

THE NORTHWESTERN.

BENSCHOTER & GIBSON, Eds and Pubs.
LOUP CITY, - - - - - NEB.

Some girls are tailor-made, but the one who seeks an offer of marriage is ready-made.

The new pension legislation will add 20,000 pensioners to the rolls, and involves an expense of \$2,500,000, according to the estimates of the pension commissioner.

A church bell cracked in ringing at the village of Schleithen, near Schaffhausen, Germany, a few days ago. When taken down it was found to be of the year 1452.

Consular officers are expressly forbidden by regulations to report to private inquirers concerning the financial standing or commercial repute of business men or houses in their districts.

The rifle club movement is being taken up with great enthusiasm in Australia. In Victoria alone, according to the acting adjutant, between January 1, and March 31, 16,000 application forms were issued to prospective riflemen, and a large proportion of these were returned to headquarters filled up by men desirous of joining clubs.

Paris hotelkeepers are waxing fat over the exhibition. As an idea of the rush for apartments, one wealthy lady pays 300 francs a day for a small suite near the Arc de Triomphe; and a rich brewer has engaged a more pretentious suite in an hotel for 1,500 francs a day. The cost of seeing all the attractions within the exhibition grounds is 600 francs.

Henry Smith, aged 94 years and 7 months, died at South Deerfield recently of old age. Mr. Smith was born in Palmer, Oct. 12, 1805. The family went to South Deerfield in 1819 and located in Mill River on a farm. Mr. Smith was married Jan. 1, 1828, to Pattie Clapp, who was killed by a fall from a wagon in August, 1880. He leaves, besides nine sons and daughters, 32 grandchildren, 56 great-grandchildren, and two great-great-grandchildren.

A Sicilian woman, Madame Granata, has just given birth to five little girls, thus increasing her family to the extraordinary figure of forty-two children. Madame Granata, who is quite a young woman, was married at the age of sixteen, and in the first year of her marriage became the mother of a fine girl. This she followed up in a space of ten months by presenting her husband with five boys at a birth, and she has gone on increasing her family by threes and fours up to the present time.

The recently published diary of the Duchess of Fife contains this remarkable quotation from Queen Victoria, a signal-flag for young and old: "God has been so good to me that now, in my old age, I want to confess that I have not any dislikes." One of the greatest generals of Victoria's whole reign, Charles Napier, once made a similar statement: "I never feel angry at any one—beyond wishing to break their bones with a broomstick!" Then, as if repenting of even his laughing exception, Napier added: "That was not my mind that spoke, I am a child in the hands of God."

"I named my son for Colonel Blank," said a father one day, "before certain chapters in his history were written, or I should not have done so." His was not an unusual experience. Not only is a man's record constantly changing while he lives, but the opinion of him in the early years after his death may vary much from the world's final estimate. Senator Hoar doubtless had this idea in mind when he said, on the occasion of the presentation of a statue for Statuary Hall, that the state giving it had done well to wait until its subject had been dead for fifty years. He wished it might be the rule with every state in selecting from among its distinguished sons those whom it would honor in this way. Real worth lasts.

One of the most romantic marriages that has occurred in Bowling Green, Ohio, for some time took place a few days ago, when Harrison Cheney, who is about 70 years of age, was married to Miss Agnes May, aged 18 years. The marriage was in the way of the fulfillment of a promise made many years ago. Cheney, when a young man, living in a Pennsylvania town and was a lover of one who married another. She took sick afterward, and upon her deathbed asked Cheney to look after a little daughter. This he did, and she in time grew up and was married. She was taken sick with consumption, and too, passed away, but not before she had pledged Cheney to look after her little girl, then 2 years old. His devotion to the little child culminated in the event above reached.

