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FLASHES OF FUN.

"I asked our doctor his motto the other night." "What did he say?" "Patience and long suffering."-Pick-Me-Up.

"I want to see the lady of the house." "I am she." "A thousand pardons! You look so happy and so independent, I felt sure you were the servant."

Parson Johnson-So dis little chile am a gal. Do de udder one belong toe de contrary sex? Mrs. Jackson-Yais, pahson; dat's a gal, too .- Judge.

"That man singing 'Only One Girl in the World for Me," has been married three times." "Well, that's all right; he means only one girl at a time."-Chicago Record.

"I see," said the shoe clerk boarder, "that there is a king in Africa who has been drunk for fifteen years." "That," said the Cheerful Idiot, "Is what might be called a soaking reign."-Indianapolis Journal.

"dichael, what kind of a tree is that?" "The one beyant the binch. mum?" "Yes, that large tree." "Wid the little green one to the lift?" "Yes; what is it?" "They do be calling that a shade-tree, mum."-Brooklyn Life.

She Heard It First .-- Bob Borrower-What! You say you can't lend me ten dollars to-day because you haven't got it-why, I heard you made five hundred dollars yesterday, on wheat! Tom Tooler (despairingly)-Well, so did my wife!-Puck.

"Last night," said Mr. Booce, "I made a remark to the effect that I had one of the greatest heads in the ward." "Something of the sort " sold

WEEKLY SERMONS.

Dr. Talmage Advocates Reform of Spiritual Affairs.

"Look at the Good Side of Life"-Sizth Sermon in the New York Herald's Competitive Series, Written by Rev. John D. Long, of Babylon, Long Island.

TEXT: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good re-port; if there be any virtue, and if there be any praise, think on these things."-Philipplans, iv., 8.

possible, close it to the evil. David said in his haste, "All men are

liars," but he acknowledged that it was a hasty conclusion, and so, presumably, not strictly correct. You, in a similar spirit of impatience, may sometimes be tempted to voice the same opinion. But don't. For, in spite of lies, white and black, polite lies, business lies and malicious lies-lies that seem to worm themselves into every cir-cumstance of life-the world in general hates the lie and loves the truth. This is why you cannot insult a man more deeply than to give him the lie. The insuit is due to the fact that public opinion demands the truth. Look, then, on this side of life, instead of allowing your mind to dwell on what is false.

No doubt there is much dishonesty in the world-dishonesty from the milkman who waters his milk to the railroad magnate who waters his stock. Your callco won't wash, your sugar contains glucose and your pepper sawdust. But never mind, after all eople in general are honest and at heart believe that "honesty is the best policy." In the main they must act upon that belief, otherwise the wheels of business would stop to-morrow. Think, then, on this better aspect of human life.

Some say that things are very unfair in this world-that, for example, the man who steals a loat of bread goes to jail while the man who steals a million of while the man who steals a million of money at worst goes to Congress. There is doubtless some truth in this view. And yet there is a just God, and though some-times He may seem a little slow, His grist is, on the whole, a pretty good article of justice. Remember always that in the long run, anyway, even in this world, right makes might. Think on this, and don't let the fact that many conditions seem up let the fact that many conditions seem uneven and unfair sour your spirit.

Again, there are those who look for dirt and find plenty of it. Human life is by no means immaculate, it is true, but none the less the world is full of the purity of innocent childhood, glorious womanhood and noble manhood. Look upon this side

mon sense they put in that one direction, and they succeed. But how seldom it is true in the matter of seeking after God! While no man expects to accomplish any-thing for this world without concentra-tion and enthusiasm, how many are there expecting after a while to get into the kingdom of God without the use of any such means.

