REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN DAY 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 features 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 captions the configuration of devils. 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. My theme to-day is the laughter of the Bible—namely, Sarah's laugh, or that of skeptigism. Payed's laugh, or that of the scheme and the skepticism; David's laugh, or that of spiritual exuitation; the fool's laugh, or that of sinful merriment; God's laugh, or that of infinite condemnation; heaven's laugh, or deal, but very soon a young man in white

return for the hospitality shown by the old people God promises Sarah that she shall 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

Alas! 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, That was Sarah's trick. God thunders from the heavens. "But thou didst laugh!" The garden of Eden was only a fable. There any conscience left. Have nothing to do with men or women who tell immoral stories. I have no confidence either in their Christian character or their morality. 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 guilet of the whale, by 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

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 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 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 guilance 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 the Bible is the laugh of God's of demantion, "He that sitteth in the hear "there are things in Deuteronomy and shall laugh." Again, "The Lord will laugh." "Now," save some one eise in the audience, "there are things in Deuteronomy and Kings that are not fit to be read." Away go Deuteronomy and the Kings. "Now." save some one. "the Kings. "Now." save some one. "the kings." Again, "I will laugh at him." Rings that are not not to be read. Away go Deuteronomy and the 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 go 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.

some one "the oot of Revisition—Average and the following and the following and the state of the

tianity. 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 burfal.

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 mouth filled with holy laughter. There is no man in the world, except the Christian, that has a right to feel an untrammeled glee. 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 ymbaled and trumpeted to express. "Oh." ymbaled and trumpeted to express. "Oh." you say. "I have so much trouble." Have ou more trouble than Paul had? What does to say? "Sorrowful, yet always rejoicing.

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. return for the hospitality shown by the old 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 affrighted at what she has done. She denies it. She says, "I did not laugh." Then God retorted with an emphasis that silenced all disputation, "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 lost of 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 report fewer defeats tells us the victories—victory over sin and death and hell. Rejoice evermore. will accompise 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 a thing. You ordinarily cross a river at one ferry. To-morprosecution and indescribable trial, that represents the contract of the contrac quired 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 crackling of thorns under a pot." The kettle is swung, a bunch of brambles is put 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. 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

So all merriment that springs out of the defects of others-caricature of a lame foot, ear-will be met with the judgment of God sither 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 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 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

that has not been derided by the thorns under a pot. Such laughter and such sticism of the day.

take up this book of King James's transcame out entitled, "Dow Junior's Patent Sormons." It made a great stir, a very wide laugh, all over the country, that book did.

It was a caricature of the Christian ministry, and of the word of God, and of the day of commentary on the whole thing is that the author of that book died in poverty, shame, debauchery, kieked 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

at him." Again, "I will laugh at his calamity." With such demonstration will God greet every kind of great sin and wickedness. But men build up villainies higher and higher. Good men almost pity God because He is so schemed against by men. Suddenly a pin drops out of the machinery of wickedness or a secret is revealed, and the fordeston heries to rock. Finally, the 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 ruin is only the reverboration

of earth and hell, but God forbid that we should ever come to the fulfillment of the prophecy 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 allto 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 palm of His right foot on one long spike, and He puts the palm of His lett foot on another long spike, and then, with His hands spotted with His own blood. He gesticulates, saying : "Look, look and 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 sobs like a simoom through the first chapter of Proverbs. "Because I have called and ye rejused, 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 laugh at your calamity." Oh, what a laugh that is—a deep laugh, a long, reverberating laugh, an overwhelming laugh. God grant laugh, an overwhelming laugh. God grant we may never hear it. But in this day of merciful visitation yield your heart to Christ, that you may spend all your life on earth under His smile and escape forever the thun-der of the laugh of God's indignation.

der 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 triumpb. 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 n heaven singing long meter psalms. The formalistic and stiff notions of heaven that some people have would make me miserable, I am glad to know that the heaven of the Bible is not only a place of holy worship, but of magnificent sociality, "What," say you, "will the ringing laugh go around the 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 hem. "The last time I saw you you had been them, "The last time I saw you you had been suffering for six weeks under a low intermittent 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 congratuate all those who have come out of great financial embarrassments in this world because they have become mil-ionaires 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 congratulation? 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 been separated, the one that has been ten years in heaven telling us all that has happened in 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 colli-sions, 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 Ye shall laugt