A curious case has just been decided by the supreme court of New South Wales. A prisoner in that colony, while serving his sentence, had the sight of one of his eyes destroyed, through the bursting of the water-gauge glass of a steam engine in the goal. On his release he brought an action against the Minister of Public Works, claiming £1,000 damages. On appeal the full court has held that on grounds of public policy the action was maintainable. But it is quite possible that an appeal to the Privy Council would reverse this decision.

TALMAGE'S SERMON.

"THE MARRIAGE FEAST," LAST SUNDAY'S SUBJECT.

The Christian Religion, When Properly Practiced, the Refuge of the Fortunate—The World Invited to a Feast of Holy Joy.

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A remarkable illustration of the ubiquity of English speaking people is furnished by the requests that have reached Dr. Talmage in northern Europe for a sermon in and out of the way places where he did not expect to find a single person who could understand him. There, as here, he presents religion as a festivity and invites all the world to come as guests and join in its holy merriment; text, John II, 10, "Thou hast kept the good wine until now."

This chapter invites us to a marriage celebration. It is a wedding in common life, two plain people having pledged each other, hand and heart, and their friends having come in for congratulation. The joy is not the less because there is no pretension. In each other they find all the future they want. The daisy in the cup on the table may mean as much as a score of artistic garlands fresh from the hothouse. When a daughter goes off from home with nothing but a plain father's blessing and a plain mother's love, she is missed as much as though she were a princess. It seems hard after the parents have sheltered her for eighteen years, that in a few short months her affections should have been carried off by another, but mother remembers how it was in her own case when she was young, and so she braces up until the wedding has passed and the banquets are gone, and she has a cry all alone.

Well, we are today at the wedding in Cana of Galilee. Jesus and his mother have been invited. It is evident that there are more people there than were expected. Either some people have come who were not invited or more invitations have been sent out than it was supposed would be accepted. Of course there is not a sufficient supply of wine. You know that there is nothing more embarrassing to a housekeeper than a scant supply. Jesus sees the embarrassment, and he comes up immediately to relieve it. He sees standing six water pots. He orders the servants to fill them with water, then he waves his hand over the water, and immediately it is wine—real wine. Taste of it and see for yourselves. No logwood in it, no strychnine in it, but first rate wine. I will not now be diverted to the question so often discussed in my own country whether it is right to drink wine. I am describing the scene as it was. When God makes wine he makes the very best wine, and 130 gallons of it standing around in these water pots—wine so good that the ruler of the feast tastes it and says: "Why, this is really better than anything we have had. Thou hast kept the good wine until now." Beautiful miracle! A prize was offered to the person who should write the best essay about the miracle in Cana. Long manuscripts were presented in the competition, but a poet won the prize by just this one line descriptive of the miracle: "The conscious water saw its God and blushed."

Hides His Own Griefs.
Jesus does not shadow the joys of others with his own griefs. He might have sat down in that wedding and said: "I have so much trouble, so much poverty, so much persecution, and the cross is coming. I shall not rejoice, and the gloom of my face and of my sorrows shall be cast over all this group." So said not Jesus. He said to himself: "Here are two persons starting out in married life. Let it be a joyful occasion. I will hide my own griefs. I will kindly their joy." There are many not so wise as that. I know a household where there are many little children, where for two years the musical instrument has been kept shut because there has been trouble in the house. Alas for the folks! Parents saying: "We will have no Christmas tree this coming holiday because there has been trouble in the house. Hush that laughing up stairs! How can there be any joy when there has been so much trouble?" And so they make everything consistently doleful and send their sons and daughters to ruin with the gloom they throw around them.

Oh, my dear friends, do you not know those children who have trouble enough of their own after awhile? Be glad they cannot appreciate all yours. Keep back the cup of bitterness from your daughter's lips. When your heart is down in the grass of the tomb, poverty may come to her, betrayal to her, bereavement to her. Keep back the sorrows as long as you can. Do you not know that that son may after awhile have his heart broken? Stand between him and all harm. You may not fight his battles long. Fight them while you may. Throw not the chill of your own dependency over his soul. Rather, be like Jesus, who came to the wedding hiding all own grief and kindling the joys of others. So I have seen the sun on a dark day, struggling amidst clouds, black, ragged and portentous, but after awhile the sun, with golden pry, heaved back the blackness. And the sun laughed to the lake, and the lake laughed to the sun, and from horizon to horizon, under the saffron sky, the water was all turned into wine.