Again, I remark: We want more common sense in the building up and enlarging of our Christian character. There are men who have for forty years been running the Christian race, and they haven't run a quarter of a mile! No business man would be willing to have his investments unaccumulative. If you invest a dollar you ex-pect that dollar to come home bringing another dollar on its back. What would you think of a man who should invest \$10,000 in a monetary institution, then go off for five years, make no inquiry in regard to In other words, keep your eye open to the investment, then come back, step up to the good that is in the world and, as far as the cashier of the institution and say "Have you kept those \$10,000 safely that I lodged with you?" but asking no question about interest or dividend? Why, you say, "That is not common sense." Neither is it, but that is the way we act in matters of the soul. We make a far more important investment than \$10,000. We invest our soul. It is accumulative? Are we growing in grace? Are we getting better? Are we getting worse? God declares many divi-dends, but we do not collect them; we do not want them. Oh, that in this matter of cumulation we were as wise in the matters of the soul as we are in the matters of the world

How little common sense in the reading of the Scriptures! We get any other book,

and we open it, and we say, "Now what does this book mean to teach me? It is a book on astronomy; it will teach me as-tronomy. It is a book on political economy; it will teach me political economy. Taking up this Bible, do we ask ourselves what it means to teach? It means to do just one thing, get the world converted and get us all to heaven. That is what it procoses to do. But instead of that we go into the Bible as botanists to pick flowers, or we go as puglists to get something to fight other Christians with, or we go as logicians trying to sharpen our mental faculties for a better argument, and we do not like this about the Bible and we do not like that, and we do not like the other

not expect to get it, or getting it, we do not know we have it. We have no anxiety about it. We do not watch and wait for its coming. As a merchant, you telegraph or

you write to some other city for a bill of goods. You say, "Send me by such express, or by such a steamer, or by such a rail-train." The day arrives. You send your wagon to the depot or to the wharf. The goods do not come. You immediately necent childhood. glorious womanhood and noble manhood. Look upon this side of life—the side that lies out in the sun-light of God's approval. The pessimist thinks that everything is imperfect. He examines the blade of grass and finds it faulty. It is sure to be split or crushed or stunted or otherwise malformed. He al-ways discovers the worm in the heart of the rose or the thorn on the stem. Don't go in his company. See, rather, the lovell-neas scattered over the world with such a lavish hand. Why, as someone has shown us, even the wayside mud puddle, ff viewed at the proper angle, is a thing of beauty, and mirrors the sky and reflects in

viewed at the proper angle, is a thing of beauty, and mirrors the sky and reflects in its bosom the elouds of heaven. Then why give heed to ill report, either? Forget the bad that you hear of your fel-lows and remember the good. There is great need of this advice. We are all a little too fond of evil reports. The daily papers, which really only print what the public demands, show this. What is the measure a plate of violence and robbery, a dish of flith and a bowi of blood. "Give a dog a bad name and that's the end of him." Just so. Well, refuse to think on ill report

MONETARY COMMISSION'S REPORT. Made by Authority of the Indianapolis Business Men's Convention.

The report of the Monetary Commission appointed under authority of the convention of business men, held in Indianapolis last January, has just been made public. The existing gold standard on which business has been done since 1879 is maintained on the ground the industrial interests demand certainty as to what the standard shall be. To this end it is urged that the United States should remove all uncertainty as to the meaning of "coin" in its obligations, thereby saving the taxpayer by the ability to borrow at a lower rate of interest. No attempt is made to remove the existing silver dollars, nor to change their legal tender quality; on the contrary, a place is provided for them in the circulation by forbidding the issue of any paper money other than silver certificates in denominations below \$10.

It is regarded by the Commission as dangerous to maintain the present practice of using Government demand obligations as money. The Commission, therefore, strongly

urge the Government to withdraw its demand obligations now used as money, decline to provide gold for exporters and put the burden and expense of maintaining a redeemable paper circulation upon the banks. In order to meet the demand obligations, the present reserves of gold in the Treasury furnish a sufficient sum to be set aside in a Division of Issue and Redemption; and the Secretary of the Treasury is authorized to sell bonds whenever the reserves need replenishment. In this way, or from surplus revenue, the demand obligations (that is, United States notes and Treasury notes of 1890,) can be removed in such a way that the cost to the country can be reduced, with the result of simplifying our currency, and adding to confidence in the certainty of our standard. By the plan of the Commission the withdrawal of Government paper is so arranged that contraction cannot possibly take place; if United States notes are cancelled their place will be taken by the gold paid out for them, or by

