

# THE NORTHWESTERN.

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Thin bamboo tubes are fastened to carrier pigeons in China to protect them from birds of prey. When the bird is in motion the action of the air through the tubes causes a whistling sound, which alarms predatory birds, and keeps them at a respectable distance.

Competent authorities assert that South America has greater undeveloped resources than any other portion of the world. Any crop grown elsewhere can be duplicated there and the country abounds in mines of coal, silver and gold, most of which have been only slightly developed.

Lord Curzon has just sanctioned a considerable outlay on an experimental indiarubber plantation near the Tenasserim coast. No fewer than 10,000 acres are to be thus cultivated, and carefully framed estimates show that when the trees reach maturity the plantation should yield handsome profits.

A Mauter bullet entered the brain of Jeremiah O'Leary, a British soldier, at the battle of Colenso. An expert surgeon removed the bullet, and with it a small portion of the man's brain. Since then his memory is slightly impaired, and he detests the taste of beer, although he had been very fond of it previous to receiving the wound.

The growth of electric railway street systems in the principal countries of Europe during the last four years is shown in a table in a recent issue of L'Electricien. Germany leads with 250 miles in 1896, which had increased in 1899 to 2,140. Austria-Hungary is next with 45 miles in 1896 and 600 in 1899. The United Kingdom is third with 67 miles in 1896 and 600 in 1899, and the other countries follow in this order: Italy, France, Switzerland, Russia, Belgium, etc.

Order and method are the conjurers by whose aid a man of very average abilities may, if he chooses, secure to himself the blessing of never being hurried. Only arrange properly the quantum of work which is to be got through in a day or week, or in any fixed period, and a small margin over and above the bare space absolutely needed for each part of it, and that margin will be available for the chance distractions for which people complain that they have no time.

Not long ago a young man in Portland, Me., bought an old army musket to celebrate. A little later he was giving the weapon an overhauling, when he noticed some scratches on the stock that looked like writing. After giving the stock a good cleaning, it was found that the scratches formed the name "Samuel H. Gammon." As "Sam" Gammon is one of the Portland G. A. R. veterans whom everybody knows, the young man was naturally very much surprised at finding his name on the old gun. When the musket was shown Mr. Gammon he at once recognized it as the one he had returned to the government when he was mustered out of service thirty-five years or more ago.

In speaking of the possibility of an alliance between Peru, Bolivia and the Argentine Republic, with a view to war with Chile, an American, who has lived in Chile for a number of years, says: "Peru and Bolivia know very well that they cannot whip Chile, and the outcome of a war, in the event of the alliance I have named, would be the same. The Chileans can and will fight. We can put 575,000 men in the field, for 10 per cent of the population can be counted upon in the event of war. We have ample modern arms, and I have no fear as to the outcome. Should the Queen of England decide against Peru in the boundary arbitration, a war may result, though I am of the opinion that it can be avoided."

The bicycle, according to a recent decision of the full bench of the Massachusetts supreme court, is not a "carriage," within the meaning of that term as used in the statutes. Cities and towns are consequently not bound by law to keep their roads in such a state of repair and smoothness that a bicycle-rider can go over them in safety. This decision was called forth by an action brought against a certain Massachusetts town, because of personal injuries incurred by the plaintiff while riding her bicycle on one of the roads. The court held that a bicycle is more properly a machine than a "carriage," as legally defined, and that bicycle-riders, injured from accidents arising from defects in the highways of cities and towns, have not a valid claim for damages. The decision will not prevent them from continuing the agitation for good and safe roads.

One of the most fascinating exhibits at the Paris Exhibition is that contributed by the Pasteur Institute. In the Pavilion of Hygiene are many neatly-labeled bottles, securely corked, one hopes, containing an army of bacilli and parasites. The ravages of the microbes are further demonstrated in its attacks on the raw materials of silk, of beer, and of wine; whilst hard by another case illustrates the experiments whereby the great researcher exploded his own belief in the theory of spontaneous generation.

# TALMAGE'S SERMON.

## HE TALKS OF THE GOOD DONE BY CITIES.

They Are the Birthplace of Civilization and Are Not Necessarily Evil—The Farmer as Dishonest as the Merchant.

(Copyright, 1900, by Louis Klopsch.)  
From St. Petersburg, the Russian capital, where he was cordially received by the emperor and empress and the empress dowager, Dr. Talmage sends this discourse, in which he shows the mighty good that may be done by the cities, and also the vast evil they may do by their allurements to the unsuspecting and the unguarded. The text is Zechariah 1, 17, "My cities through prosperity shall yet be spread abroad."