The Right to Laugh.
I think the children of God have more right to laugh than any other people, and to clap their hands as loudly. There is not a single joy desired them that is given to any other

people. Christianity does not clip the wings of the soul. Religion does not frost the flowers. What is Christianity? I take it to be simply a proclamation from the throne of God of emancipation for all the enslaved, and if a man accepts the terms of that proclamation and becomes free has he not a right to be merry? Suppose a father has an elegant mansion and large grounds. To whom will he give the first privilege of these grounds? Will he say: "My children, you must not walk through these paths, or sit down under these trees or pluck this fruit. These are for outsiders. They may walk in them." No father would say anything like that. He would say: "The first privileges in all the grounds and all of my house shall be for my own children." And yet men try to make us believe that God's children are on the limits and the chief refreshments and enjoyments of life are for outsiders and not for his own children. It is stark atheism. There is no innocent beverage too rich for God's child to drink, there is no robe too costly for him to wear, there is no hilarity too great for him to indulge in and no house too splendid for him to live in. He has a right to the joys of earth; he shall have a right to the joys of heaven. Though tribulation and trial and hardship may come to him, let him rejoice. "Rejoice in the Lord, ye righteous, and again I say rejoice."

I remark again that Christ comes to us in the hour of our extremity. He knew the wine was giving out before there was any embarrassment or mortification. Why did he not perform the miracle sooner? Why wait until it was all gone, and no help could come from any source, and then come in and perform the miracle? This is Christ's way, and when he did come in, at the hour of extremity, he made first rate wine, so that they cried out: "Thou hast kept the good wine until now." Jesus in the hour of extremity! He seems to prefer that hour. In a Christian home in Poland great poverty had come, and on the week day the man was obliged to move out of the house with his whole family. That night he knelt with his family and prayed to God. While they were kneeling in prayer there was a tap on the window pane. They opened the window, and there was a raven that the family had fed and trained, and it had in its bill a ring all set, with precious stones, which was found out to be a ring belonging to the royal family. It was taken up to the king's residence, and for the honesty of the man in bringing it back he had a house given to him and a garden and a farm. Who was it that sent the raven tapping on the window? The same God that sent the raven to feed Elijah by the brook Cherith. Christ in the hour of extremity!

A Grander Wedding.
The wedding scene is gone now. The wedding ring has been lost, the tankards have been broken, the house is down, but Jesus invites us to a grander wedding. You know the Bible says that the church is the Lamb's wife, and the Lord will after awhile come to fetch her home. There will be gleaming of torches in the sky, and the trumpets of God will ravish the air with their music, and Jesus will stretch out his hand, and the church, robed in white, will put aside her veil and look up into the face of her Lord, the King and the Bridegroom will say to the bride: "Thou hast been faithful through all these years! The mansion is ready! Come home! Thou art fair, my love." And then he will put upon her brow the crown of dominion, and the table will be spread, and it will reach across the skies, and the mighty ones of heaven will come in, garlanded with beauty and striking their cymbals, and the Bridegroom and bride will stand at the head of the table, and the banqueters, looking up, will wonder and admire and say: "That is Jesus, the Bridegroom! But the scar on his brow is covered with the coronet, and the stab in his side is covered with a robe!" And "That is the bride! The weariness of her earthly weal was lost in the flush of this wedding triumph!"

