REV. DR. TALMAGE.

The Eminent Brooklyn Divine's Sunday Sermon.

Subject: "God Among the Fishes." TEXT: "And God said, Let the waters bring forth abundantly the moving creatures that hath life."-Genesis i., 20.

What a new book the Bible is? After thirty-six years' preaching from it and dis-cussing over 30% different subjects founded on the word of God, the book is as fresh to on the word of God, the book is as fresh to me as when I learned, with a stretch of infantile memory, the shortest versa in the Bible, "Jesus went," and I opened a few weeks ago a new realm of Biblicai interest that neither my pulpit nor any one else's had ever explored, and having spoken to you in this course of sermons on God everywhere concerning the "Astronomy of the Bible; or, God Among the Stars;" the "Chronology of the Bible; or, God Among the Among the Among the Bible; or, God Among the Among the Amethysts," this morning, as I may be

"Mineralogy of the Bible; or, God Among the Amethysts," this morning, as I may be divinely helped, I will speak to you about the "Ichthyology of the Bible; or, God Among the Fishes."

Our horses were lathered and tirel out, and their fetlocks were red with the blood cut out by the rocks, and I could hardly get my feet out of the stirrups as on Saturday night we dismounted on the beach of Lake Galilee. The rather liberal suppy of food with which we had started from Jerusalem was well nigh exnausted, and the articles of diet remaining had by oft repetition three times a day for three weeks ceased to appetize. I never want to see a fig again, and dates with me are all out of date.

For several days the Arab caterer, who could speak but half a dozen Eaglish words, would answer our requests for some of the

would answer our requests for some of the styles of food with which we had been delectated the first few days by crying out "Fin-ished." The most piquant appetizer is ab-stinance, and the demand of all the party was, "Let us breakfast on Sunday morning on fresh fish from Lake Gennesareth." for you must know that that lake has four names, and it is worth a profusion of nomen-clature, and it is in the Bible called Chinuerth, Tiberias, Gennesareth and Galilee.

To our extemporized table on Sabbath morning came broiled perch, only a few hours before lifted out of the sacred waters. It was natural that our minds should rever only breakfast that Christ ever prepared, and it was on those vary shores where we breakfasted. Christ had in those olden times struck two flints together and set on dre seme shavings or light brushwood

fire some shavings or light brushwood and then put on larger wood, and a pile of glowing bright coals was the consequence.

Meanwhile the disciples fishing on the lake had awiully "poor luck," and every time they drew up the net it hung dripping without a fluttering fin or squirming scale. But Christ from the shore shouted to them an I told them where to drop the net, and 153 big fish rewarded them. Simon and Nathaniel, having cleaned some of those large fish, brought them to the coals which Christ had kindled, and the group who had been out all uight and were chill and wet and hungry, sat down and began mastication. All that weene came back to us when on Sabbath morning, December, 1889, just outside the ruins of ancient Tiberias and within sound of the rippling Galilee, we breakfasted.

Now, it is not strange that the Bible imagery is so inwrought from the fisheries when the Holy Land is, for the most part, an inland region? Only three lakes—two basides the one already mentionel—namely, the Daad Sea, where fish capacit live at all

sides the one already mentione i—namely, the Dead Sea, where fish cannot live at all. and as soon as they touch it they die, and the birds swoop on their tiny carcasses, and the third, the Pools of Heshbon, which are of the Holy Land—Jabbok, Kishon and Jer-

About all the fish now is the waters of the Holy Land are the perch, the carp, the bream, the minnow, the blanny, the barbel so called because of the barb at its mouth), so called because of the barb at its mouth), the chub, the dogfish, none of them worth a Delaware shad or an Adirendack trout. Well, the world's geography has changed, and the world's bill of fare has changed. Lake Galilee was larger and desper and better stocked than now, and no doubt the rivers were deeper and the fisheries were of far more importance then than now.

Besides that, there was the Mediterranean Tea only thirty-five miles away, and fish were satted or dried and brought inland.

were saited or dried and brought inland, and so much of that article of food was sold in Jerusalem that a fish merket gave the name to one of the gates of Jerusalem near by, and it was called the fish gate. The cities had great reservoirs in which fish were kept alive and bred. The pool of Gibeon was a fish pool. Isaiah and Solo non refer to fish pools. Large fish were kept alive and fied fast by ropes to a stake in these reservoirs, a ring having been run through their gills, and that is the meaning of the Scripture passage which says, "Canst thou put a hook into his nose or bore his jaw tarough with a thorn."

