MAINTAINING THE GOLD SUPPLY

Only Enough Being Mined Nowadays for Use in the Arts.

The two most eminent living writers on the precious metals, Suess and Soetbeer, have recently published what the New York Telegram calls a very alarming statement. It is to the effect that the total amount of gold dug out of the earth annually suffices only to supply the present demand for that valuable substance for use in the arts. Not a bit of the new product of the mines is available for coinage. Trinket use and waste in manufacture exhaust the whole yield. If this is correct, then gold must vanish from circulation before long, because the output of the gold mines of the world is diminishing rather than increasing, and there are few fields left to explore. But Uncle Sam's metallurgists say it is not so. The writers quoted fail to consider the fact that the gold employed in the arts is utilized over and over again. It goes through a sort of cycle. Articles of jewelry often disappear, but are seldom lost. When through accident they pass out of the possession of the well-to-do, they go to the poor and sharp-eyed, who sell them or pawn them. Some jewelry is lost by fire and some in the sea, and these losses are absolute and hopeless, but jewelry otherwise is certain, practically all of it, to find its way, sooner or later, to the pawnshops or into the hands of dealers in old gold. Thus it is melted up eventually, and reappears again in other shapes. This is what is termed the "invisible supply" of that metal. There are a number of unavoida-

ble causes of loss of gold. The first and most important of these is by abrasion. Jewelry loses much weight in that way, especially rings, which are usually eighteen karat, and are worn rapidly. Coins suffer much less but still considerably from wear. All gold leaf is a total loss to the gold stock of the world. Where used for decorative purposes it is never recovered. It is not employed for filling teeth nearly so much as formerly, "porous gold" being substituted. But, of course, the gold utilized for filling teeth is a total loss, and in the aggregate it is enormous in quantity. If it be supposed that the average dweller in cities of this country has 50 cents' worth of gold in his or her mouth, which is placing the figure very low, it will be seen how great is the waste in this form. Each succeeding generation takes so many millions of dollars' worth of the metal from the world's stock in this way. Some gold is lost in remelting, though all possible means be taken to reduce it to the lowest possible figure. Not only are the floors swept and the dirt treated for the recovery of the yellow substance, but the wooden planks are burned eventually with the same object. Even the shoes of each man who works with the metal are subjected to the chemistry of fire, yielding a small "button" of the precious material.

MOTHERS are the only people in the world who never find out that they have been proud without cause.

A WOMAN never gets along with the driver of a milk wagon more than three months.

A NO-TO-BAC MIRACLE.

PHYSICAL PERFECTION PREVENTED BY THE USE OF TORACCO.

An Old Timer of Twenty-three Years' To-Gains Twenty Pounds in Thirty Days. LARE GENEVA, Wis., July 21-Special .-The ladies of our beautiful little town are making an interesting and exciting time for tobacco-using husbands, since the injurious

effects of tobacco and the ease with which it can be cured by a preparation called No-To-Bac, have been so plainly demonstrated by the cure of Mr. F C. Waite. In a written statement he says: "I smoked and chewed tobacco for twenty-three years, and I am sure that my case was one of the worst in this part of the country. Even after I went to bed at night, if I woke up I would want to chew or smoke. It was not only killing me but my wife was also ailing from the injurious effects. Two boxes of No-To-Bac cured me, and I have no more desire for tobacco than I have to jump out of the window. I have gained twenty pounds in thirty days, my wife is well, and we are indeed both happy to say that No-To-Bac is truly

'worth its weight in gold' to us." The cure and improvement in Mr. Waite's ease is looked upon as a miracle-in fact, it is the talk of the town and county, and it is estimated that over a thousand tobacco users will be using No-To-Bac within a few weeks. The peculiarity about No-To-Bac as a patent medicine is that the makers, the Sterling Remedy Company, No. 45 Randolph street, Chicago, absolutely guarantee the use of three boxes to cure or refund the money, and the cost, \$2.50, is so trifling as compared with the expensive and unnecessary use of tobacco that tobacco-using husbands have no good excuse to offer when their wives insist upon taking No-To-Bac and getting results in the way of pure, sweet breath, wonderful improvement in their mental and physical condition, with a practical revitalization of their nicotized nerves.

It was a Manitoba high school boy who said there were four zones—frigid, horrid, temperate and intemperate.

