

### REV. DR. TALMAGE.

#### THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "Laughter"

Text: "Then was our mouth filled with laughter."—Psalm exvii., 2. "He that sitteth in the heavens shall laugh."—Psalm lvi., 4.

Thirty-eight times does the Bible make reference to this configuration of the features and quick expansion of the mouth we call laughter. Sometimes it is born of the sunshine and sometimes of the midnight. Sometimes it stirs the sympathy of angels and sometimes the compassion 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. My theme to-day is the laughter of the Bible—the laughter of the Hebrews; David's laugh; or that of spiritual exultation; or that of that of sinful merit; or God's laugh, or that of infinite condemnation; or heaven's laugh, or that of triumphant 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 of the tent, the people God promises Sarah that she shall become the ancestress of the Lord Jesus Christ. Sarah laughs in the face of God. She does not believe it. She is frightened at what she has done. Sarah says by the old says, "I did not laugh." Then God retorted with an emphasis that silenced all dispute. "But thou didst laugh." 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 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 things. You ordinarily cross a river at one ferry. To-morrow 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 the door which you 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 changes it, why has He not a right to change it at any time? He wants to change it?

Alas! for the folly of those who laugh at God when He says, "I will do a thing," they respond, "Sarah can't do it." God says that the Bible is true—the old Bishop Coleman 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 light, the sea parted because the wind blew violently in 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 vertical lines, the angel straying angel smiting the firstborn in Egypt was only cholera infantum become epidemic. The gullet of the whale, by positive measurement, too small to swallow the prophet, the manna which God made conception a shock to all decency. The lame, the dumb, the blind, the deaf, cured by mere human surgery. The resurrection of Christ's friend only a beautiful tableau, 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 queried by the skepticism of the day.

I take up this book of King James' translation. I consider it a perfect Bible, but here are skeptics who want to turn it to pieces. And now, with this Bible in my hand, let me tear out all those portions which the skepticism of this day demands shall be torn out. What shall we first tear out? Let us begin 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 raising of Lazarus from 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 goes Deuteronomy and Kings. "Now," says some one, "the book of Job is a fable that ought 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 goes the Evangelists. "Now," says some one, "the book of Revelation—how 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," says some one, "the story of the man who shall 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." Well, it is all gone. Now you have put out the last light, and now you are in 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 you. The man who reads it 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, let the man who sits in the courtroom, so that men no more swear by it and it is to be put in a dark corner of the city library, the Koran on one side and the writings of Confucius on the other, then let each one keep a copy for himself, for we still have treasurers of our holy religion. 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 a noble thing it is to laugh in God's face and hurl His Revelation back at Him! After awhile the day will come when they will say they did not laugh. Then all the hyper-criticism, all the caricatures and all the learned sneers and every review 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 I ever remember was made in New England. He made the world 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 I treated in the streets like a pirate. A failure professionally because I knew but one minister that has adopted my sentiments." For a quarter of a century he laughed at Christianity, and ever since Christ has been laughing at him. Now, it is a mean thing to go into a man's house and steal his goods, but I tell you the most gigantic burglar ever invented is the proposition to steal the treasures of our holy religion. The meanest laughter ever uttered is the laugh 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 chapters where for four or five times he calls upon the people to praise and exult. It was not a mere trick of the lips—it was a demonstration that took hold of his whole physical nature. "Then was our mouth filled with laughter." My friends, this world will never be converted to God until Christians cry less and laugh and smile more. The humor is 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 Chris-