So important was the fish that the god

Dagon, worshiped by the Philistines, was made half fish and half man, and that is the meaning of the Lord's indignation when in I Samuel we read toat this Dagon, the fish god, stood beside the ark of the Lord, and Dagon was by invisible hands dashed to pieces because the Pailistines had dared to make the fish a god. That explains the Scripture passage, "The head of Dagon and both the pains of his hands were cut off upon the threshold; only the stump of Dagon both the paims of his hands were cut off upon the threshold; only the stump of Digon
was left to him." Now, the stump of Dagon
was the fish part. The top part, which was
the figure of a man, was dashed to precess,
and the Lord, by demolishing every thing
but the stump or fish part of the idol, practically said, "You may keep your fish, but
know from the way I have demolished the
rest of the idol that it is nothing divine."

Leyard and Wilkinson found the fish an
object of idolatry all through Assyria and

object of idolatry all through Assyr.a and Egypt. The Nile was tult of fish, and that explains the horrors of the plague that slaughtered the flony tribe all up and down staughtered the fignry tribe all up and down that river, which has been and is now the main artery of Egypt's life. In Job you hear the plunge of the spen: into the hippopotamus as the great dramatic poet criedout, "Canst thou fill his skin with barbed irons or his head with fish spears?" Yea, the fish began to swim in the very first book of Genesiz, where my text records, "And God said, for the waters bring forth abund-God said, Let the waters bring forth abundantly the moving creature that hath life."

Do you realize that the first living thing that God created was the fish? It

by you realize that the first living thing that God created was the fish? It preceded the bird, the quadruped, the human race. The fish has priority of residence over every living thing. The next thing done after God had kindled for our world the golden canadelier of the sun said the silver chandelier of the sun said the silver chandelier of the moon was to make the fish. The first motion of the principle of life, a principle that all the thousands of years since have not been able to define or analyze—the very first stir of life—was in a fish.

What an hour that was when in the Euphrates, the Gihon, the Pison and the fild-dekel, the four rivers of Paradise, the waters swirled with first and brigatened with scales. All the attrioutes or the infinite God were called into action for the maxing of that first fish. Lanceolate and transfur deristand the plate of a stark to confound the scientist. It does not take the universe to prove a God. A fish does it. No wonder that Linuxeus and Cuvier and Agassiz and the greatest minds of all the centuries sat enraptured before its annowy.

Oh, its beauty and the adaptatives of its

reserved for the tables of royal families, and the isinglass made out of their membrane; the tench, called the physician of fishes, becauss when applied to human ailments it is said to be cirative; the lampreys, so tempting to the epicureau that too many of them slew Henry II—aye, the whole world of

Enough of them floating up and down the rivers to feed the hemispheres if every ear of corn and every head of wheat and every herd of quadruped and if every other article of food in all the earth were destroyed. Universal drought, leaving not so much as a spear of grass on the round planet, would leave the rivers and leave and seed for leave in the rivers and lakes and seas for the human race a staple commodity of food which, if brought to shore, would be enough not only to feed but fatten the entire human

populated that the harvests and vineyards and land animals may be insufficient to feed and land animals may be insufficient to feed the human family, and the nations may be obliged to come to the rivers and ocean beaches to seek the living harvests that swim the deep, and that would mean more health and vigor and brilliancy and brain than the human race now own.

The Lord, by placing the fish in the first course of the menu in paradise, making it precede bird and beast, indicated to the world the importance of the fish as an article of human foot. The reason that men and women lived three and four and

article of human food. The reason that men and women lived three and four and five and nine hundred years was because they were kept on parched corn and fish. We mix up a fantastic food that kill the most of us before thirty years of age. Custards and whipped stilabubs and Roman punches and chicken salads at midnight are agentic that few have strength to run.

gantlet that few have strength to run. We put on many a tombstone glowing epithets saying that the person beneath died of patriotic services or from exquistion in religious work when nothing killed the poor fellow but looster eaten at a party four hours after he ought to have been sound asleep in bed. There are men to day in our streets so many walking hospitals who might have been athletes if they had taken the hint of

Genesis in my text and of our Lord's re-mark and adhered to simplicity of diet. The reason that the country districts have furnished most of the men and women of our time was are doing the mightiest work in merchantise, in mechanics, in law, in me licine, in theology, in legislative and congressional halls, and all the presidents from Washington down—at least those was have amounted to anything—is because they

and achieve every gaing:
spiration, it was because they were nearly
all fishermen and lived on fish and a few
plain condiments. Paul, though not brought
up to swing the net and throw the fine, must of necessity have adopted the diet of the population among whom he lived, and you see the phosphorus in his daring plea betore Felix, and the phosphorus in his boldest of all utterances before the wisacres on Mars Hill, and the phosphorus as he went without fright to his beheating, and the phosphorus you see in the lives of all the aposties who moved right on undaunted to certain martyr-dom, whether to be decapitated or flung off recipiess or hung in crucifixion.

