THE QUIET HOUR

FOR THOUGHTFUL PEOPLE

My God, I thank Thee, who hast made The earth so bright, So full of splendor and of joy, Beauty and light; So many glorious things are here, Noble and right.

I thank Thee, too, that Thou hast mad Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot on earth
Some love is found.

I thank Thee more that all our joy I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For Thou who knowest, Lord, how soon Our weak heart clings,
Hast given us joys tender and true,
Yet all with wings;
So that we see, gleaning on high,
Diviner things.

I thank Thee, Lord that Thou hast kept The best in store;
We have enough, yet not too much,
To long for more;
A yearning for a deeper peace
Not known before.

I thank Thee, Lord, that here our souls I thank Thee, Lord, that here our so Though amply blest, Can never find, although they seek, A perfect rest. Nor ever shall, until they lean On Jesus' breast. Amen.

On Heaven

On Heaven.

"If I could be out of plysical pain," said a lifelong invalid, "I would ask no other heaven." "If I could be in a place where I might know that my husband never could be killed on a train!" cried one of the gentle "worriers" whose capacity for suffering is neither understood or respected by the sanguine. " ""If I could take my children to a world where every time I hear a croupy cough my heart did not stand still with terror," urged another, "that would be heaven for me." The mulatto girl who burst into joyful tears at first sight of a marble bust of herself, "because it was white." had a glimpse of her heaven before its time.

"Heaven must be like any other form happiness, only 'more so.'" said a oughtful man. "And the conditions of thoughtful man. "And the conditions of happiness are three: A clean conscience, something to do, and some one to love."

—Elizabeth Sturt Phelps, in Harper's

Martha or Mary?

I cannot choose: I should have liked so

And wait upon Him while He sat at meat!

Worship or service which? Ah, that is To which He calls me—be it toil or rest; To labor for Him in life's busy stir, Or seek His feet a silent worshipper.

So let Him choose for us. We are not To make the choice. Perhaps we should

go wrong, Mistaking zeal for service—sinful sloth For loving worship—and so fail of both. -Selected.

In the House of Sorrow

The pastor is the comfort-bearer to the house of sorrow. He lives and ministers under the command of his Lord, "Comfort ye my people." His heart goes out to those into whose home the angel of death has entered. And yet there is no part of his ministry more delicate or that requires more prudence. The heart is so very tender under bereavement that even words of symmathy may be that even words of sympathy may be painful. He may be without personal experience of sorrow and knows not yet he feels that the sorrow is so great that he fears to intrude and is silent. But he should remember the special object of his ministry to the afflicted. He should school himself in the sympathy of sorrow, so that even if inexperienced,

Good Sayings.

A wise man's kingdom is his own breast; or, if he ever looks farther, it will only be to the judgment of a select few, who are free from prejudice, and capable of giving him solid and substan-

Life is the daily web of character we

heel, and makes it more loathsome than the leprosy of Naaman or the sores of Lazarus; intemperance dethrones man's reason, and hides her bright beams in the mystic clouds that roll round the shattered temple of the human soul, curtained with midnight.—J. B. Gough.

Half the misery of human life might be extinguished would men alleviate the general curse they lie under, by mutual offices of compassion, benevotence, and humanity. There is nothing, therefore, which we ought more to encourage in ourselves and others than that disposition of mind which in our language goes under the title of good nature, and is more agreeable in conversation than wit, and gives a certain air to the counterance which is more amiable they beauty. It shows virtue in the fairest light, takes off in some measure from the deformity off in some measure from the deformity of vice, and makes even folly, and imper

of in some measure from the decording, of vice, and makes even felly, and impertinence supportable. Addison.

Hope is a beautiful meteor; like the rainbow it is not only lovely, because of its seven rich and radiant stripes, it is a memorial of a covenant between man and his Maker, telling us we were born for immortality, destined, unless we sepulchre our greatness, to the highest honor and noblest happiness.—Melvill.

Christ came into competition with no one; He was unique, unrivalled. He demanded obedience; He came uot in the form of an intellectual suppliant; but in the form of a moral conqueror and spiritual Saviour. He spoke with authority. His gospel was a mighty affirmation.—Rev. A. T. Guttery.

Fire and Fulness.

(By the Rev. H. T. Miller.)

(By the Rev. H. T. Miller.)