Something is needed to keep up the appetite, assist digestion and give good, healthful sleep. For these purposes Hood's Sarsapa-rilla is peculiarly adapted. As a blood pur-

Hood's Sarsaparilla ures Get Hood's.

REV. DR. TALMAGE.

The Eminent Brooklyn Divine's Sunday Sermon.

Subject: "Laughter."

TEXT "Then was our mouth filled with laughter."—Psalm exxvi., 2. "He that sitteth in the heavens shall laugh."—Psalm

Thirty-eight times does the Bible make reference to this configuration of the fea-tures and quick expulsion of breath which we call laughter. Sometimes it is born of the sunshine and sometimes the midnight Sometimes it stirs the sympathy of angels and sometimes the cachinnation of devils. All healthy people laugh. Whether it pleases the Lord or displeases Him, that depends upon when we laugh and at what we laugh. Any theme to day is the laughter of the Bible—namely, Sarab's laugh, or that of skepticism. David's laugh, or that of spirit ual exultation; the fool's laugh, or that of sinful merriment; God's laugh, or that of infinite condemnation; heaven's laugh, or

that of eternal triumph

Scene, an oriental tent. The occupants. old Abraham and Sarah, perhaps wrinkled and decrepit. Their three guests are three angels, the Lord Almighty one of them. In return for the hospitality shown by the old people God promises Sarah that she shall ome the ancestress of the Lord Jesus Christ. Sarah laughs in the face of God She does not believe it. She is affrighted at what she has done. She denies it. She says, "I did not laugh" Then God retorted with an emphasis that silenced all disputa-tion, "But thou didst saugh." My friends. the laugh of skepticism in all ages is only the echo of Sarah's laughter. God says He will accomplish a thing, and men say it canwith accomplish a thing, kud men say it cannot be done. A great multitude laugh at the miracles. They say they are contrary to the laws of nature. What is a law of nature? It is God's way of doing a thing. You or, dinarily cross a river at one ferry. To-mor-row you change for one day, and you go across another ferry. You made the rule. Have you not the right to change it? You ordinarily come in at that door of the church. Suppose that next Sabbath you come in at the other door. It is a habit you have. Have you not a right to change your habit? A law of nature is God's habit—His way of doing things. If He makes the law, has He not a right to change it at any time He wants

Aias: for the folly of those who laugh at God when He'says, "I will do a thing," they responding, "You can't do it." God says that the Bible is true—it is all true. Bishop Colenso laughs. Herbert Spencer laughs, Stuart Mill laughs, great German universities laugh, Harvard laughs—softly. A great many of the learned institutions, with long rows of professors seated on the fence between Christianity and infidelity. laugh softly. They say, "We didn't laugh."
That was Sarah's trick. God thunders from
the heavens. "But thou didst laugh!" The
garden of Eden was only a fable. There never was any ark built, or if it was built it was too small to have two of every kind. The pillar of fire by night was only the northern lights, the ten plagues of Egypt only a brilliant specimen of jugglery. The sea parted because the wind blew violently a great while from one direction. The sun and moon did not put themselves out of the way for Joshua. Jacob's ladder was only horizontal and picturesque clouds. The destroying angel smiting the firstborn in Egypt was only cholera infantum become epidemic. The gullet of the whale, by positive measurement, too small to swallow a prophet. The story of the immaculate conception a shock to all decency. The lame, the dumb, the blind, the halt, cured by mere human surgery. The resurrection of Christ's friend only a beautiful tableau, Christ and Lazarus and Mary and Martha acting their parts well. My friends, there is not a doctrine or statement of God's holy word that has not been derided by the skepticism of the day.

I take up this book of King James's translation. I consider it a perfect Bible, but here are skeptics who want it torn to pieces. And now, with this Bible in my hand, let me tear out all those portions which the tkepticism of this day demands shall be torn out. What shall go first? "Well," says some one in the audience, 'take out all that about the creation and about the first settlement of the world." Away goes Genesis. "Now," says some one, "take out all that about the miraculous guidance of the children of Israel in the wilderness." Away goes Exodus. "Now," says some one else in the audience, "there are things in Deuteronomy and Kings that are not fit to be read." Away go Deuteronomy and the Kings. "Now," says some one, "the book of Job is a fable that pught to come out." Away goes the book of Job. "Now," says some one, "those passages in the New Testament which imply the divinity of Jesus Christ ought to come out. Away go the Evangelists. "Now." says some one, "the book of Revelation—how preposterous! It represents a man with the preposterous! It represents a man with the moon under his feet and a sharp sword in his hand." Away goes the book of Revelation. Now there are a few pieces left. What shall we do with them? "Oh," says some man in the audience, "I don't believe a word in the Bible from one end to the other." er." Well, it is all gone. Now you have put out the last light for the nations. Now

