

THE NORTHWESTERN.

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Vesuvius is becoming more and more active, and those who live around it are greatly alarmed. Experts are inclined to consider that there is no immediate danger. The station of the cable road which leads to its summit has been destroyed. Four English-travelers, who were making the ascent of the volcano, ventured too far and were overtaken by the lava and seriously burned.

There has been a special issue of war stamps from the Melbourne post-office for the benefit of the local patriotic fund. There were only two denominations, the penny and the two-penny, the former selling at a shilling and the latter at a florin. They were all practically sold in advance, £3,500 being realized. The designs were agreeably artistic, and represented colonial troops at the front.

The Baltimore American says: What is probably the oldest family Bible in this country, and without doubt the oldest Dutch Bible, is in the possession of Capt. George W. Wood, 1700 Eutaw place. It is almost three hundred years old, and has been in his family for nearly that length of time. In all probability it was purchased by one of his ancestors soon after it came from the press, for it was brought to this country in 1630.

"One-fourth of the lawyers," said Governor Shaw of Iowa, recently, "can try a case no better today than when they began." "There are also women who can cook no better than on the day they were married, and are told so three times a day." What commencement oration could better set forth, in co-educational terms, the common principle of failure? Not to advance, as Lord Bacon insisted long ago, is simply to go back.

The old cherry tree under which Edgar Allan Poe used to sit, and in whose shade he is known to have written at least part of "The Raven," is to be cut down. It stands in the suburb of New York called Fordham, near the little house in which Poe lived, and which is known as the "Poe Cottage." There are to be street improvements made in the neighborhood, and the cherry tree is in the way. Wood choppers have the contract for cutting it down, and it will soon be laid low. Dr. E. J. Chauvet is the owner of the tree, and he may have it reserved in the form of many relics, or move it bodily to some other spot. The tree has been dead for years, but it still stands.

A correspondent of the Troy Times has been making big eyes—as well he might—over a copy of the Boston Athenaeum of April 15, 1828, which contained a picture, copied from a London paper, representing a veritable automobile—a vehicle invented by a man named Gurney, who had taken out a patent for it. It was coach-like in form, was designed for steam propulsion, and could be easily controlled by the driver. The description was followed by a prophecy that "if his invention should reach its expected perfection," its economical character would doubtless "lead to universal patronage." The expected perfection is not yet; but "a man named Gurney" deserves to be remembered.

Many years ago a New Hampshire physician was stunned by the premature discharge of a blast. He related afterward the fact that in the moment of the explosion he had time for the swift passage of three thoughts through his mind: "I am a dead man! What will become of my family? We are all in the hands of God!" Curiously enough, the prince of Wales made use of this last impressive sentence on his first public appearance in England after the recent attempt at his assassination: "We are all in the hands of God!" What if the consciousness of helpless dependence which men feel in a crisis of extreme physical danger could become a habitual attitude of trust, and thus a fountain of joy?

Some weeks ago a den of foxes was discovered on the bank of the Miami river near Redbank, by three boys, John Bain, Lewis Shumate and a boy named Lloyd. Young Lloyd took two of them to his father's place near Redbank. They were fastened to a kennel with stout cords attached to collars. It is stated that persons in the vicinity frequently heard the old foxes bark at night, and on Saturday night last Farmer Lloyd, hearing a commotion in the barnyard, went out and saw the parent foxes scurry away. He then went to the kennel and found that the cords which had confined the young animals had been chewed in twain and the little ones were missing. It is the supposition that the parent animals released their young and carried them away in their mouths, as a cat does her kittens.

The recent postal frauds in Havana emphasize, by the law of contraries, the marvelous reach and honesty of the mail system throughout the world. An Ohio soldier, lately returned from the Philippines, displays a little jar of jam addressed to him in Manila. It received the postmarks of San Francisco, Honolulu, Guam and Manila; and then, after a brief pause, recommenced its long chase. Hello, Negroes, Jojo, and back to Manila; Hongkong, Yokohama, San Francisco again; and finally that of the Ohio village in which it was properly delivered.

TALMAGE'S SERMON.

THE BIBLE, THE SUBJECT ON LAST SUNDAY.