Some are saved by fire, some by fulness. Some are dragged round the doorpost of the Eternal City, with the loss
of all; others, like a ship entering port
with a fair wind, under full sail, an
abundant entrance being ministered
unto them. Some, like Lot, lift the anciunto them. Some, like Lot, lift the anchor with reluctance, and have need to be prompted. "Haste thee, escape, for I cannot do anything till thou hast come hither." Others land with safety and honour, with the music ringing in their ears—"Lo, God hath granted thee all them that sail with thee." Lot is saved, and all his companions are destroyed; Paul is saved, and all his companions with him. One is saved by a horrid separation, the other in abundant fellowship. Lot was saved because of Abraham, all hands were saved for the sake ham, all hands were saved for the sake of Paul. One by fire, the other by fulness. These illustrate the great truth, ness. These illustrate the great truth, so frequently forgotten in a selfish world, "No man liveth unto himself." This vicarious service is often rendered in ignorance, sometimes with semi-consciousness, often with a heart unwilling. David said, "The Lord shall light my candle," but that light was for others more than for David. He has passed into history, but his name is great to day.

I cannot choose: I should have liked so much

To sit at Jesus' feet—to feel the touch Of His kind, gentle hand upon my head While drinking in the gracious words He said.

And yet—to serve Hom! Oh divine employ!

To minister and give the Master joy!

To bathe in coolest springs His weary feet

And wait upon Him while He sat at were landed in that obscure village. were landed in that obscure

were landed in that obscure village. "Thou holdest mine eyes waking, I am so troubled that I cannot sleep." You think of yourself, God is thinking of others. "Love thyself last."

We read when God destroyed the cities of the plain that God remembered Abraham, and sent Lot out of the midst of the overthrow. There is always some one behind.

one behind When Augustine's mother was bemoan When Augustine's mother was bemoaning the waywardness of her son, a hely man said, "It is impossible for him to be lost, when one thinks of the prayers piled up by his mother." Lot was saved for Abraham's sake. Passengers and crew were saved for Paul's sake. This law of life avails to-day. The voice of the Lord speaks in silent might to many a man, heads of companies, men of influence; speaks to millions of mothers in the silent eloquence of Love. "Lo, God hath granted thee all them that sail with thee."—H. T. Miller.

A Lethal Quagmire.

(BY A BANKER.)

In many parts of the world districts exist, occasionally of vast extent, of apparently fertile graxing land, but really deceptive death traps ready to engulf the unwary traveller who heedlessly ventures upon the delusive grassy sward, which he soon finds to be but a yielding quagmire, in which, unless speedy help arrives, he will inevitably be buried alive. Now he is down to his middle; now, still sinking, to his neck. speedy help arrives, he will inevitably be buried alive. Now he is down to his neck, nand now, to his horror, still slowly down, and the slimy and uncurrent are open to the words of divine comfort from the scriptures and to simple, earnest supplication to the God of all grace and consolation.

At the same time those to whom the visit is made should remember that the paster often feels constrained to wait until there is some intimation that such ministration is desired. It is to be assumed on the past of the spatial that the pastor comes to the bearer of consolation. He should be made to feel that his prayers are desired and longed for. If there seems to be hesitation, open the way by a request for prayer. Quietly hand him a Bible and ask for grayer and you will find there was a heart full of sympathy waiting for this opening of the way. It is thus that the formal content of the content of the

of Solway, in the time of Henry VIII. an unfortunate troop of horse, routed, and in full flight, plunged headlong into this deceptive morass, which gripped them in its fatal embrace, suffocating the whole of the vanquished horsemen except some who were able to extricate themselves before it was too late. It is related that some peat_diggers long afterwards exhumed a man in armour who is supposed to have been one of that troop.

More than a hundred years ago, after Life is the daily web of character we agimations, purpose, motives, love, will, aginations, purpose, motives, love, will, aginations, purpose, motives, love, will, are the underthreads; our words, tone of voice, looks, acts, habits, are the upper threads; and the passing moment is the shuttle, swiftly, ceaselessly, relentlessly, weaving those threads into a web; and that web is life.—S. D. Gordon.

Intemperance wipes out God's image, and stamps it with the counterfeit die of the devil; intemperance amites a healthy body with disease from head to

DEATH'S DOOR

Doctors had to give her Morphine to ease the pain

Five boxes of "Fruit-a-tives" Cured Her

ALCO .