the expansion of bank notes. The demand obligations of the Unied States were not a money based on property; they were only a debt. On the other hand, a bank note is never issued (fraud, of course, excluded) except for a consideration in negotiable property of equal or greater value. The bank note comes forth as the sequel of a business transaction, and is based on the active property of the country which is passing between producers and consumers. This property is always negotiable and always equal to the duty of meeting the note liabil ity. Bank notes are as sound as the business transactions of the country. The currency of the country, more-

Bloody Battles.

More lives were lost in the battle of Leipsic than at any other. It took place Oct. 16, 18 and 19, 1813, between the French and the Austrians, Prussians and Russians. The French were 160,000 strong, the allies 240,000. More than 80,000 men perished, and the brench were defeated. Such losses throw into the shade the losses of the American war. At Gettysburg 39,000 were killed and wounded; at Chickamauga, 28,000. In the battles of the Wilderness 6,788 men were killed and at Spottsylvania 6,296. In the final attack on Kars, during the Russo-Turkish war of 1877-8, 8,000 men fell. The losses in the attacks on the Shipka pass amounted to about 20,000 men, and before Plevna some 30,000 men perished. Marius' victory over the Cimbri and Teutones at Varcellae, B. C. 101, is said to have cost the lives of 200,000 persons.

"George," said the senior partner to the junior, in a law-firm of three, "I thought you told me that Alfred had gone out of town on legal business? I understand he's down the road on a visit to a young lady." "Well, sir," said George, with an injured look, "It's not illegal to call on a young lady, I believe."

A Beautiful Skin

A Beautiful Skin is one of the chief requisites of an attractive ap-pearance. Rough, dry, scaly patches, little blis-tery eruptions, red and unsightly ringworms-these, would spoil the beauty of a veritable Venus. They are completely and quickly cured by Tetterine. 50 cents a box at drug stores or for 50 cents in stamps from J. T. Shuptrine, Savannah, Ga.

It is probably the stare-way that some people have that makes them flighty.

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herst, has been given a six months' leave of absence, after 15 years of uninterrupted work. Professor Cowles will occupy his six months in study abroad.

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After some men pray to be delivered from evil they look



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wife. "Well, this morning I feel fully prepared to say that I was right."-Cincinnati Enquirer.

Wheeler-Have you learned to make the repairs on your wheel yet? Sprock -No; I never shall, either. I haven't a bit of mechanical genius. "Oh, yes you have." "Indeed I haven't. I couldn't even invent a car coupler."-Cincinnati Enquirer.

A Useful Art .- "Of course," said one old farmer to the other. "your boy is learnin' Latin and Greek at college, but is he gettin' anything practical?" "Oh, yes. In the last letter he writ, he tells me he is takin' lessons in fencin'." -Detroit Free Press.

Violet-How did Mr. Bighed come to accept the doctrine of reincarnation? Rose-Well, you know, he always had an impression that the world couldn't get along without him, and if that is so, it stands to reason that he will have to come back .- Truth.

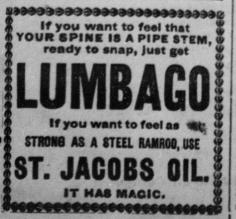
"How old would you guess her to be?" "Oh, about 25 would be a safe guess." "She's surely older than that?" "I said 25 would be a safe guess. It is always safer to underguess a woman's age. She may hear of it."-Indianapolis Journal.

"And, in spite of all the light that has been brought into your lives, you still burn missionaries?" The savage "as palpably confused. "Yes," he answered, sadly: "I must confess that civilization doesn't seem to have made our cooks appreciably better."-Puck.

A naughty little boy was crying because his mother wouldn't let him go down to the river on the Sabbath, and, on being admonished, said: "I didn't want to in in swimmin with 'em, ma, I only wanted to go down and-and see the bad little boys get drowned for goin' in swimmin' on Sunday."