tianity. I know there are morbid people who enjoy a funeral. They come early to see the friends take leave of the corpse, and they steal a kiss to the casket, but all healthily, and they do a wedding better than they do a burial. Now, you make the religion of Christ apostrophic and hearse-like, and you make it repulsive. I say plant the rose of Sharon along the church walls, and let the columbine to clamber over the church wall, 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, the laugh right up to an untrammeled glee. He is promised everything 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, trumpets, and cyphals 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; reviled, yet laughing at all things." The merriest laugh I think I have ever heard has been in the slaking of God's dear children. When Theodosius was put upon the rack, he suffered very great torture at the first. Somebody asked him how he endured all that pain on the rack. He replied: "When I was first put on the rack, I suffered a great deal, but very soon a young man in white came by my side, and with a soft and comfortable 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 defeat, and to-morrow another portion of the tidings comes, saying we have had another defeat, it demoralizes 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, the Lord of Hosts, the King of kings, the victor over sin and death and hell. Rejoice evermore, and again I say rejoice. I believe there is more religion in a laugh than in a groan. Anybody can groan, but it is in the laughing that the power of persecution and indescribable trials that required a David, a Daniel, a Paul, a modern hero.

The next laughter mentioned in the Bible is the laugh of a fool, or the expression of a 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 crackling of thorns under a pot." The crackling of a bunch of brambles is out under it, and the torch is applied to it, and there is a great noise, and a big blaze, and a sputter and a quick extinguishment. Then it is darker than it was before. Fool's laughter 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 skillful in imitating the lameness of a neighbor. Not long ago a son of his died, and his last words were, "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 a comparison is a judgment of God. I have no confidence either in their Christian character or their morality."

So all merriment that springs out of the defects of others—sarcastic 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 skillful in imitating the lameness of a neighbor. Not long ago a son of his died, and his last words were, "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 a comparison is a judgment of God. I have no confidence either in their Christian character or their morality."

Twenty years ago I knew a man who was particularly skillful in imitating the lameness of a neighbor. Not long ago a son of his died, and his last words were, "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 a comparison is a judgment of God. I have no confidence either in their Christian character or their morality."

So all merriment that springs out of the defects of others—sarcastic 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 skillful in imitating the lameness of a neighbor. Not long ago a son of his died, and his last words were, "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 a comparison is a judgment of God. I have no confidence either in their Christian character or their morality."

of earth and hell, but God forbid that we should ever come to the fulfillment of the promise against the rejectors of the truth, "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 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 Alp on one side and that Himalaya on the other He starts up the hill back of Jerusalem to achieve our salvation. He puts the pain of His right foot on one long spike, and He puts the palm of His left foot on another long spike, and then, with His hands spotted with His own blood, He gesticulates, saying: "Look, look and live. With the crimson veil 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 sobe like a simoom through the first floor of your soul." "What a laugh," he called, and yet I refused, I have stretched out My right hand, and no man regarded, but ye have set at naught all My counsel and would none of My reproof. I, also, will stretch My right hand, and will swear unto thee 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, but you must do so with your eyes 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 disciples, "Blessed are ye that weep now, for ye shall laugh." That makes me know positively that we are not to spend our days in weeping, and that we are to spend our days in laughter. What a joy it is to have the formalist and stiff notions of heaven that some people would make miserable. I am glad to know that the heaven of the Bible is not only a place of holy worship, but a place of joy and gladness. "What a laugh," he called, and yet I refused, I have stretched out My right hand, and no man regarded, but ye have set at naught all My counsel and would none of My reproof. I, also, will stretch My right hand, and will swear unto thee 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, but you must do so with your eyes 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 disciples, "Blessed are ye that weep now, for ye shall laugh." That makes me know positively that we are not to spend our days in weeping, and that we are to spend our days in laughter. What a joy it is to have the formalist and stiff notions of heaven that some people would make miserable. I am glad to know that the heaven of the Bible is not only a place of holy worship, but a place of joy and gladness. "What a laugh," he called, and yet I refused, I have stretched out My right hand, and no man regarded, but ye have set at naught all My counsel and would none of My reproof. I, also, will stretch My right hand, and will swear unto thee 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, but you must do so with your eyes 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 disciples, "Blessed are ye that weep now, for ye shall laugh." That makes me know positively that we are not to spend our days in weeping, and that we are to spend our days in laughter. What a joy it is to have the formalist and stiff notions of heaven that some people would make miserable. I am glad to know that the heaven of the Bible is not only a place of holy worship, but a place of joy and gladness. "What a laugh," he called, and yet I refused, I have stretched out My right hand, and no man regarded, but ye have set at naught all My counsel and would none of My reproof. I, also, will stretch My right hand, and will swear unto thee 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, but you must do so with your eyes 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 disciples, "Blessed are ye that weep now, for ye shall laugh." That makes me know positively that we are not to spend our days in weeping, and that we are to spend our days in laughter. What a joy it is to have the formalist and stiff notions of heaven that some people would make miserable. I am glad to know that the heaven of the Bible is not only a place of holy worship, but a place of joy and gladness. "What a laugh," he called, and yet I refused, I have stretched out My right hand, and no man regarded, but ye have set at naught all My counsel and would none of My reproof. I, also, will stretch My right hand, and will swear unto thee 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, but you must do so with your eyes on earth, under His smile and escape forever the thunder of the laugh of God's indignation.