Enterprise, Ont. Oct. 1, 1908. For seven years I suffered with what physicians called a Water Tumor. I would get so bad at times that I could hardly endure the pain. I could neither sit, stand nor lie could neither sit, stand nor lie down. Hypodermics of Morphia had to be given me or I could never have borne the pain. Many physicians treated me, but my cure seemed

hourly pected my death. was during one of these very bad spells that a very bad spells that a family friend brought a box of "Fruit-a-tives" to the house. After much persuasion I commenced to take them, but I was so bad that it was only when I had taken
nearly two boxes that I
commenced to experience
relief. I kept up the treatment, however, and
after taking five boxes
I was cured, and
when I appeared on
the street my

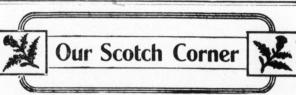
friend said, "The dead has come to life." And this seemed literally true. because I certainly was at death's door. But now I can work almost as well as ever I could, and go camping and go camping and berry-picking with berry-picking with
the girls.

I will be glad if you
will publish this
testimonial, if it will
further the interests of
"Fruit-a-tives." They
should be in every houseld. Yours very truly,
MRS. JAMES FENWICK.

the street my friend said, "The

Through the whole country around Enterprise, Ont, people are talking about this wonderful cure. By their marvellous action on the kidners, "Fruitatives" cured Mrs. Fenwick when the doctors said she could not be operated on and was doomed to die.

"Fruitatives" cured Mrs. Fenwick when all else failed. Try them for your trouble. 25c and 50c a box, at dealers or sent postpaid on receipt of price. Fruitatives, Limited, Ottawa.



An enterprising commercial traveller attempted to bribe a country merchant in Scotland with a box of cigars.

"No, na," said the merchant, shaking his head, gravely, "I canna tak' 'em; I mer dae business thaway."

"Nonsense," said the drummer; "but the fashion of words are dying out. It's not the fashion to use them.

"Did you understand him?" asked one mother in Israel of another when they were exchanging congratulations about the latest discourse of their favorite wing the latest discourse of the latest discourse of their favorite wing the latest discourse of th you have any conscientious scruples ou may pay me a shilling for the box." ister.
"Weel, weel," said the honest shop-

"If you feel inclined to sleep in church take a pinch of snuff," said the minister to a member of his congregation. "Wad it no be better to put the snuff

man, "I'll tak' two boxes."

SOME SCOTTISH JOKES.

(W. E. Curtis, in Chicago Record-Herald.)

Wilson, the poet, better known as "Christopher North," is the author of many of the wittiest things now current in Scotland, and many things he did not say are attributed to him. One morning after a "gran' nicht," with a group of his cronics and an abundance of "whusky" and wit, he awoke with a throat like a limekiin, and called out for the landlady of the little inn on the shore of Loch Lomond, where he was spending his holidays.

A Dundee minister was caught in a shower Sunday morning, and consulted with an unsympathetic sexton as to whether he'd better not delay the service a little while until he got dry. "Just get up and begin preaching, and you'll soon be dry enough," was the unkind reply.

An enterprising commercial traveller attempted to bribe a country merchant it is loaded with meaning. But the old sashioned words are dying out. It's not fashioned words are dying out. It's not

"Did you understand him?" asked one mother in Israel of another when they were exchanging congratulations about the latest discourse of their favorite min-

'Understand him!" exclaimed the other, aghast: "I would not presume to understand him!"

One of the most surprising things in Scotland is the criticism you hear of Mr. Carnegie's bountiful generosity. He has given nearly \$20,000,000 to promote the welfare and the happiness of his fellow countrymen; he has invested a permanent fund of \$10,000,000 to assist their sons in securing a misersity adjustion. is law of the Lord and the continued are continued as the continued are continued as the continued and the continued are continued as the continued as the continued are continued as the continued as There's an abiding prejudice in Scotland against "paper meenisters"—those who read their 'sermons from manuscript—and a critic once summed up his objections to a certain sermon as follows: "First, it was read; second, it wasna weel read, and, third, it was no worth reading."

A visitor at an insane asylum asked if the clock was right.