The city is no worse than the country. The vices of the metropolis are more evident than the vices of the rural districts because there are more to be bad if they wish to be. The merchant is as good as the farmer. There is no more cheating in town than out of town—no worse cheating; it is only on a larger scale. The countryman sometimes prevaricates about the age of the horse that he sells, about the size of the bushel with which he measures the grain, about the peaches at the bottom of the basket as being as large as those at the top, about the quarter of beef as being tender when it is tough, and to as had an extent as the citizen, the merchant, prevaricates about calicoes or silks or hardware.

And as to villages, I think that in some respects they are worse than the cities because they copy the vices of the cities in the meanest shape, and as to gossip its heaven is a country village. Everybody knows everybody's business better than he knows it himself. The grocery store or the blacksmith shop by day and night is the grand depot for masculine tittle-tattle, and there are always in the village a half dozen women who have their sunbonnets hanging near, so that at the first item of derogatory news they can fly out and cackle it all over the town. Countrymen must not be too hard in their criticism of the citizen, nor must the plow run too sharply against the yardstick.

Cain was the founder of the first city, and I suppose it took after him in morals. It takes a city a long while to get the shadow of those founders. Where the founders of a city are criminal exiles, the filth, the vice, the prisons are the shadow of their founders. It will take centuries for New York to get over the good influence of the pious founders of that city—the founders whose prayers went up in the streets where now banks discount and brokers bargain and companies declare dividends and smugglers swear custom house lies, and above the roar of the wheels and the crack of the auctioneer's mallet ascends the ascription, "We worship thee, O thou almighty dollar." The old church that used to stand on Wall street is to this day throwing its blessing on the scene of traffic, and on all the ships folding their white wings in the harbor. In other days people gathered in cities for defense—none but the poor, who had nothing to be stolen, lived in the country, but in these times, when through civilization and Christianity it is safe to live anywhere, people gather in the cities for purposes of rapid gain.

Cities are not evil necessarily, as some have argued. They have been the birthplace of civilization. In them popular liberty has lifted its voice. Witness Genoa and Pisa and Venice. After the death of Alexander the Great among his papers were found extensive plans of cities, some to be built in Europe, some to be built in Asia. The cities in Europe were to be occupied by Asiatics; the cities in Asia were to be occupied, according to his plan, by Europeans, and so there should be a commingling and a fraternity and a kindness and a good will between the continents and between the cities. So there always ought to be. The strangest thing in my comprehension is that there should be bickerings and rivalries among our American cities. New York must stop caricaturing Philadelphia, and Philadelphia must stop picking at New York, and certainly the continent is large enough for St. Paul and Minneapolis. What is good for one city is good for all the cities. Here is the great highway of our national prosperity. On that highway of national prosperity walk the cities.

A city with large forehead and great brain—that is Boston; a city with deliberate step and calm manner—that is Philadelphia; a city with its pocket full of change—that is New York; two cities going with a rush that astounds the continent—they are St. Louis and Chicago; a city that takes its wife and children along with it—that is Brooklyn. Cincinnati, Louisville, Pittsburg, all the cities of the north and all the cities of the south, some distinguished for one thing, some for another, one for professional ability, another for affluence, another for fashion, but not one to be spared. What advantages all. What damages Boston Common damages Washington square, Laurel Hill, Mount Auburn, Greenwood, or Benjamin Franklin in New York greeting the bronze statue of Edward Everett in Boston. All the cities a confraternity. I cannot understand how there should be on bickerings and rivalries. I plead for a higher style

of brotherhood or sisterhood among the cities.

### Important Lessons.

But while there are great differences in some respects I have to tell you that all cities impress upon me and ought to impress upon you three or four very important lessons, all of them agreeing in the same thing. It does not make any difference in what part of the country we walk the streets of a great city there is one lesson I think which ought to strike every intelligent Christian man, and that is that the world is a scene of toil and struggle. Here and there you find a man in the street who has his arms folded and who seems to have no particular errand, but if you will stand at the corner of the street and watch the countenances of those who go by you will see in most instances there is an intimation that they are on an errand which must be executed at the earliest moment possible, so you are jostled hither and thither by business men, up this ladder with a hod of bricks, out of this bank with a roll of bills, digging a cellar, shingling a roof, binding a book, mending a watch. Work, with its thousand eyes and thousand feet and thousand arms, goes on singing its song, "Work, work, work!" while the drums of the mill beat it and the steam whistles fife it. In the carpeted aisles of the forest, in the woods from which the eternal shadow is never lifted, on the shore of the sea over whose iron coast tosses the tangled foam, sprinkling the cracked cliffs with a baptism of whirlwind and tempest, is the best place to study God, but in the rushing, swarming, waving street is the best place to study man.

