair under such circumstances? He had learned the relation of values. "All things which once stood to my credit I have now. for Christ's sake, come to reckon as loss. More than that, I reckon everything else of knowing Jesus Christ my Lord. And for His sake I have lost everything, and reckon it all as the merest refuse if I can but gain Christ, and be found in union with Him." Here was a man who counted wealth, position, country, home, everything as so much refuse if only he could feel that he possessed a true, honest Christ-

But that is not the whole of the secret. Listen: "I have learned the secret both to be filled and to be hungry, both to abound and to be in want." How? Bethings in Him that strengtheneth me." To the person who really believes in God, that God watches over him and loves him, there can be really no such thing as adversity. If come man of immense wealth and

like character.

you out and say, "Come, serve me. I need you. Go to work in my shop, or my vineyard; take up your residence in my house; what is mine shall be yours, and it shall AN ELOQUENT DISCOURSE ENTITLED be my care that you and yours do not suffer want." If you really believed in that man and trusted him, there could be no The Rev. Dr. Frank Oliver Hall Says We as you disbelieved in him, only as far as Must Learn How to Face the Prosperity as Well as the Hard Conditions of This World.

New York City.—The Rev. Dr. Frank by bringing us into the world. God has by bringing us into the world. God has duties, as every moral being must have. If a father or a mother has duties toward an offspring, God must have duties to-ward us. He has invited us to come and live in His house, yea, has brought us here whether we would or not, and He has said in effect that if we will do as well as we can He will care for us. It is only as far as we distrust the providence of God, or disbelieve in His providence, that anxiety can find a place in our lives. "Why are ye anxious?" asked Jesus. "If God clothes the grass of the field and cares for the birds of the air, shall He not much more

care for you, O ye of little faith?" But this is only one-half of Paul's secret. He had learned how to be abased, but he had also learned how to abound. He had learned to face adverse circumstances, and he had also learned to face prosperity. We must all have known people who came unscathed through adversity, and were afterward ruined by prosperity. Under the in-fluence of good fortune they become con-ceited, arrogant and selfish. More people have been spoiled by wealth than by poverty. I have come to feel that no greater evil can befall a young man or woman than to be rich through the effort of father or grandfather, and so be freed from the blessed necessity of winning one's own way. Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is oftener so. Jesus said: "Blessed are the poor." Now a poor man is not blessed because he is poor. If that were so how easy for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment. the door to large attainment.

How, then, may one cultivate and preserve such admirable qualities of character, the true riches of the soul, while fac-

ing prosperity? (1) Let him in the first place take a lesson in humility. We are apt to say of a wealthy man, "He is independent." It is a false saying. No man who lives in a civilized community is independent. The only really independent being is the savage man who lives by himself in the wilderness, dressing in the skins of wild beasts and ing sacrifice; He offered Himself to pareating roots. The moment he exchanges chase a people to His own service. The his bear skin for a blanket he places himself under obligation to the man who raises the sheep, the man who cuts the wool, the man who spins the yarn, the man who weaves the blanket. The moment he exchanges his diet of roots for one of bread he places himself under obligation to the farmer who raises the wheat, the reaper who cuts it, the miller who grinds it, and to thousands of others whose busy brains and hands have constructed the instruments which make these processes possible.

This truth is extremely far reaching. Not only for material wealth are we under obligations to our fellows, but also for our intellectual wealth. Others have labored and we have entered into their labors. It is creditable for a man to study and possess the wisdom of the ages. But let him temper his pride in the abundance of his intellectual possession with the thought that every great truth he learns has been discovered by another. Our abundance of intellectual riches has been dug out of the solid rock by the men of the past who labored with bleeding hands.

And this is just as true of those spiritual riches which we value. Liberty of thought, how much has it cost in the suffering and mighty courage of men who have long since gone to their reward? The environment of our lives which conduces to purity of heart, how much did it cost in the struggle of our ancestors out of a beastly state into decency of living? Let us not be wise in our own conceit, but in the midst of our abundance let us think humbly, soberly, according as God has given unto us, through the ministry of our fellow men, the measure of all things which we possess.