Seed Accomplished Thereby an Evidence of Its Divine Origin—An Answer to the Cheap Agnosticism of the Present Day.

(Copyrighted, 1900, by Louis Klopsch.) Text, Matthew vii, 16, "Do men gather grapes of thorns?"

Not in this country. Not in any country. Thorns stick, thorns lacerate, but all the thorns ever put together never yielded one cluster of Catawba or Isabella grapes. Christ, who was the master of apt and potent illustration, is thus setting forth what you and I well know, that you cannot get that which is pleasant and healthful and good from that which is bad. If you find a round, large, beautiful cluster of grapes, you know that it was produced by a good grape vine and not from a tangle of Canada thistle. Now, if I can show you that this holy Bible yields good fruit, healthful fruit, grand fruit, splendid fruit, you will come to the conclusion that it is a good Bible, and all the arguments of the skeptic against it when he tries to show it is a bad book will go overboard.

"Do men gather grapes of thorns?" Can a bad book yield good results? Skeptics with great vehemence declare that the Bible is a cruel book. They read the story of the extermination of the Canaanites and of all the ancient wars and the history of David and Joshua, and they come to the conclusion that the Bible is in favor of laceration and manslaughter and massacre. Now, a bad book will produce a bad result; a cruel book will produce a cruel result.

Effect on Children. What has been the effect upon your children of this cruel book? Or if you do not allow the book to be read in your household, what has been the effect upon the children of other households where the word of God is honored? Have they, as a result of reading this cruel book gone forth with a cruel spirit to pull the wings off flies and to pluck the grasshoppers and to rob birds' nests? A cruel book ought to make cruel people. If they diligently read it and get absorbed with its principles that cause must produce that effect. At what time did you notice that the teachings of this holy Bible created cruelty in the heart and life of George Peabody, of Miss Dix, of Florence Nightingale, of John Howard, of John Frederick Oberlin, of Abbot Lawrence? Have you noticed in reading the biography of these people that in proportion as they became friends of the Bible they became enemies to humanity? Have you not, on the contrary, noticed that all the institutions of mercy established or being established were chiefly supported by the friends of this book? There is the hospital in wartime. There are twenty Christian women. They are binding up wounds; they are offering cordials; they are kneeling down by the dying praying for their departing spirits. Where does the cruelty crop out? They have been reading the Bible all their lives. They read it every morning; they read it every night; they carry it under their arm when they go into the hospital.

Where does the cruelty of the book crop out? Is it in the gentleness of their step? Is it in the cadence of their voice? Is it in the sympathetic prayer they offer at the bedside of the dying? Your common sense tells you that a cruel book must produce cruel results. When you can make a rose leaf stab like a bayonet, and when you can manufacture icicles out of the south wind, and when you can poison your tongue with honey got from blossoming buckwheat, then you can get cruelty out of the Bible. That charge of the skeptics falls flat in the presence of every honest man.

The Charge of Infidels. Again, infidels go on and most vehemently charge that this Bible is an impure book. You all know that an impure book produces impure results. No amount of money could hire you to allow your child to read an unclean book. Now, if this Bible be an impure book, where are the victims? Your father read it—did it make him a bad man? Your mother read it—did it make her a bad woman? Your sister fifteen years in heaven died in the faith of this gospel—did it despoil her nature? Some say there are 200,000,000 copies of the Bible in existence, some say there are 400,000,000 copies of the Bible. It is impossible to get the accurate statistics, but suppose there are 200,000,000 copies of the Bible abroad, this one book read more than any twenty books that the world ever printed, this book abroad for ages, for centuries—where are the victims? Show me 1,000. Show me 500 victims of an impure book. Show me 100 despoiled of the Bible. Show me fifty. Show me ten. Show me two. Show me one! Two hundred million copies of an impure book and not one victim of the impurity! On the contrary, you know very well that it is where the Bible has the most power that the family institution is most respected.

Again, agnostics go on still further, and they say the Bible is a mass of contradictions, and they put prophet against prophet, evangelist against evangelist, apostle against apostle, and they say if this be true, how then, can that be true? Mr. Mill, who was a friend of the Bible, said he had discovered 20,000 different readings of the Scriptures, and yet not one important difference out of 30,000—only the difference that one might expect from generation to generation and was copied by a great many hands. And

yet I put before you this fact today, that all the Bible writers agree in the four great doctrines of the Bible.