shall laugh. Yes, it will be a laugh of tri-umph. Oh, what a pleasant thing it will be to stand on the wall of heaven and look down at satan and huri at him defiance and see him caged and chained and we forever free from his clutches! Aha! 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 how 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 mightler greeting, the gladder greeting, when the snow white cavairy troop of heaven shall go through the streets, and, according to the Book of Revelation, Christ in the red coat, the crimson coat, on a white horse, and all the armies of heaven following Him on white borses! Oh, when we see and hear that cavalcade we 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 enter? 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 letter "W," and they asked him, standing by his side, what he thought that letter "W" meant. "Oh," he said, "that stands for welcome." And so may it be when we quit this And so may it be when we quit this "W" on the gate. "W" on the door of the mansion, "W" on the throne. Welcome! Welcome! I have come! Welcome! I have 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 singul merriment, what an awful thing is the laugh of singul merriment, what an awful thing is the laugh of condemnation, what a radiant, rubi-cund thing is the laugh of eternal triumph. Avoid the ill; choose the right. Be com-forted. "Blessed are ye that weep now—ye shall laugh; ye shall laugh."

Effect of Dehorning on Milk.

Dr. E. M. Gatchel, of West Chester. Penn., has within a week examined about 700 cows for tuberculosis. Only a few cases were found. He thinks that it will not be long before all the herbs have passed inspection and milk from the county may once more be shipped to Philadelphia. In speaking of his examination, Dr. Gatchel made this startling observation:

"There is one other evil I wish to call your attention to. That is in regard to using the milk of a herd of cattle on the days immediately following the operation of dehorning. I have examined quite a number of cat-tle after they were dehorned and found that their temperature rose to 104, 106, and, in some cases, as high as 108. A period of eight or nine days elapsed before their temperature went down to nearly the normal. During that period the owners continued shipping the milk to Philadelphia, When a cow's temperature runs up to 104 or upward her milk is positively unfit for use, and, I dare say, may be deadly to

The custom of dehorning cattle is practised by a majority of the Chester farmers. This statement will probably lead to a halt in this dehorning business or to the stopping of the ship-ment of the diseased milk.—Philadelphia Record.

By the last census there were 2309

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JULY 29.

Lesson Text: "The Youth of Jesus," Luke 11., 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 re-turned 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 cannot think otherwise of Jesus, and that would explain His being ng in spirit and filled with wisdom

41. "Now, His parents went to Jerusalem every year at the feast of the passover."
Three times a year all men in Israel were commanded to appear before the Lord in Jerusalem (Ex. xxxiii., 17; Deut. xvi., 16), at the feast of the passover, the feast of weeks and the feast of tabernacles, and none were to appear empty. The time is coming when all the nations of the earth shall be represented in Jerusalem once a year to wor-ship the Lord (Zeeh xiv., 16).

42. "And when He was twelve years old they went up to Jerusalem, after the custom of the feast." It would be a journey of two or three days as they traveled then from Nazareth to Jerusalem, but nothing is said of the leaderst out the journey.

of the incidents of the journey.
43. "And when they had fulfilled the days, as they returned, the child Jesus tarried beas they returned, the child Jesus tarried be-hind in Jerusalem, and Joseph and His mother knew not of it." He does not ap-pear to have been the prodigy which the Apocrypha would make Him out to be, but probably a quiet, thoughtful boy whose mind was more in Heaven than on earth, yet not so absentminded as to be at any time or in

so absentminded as to be at any time of in the least degree disrespectful or disobedient, for He never sinned in thought, word or deed (II Cor. v. 21).

44. "But they, supposing Him to have been in the company, went a day's journey, and they sought Him among their kinsfolk and acquaintance." Had He been the wonderworking boy of the Apocrypha, they would hardly have left Him out of their sight, and acreast would be to be not be composition in preat would have been the commotion in Jerusalem concerning Him. As it is, they actually lose sight of Him for a whole day.

45. "And when they found Him not they turned back again to Jerusalem seeking Him." While they had sacredly excluded all leaven from their food for days past, they would now think that they had not excluded. would now think that they had not excluded all evil from their hearts and lives, else they might have been spared this retracing of their steps. Satan would be very busy at such a time suggesting all manner of doubts and fears, and we may imagine Mary full o

upbraidings. His presence is peace and full-ness of joy. Let us never lose it. 46. "And it came to pass that, after three days, they found Him in the temple sitting in the midst of the doctors, both hearing them and asking them questions." No: one nor two but three days of sorrow had they experienced because of Him and their neglect of Him, but over twenty years after this Mary had three days' deeper sorrow through no fault of hers. Where had He spent the days? Who had feel and lodged Him? These and other questions we must wait to have answered. But we see the bent of His mind in the place and company and occupa-tion in which He was found.