(2) Then as we face abundance, even as when we face want, let us endeavor to appreciate the relation of values. Is the man who possesses wealth better than the man who possesses nothing? Perhaps. But not because he possesses wealth. Is the university graduate, the man who possesses intellectual riches, better than the man who has never been to school? May be. But not because he is a university graduate. The man who possesses much and is stingy is worse than the man who possesses little and is stingy, because there may be an excuse for the stinginess of the man who has only a crust and faces starvation, but there is no excuse for the man who goes on adding barn to barn or thousands of dollars to other thousands, while his neighbors hunger. There may be excuse for the ignorant man for not trying to advance the intellectual standards of the community in which he lives. He has nothing to give, no capital to work with. But there is no excuse to be made by the man who has had all the advantages that the colleges afford, for doing nothing for the world. He has power and should use it.

The only riches worth while are in the character. Use your abundant possessions to help build the kingdom of God. as the workman uses his tools to construct a wall or to build a bridge. So shall your dollars be transformed into character, and your intellectual achievements minister to ethical attainments.

(3) Finally learn to face prosperity by continually acknowledging that what you seem to possess you do not really possess at all. You are only a trustee of a nortion of the estate which belongs to God. I possess so many golden dollars. How beautiful they are, how substantial, how en-during. See me clutch them. They are mine. I will hold them. Nothing shall rob me of them. Nothing? Wait. Shortly this hand of mine which clutches so firmly shall be palsied in death and later crumble to dust. The grasp upon the gold shall be loosened. Mine? It was never mine. Out of God's earth it came. In God's earth no human power can prevent its ultimately returning. "Naked came I into the world, and naked shall I depart thither." Tonight, may be, that journey shall commence. How absurd, then, to talk of my

possessing wealth.

But there is one possession which we shall keep, and which shall endure as long as we endure. Character shall endure, because my character is myself. If one has carned love, that shall abide. Purity of heart, honesty of purpose, kindness of life shall endure, for these belong to the immortal soul of man. Said Jesus. "The man who in the spirit of love ministers to the sick, clothes the naked, feeds the hungry, visits the prisoners, he and he alone shall hear the voice of Him who sitteth upon the throne, saving, 'Come ve blessed, inherit the kingdom prepared for you from the foundation of the world."

From Everlasting to Everlasting.

From whatever angle the love of Christ s regarded, it is unspeakable. It is unspeakable in its length. It had no beginning; it knows no break; it has no end. The mercy of the Lord is from everlasting to everlasting. It is unspeakable in its breadth. It includes each and all. It is like a benediction upon every soul. It is unspeakable in its depth. It saves to the uttermost. And it is unspeakable in its height. It makes us joint heirs with Christ, kings and priests with God forever .- A. J. F. Behrends.

The very personification of envy is that which the henpecked husband and the proved generosity, some man in whose bachelor who has been disappointed in love

SUNDAY SCHOOL.

FOR APRIL 5. Subject: Paul's Farewell to Ephesus, Acts

INTERNATIONAL LESSON COMMENTS

xx., 28-38-Golden Text, Acts xx., 35-Memory Verses, 31-34 - Commentary on the Day's Lesson. I. The character of Paul's ministry at Ephesus (vs. 18-21). It was, 1. A ministry unwearied, diligent service. (1) He served the Lord. (2) He served the people,

He was devoted and faithful, preaching publicly and privately and laboring with his hands. His service was constant and arduous. 2. Characterized by a wholehearted consecration. 3. A humble ministry. Paul had a humble opinion of himself. He ascribed to God all the glory. 4. A ministry of fervent sympathy. 5. A ministry of thoroughness and consequent unpopularity.