What are those four great doctrines? God—good, kind, patient, just, loving, omnipotent. Man—a lost sinner. Two destinies—one for believers, the other for unbelievers; all who accept Christ reaching that home and only those destroyed who destroy themselves; only those who turn their backs upon Christ and come to the precipice and jump off, for God never pushes a man off, he jumps off. Now, in these four great doctrines all the Bible writers agree. Mozart, Beethoven, Handel and Hadya never wrote more harmonious music than you will find in this perfect harmony of the word of God, the harmony in providence and in grace.

A Remarkable Fact. You must remember also that the authors of the Bible came from different lands, from different ages and from different centuries. They had no communication with each other; they did not have an idea as to what was the chief design of the Bible, and yet their writings got up from all these different lands and all these different ages and all these different centuries, coming together, make a perfect harmony in the opinion of the very best scholars of all lands. Is not that a most remarkable fact?

Again, infidels vehemently charge that the Bible is an unscientific book. In a former discourse I showed you that there was no collision between science and revelation, and I went from point to point in the discussion, but now let us have authority in this matter. You and I cannot give forty or fifty or sixty years exclusively to the study of science that some men give. Let us have authority in this matter.

Infidelity Non-Suited. Now, I might, as infidels have failed to prove that the Bible is a cruel book, that the Bible is an impure book, that the Bible is a contradictory book, that the Bible is an unscientific book—I might move a nonsuit in this case of infidelity, the plaintiff, against Christianity, the defendant, but I will not take advantage of the circumstances, for when the skeptic goes on to say that we are gullible people, when he goes on to say, as he often does, that the greater the improbability, the more we like to believe it, when he goes on to say that the Bible is made up of a lot of manuscripts, one picked up here and another there and another from some other place and that the whole thing is an imposition on the credulity of the human race, I must reply to that charge.

The Bible is made up of the Old Testament and the New Testament. Let us take the New Testament first. Why do I believe it? Why do I take it to my heart? It is because it can be traced back to the divine heart just as easily as that aisle can be traced to that door, and that aisle to that door.

Jerome and Eusebius in the first century and Origen in the second and other writers in the third and fourth centuries gave a list of the New Testament writers just exactly corresponding with our list, showing that the same New Testament which we have they had in the fourth century and the third century and the second century and the first century. But where did they get the New Testament? They got it from Irenaeus. Where did Irenaeus get it? He got it from Polycarp. Where did Polycarp get it? He got it from St. John, who was the personal associate of the Lord Jesus Christ. My grandfather gave a book to my father, my father gave it to me, I give it to my child. Is there any difficulty in tracing this line?

On communion day I will start the chalice at that end of the aisle, and the chalice will pass along to the other end of the aisle. Will it be difficult to trace the line of that holy chalice? No difficulty at all. This one will say, "I gave it to that one," and this one will say, "I gave it to that one." But it will not be so long a line as this to trace the New Testament. It is easier to get at the fact. But you say, "Although this was handed right down in that way, who knows but they were lying impostors? How can you take their testimony?" They died for the truth of that book. Men never die for a lie cheerfully and triumphantly. They were not lying impostors. They died in triumph for the truth of that New Testament.

"Well," says some one, "now I am ready to believe that the New Testament is from the heart of Christ, but how about the Old Testament? Why do you believe that?" I believe the Old Testament because the prophecies foretold events hundreds and thousands of years ahead—events which afterward took place. How far can you see ahead? Two thousand years? Can you see ahead a hundred years? Can you see ahead five minutes? No, no! Human prophecy amounts to nothing. Here these old prophets told thousands of years back, and they foretold events which came accurately true far on in the future centuries. Suppose I should stand here and say to you, "Twenty-five hundred and sixty years from now, three miles and a half from the city of Moscow, there will be an advent, and it will be in a certain family, and it will be amid certain surroundings." It would make no impression upon you because you know I cannot foresee a thousand years or one year, or one minute.

