

It's odd, but there's a strong resemblance between Spring sickness and Spring house-cleaning. Just as you find rubbish in your house, nature finds waste matter in the body which is poisoning the system and producing disease germs. This matter has to be expelled. When nature has to do this unaided, it's hard on you. Now, don't think you'll get help with cathartics-you're improving one function at the expense of another. Assist nature with nature. Take Powley's Liquified Ozone, the condensed oxygen is a natural element, and strengthens the entire system. Your blood is purified and your body strengthened to resist the attack of disease germs, This preparation makes a clear skin.

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"He That Observeth the Wind Shall Not Sow."

IMPORTANCE OF PROMPT ACTION

Watching the Weather Vane and Studying the Barometer - Make Up Your Mind What You Are Going to Do, and then Go Ahead and Do It.

Washington, June 23 .- From a pasraders Dr. Talmage in this discourse shows the importance of mpt action in anything we have to do for ourselves or others; text, Ecclesiastes xi, 4, "He that observeth the wind shall not sow."

What do you find in this packed ntence of Solomon's monologue? I find in it a farmer at his front door examining the weather. It is seed-time. His fields have been plowed and harrowed. The wheat is in the barn in sacks, ready to be taken sfield and scattered. Now is the time to sew. But the wind is not favorable. It may blow up a storm before night, and he may get wet if he starts out for the sowing; or it may be a long storm, that will wash out the seed from the soil; or there may have been a long drought, and the wind may continue to blow dry weather. The parched fields may not take in the grain, and the birds may pick it up, and the labor as well as the seed may be wasted. So he gives up the work for that day and bes into the house and waits to see what it will be on the morrow. On the morrow the wind is still in the wrong direction, and for a whole week and for a month. Did you ever see such a long spell of bad weather? dilatory agriculturist allows the sea-son to pass without sowing, and no wing, of course, no harvest. That is what Solomon means when he sars in his text, "He that observeth the

wind shall not sow." As much in our time as in Solo-monic times there is abroad a tatal hesitancy, a disposition to let little stop us, a ruinous adjournment. We all want to do some good in the world, but how easily we are halted in our endeavors. Perhaps we are solicitors for some great charity. There is a good man who has large means, and he is accustomed to give liberally to asylums, to hospitals, to reform organizations, to schools, to churches, to communities desolated with flood or devastated with fires, But that good man, like many a good man, is mercurial in his tem-perament. He is depressed by atmospheric changes. He is always victimized by the east wind. For this or that reason you postpone the charitable solicitation Meanwhile the suffering that you wish to alleviate does its awful work, and the opportunity for relief is past. If the wind had been from the west or northwest, you would have entered the philanthropist's counting room and sought the gift, but the wind was blowing from the east or northeast, and you did not make the attempt, and you thoroughly illustrated my text, "He that observeth the wind shall not sow."
There comes a dark Sabbath morn-

ing. The pastor looks out of the window and sees the clouds gather and then discharge their burdens of rain. Instead of a full church it will be a handful of people with wet feet and the dripping umbrella at the doorway or in the end of the pew. The pastor has prepared one of his best sermons. It has cost him great research, and he has been much in prayer while preparing it. He puts the sermon aside for a clear day and talks platitudes and goes home quite depressed, but at the same time feeling that he has done his duty. He did not realize that in that small audience there was at least two persons who ought to have had better treatment. One of these hearers was e man in a crisis of struggle with evil appetite. A carefully prepared discourse under the divine blessing would have been to him complete vic tory. The fires of sin would have been extinguished, and his keen and brilliant mind would have been conbrilliant mind would have been consecrated to the gospel ministry, and he would have been a mighty evangel, and tens of thousands of souls would have, under the spell of his Christian eloquence, giv. a up sin and started a new life, and throughout all the heavens there would have been congratulation and havanna, and after many ages of eternity had passed there would be celebration among the ransomed of what was accomplished one stormy Sunday in a church on earth under a mighty gospel sermon delivered to 15 or 20 people. But the crisis I speak of was people. But the crisis I speak of was not properly met. The man in struggle with evil habit heard that n. He went out in the rain uninhim. He went out in the rain unin-vited and unhelped back to his evil way and down to his overthrow. Had it been a sunshiny Sabbath he would have heard something worth hearing. But the wind blew from the stormy direction that Sabbath day That gospel husbandman noticed it and acted upon its suggestion and

est of the wheat, but he withheld it, and some day he will find, when the whole story is told, that he was a vivid illustration of the truth of my text, "He that observeth the wind

shall not sow."