it is the pitch darkness of eternal midnight. How do you like it? But I think, my friends, we had better keep the Bible a little longer intact. It has done pretty well for a good many years. Then there are old people who find it a comfort to have it on their laps, and children like the stories in it. Let us keep it for a curiosity anyhow. If the Bible is to be thrown out of the school and out of the courtroom, so that men no more swear by it, and it is to be put in a dark corridor of the city library, the Koran on one side and the writings of Confucius on the other, then let us each one keep a copy for himself, for we might have trouble, and we would want to be under the delusions of its consolations, and we might die, and we would want the delusion of the exalted residence of God's right hand, which it mentions. Oh, what an awful thing it is to laugh in God's face and hurl His Revelation back at Him! awhile the day will come when they will say they did not laugh. Then all the hyper-criticisms, all the caricatures and all the learned sneers in the quarterly reviews will be brought to judgment, and amid the rocking of everything beneath and amid the flaming of everything above God will thunder, 'But thou didst laugh!" I think the most fascinating laughter at Christianity l ever remember was a man in New England He made the word of God seem ridiculous and he laughed on at our holy religion until he came to die, and then he said: "My life has been a failure—a failure domestically I have no children. A failure socially, for im treated in the streets like a pirate, am treated in the streets like a pirate. A failure professionally because I know but one vinister that has adopted my sentiments." For a quarter of a century he laughed at Christianity, and ever since Christianity has been laughing at him. Now, it is a mean thinz to go into a man's house and steal his goods, but I tell you the most gigantic burglary ever invented is the proposition to steal these treasurers of our holy religion.

augh of the skeptic

The next laughter mentioned in the Bible is David's laughter, or the expression of spiritual exultation. "Then was our mouth filled with laughter." He got very much down sometimes, but there are other chapthe people to praise and exult. It was not a mere twitch of the lips—it was a demonstration that took hold or his whole physical nature. "Then was our mouth filled with laughter." My friends, this world will never be converted to God until Caristians cry less and laugh and sing more. The horrors are a poor bait. If people are to be persuaded to adopt our holy religion, it will be because they have made up their minds it is a happy religion. They don't like a morbid Chrismay be may be made and the property of the people are to be persuaded to adopt our holy religion, it will be because they have made up their minds it is a happy religion. They don't like a morbid Chrisman was not a point and the property of the people are to be persuaded to adopt our holy religion, it will be because they have made up their minds it is a happy religion. ters where for four or five times he calls up

meanest laughter ever uttered is the

tianky. I know there are morbid peeple who enjoy a funeral. They come early to see the friends take leave of the corpse, and they steal a ride to the cemetery, but all healthy people enjoy a wedding better than they do a burial. Now, you make the religion of Christ sepulchral and hearselike, and you make it repulsive. I say plant the rose of Sharon along the church walks and columbine to clamber over the church wall, and have a smile on the lip, and have the and have a smile on the lip, and have the mouth filled with holy laughter. There is no man in the world, except the Christian, that has a right to feel an untrammeled gies. He is promised everything is to be for the best here, and he is on the way to a delight which will take all the processions with palm branches and all the orchestras harped and cymbaled and trumpeted to express. "Oh,"
you say. "I have so much trouble." Have
you more trouble than Paul had? What does he say? "Sorrowful, yet always rejoicing. Poor, yet making many rich. Having nothing. yet possessing all things." The merriest laugh I think I have ever heard has been in the sickroom of God's dear children. When eodosius was put upon the rack, he sufered very great torture at the first.