Going down to your place of business and coming home again I charge you look about; see these signs of poverty, of wretchedness, of hunger, of sin, of bereavement, and as you go through the streets, and come back through the streets, gather up in the arms of your prayer all the sorrow, all the losses, all the sufferings, all the bereavements of those whom you pass and present them in prayer before an all-sympathetic God. In the great day of eternity there will be thousands of persons with whom you in this world never exchanged one word will rise up and call you blessed; and there will be a thousand fingers pointed at you in heaven, saying: "That is the man, that is the woman who helped me when I was hungry and sick and wandering and lost and heart-broken. That is the man, that is the woman; and the blessing will come down upon you as Christ shall say: 'I was hungry and ye fed me, I was naked and ye clothed me, I was sick and in prison and ye visited me; inasmuch as ye did it to these poor wails of the streets ye did it unto me.'"

### Wicked Exclusiveness.

Again, in all cities I am impressed with the fact that all classes and conditions of society must commingle. We sometimes cultivate a wicked exclusiveness. Intellect despises ignorance. Refinement will have nothing to do with boorishness. Gloves hate the sun-burned hand, and the high forehead despises the flat head, and the trim hedges will have nothing to do with the wild copsewood, and Athens hates Nazareth. This ought not so to be. I like the democratic principle of the gospel of Jesus Christ which recognizes the fact that we stand before God on one and the same platform. Do not take on any airs. Whatever position you have gained in society, you are nothing but a man, born of the same parent, regenerated by the same spirit, cleansed in the same blood, to lie down in the same dust, to get up in the same resurrection. It is high time that we all acknowledged not only the fatherhood of God, but the brotherhood of man.

Again, in all cities I am impressed with the fact that it is a very hard thing for a man to keep his heart right and to get to heaven. Infinite temptations spring upon us from places of public concourse. Amid so much affluence, how much temptation to covetousness and to be discontented with our humble lot! Amid so many opportunities for overreaching, what temptation to extortion! Amid so much display, what temptation to vanity! Amid so many saloons of strong drink, what allurements to dissipation! In the macadam and hell gates of the street, how many make quick and eternal shipwreck! If a man-of-war comes back from a battle and is towed into the navy yard, we go down to look at the splintered spars and count the bullet holes and look with patriotic admiration on the flag that floated in victory from the masthead. But that man is more of a curiosity who has gone through 30 years of the sharp-shooting of business life and yet sails on, victor over the temptations of the street. Oh, how many have gone down under the pressure, leaving not so much as a patch of canvas to tell where they perished! They never had any peace. Their dishonesties kept tolling in their ears. If I had an ax and could split open the beams of that fine house perhaps I would find in the very heart of it a skeleton. In his very best wine there is a smack of poor man's sweat. Oh, is it strange that when a man has devoured widow's houses he is disturbed with indignation! All the forces of nature are against him. The floods are ready to swallow him, and the fire to consume him, and the lightning to smite him. Aye, and the angels of God are on the street, and in the day when the crowns of heaven are distributed some of the brightest of them will be given to those men who were faithful to God and faithful to the souls of others amid the marts of business, proving themselves

the heroes of the street. Mighty were their temptations, mighty was their deliverance, and mighty shall be their triumph.

### Hollowness of Society.

Again, in all these cities I am impressed with the fact that life is full of pretension and sham. What subtlety, what double dealing, what two facedness! Do all people who wish you good morning really hope for you a happy day? Do all the people who shake hands love each other? Are all those anxious about your health who inquire concerning it? Do all want to see you who ask you to call? Does all the world know half as much as it pretends to know? Is there not many a wretched stock of goods with a brilliant store window? Passing up and down the streets to your business and your work, are you not impressed with the fact that society is hollow and that there are subtleties and pretensions? Oh, how many there are who swagger and strut and how few people who are natural and walk? While fops simper and fools snicker and simpletons giggle, how few people are natural and laugh! I say these things not to create in you incredulity or misanthropy, nor do I forget there are thousands of people a great deal better than they seem, but I do not think any man is prepared for the conflict of this life until he knows this particular peril. Ehud comes pretending to pay his tax to King Eglon and, while he stands in front of the king, stabs him through with a dagger until the haft went in after the blade. Judas Iscariot kissed Christ. . . .

