# THE OREGON SCOUT.

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## THE OREGON SCOUT.

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Lodge Directory.

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### LESSONS TAUGHT BY TOIL.

THE REV. DR. TALMAGE AD-DRESSES THE WORLD'S BUSY MEN.

The Three Great Industrial Classes All in the Great School of the Lord.

Energy of Soul and Patience Essential to Success,

Integrity Only Too Small at the Present Day - Ruin Caused by One Dishonest Dollar.

No Misfortunes in Heaven, but Ample Rewards for the Upright.

BROOKLYN, N. Y., Oct. 31 -The services at the Brooklyn tabernacie are attended by large numbers of merchants and business men from all parts of this country and from foreign ands, and the following sermon, preached by Rev. T. DeWitt Talmage, D. D., this morning, was timely. He selected for the opening lynn and service that beginning:

"Must Jesus bear the cross alone

The text was Romans, xil., 11: "Not slothful in business; fervent in spirit; serving the Lord," and Dr. Talmage spoke as follows:

Industry, devotedness, Christian services are all recommended in this one short text. What! is it possible to conjoin them? Oh, yes! There is no war between religion and business, between Bibles and ledgers, between churches and counting houses. On the contray, religion accelerates business, sharpens men's wits, sweetens acceptity of disposition, fillpis the blood of phlegmatics and throws more velocity into all the wheels of hard work. To the judgment it gives more skillful balancing; to the will more strength; to industry more muscle; to enthusiasm a more concentrated fire. You cannot show me a man whose business prospects have in any wise been despolled by his religion.

THREE INDUSTRIAL CLASSES. The industrial classes are divided into three groups-producers, manufacturers, tradera, Producers, such as farmers and miners. Manafacturers, such as take the corn and change It into food, or the wool and flax and change them into apparel. Traders, who make a profit out of the transfer and exchange of that which is produced or manufactured. Now, a business man may belong to one of these classes, or he may belong to all of them. Whatever be your avocation, if you plan calculate, bargain; if into your life there come annoyances, vexations and disappointments as well as if you are driven from Monday morning to Saturday night, and from January to January, with relentless obligation and duty, then you are a business man or a business woman, and my subject is appropriate to your case. We are apt to speak of the moil and toil of busi-ness life as though it were an inquisition or a prison into which a man is thrown, or an unqual strife where, half-armed, he goes to outend. Hear me this morning while 1 try o show you that God intended batters life o be a glorious ducation and discipline; and

shall rub the wrinkles out of your brow and unstrap some of the burdens from your back, I have first to remark that God intended bus ness life to be to our a school of Christian energy. God started us in the world, giving us a certain amount of raw material out of which we were to new our own character. Every faculty needs to be reset, rounded, sharpened up. After our young people have graduated from the schools, and colleges, and graduated from the schools, and colleges, and universities, they need a higher education, that which the collision and grasping of everyday life alone can effect. Energy of soul is wrought out only in the fire. And when a man for ten, or fifteen, or twenty, or thirty years has been going through business activities. ties, his energy can no longer be measure weig is, or plummets, or ladders. It can scale any height. It can plummet any depth, It can thrush any obstacle. Now do you suppose that God has spent all this education on you for the purpose of making your more successful worldling, of combling you to more rapidly accumulate dollars, making you sharp in a trade! Did God make you merely to be a yard-stick to measure cloths, or a steel yard to weigh flour! And did He intend you to spend your life in doing nothing but to chaffer and higglef My frend, He has put you in this

if I shall be successful in what I want to say

of to develop your energy for His cause and kingdom. TOO MUCH UNEMPLOYED TALENT. There is enough unemployed talent in the churches, and in the world to day, to reform all empires, and all kingdoms, and people in three weeks O, how much idleness and strong muscles and stout hearfs! How many deep streams that turn no mill wheels, and haul on the bands of no factory! God de-mands that He bave the best lamb out of every flock, the richest sheaf in every harvest, the best men of every generation; and in a cause where the Newtons, and the Lockes, and the Mansfields of the earth were proud to enlist, you and I need not be asbamed to toll. O. for fewer idiers and for more consecrated Christian workers!