ody asked him how he endured all that pain on the rack. He replied: "When was first put on the rack, I suffered a great deal, but very soon a young man in white stood by my side, and with a soft and com-fortable handkerchief he wiped the sweat from my brow, and my pains were relieved. It was a punishment for me to get from the rack, because when the pain was all gone the angel was gone." Oh, rejoice evermore! You know how it is in the army—an army in encampment. If to-day news comes that our side has had a deleat, and to-morrow enorner portion of the tidings comes, aning we have had another defeat, it demoral-izes all the host. But if the news comes of victory to-day and victory to-morrow the whole army is impassioned for the contest. Now, in the kingdom of our Lord Jesus Christ report fewer defeats tells us the victories-victory over sin and death and hell. Rejoice evermore, and again I say rejoice. believe there is more religion in a laugh than in a groan. Anybody can groan, but to laugh in the midst of banishment and persecution and indescribable trial, that required a David, a Daniel, a Paul, a modern

The next laughter mentioned in the Bible that I shall speak of is the fool's laughter, or the expression of sinful merriment. Solomon was very quick at simile. When he makes a comparison, we all catch it. What is the laughter of a fool like? He says. "It is the eracking of thorns under a pot." The keterackling of thorns under a pot." The ket-tle is swung, a bunch of brambles is put un-der it, and the torch is applied to it, and there is a great holse, and a big biaze, and a sputter and a quick extinguishment. Then it is darker than it was before. Fool's laugh-ter. The most miserable thing on earth is a bad man's fun. There they are—ten men in a barroom. They have at home wives, mothers, daughters. The impure jest starts at one corner of the barroom, and crackle, crackle, crackle it goes all around. In 500 such guffaws there is not one item of happiness. They all feel bemeaned if they have any conscience left. Have nothing to do with men or women who tell immoral stories. I have no confidence either in their Chris-

tian character or their morality. So all merriment that springs out of the defects of others-caricature of a lame foot, or a curved spine, or a blind eye, or a deaf ear-will be met with the judgment of God, either upon you or upon your children. Twenty years ago I knew a man who was particularly skiliful in imitating the lameness of a neighbor. Not long ago a son of the skillful mimic had his leg amputated for the very defect which his father had mimicked years before. I do not say it was a judgment of God. I leave you to make your own inference. So all merriment born of dissipation, that which starts at the counter of the drinking restaurant or the wineglass in the home circle, the maudlin aimper, the meaningless joke, the saturnalian gibberish, the paroxysm of mirth about nothing which you sometimes see in the fashionclubroom or the exquisite parlor at twelve o'clock at night, are the crackling of thorns under a pot. Such laughter and such sin end in death. When I was a lad, a book me out entitled, "Dow Junior's Patent sermons." It made a great stir, a very single laugh, all over the country, that book did. It was a caricature of the Christian ministry, and of the day of judgment. Oh, we had a great laugh! The commentary on the whole thing is that the author of that book died in poverty, shame chery, kicked out of society and cursed

of Almighty God. The laughter of such men is the echo of their own damnation. The next laughter that I shall mention as being in the Bible is the laugh of Go i's condemnation, "He that sitteth in the heavens shall laugh," Again, "The Lord will laugh "Again, "I will laugh at his calam-With such demonstration will God greet every kind of great sin and wicked-ness. But men build up villainies higher and higher. Good men almost pity God be-cause He is so schemed against by men. Suddenly a pin drops out of the machinery of wickedness or a secret is revealed, and the foundation begins to rock. Finally the whole thing is demolished. What is the matter? I will tell you what the matter is That crash of rdin is only the reverberation of God's laughter In the money market of God's laughter. In the money market there are a great many good men and a great many fraudulent men. A fraudulent man there says, "I mean to have my million." He goes to work reckless of honesty, and he gets his first \$100,000. He gets after awhile his \$200,000. After awhile he gets his \$500,000. "Now," he says, "I have only one more move to make, and shall have my million." He gathers up al He gathers up all his resources. He makes that one last grand move, he fails and loses all, and he has not enough money of his own left to pay the cost of the ear to his home. People can-not understand this spasmodic revulsion. Some said it was a sudden turn in Eric Railway stock, or in Western Union, or in Illinois Central; some said one thing and some another. They all guessed wrong. I wil! tell you what it was. "He that sitteth in the heavens laughed." A man in New York said he would be the richest man in the city. He left his honest work as a mechanic and got into the city councils some way and in ten years stole \$15,000,000 from the city govern-ment. Fifteen million dollars! He held the Legislature of the State of New York in the grip of his right hand. Suspicions were aroused. The grand jury presented indictments. The whole land stood aghast. The man who expected to put half the city in his west pocket goes to Blackwell's Island, goes to Ludlow street jall, breaks prison and goes across the sea, is rearrested and brought