Phosphorus, shining in the dark without

burning. No man or woman that ever lived was independent of questions of diet. Let taose who by circumstances are compelled to simplicity of diet thank God for their rescue from the temptation of killing delica-cies. The men and women who are to decide the drift of the Twentieth Century, which is only seven or eight steps off, are now five miles back from the rail station and had for breakfast this morning a similar bill of fare to that which Christ provided for the fishermen disciples on the banks of Lake

In seed the only articles of food that Christ by miracle multiplied were bread and fish which the boy who acted as sutier to the 7000 persons of the wildersess handed over—five barley loaves and two fishes. The boy must have felt hadly when called on to give up the two fishes which he had brought out after having caught them himself, sit-ting with his bare feet over the bank of the lake and expecting to sell his supply at good profit, but he felt better when by the mira-cle the fish were multiplied and he had more returned to him than he had surreniere!.

Know also in order to understand the ichthyology of the Bible that in the deeper waters, as those of the Mediterraneau, there were monsters that are now extinct. The fools who become infidels because they cannot understand the inguifment of the recreant Josah in a sea mouster might have saved their souls by stu lying a little natural

saved their souls by stu lying a little natural history. "On," says some one, "that story of Jonah was only a fable." Say others: "It was interpolated by some writer of later times." Others say: "It was a reproduction of the story of Hercules devoured and then restored from the mouster." But my reply is that history tells us that there were monsters large enough to whelm suips.

The extinct ichthyosaurus of other ages was thirty feet long, and as late as the Sixth Century of the Christian era up and down the Mediterranean there floated monsters compared with which a molern whale was a sardine or a herring. The shark has again and again been found to swillow a man entire. A fisherman on the coast of Turkey found a set monster which contained a woman and a purse of gold. I have seen in museums sea monsters large enough to take museu na sea monsters large enough to take

down a prophet.

But I have a cetter reason for believing the Old restament account, and that is that the Old Testament account, and that is that Christ said it was true and a type of His own resurrection, and I suppose He ought to know. In Matthew xii., 40, Jesus Christ says, "For as Jonas was three days and three nights in the winale's belly, so shall the Son of Man be three days and three nights in the neart of the earth." And tout settles it for me and for any man who does not believe Christ a dupe and an imposter.

Notice also how the Old Testament writers Notice also how the Old Testament writers drew similitude from the fisheries. Jeremao uses such imagery to prophesy destruction, "Behold, I will send for many fishers, saitu the Lord, and they shall fish them." Ezekiel the Lord, and they shall tish them." E258181
uses fish imagery to prophesy prosperity,
"it shall come to pass that the fishers shall
stand upon it from Engedi even to Eneglaim; there shall be a place to spread forth
nets; their fish shall be according to their
kinds, as the fish of the great sea, exceeding
many." the explanation of which is that
Engedi and Eneglaim stood on the banks
of the Dead sea, in the waters of waich of the lead sea, in the waters of which no fish can live, but the propnet says that the time will come when these witers will the time will come when these with the regenerated, and they will be great places for that. Amse reproves idolatries by saying. "The day shall come upon you when he will take you away with hooks and your resterity with fishhooks." Solomon, in Ecclesiastes, declares that those captured of

temptation are as fisnes taken in an evil net. Indeed Solomon know all about the

finny tribe and wrote a treatise on icathy-ology which has been lost.

Furthermore, in order that you may un-derstand the ichthyology of the Bible, you cent miracle. There is enough wonder in the plate of a stark to confound the scientist. It does not take the universe to prove a Got. A fish does it. No wonder that Linuxus and Cuvier and Agassiz and the greatest minds of all the centuries sat enraptured before its annotony.

Oh, its beauty and the adaptedness of its structure to the element in waich it must live; the picture gallery on the sides of the mountain trout unveiled as they spring up to snatch the files; the graying, called the flower of fishes; the graying, called the foreign and the Severa, easily leaping the fulls that would stop them; the bold perch, the gudgeon, silver and black spotted; the herring, moving in squadrons five miles long; the carp, for cunning called the fox

thrown from a boat and drawn through the ea as the fishing smack sailed on. How wonderful all this is inwrought into the wonderful all this is inwrought into the Bible imagery and it leads me to ask in which mode are you and I fishing, for the church is the boat, and the gospel is the net, and the sea is the world, and the fish are the souls, and God addresses us as He did Simon and Andrew, saying, "Follow Me, and I will make you fishers of men." But when is the best time to fish for souls? In the night. Peter, why did you say to Carist, "We have toiled all the night and have taken nothing?" Why did you not fish in the daytime? He replies, "You ought to know that the night is the best time for fishing."

