

# THE NORTHWESTERN.

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While engaged in fishing off Low-stoft recently a fisherman landed in his net a unique piece of amber. It resembled a huge pebble, was oblong in shape, weighing eleven pounds fourteen ounces, and is the finest specimen of amber that has been discovered on the English coast for several years. It realized \$137.50.

The cattlemen are planning a movement to hold an annual cattle show at Kansas City, Kan., to be called the "American Royal." Four breeds of beef cattle, also hogs, sheep and Angora goats, will be included. It is thought that the show will win recognition for Kansas City as the cattle center of the world.

An electrically lighted clock is a new and useful device for home use. It is placed within sight of a sleeper's bed, and when he wishes to learn the time he touches a button at the bedside, and in an instant the clock is so illuminated that he can plainly see the dial. A little storage battery supplies sufficient electricity to last several months.

Portugal, being in strained relations with Holland, emerges from obscurity long enough to get mentioned in foreign dispatches. A plucky little kingdom! With a home population smaller than that of Pennsylvania and an area less than Kentucky's, she bears rule over African and Asiatic dependencies which contain more than nine million people and cover nearly a million square miles.

The British government encourages inventors and scientists by extending financial assistance to those whose work is considered of sufficient value to warrant such development. The grants are made through the British royal society, and range in value from \$50 to \$2,500, according to the nature of the invention to be exploited. At the present time the society has in hand \$20,000 ready for distribution within the month of January.

It is said that several of the European general staffs are studying the feasibility of organizing special corps something after the Boer model. The principal difficulty lies in the limited supply of horses at the command of the various governments, with the exception of Russia. The last equine census in that country is stated to have shown considerably more than 10,000,000 horses fit for war purposes.

A lively spree was enjoyed a short time ago by some hogs and geese at the cider mills of William Smith, at Bloomfield Center, Mich. A mass of cherries which had been used to flavor brandy, had been thrown where the hogs could get it. Geese as well as hogs stuffed themselves with the cherries, and soon they were staggering and squealing, squawking and "honking" in a high state of excitement, all comically fuddled.

Queer advertisements occasionally find their way into the Irish papers. A recent issue of a Limerick newspaper announces that "Michael Ryan begs to inform the public that he has a large stock of cars, wagonettes, brakes, harnesses and other pleasure vehicles for sale or hire." This is the same paper which, in a glowing description of a funeral, declared that "Mrs. B. of G— sent a magnificent wreath of artificial flowers in the form of a cross."

The Christian names of the girls registered at a certain New England academy in 1850 were Abigail, Albina, Clarinda, Elizabeth, Esther, Louella, Myrtilla, Parthenia, Ruth and Sophronia. The names of a class of girls now attending a western high school are Fannie, Lulu, Marguerite, Pearl, Silvia, Thyra and Veva. Some of those in the earlier list sound curiously old-fashioned—but the people of 1950 may find occasion to wonder and exclaim at names that are more or less popular in the year 1901. The one happy certainty is that our descendants will be perfectly satisfied, as each succeeding generation is, with the result of their own efforts at christening children!

Heredity does not determine courage, or its opposite, but the constitutional tendency may be clearly marked through generations. A recent rescue of shipwrecked persons off Grand Manan is the subject of a report from our consul at St. John, New Brunswick. During a period of more than seventy-five years, grandfather, father and sons of a certain family have repeatedly saved life or piloted vessels out of danger. It is said that the Canadian government is to give the rescuers suitable testimonials. The whole world is a debtor to its heroes of peace. To strengthen the courageous purpose of others by brave doing or enduring is to fulfill one purpose of living.

The condition of general business is pretty accurately reflected by activity or apathy in the New York stock exchange, so it need cause no surprise that during December the "record" price was paid for a seat in that body—\$50,000, exclusive of the initiation fee of \$1,000. Membership in the exchange carries with it life insurance for \$10,000, so there is a limit below which the price can hardly fall. But since the very seat that has just sold for \$50,000 less than two years ago, no one would dare to predict how high the "boom" may take it.