### Dishonesty Never Prospers.

I want to tell you that the church of God is not a shop for receiving stolen goods and that if you have taken anything from your fellows you had better return it to the man to whom it belongs. In a drug store in Philadelphia a young man was told that he must sell blacking on the Lord's day. He said to the head man of the firm: "I can't possibly do that. I am willing to sell medicines on the Lord's day, for I think that is right and necessary, but I can't sell this patent blacking." He was discharged from the place. A Christian man hearing of it took him into his employ, and he went on from one success to another until he was known all over the land for his faith in God and his good works as for his worldly success. When a man has sacrificed any temporal, financial good for the sake of his spiritual interests the Lord is on his side, and one with God is a majority.

But if you have been much among the cities you have also noticed that they are full of temptations of a political character. It is not so more in one city than in all the cities. Hundreds of men going down in our cities every year through the pressure of politics. Once in awhile a man will come out in a sort of missionary spirit and say: "I am going into politics now to reform, and I am going to reform the ballot box, and I am going to reform all the people I come in contact with." That man in the fear and love of God goes into politics with that idea and with the resolution that he will come out uncontaminated and as good as when he went in. But generally the case is when a man steps into politics many of the newspapers try to blacken his character and to distort all his past history, and after a little while has gone by instead of considering himself an honorable citizen he is lost in contemplation and in admiration of the fact that he has so long been kept out of jail! If a man shall go into politics to reform politics and with the right spirit, he will come out with the right spirit and unharmed. That was Theodore Praelinhuysen of New Jersey. That was George Briggs of Massachusetts. That was Judge McLean of Ohio.

Then look around and see the allurements to dissipated life. Bad books, unknown to father and mother, vile as the reptiles of Egypt, crawling into some of the best families of the community; and boys read them while the teacher is looking the other way, or at recess, or on the corner of the street when the groups are gathered. These books are read late at night. Satan finds them a smooth plank on which he can slide down into perdition some of your sons and daughters. Reading bad books—one never gets over it. The books may be burned, but there is not enough power in all the apothecary's preparations to wash out the stain from the soul. Fathers' hands, mothers' hands, sisters' hands will not wash it out; none but the hand of the Lord can wash it out. . . .

I stood one day at Niagara Falls, and I saw what you may have seen there—six rainbows bending over that tremendous plunge. I never saw anything like it before or since. Six beautiful rainbows arching that great cataract! And so over the rapids and angry precipices of sin, where so many have been dashed down, God's beautiful admonitions hover, a warning arching each peril—six of them, 50 of them, 1,000 of them. Beware, beware!

Young men, while you have time to reflect upon these things and before the duties of the office and the store and the shop come upon you again, look over this whole subject, and after the day has passed and you hear in the nightfall the voices and footsteps of the city dying from your ear, and it gets so silent that you can hear distinctly your watch under your pillow going, "tick, tick," then open your eyes and look out upon the darkness and see two pillars of light, one horizontal, the other perpendicular, but changing their direction until they come together, and your enraptured vision beholds it—the cross.

# THE SUNDAY SCHOOL.

LESSON IX, AUGUST 26—JOHN 10:1-16.

Golden Text—The Good Shepherd Giveth His Life for the Sheep—John 10:11—Jesus the Good Shepherd and His Flock.

1. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." These were those who claimed to be the Messiah, but without the authorization of God, without the works and character of the true Messiah, but with some selfish purpose of aggrandizement at the expense of the sheep they ought to feed. They robbed instead of feeding. The people could easily see the application.

2. "He that entereth in by the door." The door represents the right of way of entering upon the duties of a shepherd, and fulfilling the necessary conditions of a good shepherd. Jesus, as the good shepherd, came as the Messiah foretold by God in the prophets; his character was that of a divinely appointed shepherd; his purposes, his teachings, his works, his miracles, his methods of work, all were those which must belong to a good shepherd of God's people. The door keeps out the wrong ones, and admits those who have a right to enter.

3. "To him the porter openeth." The porter seems to be "part of the incidental imagery of the parable." The way is opened for the true shepherd. In the case of Jesus, the door was opened by the prophets who prepared the way, by the preparation of the world for his coming, by the divine power working in him, by the Holy Spirit at his baptism, and all through his ministry. "And he calleth his own sheep (who are mingled with other flocks in the fold) by name. 'And he leadeth them out.' To pasture, showing them where are the best feeding places, and 'the waters of rest and refreshment.'"

4. "Putteth forth." This stronger expression denotes the solicitude of the shepherd to see that every one of his sheep is in the flock he leads. "He goeth before them." The Oriental shepherd never drives his flock as we do, but goes before them. "And the sheep follow him." This is one test that they are his sheep; they so trust their shepherd that they follow wherever he leads, know that he will lead them aright, although they themselves cannot see the green pastures or still waters, or know which is the way to them. "They know his voice." There are characteristics to each one's voice by which he can be recognized.