Again: Gol intended business life to be to you a school of patience. How many little things there are in one day's engagements to perturb, and annoy, and disquiet you. Barperturb, and annoy, and disquiet you. Bar-gains will rub, and men will break their en-gagements. Collection agents will come back empty handed. Tricksters in business will play upon what they call the "hard times," when in any times they never pay, Goods placed on the wrong shelf. Cash books and money drawer in a quarrel. Goods ordered for an especial energency failing to come, or, if coming, damaged in the transportation. if coming, damaged in the transportation. People who intend no harm going around reopie who intend no harm going around shopping, unrolling goods they do not mean to buy, and trying to break the dozen. Men obliged to take up other people's notes. More counterfeit bills in the drawer. More bad debts. Another ridiculous panic. Under this friction men break down, or they are scoured up into additional brightness.

A GREAT SCHOOL OF PATIENCE. How many you and I have known who, the past few years, have gone down under the pressure, and have become petulant, and choleric, and era bed and sour, and pugnacious, until customers forsook their stores, and their names were pronounced with detestation! But other men have found in this a school for pattern. tience. They toughened under the exposure. They were like rocks, more serviceable for the

have forbeance for unfortunate delitors, have forbeance for unfortunate debtors. They have moral reflections for the smiden reverses of fortune. How are you going to get that grace of patience? Not through hearing ministers preach about it. O, no? If you get it at all you will get it in the world where you sell hats, and plead causes, and the nods, and make shows, and him bannisters, and plough corn. I pray God that through the turned, and sweat, and exasperation of your everyday life you may hear the voice of Christ saying to you: "If patience possess your soul, let patience have a perfect work."

MINISTERS A BARD SCHOOL METRESS.

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Again: God intended business life to be to on a school for the attaining of knowledge. Again: God intended business life to be to you a school for the attaining of knowledge. Merchants do not read many books nor study many lexicous nor dive into great profounds, yet through the force of circumstances they get intelligent on questions of polities, and finance, and geography, and jurispendence, and others. Business is a hard schoolaulstress. If her pugdis will not learn in any other way with numerciful hand she smites them on the head and on the heart with inexorable loss, You went into some business enterprise and \$5,000 god out of your grasp. You say the \$5,000 was wasted. O, not that was only inition, expensive schooling, but it was worth it. Misfortime, with hand hand, comes upon a man and wakes him up, and by the very force of circumstances business men get to be intelligent. Traders in graitus must know about foreign harvests. Traders in fruitmust know about the prospects of tropical preduction. Manufacturers of American goods must know about the tariff on imported articles. Publishers of books must know the new law of copyright. Owners of ships come to understand winds, and shoals and mayigation. And so every bale of cotton, and every raisin cash, and every teal by your every cluster of bananas, becomes cotton, and every raisin cash, and every tea box, and every cluster of bananas, becomes

literature to our business men.
WHY GOD GIVES THESE LESSONS. Now what is the use of all this intelligence unless you give it to Christ! Do you suppose unless you give it to Christ! Do you suppose God gives you these opportunities of brightening up your intellect and of increasing your knowledge merely to get larger treasures and grander ousness! O. no. Can it be that you have been learning about foreign lands and people that dwell under other skies and yet have no missionary spirit! Can it be that you have been learning the follies and trickeries and hollowness of the business world and yet you are not trying to bring to bear moon them. you are not trying to bring to bear upon them this gospel which is to correct all abuses and abolish all ignorance and correct all mistakes and arrest all crime and fractiate all darkness and lift up all wretchedness! Can it be that, notwithstanding your acquaintance with the intricacles of business, you are ignorant of those things which will last the soul long after bills of exchange and commissions and invoices and consignments and rent rolls have crumpled up and been consumed in the fires of a judgment day!

BUSINESS INTEGRITY TOO SMALL. Again: God intended business life to be to you a school of Christian integrity. No age of the world ever offered so many inducements for scoundrelism as are offered now. There is hardly a statue on the law books that has is hardly a statue on the law books that has not some back door through which miscreants can escape. How many deceptions in the fabric of goods! Commercial life plies the land with trickeries innumerable, and there are so many people in Brooklyn and New York who live a life of plunder that when a man propages a straightforward, honest business it is almost charged to greenness and want of tact. Ah! my brethren, this ought not to be. But I have to tell you that it requires more grace to be honest now than it did in the days of our fathers when business was plain, and there ceaseth." He has made his last bargain. He dividends and percentages; if you are barassed with a multiplicity of engagements; in a word, were no stock gamblers, and woolen was woolen, and silk was silk, and men were men. How rare it is that you find a man who can from his heart say: "I never cheated in trade; I never overestimated the value of goods when I was selling them; I never covered up a de fect in a fabric; I never played upon the igno rance of a customer, and in all my estate there is not one dishonest farthing." There are those who can say it. They never let their integrity bow or cringe to present advantage They are as pure and Christian to day as on the day when they sold their first tierce of rice or their first firsin of butter.