There was another person in that stormy Sunday audience that deserved something better from that pastor than extemporized nothingness. It was a mother who was half the storm of responsibilities. ness. It was a mother who was half awakened to a sense of responsibility in regard to her household. She had begun to question herself as to whether it would not be better to introduce into her home a religion that would decide aright the destiny of her sons and daughters. Her home had so far been controlled only

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observation.
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worldly principles. She had day by worldly principles. She had dated the riot of the elements that morning and had found her way to church, hoping to hear something that would help her to decide the domestic question which was to her a solicitude. A good, strong sermon under the divine blessing would have led her into the Kingdom of God children, whether they became farmers or mechanics or merchants or artists or men of learned professio or women at the head of households would have done their work in a Christian way and after lives of use fulness on earth would have taken thrones in heaven. It would have been a whole family saved for time and saved for eternity. But the pas-tor had adjourned the strong and effective discourse to a clear Sunday. The mother went home chilled in body, mind and soul and concluded not to trouble herself or her household about the future and to let to-morrow take care of itself and keep on doing as they had been during. No God in that home. No religious consolation in time of be-reavement. No formation of thorough Christian character in the lives

of those growing up boys and girls. meet its vicissitudes without any sublime re-enforcement of the gospel. What a pity it was that he did not put down the manuscript of his well prepared sermon on the Bible if he preached from notes or pour it of his soul if he had lodged it there through careful preparation! No. is allowed that opportunity, which could never return, to pass into eteraity unimproved. He observed by the way the rain dashed against the windows of the parsonage and the windows of the church that the wind

was from the east or the northeast, but he did not sow or sowed that which was not worth sowing. In all departments of life there are those hindered by the wind of public opinion. It has become an aphorism in politics and in all great move ments, "He is waiting to see which way the wind blows." And it is no easy thing to defy public opinion, to be run upon by newspapers, to be overhauled in social circles, to be anithematized by those who hereto-fore were friends and admirers. It requires a heroism which few possess. Yet no great reformatory or elevating movement has ever been accomplished until some one was willing to dify what the world should think or say or do. But there have been men and women of that kind. They stand all up and down the corridors of history, examples for us to follow. Communities and churches and no

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tion. Thirty-three years ago there rame a time of bitterness in American politics, and the impeachment of a President of the United States was demanded. Two or three patri-otic men, at the risk of losing their comes it often senatorial position, stood out associates and saved the country from that which all people of all parties now see would have been a calamity and would have put every subsequent president at the nercy of his opponents. It only required the cures nausea.

waiting of a few months, when time itself removed all controversy.

How many there are who give too much time to watching the weather vane and studying the barometer!
Make up your mind what you are going to do and then go ahead and do
t. There always will be bindered. it. There always will be hindrances. It is a moral disaster if you allow graces. The Bible makes more of courage and faith and perseverance than it does of caution. It is not once a year that the great ocean ed time because of the storm signals. Let the weather bureau prophesy what hurricane or cyclone it may, next Wednesday, next Thursday, next Saturday, the steamers will put out trom New York and Philadelphia and Boston harbors and will reach Liverpool and Southampton and Glasgow and Bremen, their arrivals as

nor can you in your life voyage.

The grandest and best things ever accomplished have been in the teeth of hostility. Consider the grandest enterprise of the eternities—the salvation of a world. Did the Roman mpire send up invitations to the heavens inviting the Lord to descend amid vociferations of welcome to come and take possession of the most capacious and ornate of the palaces and sail Galilee with richest imperial flotilla and walk over flowers of Solomon's gardens, which were still in the outskirts of Jerusalem? No. It struck him with insult as soon as

certain as their embarkation. They cannot afford to consult the wind,

it could reach him. It the camel drivers in the Bethlehe aravansary testify. See the vilest hate pursue him to the borders of the Nile! Watch his arraignment as a criminal in the courts! See how they belle his every action, misinterpret his best words, howl at him with worst mobs, wear him out with spepless eights on cold mountains! See him hoisted into a martyrdom at which the noonday cowled itself with mid-night shadows, and the rocks shook into cataclysm, and the dead started out of their sepulcher, feeling it was no time to sleep when such horrors

were being enacted.

Just call over the names of the men and women who have done most for our poor old world, and you will call the names of those who had mobs after them. They were shunned by the elite, they were cartooned by the satirists, they lived on food which you and I would not throw to a kennel. Some of them died in prison, some of them were burned at the stake, some of them were buried at public expense because of the laws of sanitation. They were hounded through the world and hounded out of it. Now we cross the ocean to see the room in which they were born or died and look up at the monuments which the church of the world has reared to their matchless fidelity and courage. After 100 or 200 or 300 years the world has made up its mind that instead of being flagellated they ought to have been garland ed, instead of cave of the mountain for residence they ought to have had bestowed upon them an Alhambra.