There will be wine enough at that wedding; not coming up from the poisoned vats of earth, but the vineyards of God will press their ripest clusters and the cups and the tankards will blush to the brim with the heavenly vintage, and then all the banqueters will drink standing. Esther, having come up from the bacchanalian revelry of Ahasuerus, where a thousand lords feasted, will be there. And the queen of Sheba, from the banquet of Solomon, will be there. And the mother of Jesus, from the wedding in Cana, will be there. And they all will agree that the earthly feasting was poor compared with that. Then, lifting their chalice in that light, they shall cry to the Lord of the feast, "Thou hast kept the good wine until now."

The Reason She Was Offended.
"I shall never speak to him again," she declared. "Why not?" her chum asked. "When we were at that concert the other night I told him if he didn't take me out of the crowd I would faint, and he would have to carry me away." "Yes!" "Well, you'd have thought his life depended on getting me out of there in a hurry!"

Motor Cycles for Scouting.
Several motor cycles are being used in South Africa for patrol and scouting work. Each is capable of going 30 miles an hour, and as the Transvaal is especially suitable for rapid motor traveling, good work is being accomplished with the aid of these machines.

The Japanese are erecting a splendid monument to the horses killed in the Japan-China war.

THE SUNDAY SCHOOL.

LESSON III, JULY 15—MARK 7: 24-30.

"Lord Help Me"—Matt. 15: 25—How Faith Triumphs Over Great Obstacles—A Mother's Plea for Child—The Saving of Souls.

24. "And from thence," from Galilee, and probably from Capernaum. "He arose, and went." His reason for leaving Capernaum arise from the increasing opposition of the Pharisees, as described in the earlier part of this chapter, and in John 6: 4-66. Jesus went away not only to avoid open conflict, but to gain rest from opposition and from overburdening work, for he "would have no man know it." This year of his ministry "was marked by the intense and exacerbated opposition of the scribes and Pharisees. Went into the borders of Tyre and Sidon." Two flourishing seaports, and capitals of Phoenicia, a narrow, level district along the shores of the Mediterranean. Sidon was twenty miles north of Tyre.

25. "For a certain woman." She was (v. 26) "a Greek," that is, "a Greek-speaking Gentile," under the influence of Greek manners and customs "like the Hellenes mentioned in Acts 17: 32." A woman of Canaan describes her own people as "dogs," a term used by the Jews to designate the Gentiles. She was a Syrian Phoenician in distinction from the Carthaginian Phoenicians. Thus she represented the descendants of Shem and Ham by descent, but the "Gentile" by language and civilization. And she was "a representative of the vast multitude of pagans." "Heard of him." Not merely of his presence, but of his works. Some knowledge of the new prophet must have extended beyond the borders of Galilee. Then, as a foreigner, "among the multitudes" who had resorted to his teaching in the happy early days of his Sermon on the Mount were "they about Tyre and Sidon" (Mark 3: 8). Among them may have been this poor Syrian Phoenician woman, whose young daughter lay in a fitful spirit. Matthew says she was grievously vexed with a devil, or rather a demon. It was called an unclean spirit because it produced uncleanness of body and soul.

26. "She besought him." "She cried unto him, saying, 'Have mercy on me, Lord, my daughter is possessed of an evil spirit.'" (Matthew 9: 36). "Crying is a large share of woman's occupation in the East. Women are employed as public mourners at a funeral, when they attend to whatever demonstrations are to be made, often crying aloud, shrieking, and tearing their hair. They go before the city fathers to plead for the release of conscripted recruits. They cry for mercy and kind treatment for prisoners. The Jews, who were the chosen family of God, who had been taught and trained so that they could be persuaded to bear the king's sword. 'First he filled.' They had the first claim, and through them, filled with the principles of the heavenly kingdom, all the rest could best receive the bread of life. 'It is not meet fitting, fair, reasonable to take the children's crumb, but to cast it unto the dogs.'" "The Jews in general, the Pharisees with special scorn, used to speak of all Gentiles as 'dogs,' and 'dog' in the East is the one expression which conveys the deepest contempt and hatred."