NOT ALL MEN DISHONEST. There were times when they could have robbed a pariner, when they could have ab-sconded with the funds of a bank, when they could have sprung a snap judgment, when they could have borrowed illimitably, when they could have made a false assignment, they could have made a faire assignment, when they could have ruined a neighbor for the purpose of picking up some of the fragments; but they never took one step on that pathway of hell fire. Now they can pray without being haunted with the chink of dishonest gold. Now they can read the Bible without thinking of the day when, with a lie on their soul, they ki-sed the book in a cus-tom house. Now they can look into the laughing faces of their children without thinking of orphans, left by them penulless and houseless. Now they can think of death without having their knees knock together, and their hearts sink, and their teeth chatter because there is a judgment where all de frauders and jockeys and tricksters and char-latans shall be doubly damned. Now they can read in the Bible without flinching: "As the partidge sitteth on ergs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool."

RUIN CAUSED BY ONE DOLLAR.
Alas! if any of you for the purpose of get ting out of temporary embarrassment dare to sell your soul or any portion of it. You may wake up in the midst of embarrassment and say: 'No one is looking. This may be a lit-tle out of the way but it is only once, only once.' On that one occasion you not only wreck your spiritual nature but you despoil your tusiness prospects. You put one dishonest dollar in an estate, but it will not stand.
You may take a dishonest dollar and put it down in the very depths of the earth and you may roll on the top of it rocks and mountains, and on the top of those rocks and mountains you may put all the banks and moneyed insti-tutions, pliing them up heaven high; but that one dishonest dollar down in the depths of the earth will begin to rock, and heave, and up turn itself until it comes to the resurrection of damuation. You can not hide a dishonest

In the review of this subject there are two or three things I want to say, and the first is let us have a larger sympathy for busines men. I think it is a shame that in our pulpit we do not oftener preach on this subject and show that we appreciate the sorrows, and struggles, and temptations, and trials of every day life.

SUSPICIONS OF THE MERCHANT.

Men who toil with the hand are very apt to be suspic ous of those who move in the world be suspic ous of those who move in the world of traffic and think that they get their money idly and that they give no equivalent. Men who raise the corn and wheat and rye and outs are very apt to think that grain merchants get easy profits. The first is very apt to be jealous of the brain. Plato and Aristotle were so opposed to all kinds of merchandise that they said commerce was the curse of the earth, and they recommended that cities should never be infill any marrer that cities should never be built any nearer the seacoast than ten miles. But we have be-come wiser than that, and you know that there are no harder workers than those who plan and criculate in stores and banks and counting houses. What though their apparel be neat, what though their manners be re-fined, do not put them down as idlers. They carry loads heavier than a hod of bricks. tience. They toughened under the exposure. They were like tocks, more serviceable for the bias Png. There was a time when they had to choke down their wrath. There was a time when they had to bite their lip. Their was a time when they had to bite their lip. There was a time when they had to bite their lip. There was a time when they had to bite their lip. There was a time when they had to bite their lip. There was a time when they had to bite their lip. There was a time when they had to bite their lip. There was a time when they had to bite their lip. There was a time when they had to be a time the cut they are a mountains. Farm and Ranch