# TALMAGE'S SERMON.

CHRISTIAN WORK TYPIFIED BY FISHERMEN.

The Gospel Net and How It Should Be Kept in Repair—Christ's Disciples as Fishers of Men—Religion of Christ a Soothing Omnipotence.

(Copyright, 1901, by Louis Klopfch, N. Y.)  
Washington, Jan. 27.—In this discourse Dr. Talmage describes the gospel net and how it is to be repaired after being damaged; text, Matthew 4: 21, "James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets."

"I go a-fishing!" cried Simon Peter to his comrades, and the most of the apostles had hands hard from fishing tackle. The fisheries of the world have always attracted attention. In the third century the queen of Egypt had for pin money \$470,000 received from the fisheries of Lake Moeris. And, if the time should ever come when the immensity of the world's population could not be fed by the vegetables and meats of the land, the sea has an amount of animal life that would feed all the populations of the earth and fatten them with a food that by its phosphorus would make a generation brainy and intellectual beyond anything that the world has ever imagined. My text takes us among the Galilean fishermen. One day Walter Scott, while hunting in an old drawer, found among some old fishing tackle the manuscript of his immortal book, "Waverley," which he had put away there as of no worth, and who knows but that today we may find some unknown wealth of thought while looking at the fishing tackle in the text.

**Easy to Get In.**  
The trouble with many of our nets is that the meshes are too large. If a fish can get his gills and half his body through the network, he tears and rends and works his way out, and leaves the place through which he squirmed a tangle of broken threads. In our desire to make everything so easy we relax, we loosen, we widen. We let men after they are once in the gospel net escape into the world, and go into indulgences and swim all around Galilee, from north side to south side, and from east side to west side, expecting that they will come back again. We ought to make it easy for them to get into the kingdom of God, and, as far as we can, make it impossible for them to get out. The poor advice nowadays to many is: "Go and do just as you did before you were captured for God and heaven. The net was not intended to be any restraint or any hindrance. What you did before you were a Christian do now. Go to all styles of amusement, read all the styles of books, engage in all the styles of behavior as before you were converted." And so, through these meshes of permission and laxity, they wriggle out through this opening and that opening, tearing the net as they go, and soon all the souls that we expected to land in heaven, before we know it, are back in the deep sea of the world. Oh, when we go a-gospel fishing, let us make it as easy as possible for souls to get in and as hard as possible to get out.

Is the Bible language an unmeaning verbiage when it talks about self-denial, and keeping the body under, and about walking the narrow way and entering the strait gate and about carrying the cross? Is there to be no way of telling whether a man is a Christian except by his taking the communion chalice on sacramental duty? May a man be as reckless about his thoughts, about his words, about his temper, about his amusements, after his conversion as before? Alas, the words of Christ are so little heeded when he said, "Whosoever doth not bear his cross and come after me cannot be my disciple." The church is fast becoming as bad as the world, and when it gets as bad as the world it will be worse than the world by so much, as it will add hypocrisy as a most appalling kind to its other defects.

**A Soothing Omnipotence.**  
Do you know that the world's heart is bursting with trouble and if you could make that world believe that the religion of Jesus Christ is a soothing omnipotence, the whole world would surrender tomorrow, yea, would surrender this hour. The day before James A. Garfield was inaugurated as president I was in the cars going from Richmond to Washington. A gentleman seated near me in the cars knew me, and we were soon in familiar conversation. It was just after a bereavement, and I was speaking to him from an overburdened heart about the sorrow I was suffering. Looking at his cheerful face, I said: "I guess you have escaped all trouble. I should judge from your countenance that you have come through free from all misfortune." Then he looked at me with a look I shall never forget, and whispered in my ear: "Sir, you know nothing about trouble. My wife has been in an insane asylum for fifteen years." And then he turned and looked out of the window and into the night with a silence I was too overpowered to break. That was another illustration of the fact that no one escapes trouble. Why, that man seated next to you in church has on his soul a weight compared with which a mountain is a feather. That woman seated next to you in church has a grief the recital of which would make your body, mind and soul shudder.