The Infidels Harpison. The infidels have been trying to pull away the miracle, pulling away at the blasted fig tree, at the turning of the water into wine, at the raising of Lazarus from the dead. Can you show me a Bible from which one of these miracles has been erased? How mar-

velously the old books stick together! All the striking at these chapters only driving them in deeper until they are clinched on the other side with the hammers of eternity. And the book is going to keep right on until the fires of the last day are kindled. Some of them will begin on one side and some on the other side of the old book. They will not find a bundle of loose manuscripts easily consumed by the fire. When the fires of the last day are kindled, some will burn on this side, from Genesis toward Revelation, and others will burn on this side, from Revelation toward Genesis, and in all their way they will not find a single chapter or a single verse out of place. That will be the first time we can afford to do without the Bible. What will be the use of the book of Genesis, descriptive of how the world was made, when the world is destroyed? What will be the use of the prophecies when they are all fulfilled? What will be the use of the evangelistic or Pauline description of Jesus Christ when we see him face to face. What will be the use of his photograph when we have met him in glory? What will be the use of the books of Revelation, standing, as you will, with your foot on the glassy sea and your hand on the ringing harp and your forehead chapleted with eternal coronation amid the amethystine and twelve gated glories of heaven? The emerald dashing its green against the beryl and the beryl dashing its blue against the sapphire and the sapphire throwing its light on the jacinth and the jacinth dashing its fire against the chrysolite and you and I standing in the chorus of 10,000 sunsets.

The Bible in Heaven. But I do not think we will give up the Bible even at that time. I think we will want the Bible in heaven. I really think the fires of the last day will not consume the last copy, for when you and I get our dead children out of the dust we want to show them just the passages, just the promises, which comforted us here in the dark day of interment, and we will want to talk over with Christians who have had trials and struggles, and we will want to show them the promises that especially refreshed us. I think we shall have the Bible in heaven.

Oh, I want to hear David with his own voice read, "The Lord is my Shepherd." I want to hear Paul with his own voice read, "Thanks be unto God that giveth us the victory." I want to hear the archangel play Paul's march of the resurrection with the same trumpet with which he awoke the dead. O blessed book, good enough for earth, good enough for heaven. Dear old book—book bespattered with the blood of martyrs who died for its defense—book sprinkled all over with the tears of those who by it were comforted. Put it in the hand of your children on their birthday. Put it on the table in the sitting room when you begin to keep house. Put it under your head when you die. Dear old book! I press it to my heart, I press it to my lips.

"Where shall I go?" said a dying Hindu to the Brahmitic priest to whom he had given money to pray for his salvation. "Where shall I go after I die?" The Brahmitic priest said, "You will first of all go into a holy quadruped." "But," said the dying Hindu, "where shall I go then?" "Then you shall go into a singing bird." "But," said the dying Hindu, "where then shall I go?" "Then," said the Brahmitic, "you will go into a beautiful flower." The dying Hindu threw up his arms in an agony of solicitation as he said, "But where shall I go last of all?" Thank God, this Bible tells the Hindu, tells you, tells me, not where I shall go today, not where I shall go tomorrow, not where I shall go next year, but where I shall go last of all!

World's Most Rapid Readers. Perhaps the fastest reader the world ever knew was Gladstone. He could read and digest a novel of 50,000 words, a scientific work as large or larger, a political treatise or history by merely glancing at the leaves as he turned them over. His eye and mind seemed to photograph with the rapidity of an instantaneous camera. His eye was the lens, his mind the sensitive plate. In his reading he was omnivorous to the last degree. The most rapid reader we ever had in this country was John G. Carlisle, former senator from Kentucky, speaker of the house, secretary of the treasury, and now legal representative of a giant trust, with headquarters in New York. Joe Blackburn, the most popular man in Kentucky, says that Carlisle is the most remarkable man he ever saw; that he can tell the contents of a book without looking at it, and give the synopsis of an argument on being told the name of the author.