Young man, you have planned what

you are going to be and do in the

world, but you are waiting for cir-

cumstances to become more favorable. You are, like the farmer in the text, observing the wind. Better start now. Obstacles will help you if you conquer them. Cut your way through. Peter Cooper, the millionaire philanthropist, who will bless all succeeding centuries with the institution he founded, worked five years for \$25 a year and his board. Many of us who are now preachers of the gospel or medical practitioners or nembers of the bar or merchants or citizens in various kinds of business had very poor opportunity at the start because we had it too easy far too easy. We never appreciated what it is to get an education because our fathers or older brothers paid the schooling, and we did not get the muscle which nothing but hard work can develop. I congratulate you, young man, if to you life is a struggle. It is out of such cirumstances God makes heroes, if they are willing to be made. Cut your way through. If it were proper to do so and you should stand in any board and you should stand in any board of bank directors, in any board of trade, in any legislature, state or national, and ask all who were brought up in luxury and ease to lift their hand, here and there a hand might be lifted. But ask those who had an awful hard time at the start to lift their hands, and most of hands would be lifted. The her hands would be lifted. The herces of church and state were not broad up on confectionery and cake.
But my subject takes anot

But my subject takes another step. Through medical science and dentistry that has improved the world's mastication and stronge defense against climatic changes and better understanding of the law of health human life has been gree by prolonged. But a centenarian it till as wonder. How many people o you knew a hundred years old? To not knew one. We take of a certary as though it were a very long reach of time. But what is one century on earth But what is one century on earth compared with centuries that we are compared with centuries that we are
to live somewhere, romehow—ten centuries, a million centuries, a quintillion of centuries? We are all determined to get ready for the longer life
we are to live after our exit from
things sublunary. We are waiting for
more propitious opportunity. We things sublunary. We are waiting for more propitious opportunity. We have too much business to attend to now or too much pleasure to allow anything to interfere with its brilliant progress. We are waiting until the wind blows in the right direction. We are go-

grain, and we are going to raise an eternal harvest of happiness. We like what you say about heaven, and we are going there, and at the right time we will get ready. But my lungs are sound, my digestion is good, the examining physician of the life insurance company says my heart beats just the right number of times a minute, and I am cautious about sitting in a draft, and I observe all the laws of hygiene, and my tather and mother lived to be very eld, and I come from a long lived family. So we adjourn and postpone until, like the farmer suggested by my text, we allow the seeding to pass, and sudden pneumonia or a reckless bicycle or an ungoverned automobile put us out of life with all tomobile put us out of life with all its magnificent opportunities of de-ciding aright the question of ever-lasting residence. A Spanish pro-verb says: "The road of By and By

leads to the town of Never.' Whether in your life it is a south wind or a north wind, a west wind or an east wind, that is now blow-ing. do you not feel like saying: "This whole subject I now decide. Lord God, through thy Son Jesus Christ, my Saviour, I am thine forever. I throw myself, reckless of everything else, into the fathoml "But," says someone in frivolous and rollicking

way, "I am not like the not watch the wind. What do I care
about the weather vane? I am sowing now." What are you sowing,
my brother? Are you sowing evil habits? Are you sowing infidel and atheistic beliefs? Are you sowing hatreds, revenges, discontests, unclean thoughts or unclean actions?

If so, you will raise a big crop—a very big crop. The farmer some times plants things that do not come up, and he has to plant them over again. But those evil things that you have planted will take root and come up in harvest of disappointment, in harvest of pain, in harvest of despair, in harvest of fire. Hosea one of the first of all the writing prophets, although four of the other prophets are put before him in the canon of Sctipture, wrote an asounding metaphor that may be quoted as descriptive of those who de evil: "They have sown the wind, and they shall reap the whirlwind." Some one has said, "Children may be strangled, but deeds never. There are other persons who truth

can. The clouds are thick and the wind blows the wrong way, but I am sowing prayers and sowing kind-nesses and sowing helpfulness and hopes of a better world." Good for you, my brother, my sis ter! What you plant will come up What you sow will rise into a harvest the wealth of which you will not know until you go up higher. I hear the rustling of your harvest in the bright fields of heaven. The soft gales of that land, as they pass, bend the full headed grain in curves of beauty. It is golden in the light of the sun that never sets. As you pass in you will not have to gird on the sickle for the reaping, and there will be nothing to remind you of weary husbandmen toiling under hot sum-mer sun on earth and lying down un der the shadow of the tree at non-tide, so tired were they, so very tir-ed. No, no: your harvest will be reaped without any toil of your without any besweating of hands, your brow. Christ in one of his ser-mons told how your harvest will be gathered when he said, "The reapers are angels."

fully say: "I am doing the best 1

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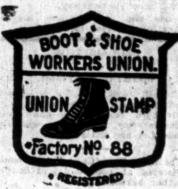
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