II. Paul's faithfulness (vs. 22-27). In the midst of bonds and afflictions, while facing death, he did not falter, but preached the gospel, declaring the whole counsel of God, with joy. He says, "I am pure from the blood of all men." "This form of expression is very striking. It is borrowed from the crime of murder, and the method by which guilt is ordinarily brought home to the criminal. In many cases conviction depends on blood being found on the clothes of the murderer. This is the conception that leaps into the apos-tle's mind." He is conscious of his performance of duty, and if any are lost who had heard the gospel from his lips, their blood will not be required at his hands.

III. The elders admonished (vs. 28-31). 28. "Take heed." "How unspeakable the loss of a soul! He shudders at the thought, and in order to quicken their diligence when they should return to their labor he endeavors to impart some of his own anxiety to the elders. He, in effect, invites them to look to their hands and garments, "All the flock." The work of these divinely called bishops, or elders, is to shepherd the church of God; to nourish it with truth; to lead it to the way of Christ; to watch over and guard against the entrance of evil, and to administer such rule and discipline as is divinely delegated. The term "flock" is Christ's favorite figure. The supreme motive is fidelity. "Over-seers." "In the sending forth of Saul and Barnabas we learn the truth which Paul here declares, that in every genuine appointment of bishops or elders it is the Holy Ghost who selects, calls and appoints te the office and the work. No valid ministry is exclusively man-made." "His own The death of Christ was an atonvalue to be esteemed by the price paid for it. This is here called the blood of God as being the blood of that man who was God manifest in the flesh.

29. "I know." From observation, from experience and from the insight given him by the Holy Spirit. "Wolves." The enemies of Christ and His church. Those who taught false doctrines, evil principles and bad morals, and who brought worldliness and strife into the church. Such were liketo come in sheep's clothing (Matt. 15), under the guise of friends and teachers. "Not sparing." Seeking their own selfish interests regardless of the souls they might destroy.

30. "Of your own selves." The enemies are described, on the one hand, as ravening wolves, that is, men who are seducers and murderers of souls, and, on the other, as false brethren who arise in the church itself, and who, with specious words, teach false and dangerous doctrines. The former may be easily recognized; the latter are more insidious and dangerous. "Perverse things." "Truths distorted from their true meaning. The most dangerous errors are truths thus perverted. There is truth enough to make some believe them and error enough to injure or ruin those who do

As a man on guard. "Remember." My counsel and admoni-"Three years." The history accounts for two years and three months (chap. 19: 8-10), and to this may be added the time which probably preceded His teaching in the synagogue. statements need not be conflicting. In the Jewish mode of speech, 'three years' need only consist of one whole year and parts of that which preceded and followed." "With tears." These show the love, earnestness, humility and tenderness with which Paul

preached even the sternest truths. IV. The elders exhorted to unselfishness (vs. 32-35). 32. "To God." An almighty support to those who trust Him. "Word of His grace." "The truths of the gospel. The gospel originates in grace; reveals grace; produces grace." "Build you up." "The foundation of faith had been laid, and the structure of a complete Christian character was to be reared through the instrumentality of the gospel." "An inheritance." Eternal life. The final glory and blessedness of the redeemed. "Sanctified." Those who have been made holy. It is gloriously possible to be a second through the ingloriously possible to be sanctified—made holy-in this life. When the converted person discovers that sin still exists in the soul he should immediately come to Christ by faith for a complete cleansing. Please examine the following Scriptures. 1. Provisions are made in the atonement for the complete removal of all sin (Zech 13: 1; h. 5: 25-27; Titus 2: 14; Heb. 13: 12: 1 John 3: 8). 2. It is promised (1 Thess. 5: 24; 1 John 1: 9). 3. Commanded (1 Pet. 1: 16). 4. Prayed for (Psa. 51: 10; John 17: 17; 1 Thess. 5: 23). 5. It is the office work of the Holy Ghost to sanctify as well as to regenerate (Rom. 15: 16; 2 Thess. 2: (Acts 15: 9).