27. "Let the children." The Jews, who were the chosen family of God, who had been taught and trained so that they could be persuaded to bear the king's sword. "First he filled." They had the first claim, and through them, filled with the principles of the heavenly kingdom, all the rest could best receive the bread of life. "It is not meet fitting, fair, reasonable to take the children's crumb, but to cast it unto the dogs." "The Jews in general, the Pharisees with special scorn, used to speak of all Gentiles as 'dogs,' and 'dog' in the East is the one expression which conveys the deepest contempt and hatred."

28. "And she answered." Grasping at the hope implied in Jesus' words, she probably even more in the tone of his voice. "Yet the dogs under the table eat of the children's crumbs." "The word for crumbs only occurs elsewhere in the parable of Lazarus (Luke 16: 21). The crumbs are not only accidental fragments, but also the pieces of bread on which the guests, in the absence of napkins, wiped their hands, and then threw them to the dogs to eat."—Farrar. "The little dogs are not outside. They, too, have a place in the family. If Christ puts it so, then she and her people have a place, though a humble one, in the house of the Master of all. The children may be fed first, but they, too, are to be remembered and blessed."—R. W. Dale. So let me have the crumbs, what is left over after you have done all you plan for. Let the crumbs take anything away from them if you help me. If I am a dog, I can fitly ask to be treated as a dog. Jesus replied to this, "O woman, great is thy faith."

Cleanliness Cost His Sight.
Occasionally a man, if he is extremely careless and awkward, will put his finger into his eye when he is washing his face, but one has to go a long way to find a man who, having lost one eye by such clumsiness, pushes in the other. A grocer's assistant in London 41 years old, while washing his face put his finger into his right eye. The eyeball became inflamed and was taken out. Four years later he ran a finger-nail into the other eye in the same manner, causing an even more serious wound. The surgeons, who seemed to have no hesitation about taking out the other eye, wanted to save this one if possible, and so they postponed the operation to see if sight even in a small degree couldn't be retained. There was an element of luck in the matter for the grocer, for he was insured in an accident company and the corporation agreed to pay the claim at once without waiting to see if the eye eventually could be saved.—New York Press.

Strongest Man in Sherman's March.
De Witt Clinton Sprague, a veteran of the 143d New York volunteer regiment, who died recently at his home in Parkville, Sullivan county, N. Y., at the age of 66, had the reputation of being the strongest man in Sherman's army on the famous "March to the Sea." During this memorable march Sprague met the strong men of many different regiments from both the east and west and always was victorious in athletic contests. He was a splendidly built man, 6 feet 4 inches tall, and measured 54 inches around the chest.

WISE WORDS FROM MANDERSON.

Speaks on "Dangers of Militarism" to West Point Cadets.

At the closing exercises of the West Point Military Academy, General Charles F. Manderison, was selected to make the address to the class. General Manderison proceeded in his open and frank style and in the course of his address made the following utterances on militarism, and the dangers of a standing army. "When war comes it is usually the unexpected that happens. That wise and close observer, De Tocqueville, said: 'War is an occurrence to which all nations are subject, democratic nations as well as all others, whatever taste they may have for peace.' And I might accumulate quotations to the extent to produce satiety on the proposition that a wise nation will in peace prepare for war. Yet we have those possessed of more timidity than wisdom, and others with more wisdom, but with political ambitions leading to attempted deception, who cry out, 'Beware of militarism,' and fear a standing army. In this republic where military service is voluntary, not compulsory, what is the number that would make a standing army sufficient to afford even a timid soul and make it fear for the liberties of the people and bewail the coming of militarism? Would one soldier to the thousand population be dangerous? Yet that would mean 75,000 to 80,000 of a regular army. Would one man in every square mile of continental area be a thing to fear? Yet that would mean an army of 3,502,884, and one to each five square miles would be 720,576 men, about eight times our present army, regular and volunteer.