When you are mending your net for this wide, deep sea of humanity, take out that wire thread of criticism and that horsehair thread of harshness and put in a soft silken thread of Christian sympathy. Yes, when you are mend-

ing your nets tear out those old threads of gruffness and weave in a few threads of politeness and gentility. In the house of God let all Christian faces beam with a look that means welcome. Say "good morning" to the stranger as he enters your pew and at the close shake hands with him and say, "How did you like the music?" Why, you would be to that man a panel of the door of heaven; you would be to him a note of the doxology that seraphs sing when a new soul enters heaven. I have in other days entered a pew in church, and the woman at the other end of the pew looked at me as much as to say: "How dare you? This is my pew, and I pay the rent for it!" Well, I crouched in the other corner and made myself as small as possible and felt as though I had been stealing something. So there are people who have a sharp edge to their religion, and they act as though they thought most people had been elected to be damned and they were glad of it. Oh, let us brighten up our manner and appear in gentleness and ladyhood.

**Mending the Nets.**  
Oh, this important work of mending our nets! It we could get our nets right, we would accomplish more in soul saving in the next year than we have in the last twenty years. But where shall we get them mended? Just where old Zebedee and his two boys mended their nets—where you are. James and John had no time to go ashore. They were not fishing for fun, as you and I do in the summer time. It was their livelihood and that of their families. They mended their nets where they were—in the ship. "Oh," says one, "I mean to get my net mended, and I will go down to the public library and I will see what the scientists say about evolution and about the 'survival of the fittest,' and I will read up what the theologians say about 'advanced thought.' I will leave the ship awhile, and I will go ashore and stay there till my net is mended." Do that, my brother, and you will have no net left. Instead of their helping you mend your net, they will steal the pieces that remain. Better stay in the gospel boat, where you have all the means for mending your net. What are they? do you ask. I answer, all you need you have where you are—namely, a Bible and a place to pray. The more you study evolution and adopt what is called advanced thought, the more useless you will be. Stay in the ship and mend your net. That is where James, the son of Zebedee, and John, his brother, staid. That is where all who get their nets mended staid.

I notice that all who leave the gospel boat and go ashore to mend their nets stay there. Or if they try again to fish they do not catch anything. Get out of the gospel boat and go up into the world to get your net mended, and you will live to see the day when you will feel like the man who, having forsaken Christianity, sighed, "I would give a thousand pounds to feel as I did in 1820." The time will come when you would be willing to give a thousand pounds to feel as you did in 1901. These men who have given up their religion cannot help you a bit.

These dear brethren of all denominations afflicted with theological fidgets, had better go to mending nets instead of breaking them. Before they break up the old religion and try to foist on us a new religion let them go through some great sacrifice for God that will prove them worthy for such a work, taking the advice of Talmage and to a man who wanted to upset the religion of Jesus Christ and start a new one when he said, "Go and be crucified and then raise yourself from the grave the third day!" Those who propose to mend their nets by secular and skeptical books are like a man who has just one week for fishing, and six of the days he spends in reading Izaak Walton's "Complete Angler" and Wheeler's "Rod and Line" and Scott's "Fishing in Northern Waters" and Pullman's "Vade Mecum of Fly Fishing for Trout," and then on Saturday morning, his last day out, goes to the river to ply his art. But that day the fish will not bite, and late on Saturday night he goes to his home with an empty basket. Alas, alas! If when the Saturday night of our life drops on us it shall be found that we have spent our time in the libraries of worldly philosophy, trying to mend our nets, and we have only a few souls to report as brought to God through our instrumentality while some humble gospel fisherman, his library made up of a Bible and an almanac, shall come home laden with the results, his trophies all the souls within fifteen miles of his log cabin meeting house.