5. "And a stranger will they not follow." If a stranger call they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is simple fact. I have made this experiment repeatedly.—W. M. Thompson. For example, see Suggestive Illustrations on John 10. "For they know not the voice." The true disciples recognize a different spirit and tone and purpose and so will not follow.

6. "This parable." Not the word usually translated "parable" in the other Gospels, but rather a metaphor, or allegory. "They understood not." They did not see the point. They did not realize how it applied to them.

7. "Then said Jesus." Since they did not understand his illustration, Jesus proceeded to interpret and apply it. The scene is the same as before. "I am the door of the sheep." Through him the sheep enter the fold and the flock, to receive the shelter, the care, the food which he feeds them, and the holy character which fits them for heaven.

8. "By me if any man enter in." To the fold, to the kingdom of God, the state of reconciliation and salvation offered by the Messiah. "He shall be saved." Shall be safe from the robbers and wolves that seek to destroy, safe from false teachers, "And shall go in and out." Once belonging to the flock and the fold, he can go in and out under the care of the shepherd and everywhere be safe, and have freedom of activity for all his powers. "And find pasture." Compare the green fields and still waters of the 23d Psalm, and the bread of life in Lesson II. of this quarter. All the best fruits of earth and of heaven are for the sustenance of the disciple of Christ. There is something to satisfy every want and longing of the soul.

9. "I am come that they might have life abundantly." Jesus does for his disciples what the shepherd can do for his sheep. He gives life, eternal life, to them. He feeds and inspires this life more and more. It is not mere living, a sickly existence, but abundant life, the freshness and overflowing vitality of youth, when mere living is a joy, when activity is a delight, like the song of a bird or the play of a child.

10. "All that ever came before me." Not all teachers or prophets, but all who came professing to be the Messiah. "The thieves and robbers." The teachers who opposed to Christ were robbing the people of salvation, of true life, of the Messiah, and all the blessings he brings, of continuing national existence. "But the sheep did not hear them." The true people of God did not go after these false Messiahs, nor obey the false teachings of the Pharisees. "The thief cometh not, but for to steal, and to kill, and to destroy." Such were the Pharisees, who were robbing and destroying both body and soul.

11. "I am the good shepherd." This is a further application of his first illustration. Jesus fulfills to men the ideal shepherd. "The good shepherd giveth 'hath down,' freely, of his own will his life for the sheep." This is the test of any good shepherd, that he is faithful even unto death. "And know my sheep." Connect this verse with v. 15, putting between them, not a period, but a comma only, as in the R. V. V. 15 tells how much he knows his sheep. 15. "As the Father knoweth me," i. e., perfectly, completely, through and through.

12. "And am known of mine." They are his friends and are acquainted with him intimately. "But he that is an hireling." Not every one that receives pay is a hireling, but one who serves only for pay, without love for the work or care for the employer.

13. "And other sheep I have, which are not of this fold." The Gentiles, who were not in the kingdom of God, but would be brought in as members of the church he was soon to found. "They shall hear my voice." They will listen to the word, and to the voice of God in their souls, and accept his invitations, and become the sheep of his flock. "And there shall be one fold." Better, one flock. "No more shall I see of thee." No more shall I see of thee, and to know the one shepherd, and known of him.—Alford.

# "MY OWN SELF AGAIN."

Mrs. Gates Writes to Mrs. Pinkham, Follows Her Advice and is Made Well.

"DEAR MRS. PINKHAM:—For nearly two and one-half years I have been in feeble health. After my little child came it seemed I could not get my strength again. I have chills and the severest pains in my limbs and top of head and am almost insensible at times. I also have a pain just to the right of breast bone. It is so severe at times that I cannot lie on my right side. Please write me what you think of my case."—MRS. CLARA GATES, Johns P. O., Miss., April 25, 1898.

"DEAR MRS. PINKHAM:—I have taken Lydia E. Pinkham's Vegetable Compound as advised and now send you a letter for publication. For several years I was in such wretched health that life was almost a burden. I could hardly walk across the floor, was so feeble. Several of our best physicians attended me, but failed to help. I concluded to write to you for advice. In a few days I received such a kind, motherly letter. I followed your instructions and am my 'old self' again. Was greatly benefited before I had used one bottle. May God bless you for what you are doing for suffering women."—MRS. CLARA GATES, Johns P. O., Miss., Oct. 6, 1899.

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