"I have prepared three tables showing the population and area of the great nations, the number of their armies in peace and a comparative statement, with the United States, of the soldiers to the 1,000 of population, also the square mile of area, and the war budget of each when at peace. These tables furnish much food for thought and contain figures of fact that annihilate the figures of speech of those who would 'make cowards of us all.'"

Comparative Military Strength.
"Taking the armies of Europe at a period in 1899, when all European nations were at peace, and it will be seen that France, with 54,000 men, had 14 soldiers to each 1,000 of people and 2.6 soldiers to each square mile; Germany, 599,000 soldiers, being 14.3 to each 1,000 and 2.7 to each square mile; Russia, 896,000, being 6.9 to every 1,000, and, on account of its enormous area (including Siberia), 9.6 square miles to each soldier; Great Britain, 258,900, being 6.8 to the 1,000 and 2.1 to each square mile.

Now, let us compare the United States under existing conditions, all of the countries named being on a peace basis and the republic at war. Our population in 1890 was 62,000,000. I estimate it now at 75,000,000, a conservative estimate. The regular army is, under existing law, 65,000, which is 86 of a soldier to each 1,000 of people. Adding the volunteer force now in the field, and we have 1.33 soldiers to each 1,000, as compared with 9.7, which is the average of all continental European nations, and 13.2 which is the proportion in Great Britain at the present. And yet this absurdly small fraction of an armed man is declared by the cowardly cavillers and deceiving demagogues to be a threat to the liberty of the people. In France there are 2.5 and in Germany 2.7 soldiers to each square mile of territory, while in the United States there is one regular to each 55 square miles of American soil, and when the volunteers are added, one man to each thirty-six square miles. Truly this solitary soldier would have an active time of it holding it over such a broad domain. He would be ever on duty and to accomplish anything his revolve would have to continue until after bed taps and taps never be sounded.

"No! The nation that saw the millions of armed men, whose love of country and devotion to duty saved the life of the republic from the dreadful struggle of thirty-five years ago, disappear as the morning mists that hang around Crow's Nest dissipate under the warming rays of the rising sun, to assume again the part of the civilian and take up the duties of commercial and business life, need have no fear of evil to come from its citizen soldiery.

Gentlemen of the class of 1900, she calls you to the duties for the performance of which you have been trained. The working tools of your craft have been given you. They are not only the theory of war, but respect for authority, subjection to the civil power, regard for the rights of others, prompt obedience to superiors, remembering ever that he who would command must first learn to serve; cheerful promptness in that obedience; punctuality, that politeness of kings; sobriety, economy, studious habits, and with all these requisites the remaining great essential—effacement of self. If need be, in love of country and devotion to her glorious flag.

"Gird on your swords! May the bright blades now so spotless, never be stained with dishonor, for never were swords unheated in a service so exalted and for a nation so great. "God uncovered the land that he hid of old time in the west as the sculptor uncovers the statue when he has wrought his best."

Neurotic Verses.
The Prince of Wales' latest indulgence is an attempt to write verse, at which he recently spent an hour in response to requests from several ladies to write something in their autograph album. He admitted that the verses were very bad.

He Finished in 'United States.'
President Seth Low, of Columbia university, is a good Latin scholar, but he forgot his speech in that tongue the other afternoon while conferring an honorary degree on a Harvard professor of Latin, and New Yorkers are laughing good-naturedly about it. Mr. Low was getting along swimmingly, when suddenly he stopped and confessed that he could not remember his Latin. Then he added, with a smile: "Latin may come from the head, but English from the heart, so I will confer this honorary degree from my heart."

A Literary Fighter.

Colonel Baden-Powell, the defender of Mafeking, has always been somewhat of a journalist, and during the Matabele war was the London Chronicle's correspondent.

Cooley Not a Graduate.
Edwin G. Cooley, who succeeds Dr. E. Benjamin Andrews as head of the Chicago public schools, is not a college graduate, and though a learned man, began his education rather late in life.

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