In the time of great disturbance in Naples in 1649 Massaniello, a bare-footed fisher boy, dropped his fishing rod and by strange magnetism took command of that city of 600,000 souls. He took off his fishing jacket and put on a robe of gold in the presence of howling mobs. He put his hand on his hip as a signal, and they were silent. He waved his hand away from him, and they retired to their homes. Armies passed in review before him. He became the nation's idol. The rapid rise and complete supremacy of that young fisherman, Massaniello, has no parallel in all history. But something equal to that and better than that is an every-day occurrence in heaven. God takes some of those who in this world were fishers of men and who toiled very humbly, but because of the way they mended their nets and employed their nets after they were mended he suddenly hoists them and robes them and septs them and crowns them and makes them rulers over many cities, and he marches armies of saved ones before them in review, Massaniellos honored on earth, but radiated in heaven. The fisher boy of Naples soon lost his power, but those people of God who have kept their nets

mended and rightly swung them shall never lose their exalted place, but shall reign forever and ever and ever. Keep that reward in sight. But do not spend your time fishing with hook and line. Why did not James, the son of Zebedee, sit on the wharf at Cana, his feet hanging over the lake, and with a long pole and a worm on the hook dipped into the wave wait for some mullet to swim up and be caught? Why did not Zebedee spend his afternoon trying to catch one eel? No, that work was too slow. These men were not mending a hook and line; they were mending their nets. So let the church of God not be content with having here one soul and next month another soul brought into the kingdom. Sweep all the seas with nets—scoop nets, seine nets, dragnets, all encompassing nets, and take the treasures in by hundreds and thousands and millions, and nations will be born in a day and the hemispheres quake with the tread of a ransoming God. Do you know what will be the two most tremendous hours in our heavenly existence? Among the quadrillions of ages which shall roll on what two occasions will be to us the greatest? The day of our arrival there will be to us one of the two greatest. The second greatest, I think, will be the day when we shall have put in parallel lines before us what Christ did for us and what we did for Christ, the one so great, the other so little. That will be the only embarrassment in heaven. My Lord and my God! What will we do and what will we say when on one side are placed the Savior's great sacrifices for us and our small sacrifices for him; his exile, his humiliation, his agonies on one hand and our poor, weak, insufficient sacrifices on the other. To make the contrast less overwhelming let us quickly mend our nets, and, like the Galilean fisherman, may we be divinely helped to cast them on the right side of the ship.

**HER SALT CELLARS.**  
The Guests Regarded Them as Beautiful Souvenirs.  
The custom of giving souvenirs on nearly all occasions sometimes leads to painful mistakes and a certain American, well known in London as a hostess, has reason to regret it was ever heard of. She was the happy possessor of a dozen salt cellars of repousse silver, very beautiful and almost the apple of her eye and she was giving a luncheon at which covers were laid for fourteen. In the arrangement of the table the precious salt cellars had been placed for the guests, another kind being supplied for the hostess and her daughter. The cards designating the places had been laid upon them, and through an oversight had remained there, so that the absence of salt in them was not discovered, says the London Outlook. Presently a lady took up her card, saw the empty salt cellar, and remarking upon its beauty, said it was a lovely souvenir, and slipped it into her pocket. Her example was promptly followed by the rest of the company with the exception of one woman, who had no pocket. The hostess was petrified with despair and horror as she saw her cherished possessions calmly appropriated, but in the face of the torrent of acknowledgement and compliment, she had not the moral courage to offer the necessary explanation. After she had heard the adieu of the last guest she staid down and wept, and when it was discovered that the woman without a pocket had forgotten her prize she seized upon it with the concentrated affection which the parent bestows on the last of many children. Her joy, however, was short-lived, for next morning came a polite note from the pocketless woman, saying that she had forgotten her "beautiful souvenir," and would Mrs. F. be so very kind as to send it?

**Government Descends to Punning.**  
An amusingly put instance of governmental forethought in behalf of its agricultural class is that credited in a paragraph now going the rounds of the press of Manitoba. A pest of grasshoppers annually descending upon the farmers of this region largely nullified their efforts at livelihood gaining. To their relief came the department of agriculture, which not only devised preventive measures, but likewise hit upon a novel method of awakening the farmer to a realization that the grasshopper was traveling his way. Instead of sending out circulars or advertising in the newspapers, recourse was had to posters which showed a grasshopper regaling himself in a wheat field. Underneath the picture there staid the passing farmer in the face, "In this wheat by and bye." Report is silent as to whether the pun or the picture brought about the desired result; the fact, however, is that the Manitoba farmer gave heed to the poster warning, and as never before he prepared to overcome the noxious activity of the grasshopper.—Vogue.