back and again remanded to jail. Why?
"He that sitteth in the heavens laughed."
Rome was a great empire. She had Horace
and Virgil among her poets; she had Augustus and Constantine among her emperors.
But what mean the defaced Pantheon, and
the Forum turned into a cattle market, and tus and Constantine among her emperors. But what mean the defaced Pantheon, and the Forum turned into a cattle market, and the broken walled Coliseum, and the architectural skeleton of her great aqueiucts? What was that thunder? "Oh." you say. "that was the roar of the battering rams against her walls." No. What was that quiver? "Oh," you say, "that was the tramp of hostile legions." No. The quiver and the roar were the outburst of omnipotent laughter from the defled and insuited heavans. Rome defled God, and He laughed her down. Thetes defled God, and He laughed her down. Mineveh defled God, and He laughed her down. There is a great difference between God's laugh and His smile, His smile is eternal beatitude. He smiled when Davidsang, and Mirlam clapped the cymbals, and Hannah made garments for her son, and Paul preached, and John kindled with apocalyptic vision, and when any man has anything to do and does it well. His smile! Why, it is the 15th of May, the apple orchards in full bloom; it is morning breaking on a rippling sea; it is heaven at high noon, all the belis beating the marriage peal. But His laughter—may it never fall on us! It is a condemnation for our sin; it is a wasting away.

We may let the satirist laugh at us, and

we may let the satirist laugh at us, and all our companions may laugh at us, and we may be made the target for the merriment

of earth and hell, but God forbid that we should ever come to the fulfillment of the prophecy against the rejectors of the trath, "I will laugh at your calamity." But, my "I will laugh at your calamity." But, my friends, all of us who reject Christ and the pardon of the gospel must come under that tremendous bombardment. God wants us all to repent. He counsels, He coaxes, He importunes, and He dies for us. He comes down out of heaven. He puts all the world's sin on one shoulder, He puts all the world's sorrow on the other shoulder, and then with that Alpon one side and that Himalan on the other He starts up the hill back of Jerusalem to achieve our salvation. He puts the palm of His right foot on one lorg spike, palm of His right foot on one lorg spike, and He puts the palm of His left foot on another long spike, and ther, with His hands spotted with His own bloo!. He gesticulates, saying "Look, look and live. With the crimson vell of My sacrifice I will cover up all your sins; with My dying groan I will swallow up all your groans. Look! Live!" But a thousand of you turn your back on that, and then this voice of invitation turns to a tone divinely ominous, that sobs like a simoom through the first chapter of Proverbs. "Because 1 i "Because I have My right hand, and no man regarded, but ye have set at naught all My counsel and would none of Myreproof, I, also, will laugh at your calamity." Oh, what a laugh that is -a deep laugh, a long, reverberating laugh, an overwhelming laugh. God grant we may never hear it. But in this day of merciful visitation yield your heart to Christ, that your may never heal your life, on earth that you may spend all your life on earth under His smile and escape forever the thunder of the laugh of God's indignation.

The other laughter mentioned in the Bible, the only one I shall speak of, is heaven's laughter, or the expression of eternal triumph. Christ said to His dis-ciples, "Blessed are ye that weep now, for ye shall laugh." That makes me know sitively that we are not to spend our days positively that we are not to speak the in heaven singing long meter psalms. The formalistic and stiff notions of heaven that some people have would make me miserable. am glad to know that the heaven of the Bible is not only a place of holy worbut of magnificent sociality. "What," you, "will the ringing laugh go around the circles of the saved?" I say yes-pure circles of the saved?" I say yes—pure laughter, cheering laughter, holy laughter. It will be a laugh of congratulation. When we meet a friend who has suddenly come to a fortune, or who has got over some dire sickness, do we not shake hands, do we not laugh with him? And when we get to heaven and see our friends there, some of them having come up out of great tribulation, why, we will say to one of them, "The last time I saw you you had been tent fever," or to another we will say: "You for ten years were limping with the rheumatism, and you were full of complaints when we saw you last. I congratulate you on this eternal recovery." We shall laugh, Yes, we shall congratulate all those who have some out of great financial. suffering for six weeks under a low intermit come out of great financial embarrassments in this world because they have become millionaires in heaven. Ye shall laugh. It shall be a laugh of reassociation. It is just as natural for us to laugh when we meet a friend we have not seen for ten years as any-thing is possible to be natural.