### SABBATH SCHOOL.

#### INTERNATIONAL LESSON FOR JULY 29.

Lesson Text: "The Youth of Jesus," Luke ii., 40-52—Golden Text: Luke ii., 52—Commentary.

40. "And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." The previous verse says that after all things written in the law had been performed for the child, they returned to Nazareth. This first verse may be said to contain all we know of the first twelve years of His life. Since John the Baptist was filled with the Holy Spirit from his birth (Luke i., 15), we can not think of the youth of Jesus, and that would explain His being "strong in spirit and filled with wisdom."

"Now, His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem for the feast of the passover, and when all the nations of the earth shall be represented in Jerusalem once a year to worship the Lord (Zech. xiv., 16)."

"And when He was twelve years old, they went up to Jerusalem for the feast of the passover, and when all the nations of the earth shall be represented in Jerusalem once a year to worship the Lord (Zech. xiv., 16)."

"And when He was twelve years old, they went up to Jerusalem for the feast of the passover, and when all the nations of the earth shall be represented in Jerusalem once a year to worship the Lord (Zech. xiv., 16)."

"And when He was twelve years old, they went up to Jerusalem for the feast of the passover, and when all the nations of the earth shall be represented in Jerusalem once a year to worship the Lord (Zech. xiv., 16)."

"And when He was twelve years old, they went up to Jerusalem for the feast of the passover, and when all the nations of the earth shall be represented in Jerusalem once a year to worship the Lord (Zech. xiv., 16)."

"And when He was twelve years old, they went up to Jerusalem for the feast of the passover, and when all the nations of the earth shall be represented in Jerusalem once a year to worship the Lord (Zech. xiv., 16)."

"And when He was twelve years old, they went up to Jerusalem for the feast of the passover, and when all the nations of the earth shall be represented in Jerusalem once a year to worship the Lord (Zech. xiv., 16)."

"And when He was twelve years old, they went up to Jerusalem for the feast of the passover, and when all the nations of the earth shall be represented in Jerusalem once a year to worship the Lord (Zech. xiv., 16)."

## The Best Things to Eat

Are made with **ROYAL BAKING POWDER**—bread, 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.

**Lessons in Thrift.**

**New Fad in Diet.**

"I am not an Anglomaniac," said L. W. Hitchcock, of New York, who was at the Lindell yesterday, "but I am interested in an attempt that is being made in the East to introduce into the public schools object lessons in thrift, such as are taught in the English board schools. Up to within a few years ago the anomaly existed in England of persons in all classes of life being compelled, under threat of imprisonment, to send their children to school, although fees varying from four cents to sixteen cents per week had to be paid, no matter how poor the parents might be. When free schools were established in England a plan was devised whereby those parents who could not afford to pay fees could teach their children habits of thrift, and at the same time accumulate sums of money for them in a very easy manner.