NO NEED OF PRETPULNESS I also enjoin you to quit all fretfulness about business matters. Is there not something in business matters. Is there not something in your own household that you would not give up for the world y success other men have! Besides that, if these trials lifted you up you ought to these God for the whip of discipline. The larger the note you have to pay, the greater the uncertainty of business life, the better for your soul, if Jeans christ leads you triumphantly through. How do I know! I know it by this principle—that the hotter the furnace, the better the refining. There have been thousands of men who have cone through the thousands of men who have gone through the same path tou are now going through with an aching heart. There are multilades before the throne of God who were I shed with cares and anxieties innumerable, and were cheated out of everything but their coffin. They were sued, they were rejected, they were imprisoned for debt, they were maltreated they were throttled by constables with whole packs of writs, they were sold out by sheriffs, they had to confess judgments, they had to comprom se with cred-itors, and their last hour on earth was dis-turbed by the fact that their deorbell was rung loodly and angerily by the hand of some imleadly and angrily by the hand of some impetuous creditor, who was surprised that that sick man should be so impertment and outrageous as to die before he had paid him the last three shillings and sixpence. O, how men are

No MISPORTUNES IN HEAVEN.

I had a friend who went from one anxiety to another; a good and great heart he had, but everything he put his hand to seemed to fall. Misfortunes clustered around and after awhile I heard he was dead; and the first word I said was: "Good! He has got rid of the sheriffs." There is a great multitude of business men who on earth had it hard, but, by the grace of God, standing on seas of glass, will cryout: "These are they who came out of great tributation and had their robes washed and made white in the blood of the Lamis."

Once more: I want you to seek business grace. Commercial ethics, business honor, laws of trade may do very well for awhile, but there will come a time when the ground tossed and driven!

but there will come a time when the ground will slip from under your feet and the world will frown, and the devis will set after your soul, and you will want more then than this world can give you. You will want the eternal rock to stand on. For the lack of that grace you have known men to forge and to maitreat their friends, and to curse their ene-mies, and you have seen their names bulletined among scoundrels, and spit upon, and blistered by scorn, and ground to powder. They not only lost their property, but their souls were mauled and putrched and blasted for eternity. You could count up scores of such persons, while their are others who, tossed on the same sea, sustained by the grace of God, have all the time kept their eye on the lighthouse.

REWARDS FOR THE UPRIGHT. Men coming out of that man's store says "If there ever was a Christian trader that is one." Stern integrity kept the books and waited on the customers. Light from the future world flashed through the show windows. Wrath never stamped that floor, nor did sly dishonesty cover up imperfections in goods. Love to God and love to men were the princiceaseth." He has made his last bargain. He has suffered his last loss. He has ached with his last fatigue. The results of his Christian industry will bless his children after he is dead, and bequests to the kingdom of God will gather many sons into glory. Everlasting rewards in place of business discipline. There "the wicked cease from troubling and the weary are at rest."

## Dehorning Cattle.

During the past twelve months the

practice of dehorning cattle has made considerable progress in the North, and is beginning to be a recognized essential to the stockmans' interests. Many good people object to the practice on various grounds, but mainly because nature, having given horns, man should not mutilate nature's work, and because the operation causes pain to the animal. Neither of these objections will have much weight with the practieal stock raiser. Without any intention of reflecting on the wisdom of the Creator, it has been so long the prac-tice to "improve on nature." with advantage to the owner of the animal, that the first objection will be little regarded. The castration and spaying of stock and the docking of lambs' tails may be cited in proof of necessity of interfering with nature's handiwork The other objection that the practice is cruel, will have little force when the advantages are considered. been demonstrated beyond a doubt that a full grown animal will suffer less pain in dehorning than a calf, pig, or amb in castration, and it is far from being so painful as branding. fact is the seat of pain is not in the horn, but in the central sinus of the head. If the dehorning is done while the animal is quite young, it will give no evidence of suffering. Horns are a great ornament to an animal, and so long as an animal is only raised for ornament it should retain them, but when said animal is required for domestic or commercial purposes horus become an unmitigated nuisance and a source of danger, and should be removed. Admitting the beauty to the horn, we cannot concede any other point. no use to the animal except as weapon of offense and defense, and if all animals were hornless, such a weapon would not be required. The horn is a constant source of danger to man and to beast; remove it and the danger vanishes. Some of the worst man-killing bulls, after dehorning, became so gentle and tractable that children could handle them with safety. The absence of horas will permit nearly double the usual amount of cattle to ba kept in a given shed space, as the desire to fight generally leaves with

the horns, and cattle will feed quietly

side by side, thus saving stable space,

food and injury to each other. Every-

thing is in favor of dishorning, and

well-meaning humanitarians may abandon their opposition, as it will soon be universally practiced.—Texas