**Separating Alcohol from Water.**  
It is perfectly easy to separate alcohol from water by subjecting the mixture to heat; the process is called distillation. Alcohol boils, and is consequently converted into vapor, at 170 degrees Fahrenheit, while water requires 212 degrees. If the mixture, therefore, be subjected to a temperature of, say, 180 degrees, the alcohol will pass off as vapor, leaving the water in its liquid condition. The distilling apparatus is fitted with pipes surrounded by cold water, and into them the vapor is carried, where the lower temperature condenses it into alcohol again, and as such it runs out into a vessel placed to receive it.

**Children Shouldn't Wear Glasses.**  
A leading physician says that too many children are wearing glasses. His view is that time would correct a majority of the defects if given a chance.

**ODDS AND ENDS.**  
A girl may be as pretty as a picture but she is seldom as pretty as her own pictures.  
The inbred curiosity of some people enables others to make a good living without work.  
Sulphuric and nitric acids were known to Goether, the alchemist, in the eighth century.  
Fish has very high food value; in fact, is very nearly as nutritious as chicken or turkey.

# THE SUNDAY SCHOOL.

LESSON VI, FEB. 10, MATT. 25: 14-30.

Golden Text: "So Then Every One of Us Shall Give Account of Himself to God"—Romans 14:12—Parable of the Talents.

14. "For the kingdom of heaven." This is not in the original, but is naturally supplied from v. 1 since the same subject is continued under another illustration. It is a man traveling into a far country. He was going abroad, and therefore had to leave his affairs in competent hands. "Who called his own servants." These upper servants, or slaves, were to a large landholder what the under officers of a government are to the king. "And delivered unto them his goods." His property, so far as it might be available for trading purposes; his floating capital as it were.—Morison. It was in the form of money, talents. 15. "And unto one he gave five talents." A talent was 3,000 shekels. "To every man according to his several ability." "Or capacity, in proportion as he deemed them qualified for larger or smaller administration."—Ederhelm. "The natural gifts are as the vessel, which may be large or small and which receives according to its capacity; but which in each case is filled."—Trench. "Took his journey into a far country." The straightway of the last verse belongs at the beginning of this—straightway he went. It thus teaches the great lesson of urgency and promptitude. "And traded with the same." Literally, worked; then in a technical sense, engaged in business, and so traded. "And made them five other talents." Omit the them. He gained five talents. In a business way he doubled his capital. In all true bargains the other side gains as well. 16. "After a long time." Long in the history of the whole church, and long enough in the case of individuals, to allow them to make good use of their talents. "The lord of those servants cometh." This refers doubtless first of all to the second coming of Christ, when he will judge the world in righteousness. "And reckoneth with them; had a settlement." 17. "Behold, I have gained beside thee five talents." He had doubled his spiritual capital. He was twice the man he was before. He had twice as much of the same things as were first entrusted to him. 18. "His lord said unto him, Well done, thou good and faithful servant." He had his lord's approval. Faithfulness, not success, or the amount gained, was rewarded. God will say Well done only to those who have done well. "Thou hast been faithful over a few things, I will make thee ruler over many things." In the kingdom of glory; or, on the other theory, during the millennium. An intimation that there is enlarged activity as well as rest in the future world.—Rev. Com. 19. "He also that had received two talents." He was as faithful and as successful as the one who had received five talents. 20. "Well done, good and faithful servant." He had the same rewards as the man with five talents, for he was equally faithful. The rewards were according to his ability. He had all he could use or enjoy. 21. "But he that had received one went and hid in the earth." Hiding treasure in the ground was a very common plan for safe-keeping, in a land where there were few banks or places of deposit. 22. "Lord, I knew thee that thou art a hard man." That is, hard-hearted; insensitive to the feelings of others in all matters relating to money, and hence close-fisted as regarded his own, and grasping as regarded what might by hook or crook be got from others. "Thinking where thou hast not sown." Unjustly gathering for himself the fruits of other men's labors. "Gathering where thou hast not sowed, or scattered." The reference of the expression is, apparently, to the husbandman's work on the threshing-floor. 23. "And I was afraid." To risk the money, lest he should lose it, and incur his master's displeasure. 24. "Thou wicked and slothful servant." Whatever his excuses, his real reasons are found in this sentence. (1) His excuses were vain because they were excuses and not reasons. (2) "Thou knewest," i. e., accepting your statement. I will judge you by your own words. (Luke 12:22). What you plead as an excuse is the very reason why you should have acted differently. 25. "Thou oughtest therefore." If you believed I am such a man as you say, you have put my money on me, and not yours. "To the exchangers, I will give my money." To the bankers, these were men who carried on a business midway between modern banking and modern pawnbroking. They took money on deposit and loaned it out on interest, paying interest themselves to the depositors.—Abbott. "Received mine own with usury," i. e., pay for the use of the money. It should be "interest," as in R. V., not usury. 26. "Take therefore the talent from him." The punishment for refusing to use the talent is the loss of the talent itself. "And give it unto him which hath ten talents," because he is fitted to use it well. 27. "For unto every one that hath," in the sense that the men of two and five talents had or possessed, by the hold which faithful use gives. That man has capital, not who merely holds it in his name or safe, but who knows its powers and capabilities, and how to make it accomplish its purposes. The man with the one talent buried it; he did not have it. "Shall be given, and he shall have abundance." This is illustrated in worldly and intellectual affairs every day. "From him that hath not," he not make true use of, and therefore does not really possess. "Shall be taken away even that which he hath," which was entrusted to him. The opportunities pass away, the abilities diminish, the powers wane. So it will be in the spiritual world. 28. "Cast . . . into outer darkness." There was no other place for him. His nature was contrary to the light. He had no part in the household of the saints. For he was not a saint. His punishment is the natural result of his crime. "Weeping and gnashing of teeth," expressing the terrible pain and loss, which was all the greater because he brought it on himself.