Siam's Navy. The Siamese navy consists of between forty and fifty vessels, the largest of which is a well-armed and capable vessel of 3,000 tons, named the Maha-chakri. Nearly all the vessels are armed with quick-firing, modern guns, and are manned by native crews, who are strictly disciplined and have shown considerable adaptability as sailors. There are three or four English, Danish or German officers on each of the vessels of the fleet, the only American being Dr. Hayes of Baltimore, who is a surgeon on the staff of Admiral de Richelieu—San Francisco Chronicle.

To Clean Steam Boats. Sulphur and lemon juice rubbed into a white straw hat will remove the discoloration caused by sun and dust. Place weights on the brim while drying.

THE SUNDAY SCHOOL.

LESSON II, JULY 8 — JOHN 6: 22-40.

"Jesus Said Unto Them, I am the Bread of Life" — John 6:35 — The Feeding of the Multitude — The Manna.

22. "The day following" the miracle of the loaves (Lesson XII, Second Quarter), and the storm on the Sea of Galilee (last lesson), "The people (multitude) which stood on the other side of the sea," The other side from Gennesaret, where Jesus and his disciples landed in the early morning (Mark 6:33). Those who remained in the vicinity of Bethsaida, and the place where the miracle was wrought, or went back to that place. "Say that there was none other boat there," etc. This explains why they expected to find Jesus on that side of the sea.

23. "Howbeit there came other boats." Show how these people were able to cross the sea. If this had not been said, some one would have suggested that there was a contradiction. "Tiberias" the principal city on the west coast. "After that the Lord had given thanks," Showing the deep impression this solemn act made in connection with the miracle. The multitude fed not only on bread, but on bread blessed from heaven.

24. "They also took shipping boats." The boats that came from Tiberias.

25. "Rabbi," Master, teacher. "When comest thou hither?" "When means, too, how, and may have in it a trace of why." — MacLaren.

26. "Jesus answered," "Ye seek me, not because ye saw the miracles," Gr. and R. V., "signs." They were not attracted by the miracles as signs of God's love, as types and proofs that Jesus was the Messiah, as invitations to trust and love him. "But because ye did eat of the loaves and were filled." The verb means "were satisfied as a beast is with fodder." — Whitlaw.

27. "Labour not." Work not; the same word as "work" in vs. 28-30 below. "For the meat which perisheth, The food for the body."

28. "But for that meat (food) which endureth unto everlasting life," Use all the energies of your nature in the wise way, and for the wisest purpose. "The Son of man." The Messiah, the type and representative of the human race. "Him hath God the Father sealed." To seal anything is to attest by some sign or mark that it is genuine, that it comes from the person who sealed it with his endorsement.

29. "What shall for must we do." The questions is suggested by the command to labor in v. 27. "That we might work the works of God?" The works required by God, in order that we may obtain that bread of which he has been speaking. No one can eat for another.

30. "This is the work of God." What God bids you do in this matter. "That ye believe on him whom he hath sent." There is no multiplicity of separate acts, but the one great essential underlying all good works—a committing of body and soul to our Lord, who gives the new heart and right spirit, out of which flow the works of God as naturally as waters flow from a fountain or good fruit grows on good trees. His word is truth; his commands are right; his example perfect.

31. "What sign." The usual word for "miracle" in John. "Shewest thou then, that we may see, and believe." True faith must always have a foundation.

32. "Our fathers did eat manna in the desert (see Ex. 16). "As it is written." "Moses proved that he was sent from God by giving the people bread from heaven to eat; now what do you do that is greater than this to prove that you are the greater prophet."

33. "Then Jesus said." To prove his claims and to show them that they thought only of bodily feeding, while he was giving of the body by Jesus was but a type of a richer, nobler supply, far more difficult to bestow. "Moses gave you not." Better as R. V., "It was not Moses that gave." He was not the source of the manna. "But my Father giveth you." The same God who gave you the manna, but holding a much closer relation to Jesus than to Moses. "The true bread," That which fulfills absolutely, ideally, the highest conception of sustaining food.—Westcott. "From heaven." The manna came from heaven, as God himself said (Ex. 16: 4).

34. "For the bread of God is (better in R. V., "that") which cometh down from heaven." "Christ does not identify himself with the bread till the next answer." — Westcott.