33-35. "Coveted." I have not made it an object of my living among you to obtain support in the ministry as the reward of his labors, but he did not choose to exer-cise it, lest it should bring the charge of avarice against the ministry. Yet, in Gal.

6: 6 and 1 Cor. 9: 7-14, he distinctly teaches that "they which preach the gospel should live of the gospel." "These hands." Paul showed, both by example and precept, that labor is honorable. "The words" etc. The words "etc. T words," etc. The words recorded here are not in the gospels, but they are in perfect accord with the teachings of Jesus. John says that a great many of Christ's sayings are not recorded. "More blessed." "When the Lord intimated that the blessedness of giving is the greater He did not intimate that the joy of receiving was small. He proclaims in one sentence the twofold truth, that the joy of His people in obtain-

ing is great, and His own in bestowing it is greater."

V. The closing scene (vs. 36-38). 36-38.
"Kneeled." "The usual attitude of prayer, and the proper position of a suppliant. It indicates reverence and humility." "Wept sore." Wept much. "Kissed." This was the common token of affection. "Sorrow-This was a most tender and affectionate parting scene. May God grant to every minister the spirit which Paul evinced at this time.

To broaden the field of feminine occupation is evidently an active principle in Seattle, Wash., where two women burglars have just robbed in her own house one of their own sex, carrying off \$2,000 and odd trinketry, and so ably squaring the local police that so far no trace of them has been discovered. Westward the star of feminine enterprise takes its way; though, as it has now got to the limit of the continent, it will probably allay its glowing axle in the Pacific waters and take a rest, which it needs almost as urgently as the public.

HER DOUGH "RIZ" ALL RIGHT. The Embarrassing Experience of a Kind, Hearted Woman of Skowhegan.

A medicine bottle, a mirror and a bunch of keys, all sticking to a chunk of dough as large as your head was the sight that met a Skowhegan woman's view when she opened her satchel in the Skowhegan car en route to Lew-

She had wondered for some time what it was that was swelling out the sides of her satchel in such an unproportionate manner, and she opened the satchel to find out. She struggled to close it, but she could not. The man in the rear seat looked over her back to see what the matter was. The conductor stopped to look at her in her helpless state.

"What's the matter, madam?" he in-

"Oh, nothing. Bread is rising, can't

you see? Oh, get away!" She got her fingers in the dough and then she got mad. She tried to pull them. She tried to close the satchel, but it would not close.

"Confound that thing," she said, and the satchel, comb, mirror and dough disappeared out through a window.

When she tells her friends about the case now she laughs at the horrid fellow-passenger and conductor, but she did not feel like it then.

She was coming to visit a friend in Lewiston. The friend admired her bread very much and said it was the best in the world, so, not having any bread ready to bring with her, she seized upon a large piece of dough which was raising in a pan before the fire, and, wrapping it in a napkin, she placed it in her grip with the above result.-Lewiston (Me.) Journal.

The Russian Succession.

It was hoped and expected in Russia that the Czar's only surviving brother, the Grand Duke Michael, who now bears the title of Czarevitch, would shortly be displaced from this position by the birth of a male heir-apparent in the direct line, but for the fifth time since his marriage Nicholas II, has been disappointed, and this time more acutely than before. Four daughters have been born to him at pretty regular intervals since 1895, but now the imperial court physicians certify to the premature confinement of the Em-

The question of the Russian succession is by no means clear. According to a decree of the Emperor Paul of 1797, the succession is by right of primogeniture, with preference of male over female heirs, but this must be a different law from that of our own royal house, otherwise the Czar's brother would not be his present heirapparent in preference to his eldest daughter. Since the accession of the Romanoffs Russia has been ruled at various times by four Empresses, but it is not certain that, failing the present Czarevitch-whose constitution is by no means robust-his position as the heir-apparent would not be taken by the Czar's uncle, the Grand Duke Vladimir, the handsomest and ablest member of the imperial house-a kind of cross in character and accomplishments between Nicholas I., our antagonist of the Crimea, and his son, Alexander II., the emancipator of the serfs.-London Chronicle.