"If it war, dae you think it wad be here?" retorted a patient

You see some queer signs on the street, unusual combinations of words.
"A left-off wardrobe buyer" is a dealer in second-hand clothing, of course.

and knew without any doubt that his misdeeds having been atoned for by the Saviour of the world, the Accuser could bring no charge against him, he would know that in a few more minutes, the moment the vital spark had fled, in dazzling glory he would be in the company of his guardian angel and be escorted into Paradise itself. But if he had spurned and scoffed at religion, how must he have been transfixed with dismal force that the second property of the still exists, Uncle Peter," interrupted the little Boston boy. "No sendient, reasoning being within whom the to Paradise itself. But if he had spur ed and scoffed at religion, how must l have been transfixed with dismal for boding and dread, as, standing on the brink of the cold river of death, he knows that in a moment or two he must make the fatal plunge into that sullen, leaden stream.

Go to the nearest drug store and buy a bottle of Putnam's Painless Corn and Wart Extractor. It is guaranteed to cure and acts quickly. Refuse a substitute.

"Then he still exists, Uncle Peter," in-terrupted the little Boston boy. "No sen-tient, reasoning being within whom the vital spark has found a lodgment on this mortal plane ever ceases to be, al-beit his activities may seek expression in another form. Annihilation is abhor-rent to the esthetic sense. Matter may vanish from the sight, but the elements of which it is composed are imperishable. In like manner the intangible essence that constitutes the real man, the ego, survives all changes and mutations. It is the indestructible, sempiternal self, that persists through the ages. A little

survives all changes and mutations, it is the indestructible, sempiternal self, that persists through the ages. A little reflection, Uncle Peter, would convince you that the timeworn phrase, 'once there was a man,' is a solecism."

Uncle Peter, after a little reflection, put the boy down from his knee and began to talk of something else.

કર્માં ત્રાપ્ત ત્રીત ત SUNDAY SCHOOL LESSON

LESSON 11.—JAN. 10, 1909.

The Descent of the Holy Spirit.—Acts 2: 1-21.

COMMENTARY.—I. The coming of the Holy Spirit (vs. 1-4). 1. day of Pentecost—The meaning of Pentecost is "fiftiteth." It was celebrated fifty days after the second day of the Feast of the Passover (Lev. 23: 11, 15, 16) and was the second of the three greaty early feasts held by the Jews. The first, the Passover, commemorated Israel's deliverance from Egyptian bondage, and pointed to Christ as the sacrifice for sin. The second, the Pentecost, continued only one day and was a day of thanksgiving for the grain harvest, and the "firstfruits" were offered to the Lord. Special bloody sacrifices were also prescribed. It also commemorated the giving of the law at Mount Sinai, fifty days after leaving Egypt. The Pentecost was sometimes called the feast of the harvest (Exod. 23: 16), the wheat harvest (Exod. 34: 22), and also the feast of weeks (Deut. 16: 10), because a week of weeks came between it and the Passover. The resurrection was on Sunday, and the Pentecost was on the fiftieth day afterward, therefore it was also on Sunday. The third great feast was the Tabernacles, held on the fifteenth of the seventh month (Tisri), and commembrated the wilderness life. Was fully come—The disciples knew they were to receive a great blessing, but they did not know how or when, thus they were led to seek the Lord with all their hearts, trusting him for the fulfillment of the promise. All—The 120 spoken of in chapter 1: 15. With hearts, trusting him for the fulfil-ment of the promise. All—The 120 spoken of in chapter 1: 15. With

spoken of in chapter 1: 15. With one accord—There was no person uninterested. There was an earnest, united prayer being offered by the entire company when the Holy Spirit fell upon them. In one place—The upper room (Acts 1: 13). It is God's plan that his people should meet fegether in his name (Heb. 10: 25; Matt. 18: 19, 20), and those who absent themselves from the company of the saints will suffer spiritual loss.

2. Suddenly—Unexpectedly, in a moment, not gradually as winds generally rise.—Com. Com. A sound—The suddenness, strength and diffusiveness of the sound strike with deepest awe the whole company, and thus complete their preparation for the heavenly gift. Wind was a familiar emblem of the Spirit (Ezek. 37: 9; John 3: 8, 20:-22). But this was not a rush of actual wind. It was only a sound "as of" it. It filled all the house—The sound was heard by all. To an upper room the Spirit came, a plain, unfurnished room where there was not ritual, no priest, no burni-offerings, no smell of incense.—Sanderson. 3. There appeared—A visable sign follows the audible sign. Cloven tongues—Instead of "cloven" tongues read "distributed" tongues. The tongues were separated among the disciples (see R. V.). Like as of fire—The tengues were not fire any more than the sound was wind. They had a fiery appearance. Fire is an appropriate emblem of the Holy Spirit, the zeal, enthusiasm, comfort and blessing which the Holy Spirit imparts. Sat upon each of them—Upon the women and laymen as well as the apostles. The term used here suggests permanency. This was more than a momentary blessing but "the Spirit here indicated the penetrating, purifying power of the Spirit, the zeal, enthusiasm, comfort and blessing which the Holy Spirit imparts. Sat upon each of them—Upon the women and laymen as well as the apostles. The term used here suggests permanency. This was more than a momentary blessing but "the Spirit hereoforth was to abide in the church, and hold his throne and seat there, as the Shekinah in the Holy of Holies of old, and as