47. "And all that heard Him were aston-ished at His understanding and answers." He could say then in at least some measure, as He did later. "The words that I speak as he did later. "The words that I speak unto you I speak not of Myzelt" (John xiv., 10). We may also suppose that His questions would be in the line of pressing Scripture hard upon the precepts of man, such as "What is written in the law?" "How read-of-thou?" (Luke x., 26). His own answers would out thou it to the year words of

48. "And when they saw Him they were amazed, and His mother said unto Him; Son, why hast Thou thus dealt with us Behold, Thy father and I have sought Thee sorrowing." They had learned that careless-ness-going from the sanctuary-causes loss of Jesus—that is, communion—and one day's neglect had caused three days' anxiety. How often it is so in the spiritual life—a forgetfulness of Him for an hour or not responding the moment He calls may lead to much anxious seeking for Him. See S. of

Sol. ili., 1-4; v., 6, 7.

49. "And He said unto them: How is it that ye sought Me? Wist ye not that I must be about My Father's business?" People today seek Him everywhere but in the one place where He is to be found. He will always be found in the sanctuary : not necessarily in a so-called place of worship, though He should be found there, but always in His word. Contrast His "My Father" with her "Thy Father." This is the first "My Father" of human lips used in reference to God, and the words of this verse are the first recorded words of Jessus

words of Jesus.

50. "And they understood not the saying which He spake unto them." If even Mary understood not, what wonder that the apostles afterward understood not? How utterly helpless we all are, apart from the Holy Spirit, to understand the things of God? The things of God knoweth no man but the Spirit of God (I Cor. ii., 11). All the wisdom of Egypt and of Babylon could not interret the dreams of their respective kings. None but a Joseph and a Daniel filled with the visdom and the Spirit of God could do it.
51. "And He went down with them and came to Nazareth and was subject unto them, but His mother kept all these sayings in her heart." Verse 40 covers the first twelve years of His life, and this verse covers the years of His life, and this verse covers the next eighteen years. One has said that submission is the highest mission on earth, and we certainly see it in Jesus. He knew who He was, whence He came and what He came to do, yet for eighteen years after He said He must be about His Father's business He quietly submitted to Nazareth, and the carpenter's shop, and the humble home.

Thirty years, unknown, He trod Galilee's sequested sod, But His life was known to God. Daily work at Joseph's call, Daily duties howe'er small, Yet He was the Lord of all.

52. "And Jesus increased in wisdom and in statue and in favor with God and man." in statue and in favor with God and man." Physically, He grew as other boys; spiritually He became filled with wisdom from above, like Joseph and Daniel, but in greater measure. All who admired goodness could not help looking favorably upon Him, while He did always those things which pleased the Father (John vill., 29). The Scriptures were His special and probably His only study and the Holy Spirit His great teacher. See our commands and privileges in Joshua i., 8; Col. iii., 16; John xiv., 26; H Cor. iv., 11.—Lesson Helper.

Wonderful Flowing Well.

Wonderful Flowing Well.

The little village of Red Falls, Greene County, N. Y., now has one of the wonders of the Empire State, in a flowing well. It was bored by T. J. & J. M. Lewis, of Schenevus, for Charles Merwin, a Red Falls farmer. The well was cased with iron as fast as bored, and was sunk to a depth of over 100 feet. On removing the drill the water spouted to a height of nearly twenty feet, or ten feet higher than any other flowing well in the State. It was found to have a pressure of fifty pounds. Farmer Merwin has had the water confined by proper apparatus and attached to a motor by which he does his threshing, wood sawing, churning, and other farm work to which water power may be applied.

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Lessons in Thrift.

"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 deafford to pay fees could teach their eat just as nature gives it to us. children habits of thrift, and at the Whether this means that we must not same time accumulate sums of money for them in a very easy manner.

"Arrangements were made with the Postal Savings Bank whereby children thinks not only extremely nourishing, could take their fees to school as usual, but palatable as well.—London News. 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.

New Fad in Diet,

Vegetarians are outdone by a new diet-reform prophet, who advocates the eating of natural uncooked foods. His name is Macdonald, and he seems to have gained a small number of adherents in Paris. It is a part of the system he advocates never to eat or drink anything but vegetable foods and natural liquids, precisely in the state in which they are found in nature. Hot drinks of all kinds are specially condemned, although it is not quite easy to see how the use of water from natural hot springs would run counter to the principle laid down. Carrots and turnips, beans and potatoes, we must eat raw, it seems, if we vised whereby those parents who could value our health, and fruit we must peel an apple is not stated. Mr. Macdonald himself eats raw oatmeal (not oats), which, as a Scotchman, he



ASSIST NATURE with a gentle, clean ing laxative, thereby removing offending matter from the stom-ach and bowels, and toning up and invigo-rating the liver and quickening its tardy action, and you there-by remove the cause of a multitude of dis-

tressing diseases, such as headaches, indiges-tion, biliousness, skin diseases, boils, carbun-cles, piles, fistulas and maladies too numerous

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.

attacks of dangerous diseases.

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