35. "Lord (sir), evermore give us this bread." The people had vague ideas of what this bread was and may have thought of some miraculous supply, like that furnished the day before, or like the tree of life in Eden; though some may have felt the power of spiritual hunger and longed for spiritual food.

36. "Jesus said unto them, I am the bread of life." I. By his death and atonement Jesus brings spiritual life to men. He awakens the spiritual faculties and senses that were dead to the higher immortal interests. He sends the Holy Spirit, who imparts and sustains life.

37. "All that the Father giveth me." This is the divine side of our salvation. "And him that cometh to me." This is the human side, so that no one may stray away because he imagines that the Father had not given him to Jesus. There is a welcome for all.

38. "For I came down from heaven, not to do mine own will," etc. Here Christ gives a reason why none need fear that they will be cast out, and fall of salvation if they seek it. For he came down from heaven for this very purpose—not for his own pleasure, but to carry out the will of God, which will be revealed in the next verse.

39. "This is the Father's will," etc. No power in earth or hell could destroy those who trusted him. He would rescue them even from the power of death. The divine will, instead of being a hindrance, was the assurance of salvation.

40. "May have everlasting life." He would give eternal life to all who would receive it, and would sustain it forever and ever. Compare the tree of life in the New Jerusalem.

Born Minus Ribs. New York special Philadelphia Inquirer: Remarkable among anatomical wonders is the case of Francisco Brashella, which has just been brought to the attention of the surgeons in Long Island College Hospital, Brooklyn. Brashella's claim to distinction lies in the fact that he was born minus the three ribs on the right side over the lung, and has reached the age of 42 years without the supposed to be necessary bony protectors. He is an Italian, and is engaged in the fruit business in Hazleton, Penn.



Ayer's Pills

Dizzy? Then your liver isn't acting well. You suffer from biliousness, constipation. Ayer's Pills act directly on the liver. For 60 years the Standard Family Pill. Small doses cure. 25c. All druggists.

Want your mustache or beard a beautiful brown or rich black? Then use **BUCKINGHAM'S DYE** for the Whiskers.

Great Site for Baking Powder Mill. In China twelve and one-half miles from the village of Lion Chek, there is a mountain of alum, which, in addition to being a natural curiosity, is a source of wealth for the inhabitants of the country, who dig from it yearly tons of alum.

A "Weddylike" Wedding. At a wedding in Illinois the other day no men except the bridegroom and the minister were allowed. Even the ushers were women, and so was the "best man." It needed only a woman minister to make the femininity of the occasion complete.

Your clothes will not crack if you use Magnetic Starch.

Charity thinketh no evil.

For starching fine linen use Magnetic Starch.

Tall trees fall harder than saplings.

Try Magnetic Starch—it will last longer than any other.

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Ladies Can Wear Shoes. One size smaller after using Allen's Foot-ease, a powder. It makes tight or new shoes easy. Cures swollen, hot, sweating, aching feet, ingrowing nails, corns and bunions. All druggists and shoe stores, 25c. Trial package FREE by mail. Address Allen S. Olmsted, Le Roy, N. Y.

Promise is the note and performance is the coin which redeems it.

Use Magnetic Starch—it has no equal.

One kind of financial embarrassment is when a man has so much money he doesn't know what to do with it.

I am sure Piso's Cure for Consumption saved my life three years ago.—Mrs. THOS. ROBBINS, Maple Street, Norwich, N. Y., Feb. 17, 1900.

The faulty are the fault-finding.

Sent for "Choice Recipes," by Walter Baker & Co., Ltd., Dorchester, Mass., mail-order. Mention this paper.

About 50 per cent of the schoolboys of the District of Columbia use tobacco in some form.

Try Grain-O!

Ask your Grocer to day to show you a package of GRAIN-O, the new food drink that takes the place of coffee.

The children may drink it without injury as well as the adult. All who try it, like it. GRAIN-O has that rich brown of Mocha or Java, but it is made from pure grains, and the most delicate stomach receives it without distress. The price of coffee.

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Insist that your grocer gives you GRAIN-O

Accept no imitation.

ABSOLUTE SECURITY.

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Very small and as easy to take as sugar.

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W. N. U. — OMAHA. No. 25 — 1900

PISO'S CURE FOR CONSUMPTION