At Tobyhanna Mills, among the mount

At Tobylanna Mills, among the mountains of Pennsylvania, I saw a friend with high boots and fishing tackle starting out at 9 o'clock at night, and I said, "Where are at 9 o'clock at night, and I said, "Where are you going?" He answered, "Going to fish."
"What, in the night." He answered. "Yes, in the night." So the vast majority of souls captured for God are taken in times of revival in the night meetings. They might just as well come at 12 o'clock at noon, but most of them will not. Ask the evangelists of olden times, ask Finney, ask Nettleton, ask Osborn, ask Daniel Baker, and then ask all the modern evangelists which is the best all the modern evangelists which is the best time to gather souls, and they will answer, "The night; by all odds, the night." Not only the natural night, but the night of

Suppose I go around in this audience and ask these Christians when they were converted to God. One would answer, "I was at the time I lost my calld by membranous croup, and it was the night of bereavement," or the answer would be, "It was just after I was swindled out of my property, and it was the night of bankrupter," or it would be, "It was during that time when I was down with that awful sickness, and it was the night of physical suffering." or it would be, "It was that time when slander took after me, and it was maligned and abused, and it was maligned and abused, and it was and I was maligned and abused, and it was the night of persecution." Ah, my hearers, that is the time for you to go after souls, wasn a night of trouble is on them. Miss not that opportunity to save a soul, for it is the bast of all opportunities.

Co up along the Mohawk, or the Juniata, or the Delaware, or the Tonbigbes, or the St. Lawrence right after a rain, and you will find the fisherman all up and down the la ces? Why! Because a good time to angle is right after the rain, and that is a good time to catch souls, right after a shower of misfortune, right after floods of disaster. And as a pool overshadowe 1 with trees is a

were in those country discricts of necessary which we have a post of necessary thing who was brought up on floating island or angel cake. The world must turn back to paradisiac diet if it is to get paradisiac morals and parad saiac health. The human race to-day needs more phosphorus, and the fish is charged and surcharged with phosphorus, phosphorus, that which saines in the dark without burning.

What made the tweive apostles such stalling for it. "In the rich Bible grounds." We boys brought up in the country had to dig for bait before we started for the banks of the Ruritan. We put the sharp edge of the spate against the ground and then put the spate against the ground and then put the spate against the ground and with one transudous plunge of our strength of body and will we drove it in up to the handle and then turned over the sod.

We had never read Walton's "Complete We had never read Walton's "Complete Angler," or Charles Cotton's "Instructions How to Angle for Graviing in a Clear Stream." We knew nothing about the modern red hackle or the fly of orange colored mohair, but we got the right kind of bait. No use trying to angle for fish or angle for souls unless yon have the right kind of bait, and there is plenty of it in the promises, the parables, the miracles, the crucifixion, the heaven of the grand oid gospel.

Yes not only must you dig for bait, but

Yes, not only must you dig for bait, but use only fresh bait. You cannot do any. thing down at the pond with old angle-worms. New views of truth. New views of God. New views of the soul. There are all the good books to h make up your mind as to whether you will take the hint of Habukkuk and Isaish and Job and use book and line, or take the hint of Matthew and Luke and Christ and fish

I think many lose their time by wan to fish with a net, and they never get a place to swing the net. In other words, they want to do gospel work on a big scale or they will not do it at all. I see feeble minded Christian men going around with a Bagster's Bible under their arm, hoping to do the work of an evangelist and use the net, while they might be better content with hook and line and take one soul at a time. They are bad failures as evangelists. They would be mighty successes as private Caristians. If you catch only one soul for God, that will be enough to fill your eternity with celebration. All hail the fisherman with hook and line!