"I thought that Miss Homewood's essay was much the best of all those read at the commencement." "That's odd. I never knew that she had much literary ability. What was the subject of her essay?" "How to Make a Cherry Pie."-Pittsburg Chronicle-Telegraph.

"Now, Johnnie," said the teacher. "tell me what an engineer is?" "He is a man that works an engine," replied Johnnie. "Correct," said the teacher. "Now, Tommy, can you tell me what a ploneer is?" "Yes, sir," answered Tommy; "he's a man that works a piano."



Just so. Well, refuse to think on ill report and you will not repeat it. If you wish to help God and goodness think and speak things of good report

Yes, if there be any virtue, and if there face out. Hang your pictures so in the you will be happy. No doubt this is a stead of bringing them in. world of sin and misery, and the back- Suppose some business ground of human life is full of shadows. But look at the brightness and seek for the tell you that to-morrow. Monday morning. Christ was able to see something worth. Jesus certain financial transaction make \$5000, loving in the publican and the harlot. Emulate His example and you will find the make it, but there would not be any post-

JOHN DIETRICH LONG. Pastor Presbyterian Church, Babylon, L. I.

COMMON SENSE IN RELIGION.

Dr. Talmage Advocates Retorm in Management of Spiritual Affairs.

TEXT: ... "Thechildren of this world are in their generation wiser than the children of light."-Luke'svi., 8.

. That is another way of saying that Christians are not so skillful in the manipulation of spiritual affairs as worldlings are skillful in the management of temporalities. I see all around me people who are alert, earnest, concentrated and skillful in monetary matters, who in the affairs of the soul are laggards, inane, inert. The great want are laggards, inane, inert. The great want of the world is more common sense in mat-ters of religion. If one half of the skill and forcefulness employed in financial af-fairs was employed in disseminating the truths of Christ and trying to make the world better, within ten years the last Jug-gernaut would fall, the last throne of op-pression upset, the last in junct y umble and gernaut would fail, the last throne of op-pression upset, the last iniquity tumble and the anthem that was chanted over Bethle-hem on Christmas night would be echoed and re-echoed from all Nations and kindred and people: "Glory to God in the highest, and

and on earth peace, good-will to men." In the first place, my friends, we want more common sense in the building and conduct of churches. The idea of adapliveness is always paramount in any other kind of structure. If bankers meet to-gether, and they resolve upon putting up a bank, the bank is especially adapted to banking purposes; if a manufacturing company puts up a building, it is to be adapted to manufacturing purposes; but adaptive-ness is not always the question in the rearto manufacturing purposes, in the rear-ness is not always the question in the rear-ing of churches. In many of our churches we want more light, more room, more ven-tilation, more comfort. Vast sums of money are expended on ecclesiastical struc-tares, and men sit down in them, and you ask a man how he likes the church; he says: "I like it very well, but I can't bear." Again I remark: We want more common the obtaining of religious hope. The obtaining of religious hope.

All men understand that in order to suc-ceed in worldly directions they must con-eentrate. They think on that one object, on that one subject, until their mind takes fire with the velocity of their own thoughts. All their acumen, all their strategy, all their wisdom, all their com-

But I remark again: We want more common sense in doing good. Oh, how many people there are who want to do good, and they are dead failures! Why is it? They do not exercise the same tact, the same in Yes, if there be any virtue, and if there be any praise, think on these things, and you will be better and happier. Life is very "The jaundiced see all things yellow." The combining "Oh it's all in your eve" The gamin says, "Oh, it's all in your eye." men who have an arrogant way with them. And so it is. Look on the right side of life aithough they may not feel arrogant in and not on the wrong side. Life, no doubt, has a seamy side, but be charitable. Don't think on this side. A painting has a face and a back. All the pictures in your parlor, I venture to say, are hung with the have to look clear down before I can see you, you are so far beneath me." parlor of your mind. Look for what is manner always disgusts, always drives good in the lives of your fellow men and men from the kingdom of Jesus Christ, inalways drives