When we meet our friends from whom we have been parted ten or twenty or thirty years, will it not be with infinite congratuiation? Our perception quickened, our knowledge improved, we will know each other at a flash. We will have to talk over all that has happened since we have t separated, the one that has been ten years in heaven telling us all that has happened the ten years of his heavenly residence, and we telling him in return all that has hap-pened during the ten years of his absence from earth. Ye shall laugh, I think George Whitefield and John Wesley will have a laugh of contempt for their earthly collisions, and Toplady and Charles Wesley will have a laugh of contempt for their earthly misunderstandings, and the two farmers who were in a lawsuit all their days will have a laugh of contempt over their earthly disturbance about a line fence. Exemption from all appoyan ness. Ye shall laugh. Christ says so. Ye shall laugh. Yes, it will be a laugh of triumph. Oh, what a pleasant thing it will be to stand on the wall of heaven and look down at satan and hurl at him defiance and see him caged and chained and we forever free from his clutches! Aba! Yes, it will

be a laugh of royal greeting.
You know how the Frenchmen cheered when Napoleon came back from Elba , you know how the English cheered when Wellington came back from Waterloo, you know Americans cheered when Kossuth arrived from Hungary; you remember how Rome cheered when Pompey came back vic-torious over 900 cities. Every cheer was a laugh. But, oh, the mightier greeting, the gladder greeting, when the snow white cavalry troop of heaven shall go through the streets, and, according to the Book of Reve lation, Christ in the red coat, the crimson coat, on a white horse, and all the armies of heaven following Him on white horses when we see and hear that cavalcade we shall cheer, we shall laugh! Does not your heart beat quickly at the thought of the great jubilee upon which we are soon to en-ter? I pray God that when we get through with this world and are going out of it we may have some such vision as the dying Christian had when he saw written all over the clouds in the sky the etter "W," and they asked him, standing by his side, what he thought that letter "W meant. "Oh," he said, "that stands for wel meant. "Oh," he said, "that stands for some."

And so may it be when we quit this world. "W" on the gate, "W" on the door of the mansion, "W" on the throne. Welcome! Welcome! I have with five prayerful preached this sermon with five prayerful wishes—that you might see what a mean thing is the laugh of skepticism, what a bright this is the laugh of spiritual exultation, what a hollow thing is the laugh of sinful merriment, what an awful thing is th laugh of condemnation, what a radiant, rubicund thing is the laugh of eternal triumph, Avoid the ill; choose the right. Be conforted. Blessed are ye that weep now -- ye shall laugh; ye shall laugh."

JOHN BURNS.

Pen Picture of England's Great Labor Leader by Justin McCarthy.

The most conspicuous man among the newer members of the Labor party in the British House of Comm John Burns, write: Justin McCarthy M. P. He has about him the charm of a strong, self-reliant manhood—he is above all things a man. You can see this in his dark, soft, gleaming eyes. They are eyes which invite confidence. John Burns is a working engineer who has led a toiler's life, affoat and ashore and under various conditions. He has worked along those mysterious African rivers which are associated in the minds of most of us with the explorings of Stanley and of Emin Pasha. He has worked in London sheds and yards. He is a fine and powerful sceaker, and can control a vast meet ing of workingmen with irresistible force. He is a great democratic influence, and political parties and social organizations can hardly reckon with-out him. He seidom speaks in the House of Commons, but when he does speak he speaks well and goes straight to the point. He never speaks but on some subject which he thoroughly understands and about which he has something important and direct to say. He has a fine and even thrilling voice, and one always feels that some day when his time comes and his own ores tion is uppermost he will make a great

MEN are so fond of agreeable places to loaf, that good natured easy going men soon find themselves

The Best Things to Eat

Are made with ROYAL BAKING POWDERbread, biscuit, cake, rolls, muffins, crusts, and the various pastries requiring a leavening or raising agent.

Risen with ROYAL BAKING POWDER, all these things are superlatively light, sweet, tender, delicious and wholesome.