"Arrangements were made with the Postal Savings Bank whereby children could take their fees to school as usual, purchase penny postage stamps with the money, attach these stamps to special slips provided for the purpose, and then deposit the slips in the banks as soon as a shilling or twenty-four cents had been accumulated. The idea took so well that the Government allowed penny banks in connection with the postoffice to be established in the schools and there are now over 4000 of these. Nearly one-half the children bring their fees and make use of these banks, nearly 1,000,000 forms for sticking the stamps on being supplied every year. The number of depositors in these school penny banks is now enormous, and the annual savings are nearly \$10,000. The adoption of this plan in this country, where so many children who attend the free schools could take with them every Monday a dime or a quarter, would result in object lessons in thrift which would prove a national blessing."—St. Louis Globe-Democrat.

## BEECHAM'S PILLS

(Vegetable) What They Are For

- |                  |                        |                       |
|------------------|------------------------|-----------------------|
| Biliousness      | indigestion            | sallow skin           |
| dyspepsia        | bad taste in the mouth | pimples               |
| sick headache    | loul breath            | torpid liver          |
| bilious headache | loss of appetite       | depression of spirits |

when these conditions are caused by constipation; and constipation is the most frequent cause of all of them.

One of the most important things for everybody to learn is that constipation causes more than half the sickness in the world; and it can all be prevented. Go by the book.

Write to B. F. Allen Company, 365 Canal street, New York, for the little book on CONSTIPATION (its causes, consequences and correction); sent free. If you are not within reach of a druggist, the pills will be sent by mail, 25 cents.

## "Better Work Wisely Than Work Hard." Great Efforts are Unnecessary in House Cleaning If you Use

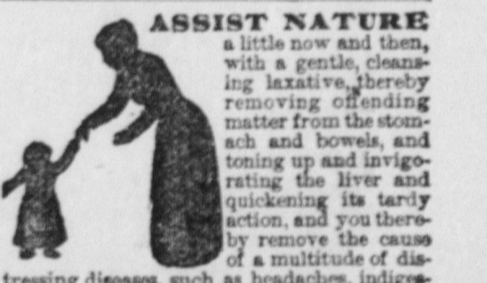
## SAPOLIO

FOR HEADACHE (whether sick or nervous, toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Sapolio's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

**A CURE FOR ALL Summer Complaints, DYSENTERY, DIARRHEA, CHOLERA MORBUS.**

W. L. DOUGLAS'S \$3 SHOE IS THE BEST. NO SQUEAKING. \$5. CORDOVAN, FRENCH ENAMELLED CALF. \$4.50 FINE CALF & KANGAROO. \$3.99 POLICE. 3 SOLES. \$2.99 12 WORKINGMEN'S EXTRA FINE. \$2.49 BOYS SCHOOL SHOES. LADIES' \$3.25-2.75. BEST DONGOLA. SEND FOR CATALOGUE. W. L. DOUGLAS, BROCKTON, MASS.

**HALMS ANTI-RHEUMATIC Chewing Gum**



**ASSIST NATURE** A little now and then, with a gentle, cleansing laxative, thereby removing offending matter from the stomach and bowels, and relieving the liver and quickening its tardy action, and you thereby remove the cause of a multitude of distressing diseases, such as headaches, indigestion, biliousness, skin diseases, boils, carbuncles, piles, fistulas and maladies too numerous to mention.

If people would pay more attention to properly regulating the action of their bowels, they would have less frequent occasion to call for their doctor's services to subdue attacks of dangerous diseases.

That, of all known agents to accomplish this purpose, Dr. Pierce's Pleasant Pellets are unequalled, is proven by the fact that once used, they are always in favor. Their secondary effect is to keep the bowels open and regular, not to further constipate, as is the case with other pills. Hence, their great popularity with sufferers from habitual constipation, piles and indigestion.

There is not a remedial agent in the world that will cure fever and ague and all other malarial illnesses and other fevers, aided by RADWAY'S PILLER, is claimed to be the longest continuous street railway in the country.