Suppose some business man in whose beauty and goodness in God's world. Jesus between 11 and 12 o'clock, you could by a

same result. Then there is another side to this sub-lect. If you try to see only the good side of life ycu will help to make the world as you see it. Mark and mention the good in the full measure of your esteem. He will the will the will seek to rise to the full measure of your esteem. He will the full measure of your esteem. He will the wil the full measure of your esteem. He will be stimulated to deserve your good opinion. Have faith in a man and you will help to make him faithful make him faithful. When a man does a good deed—say a kind act—notice it, speak of it, and he will do it again. And on Wednesday there is less prospect and less and less, and I will attend to it to-morrow. Now, let us bring our common sense in this matter By following the advice given in the text you will promote your own happiness and, what is equally important, you will do something toward making the world betmay and we may not. The prospect less and less and less and less. The only sure time now-now. I would not talk to you in this way if I did not know that Christ was able to save all the people. I would not go into a hospital and tear off the bandages from the wounds if I had no baim to apply. I would not have the face to tell a man he is a sinner unless I had at the same time the authority for saying he may be saved.

"Mamma," said a little child to her mother, when she was being put to bed at night, "mamma, what makes your hand so scarred and twisted and unlike other peo-ple's hands?" "Well," said the mother, "my child, when you were younger than you are now years are one pickt short you are now, years ago, one night after I had put you to bed I heard a cry, a shriek, upstairs. I came up and found the bed was on fire, and you were on fire, and I took hold of you and tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand; but I got that, my child, in trying to save you.

O man! O woman! I wish to-day I could show you the burned hand of Christ-burned in plucking you out of the fire, burned in snatching you away from the flame. Ay, also the burned foot and the burned brow and the burned heart-burned for you. "By His stripes ye are healed."

RICH YIELD OF SALMON ECCS.

Previous Records Beaten-Millions For Eastern and Western Waters.

over, should increase as the transac tions of the country increase; hence the rigid unchanging issues of the Government make them an inelastic part of the circulation, while by the very process of their issue bank notes alone can be automatically adjusted to the changing transactions of the business community.

In amending the present national banking system, the Commission were actuated by a desire to secure absolute safety to the note holder; to make the notes uniform and of equal currency in all parts of the country to create an elastic system, which, while expanding in response to increasing transactions, should healthily contract when transactions diminish, and which would help in a better distribution of banking facilities throughout the

Western and Southern States. While providing for the partial use of bonds for securing notes (twentyfive per cent. of the capital) the Commission propose that notes beyond this should be issued on all, instead of a part of the resources of a bank; and within a few years that no special bond security should be required. Banks may issue notes up to sixty per cent. of their capital without restraint; for issue beyond sixty per cent. and up to eighty per cent. they pay a tax of two per cent.; for those beyond eighty per cent. and up to 100 per cent. they pay a tax of six per cent. These notes would be a prior lien upon all the resources of the bank, and, in addition. upon the stockholders' liability. Moreover, all banks issuing notes contribute five per cent. of their circulation as a permanent guaranty fund. For daily redemptions, banks are required to keep a five per cent. redemption fund in the hands of the Comptroller of the Currency. Banks of \$25,000 capital may be established in places of 4000 inhabitants, and branch banks are

Remarkable Story of & Bullet. The Petit Journal, of Paris, relates a

remarkable experience of M. Charles Jalerat, who was wounded in the war of 1870 while serving in the artillery. He was struck by a bullet in the left temple, and in spite of repeated attempts, the surgeons were unable to extract it. They expressed the opinion, however, that the man might live

for years with the bullet in his head. As a matter of fact, for twenty-seven years it did not trouble him in the

also permitted.

least. Last May, however, the bullet. which had remained buried in the frontal tissues, moved up toward the brain, and M. Jallerat became insane.

For nearly a fortnight his mind remained unbalanced, but happily the bullet again shifted its position, and M. Jallerat recovered. He did not feel any more inconvenience until quite recently, when he experienced a curious sensation in the throat. He succeeded

from which to be delivered.

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