ROYAL BAKING POWDER is the greatest of time and labor savers to the pastry cook. Besides, it economizes flour, butter and eggs, and, best of all, makes the food more digestible and healthful.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

Chloroforming in Sleep.

It is becoming fashionable for burglars to chloroform their victims in the hope that their work will be more easily and effectually done. As the plan is to administer the anaesthetic while the patient sleeps, it is no wonder that failure attends the effort. Happily, it is one of the most difficult feats to accomplish, requiring the greatest care and the highest degree of skill. By many good observers it has been claimed to be impossible. The latter may be looked upon as the rule, especially with novices. Before primary insensibility is obtained, the victim awakes from the irritation of the inhaled vapor, when force is necessary for the completion of the purpose. In the meantime the alarm may be given and the assailant may be captured. Fortunately, the chances are always against the burgiar, as his victim, facing the horror of strangulation, is instantly and almost instinctively roused to desperate resistance. Takall the chances, however, chloroform in the hands of a burgiar should be considered as dangerous to his victim as a club, an ax, or a bullet, and its administration should be punished to that extreme limit of pen alty which is due to the employment of other murderous measures - Medical Record.

Effect of Smoking on Boys. One of the medical journals records the observations of a physician, who has been investigating with great minuteness and accuracy the effects of smoking on boys. He took for this purpose thirty-eight boys from nine to fifteen years, and carefully examined them. In twentyseven of the number he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less taste for strong drink. In twelve of the cases there occurred frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulcerations of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days. The Doctor treated them all for weakness, but with little effect, until the smoking was discontinued, when health and strength were soon restored.

Dr. Kilmer's Swamp-Root cures all Kidney and Bladder troubles. Pamphlet and Consultation free.

Laboratory Binghamton, N. Y. What a true gentleman is, he was in the

The Ladies.

The pleasant effect and perfect safety with which ladies may use the California liquid laxative, Syrup of Figs, under all conditions, makes it their favorite remedy. To get the true and genuine article, look for the name of the California Fig Syrup Co., printed near the bottom of the package.

A woman's sincerity is susceptible of modi-

Good Character Important. Good Character Important.

Besides the happy satisfaction that a clear conscience and good character bring to every heart, it has a commercial value that it is well to take into consider ation. For instance, B. F. Johnson & Co., of Richmond, Va., are advertising in this paper, and offer specially good business opportunities to men of character and standing in their respective communities. They want parties to work all or part of their time, as may suit their convenience.

Judgment is the fence between impulse and

Karl's Clover Root, the great blood purifier, gives freshness and clearness to the complexion and cures constipation, 25 cts., 50 cts., \$1 Age and enthusiasm always travel in opposite directions.

Hall's Catarrh Cure

Is taken internally. Price 75c. A man never knows how to be a son until he has become a father.

If afflicted with sore eyes use Dr. Isaac Thompson's Eye-water. Druggists sell at 25c per bottle. A woman despises a bad man of her own

A most amusing list could be formed of the odd names given to some articles in various trades. Appended are a few in use by hardware men: A 'curate" is a small auxiliary poker with a steel point, intended for use, in contradistinction to the elaborate fire brasses, which are only kept for show; it is a standing joke that this artic'e takes its name from the fact that it does the principal part of the work. A "footman" is an ornamental weight used for the purpose of keeping a door open, while a "porter" is a spring for keeping it shut. A 'waiter" is a small tray. An innocent-looking arrangement of tin is the 'demon" insect trap, and a machine used for grinding different substances is known by the fo cible apropos title of the "devil" disintegrator.

ASSIST NATURE

with a gentle, cleans ing laxative, thereby removing offending matter from the stom-ach and bowels, and toning up and invigo-rating the liver and nickening its tardy ction, and you thereby remove the cause of a multitude of distressing diseases, such as headaches, indiges-tion, biliousness, skin diseases, boils, carbun-cles, piles, fistulas and maladies too numerous

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to call for their doctor's services to subdue attacks of dangerous diseases.

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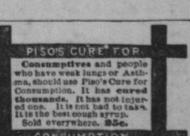


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Money

MONEY IN CHICKENS < -IF YOU-KNOW HOW

To keep them, but it is wrong to let the poor things Buffer and Die of the various Maladies which afflict them when in a majority of cases a Cure could have been effected had the owner possessed a little knowledge, such as can be procured from the