I have seen a man in roughest cordured outfit come back from the woods loaded down with a string of finny treasures hung over his shoulder and his gamebag filled, and a dog with his teeth carrying the basket filled with the surplus of an afternoon's angling, and it was all the result of a book and line, and in the eternal world there will be many a man and many a woman that was never heard of outside of a village Sunwas never heard of outside of a vinage Sun-day-school or a prayer meeting buriet in a church basement who will come before the throne of God with a multitude of souls ransomed through his or her instru-mentality, and yet the work all done through personal interview, one by one,

You do not know who that one soul may e. Staupitz helped one soul into the light, but it was Marcia Lutaer. Thomas Bilney brought salvation to one soul, but it was Hugh Lutimer. An edge tool maker was the means of saving one soul, but it was John Summerfield. Our blessed Lord healed one blind eye at a time, one paralyzel arm

one brind eye at a time, one paralyzed arm at a time, one dropsical patient at a time, and raised from the dead one girl at a time, one young man at a time. Admire the net that takes in a great many at ones, but do not despise the hook and line.

God help us amid the gospel fisheries, whether we employ hook or net, for the day cometh when we shall see how much depended on our fidelity. Christ Himself declared: "The king lom of heaven is like unto a net that was cast into the sea and gathered ciarel: "The king form of heaven is like unto net that was cast into the sea and gathered of every kin, which, when it was full, they drew to shore and sat down and gathered the good in the vessels, but cast the bad away. So shall it be at the end of the world—the angels shall come forth and separate the wickel from the just."

Yes, the fishermen think it best to keep the weeks and workels of the haul in the

the useful and worthless of the haul in the same not until it is drawn upon the beach, and teen the division takes place, and if it is on Long Island coast the mosspankers are thrown out and the blue ish and sand pre-served, or if it is on the short of Gaillee the fish classified as silutoits are hursel back into the water or thrown no on the bank as unclean, while the percuant the carp and the carcel are put into pairs to be carried

So in the church on earth the saints and the hypocrites, the generous and the mean, the chart and the uncrean, are kept in the same membership, but at death the division will be made, and the good will be gathered to heaven, and the bad, however many holy communions they may gave colebrated, and however many roctorical prayers they may have offered, and however many years their names may nave been on the caurch rolls, will be cast away. Go 1 forbid will be cast away. Go I forbid that any of us should be among the "cast away." But may we do our work, whether shall or great, as thoroughly as distant renowned fisher man, George W

as distant renowned fisherman, George W
Bethune, who spent his sum ner rest anging
in the waters around the Fnousand Isles and
beating at their own craft those who plied
it all the year, and who the rest of his time
gloriously preached Christ in a pulpit only
fifteen minutes from where I now stand, and
ordering for his own obsequies: "Put on me
my pulpit gown and banks, with my own
pocket Bible in my right hand. Bury m
with my mother, my father and my grand
mother. Sing also my own hymn:

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A Rider's Experiments.

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Canon Carr may now be said to be the wealthiest clergyman in England, he having inherited the vast estates of Sir William Evans, the Derbyshire Baronet who died some weeks since. The Canon was connected with the late Baronet by

Curious Death Cu-tons of Fift. The Fijians believe that in case a marriageable youth or maiden dies without having gone through with the elaborate nuptial knot-tying ceremony of the islands his or her soul is doomed to wander about forever in an intermediate region between heaven and the lower

regions. When anyone dies, man, woman or child, a whale's tooth is placed in the hand of the corpse, the missile to be thrown at the tree which stands as a guide post to point out the road that leads to heaven and the one that leads to sheo!.-St. Louis Republic.

A publication brimful of sound advice and the raciest bits of fun, original and copyrighted, from the pens of such noted humorists as Bill Nye, Opie P. Read, Danbury-News-Man, etc., is the St. Jacob's Oil Family Almanac and Book of Health and Humor, 1863. It is a free gift at the Druggists' counter. The work differs somewhat from its fromer editions, but is none the less attractive and in many of its teatures is the superior of former numbers. One special feature is the "Offer of One Hundred Dollars," open to all contestants, the details of which a perusal of the book will fully give. The Almanac is sent forth by The Charles A. Vogeler (ompany, Baltimore, Md., proprietors of some of the best known and most reliable medicinal preparations. A copy will be mailed to any address on receipt of a 2-cent stamp by the above firm. Still Bright and Booming.

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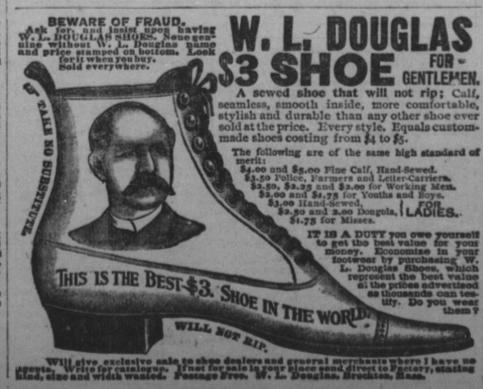
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Mt. Sterling, Ky., Feb. 13, 1889.

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