When this sound was heard (R. V.)—
The sound that came from the upper room. Confounded—Perplexed, failing to understand what it all meant (see v. 12). Own language—Or dialect: they heard even the different dialects (see v. 5). 7. Galilaeans—Uneducated persons, and consequently ignorant to the languages which they were speaking so fluently. 8. Own tongue—Language, dialect. "The sentence is broken off in order to give the following list, and is virtually resumed in verse 11. The topographical arrangement of the fifteen work of the Spirit, the imparting of a new and supernatural life. Its week is (1) rapid. It was a rushing

not usually become drunk in the daytime. He told them that this was the
fulfilment of the predictions of one of
their own prophets (Joel 2; 28-32).

17.—In the last days—This expression
in the New Testament, and has reference to "the age of the Messiah," "the
Christian dispensation," which the Scriptures represent as the last great moral
epoch. That time had now come and
the great Spirit was given, not sparingly as under the old covenant, but in
copious streams which were being poured upon "all flesh"—all races, ranks and
classes. Shall prophesy—This word denotes in general, to speak under a divine influence, whether in foretelling
future events, in celebrating the praises
of God, or in instructing others in the
duties of religion. See Paul's definition
in 1 Cor. 14; 5.

There are a great variety of opinions
as to the women's expression and 20

in 1 Cor. 14; 5.

There are a great variety of opinions as to the meaning of verses 19 and 20.

"By the figurative language of these verses the prophet teaches that even when the kingdom of Christ shall have come into the world, mighty troubles shall still prevail."—Cam. Bib. Whedon gives this a peculiar turn: "Wonders in heaven (see Luke 2; 13; Matt. 3; 16; John 12; 28; Acts 2; 2.) In the earth—the birth and miracles of Christ and his resurrection; the blood at the Saxiour's John 12; 28; Acts 2; 2.) In the earth—the birth and miracles of Christ and his resurrection; the blood at the Saviour's crucifixion; the fire at Pentecost; the darkness at the Saviour's death; the optical effect of the miracle of darkness on the moon." Severay think there is a direct reference here to the "calamities that fell upon the Jews at the destruction of Jerusalem, and the fearful signs that preceded these calamities." Blood is an emblem of battle. Fire is also an image of war. Vapor of smoke has reference to the columns of smoke rising from burning towns. When the atmosphere is filled with smoke and vapor the sun is darkened and the moon has the appearance of blood. The sun being turned into darkness and the moon into blood may be figurative expressions intended to point—out the downfall of both the civil and ecclesiastical power of the Jewish nation. 20. Day of the Lord—"This will apply to any day in which God manifests himself, but particularly to a day when he comes forth to punish men, as at the destruction of Jerusalem, or at the day of judgment. These wonders were to take place before God was to come forth in indee wonders were to take place be-God was to come forth in judg-

PRACTICAL APPLICATIONS.

Do These Symtoms Fit Your Case?