Stolen Watches Not Pawned in Paris.

Of watches alone there are received at Mont-de-piete and the twenty-two branch offices from 1000 to 1200 a day, about 350,000 in a year, the average loan on a watch being thirty or forty francs. The official assured me that in this great number of watches scarcely one in 1000 has been stolen, the fact being that people who have come dishonestly by watches or other property fight shy of the Mont-de-piete. The reason of this was presently made plain as we watched the formalities of record, and I realized how difficult it would be for any one to do business here under a concealed identity. Every client receiving a loan greater than fiften francs must produce some official document-an insurance policy, a citizen's voting card, a permit to carry arms or a rent receipt bearing his signature and throwing light upon his station in life. For loans under fifteen francs the client is simply required to 13; 1 Pet. 1: 2). 6. It is received by faith show an envelope sent through the mails to his address. All these facts with various others, are duly inscribed your property. Paul had power to demand upon huge record sheets, so that whoever deals with the Mont-de-piete exposes himself to a scrutiny that must be ungrateful to folks of shady antecedents. Indeed, certain persons make this a grievance against the Mont-depiete, and declare the Paris system an impertinent intrusion upon a client's privacy, which would som a point badly taken if the client is an honest man .- Century Magazine.

> The Shriveling of the Earth. Measured by the yardstick, the world to-day is as great as in the days of the Pharoahs. A hundred years ago it still retained that formidable girth. Today, measured by the hourglass, the planet has shriveled into a mere miniature of its former self. Under the compressure of electricity, steam and steel bridges, a spectacle is presented of practical time and space annihilation. Seas have been dried up, continents pushed together, and islands wedded that this might be. Nations once isolated are now in earshot of one another, and the markets of all peoples line a single street. American wheatfields are days, not months, away from British bakeshops. New York is on the outskirts of London and Paris not a block away. Deep sea cables and land wires hem the buyers and sellers of the world into a vortex of competition, whose diameter is a mixute, and within whose circumference are gathered all the produce and the purses of mankind.-National Magazine.

If you would have your affection reciprocated get stuck on yourself.



Miss Gannon, Sec'y Detroit Amateur Art Association, tells young women what to do to avoid pain and suffering caused by female troubles.

"DEAR MRS. PINKHAM: - I can conscientiously recommend Lydia E. Pinkham's Vegetable Compound to those of my sisters suffering with female weakness and the troubles which so often befall women. I suffered for months with general weakness, and felt so weary that I had hard work to keep up. I had shooting pains, and was utterly miserable. In my distress I was advised to use Lydia E. Pinkham's Vegetable Compound, and it was a red letter day to me when I took the first dose, for at that time my restoration began. In six weeks I was a changed woman, perfectly well in every respect. I felt so elated and happy that I want all women who suffer to get well as I did."-MISS GUILA GANNON, 359 Jones St., Detroit, Mich., Secretary Amateur Art Association.

It is clearly shown in this young lady's letter that Lydia E Pinkham's Vegetable Compound will certainly cure the suffering of women; and when one considers that Miss Gannon's letter i only one of the countless hundreds which we are continually

publishing in the newspapers of this country, the great virtue of Mrs. Pinkham's medicine must be admitted by all; and for the absolute cure of all kinds of female ills no substitute can possibly take its place. Women should be this important fact in mind when they go in a drug store, and be sure not to accept anything that is claimed to be "just as good" as Lydb E. Pinkham's Vegetable Compound, for no other medicine for female ills has mades many actual cures.

How Another Young Sufferer Was Cured.

"DEAR MRS. PINKHAM:-I mus write and tell you what your Vegetable Compound has done for me. I suffered struction, and was not able to work. Your medicine has cured med my trouble. I felt relieved after taking one bottle. I know of no medicine as good as yours for female troubles." - Miss Edith Cross, 109

Remember, Mrs. Pinkham's advice is free, and all sick women are foolish if they do not ask for it. No other person has such

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