**Seems to Be the Right Sort.**  
Young John D. Rockefeller, in his address to a Bible class in Tarrytown the other day, told his hearers that there were a good many things better than money in this world, and that one of them was work. He said he had learned this fact by cutting wood and crushing stone at 15 cents an hour. He recalled that when he was in college his most intimate companions were men who worked their way by laundry work or doing janitor's duty. One of them was taken sick and went to the hospital. When he came out young Rockefeller wanted to share a part of his heavy expenses. He declined saying if he could not pay his own way through college he would go home and work till he could.

**Ruskin on the Bicycle.**  
This is what John Ruskin thought of the bicycle: "Some time since I put myself on record as an antagonist of the devil's own toy, the bicycle. I want to reiterate, with all the emphasis of strong language, that I condemn all manner of bi-, tri-, and 4-, 5-, 6-, or 7-, cycles. Any contrivance or invention intended to supersede the use of human feet on God's own ground is damnable. Walking, running, leaping and dancing are legitimate and natural joys of the body, and every attempt to stride on stilts, dangle on ropes or wiggle on wheels is an affront to the Almighty. You can't improve on God's appointed way of walking by substituting an improved cart wheel."

**The "Informer's" Fighting Son.**  
When James Carey, the notorious "invincible" informer, found, as a consequence of a shot from Patrick O'Donnell's revolver, a grave in South Africa, he left a son who, under an assumed name, has been fighting with an Irish regiment against the Boers and who is now recovering in London from an attack of enteric fever.

If you have had a gripe, a few doses of Garfield Tea will cleanse the system of all impurities and hasten recovery.

**Russel Sage as a Farmer.**  
Russel Sage on his Long Island estate is a typical Long Island farmer. He drives about in an old straw hat and clothes selected for comfort, not style. His conversation is chiefly about the crops, and he watches the developments of every field for miles about his home.



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