wind (v. 2. Psa. 18: 10). The Spirit's work was like a torrent. Within fifty years the gospel was preached in every country of the known world. (2) "Mighty" (v. 2: Ezek. 37: 9, 10). Nothing can control the Spirit of God, nothing can withstand him. When we are strengthened with might by his Spirit (Eph. 3: 16) the weapons of our warfare are not carnal, but "mighty" (2 Cor. 10: 4). (3) Free. The wind bloweth where it listeth (John 3: 8). It is a gentle zephyr or a rushing tempest. The Spirit comes softly with promises of comfort, or sternly with threatenings to calarm. The prayer of the psalmist is, "Uphold me with thy free spirit" (Psa. 51: 12). (4) Invisible Percentible cales. Spirit comes softly with promises of comfort, or sternly with threatenings to alarm. The prayer of the psalmist is, "Uphold me with thy free spirit?" (Psa. 51: 12). (4) Invisible. Perceptible only in its effects. Cannot be seen, but may be felt. Love, joy, peace all come from the Spirit. A physician, who was an infidel, once argued with a minister that he had no soul. He said to the minister, "Did you ever see a soul?" "No." "Thow you ever see a soul?" "No." "Then how do you know you have a soul?" The minister replied, "Did you ever see a pain?" "No." "How do you know there is a pain?" (5) Quickening. "It is the spirit that quickeneth" (John 6: 63). He awakens the conscience. He makes the dead sinner a living saint (Eph. 2: 5); he quickens this mortal body (Rom. 8: 11). 2. Fire. "Tongues like as of fire" (v. 3). Fire is associated with holiness (Matt. 3: 11). Fire is a symbol of the Holy Spirit (Isa. 4: 4). The fire on the altar that consumed the sacrifice was sacred fire (Lev. 9: 24, 10: 1: 2. Chron. 7: 1).

Her Skin Was Blotchy

Scaley Like Pimples Covered Her face and Ruined Complexion.

A Speedy Cure.

"When my skin had always been so clear and ruddy, I found it very mortifying to see pasty and pimply patches coming over my face," writes Mrs. S. T. Ungerer, a well-known resident of Wheeling. "Great red blotches came on we chief of the state of the st my chin, grew dry and scaled off. I think my stomach was at fault. Certain-ly my blood was poor because my lips were white and I had unpleasant fulness

were white and I had unpleasant fulness and ringing in the ears.

"Noticing in the papers such strong recommendations for Forrozone as a blood and strengthening medicine, I decided to use it. From the first tablet I took there was an improvement, I felt better and had such a good appetite, improved in color and the old rosy flush slowly returned to my cheecas. Finally the blotches began to leave and the skin grew soft and smooth. I have gained some in weight, look the picture of health and feel as if I had never been ill."

There is no nourishing tour so sure to build up and strengthen as Ferrozone. It contains concentrated vegatable extracts that supply every weakened system with the element it lacks. Health, vigor, happiness—these are the direct results of using Ferrozone regu-

Sold by an dealers, 50c. per box, or six boxes for \$2.50. Get Ferrozone to-

TIMES PATTERNS.



edged on each side with tiny frills of lace. Linen, gingham, dotted Swiss and organdy are all suitable for the

Making.

A pattern of this illustration will be mailed to any address on the receipt of 10 cents in silver or stamps. Address, "Pattern De rtment,"

It will take several day: before you can get pattern

Burning oil is spread by water. To extinguish it throw down flour, sand or earth. The idea is to prevent the oil

spreading.

Fried chicken with cream sauce and corn fritters is an old dish, but one that too seldom finds a substantial place in A faint scent of violets is imparted to

handkerchiefs by adding a small piece of orris root to the water in which they are boiled.

are boiled.

To soften hard water, put one ounce of quicklime into four gallons and a half of water. Stir it thoroughly and allow it to settle. Then pour off the clear solution, which will be enough to add to four barrels of hard water.

When hanging curtains which are draped in a low room put the cornice to which the curtains are to be fastened close to the ceiling, even if the window is lower down, as it gives the effect of greater height to the room. The curtains meeting at the top will conceal the wall.

wall.

Many old gilt picture frames can be much improved by being enameled white or even in colors to match the paint work. For instance, black and white drawings hung on a brown paper wall may well be placed in scarlet frames.

Are you dizzy?

Does your head swim?

Does everything turn dark when you rise after stooping?

Are you constantly suffering from headache?

Are you short of breath after going supstaire?

Is your tongue coated and furred?
These symptoms give warning that a heavy sickness is hanging over you. Your system needs a thorough cleansing—all poisons must be flushed out. The remedy is Dr. Hamilton's Pills. Marked benefit immediately follows their use.

These famous pills lossen the bowels

And stop constipation; they act on the liver and kidneys, make them strong and vigorous.

This ensures health and purity for the blood and consequently the whole system benefits.

No other medicine trues and braces like Dr. Hamilton's Pills, they act on the system benefits.

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No other medicine trues health and purity for the blood and consequently the w Chief of Detectives—Now give us a description of your mising cashier. How tall was he? Business Man—I don't know how tall he was. What worries me is that he was \$25,000 short.