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TRUST FIGHT IS RENEWED

Standard Oil and Tobacco Combine Cases to Be Pushed.

COME UP FOR SECOND TIME.

Suit Against Standard Oil Attracts Most Attention, Although It is to Be Argued After Tobacco Case—Corporation Tax is Next.

Washington, Jan. 2.—Prosecutions by the government, designed to accomplish the dissolution of the Standard Oil and of the American Tobacco organizations, embodying the greatest anti-trust fight of the generation, will be taken up for the second time by the supreme court of the United States at the beginning of its work for the new year. Continuing its consideration of affairs of government, the court will immediately afterwards give its attention to the constitutionality of the corporation tax provisions of the Payne-Aldrich tariff act.

All three cases attracted world-wide attention when first presented to the court about a year ago. With the object of procuring consideration by a full bench, they were set for reargument on Jan. 3. Intervening cases will cause a delay until probably Jan. 5, when it is believed the arguments in the tobacco case will begin. The Standard Oil and the corporation tax arguments will follow. About three days will be required for each.

The Standard Oil and Tobacco cases put the Sherman anti-trust law to the most crucial test to which it has been subjected during the twenty years of its existence. The corporation tax cases place on trial the power of the federal government over corporations. The contention has been made that if the Standard Oil and the Tobacco organizations are dissolved the government will be forced to license corporations in order to allow legitimate business to be carried on. The corporation tax decision may define the power of the federal government over corporations so as to guide this proposed subsequent legislation. Incidentally, about \$25,000,000 annually in taxes depend upon the decision.

Although the Tobacco case is to be argued first, the Standard Oil suit has attracted more attention. Attorney General Wickham has referred to the Standard Oil case as probably the most important that ever came before the court.

YEAR'S BENEFACTIONS HIGH

Total of One Hundred and Fifty Millions in Donations.

New York, Jan. 2.—With gifts for public purposes totaling \$17,816,950, Andrew Carnegie heads the list of a record-breaking year for philanthropic giving. John D. Rockefeller ran a close second with \$17,000,000, with Isaac Wyman a rather poor third with a paltry \$10,000,000. The total benefactions reach the enormous sum of \$150,000,000.

Mr. Carnegie, besides his \$10,000,000 peace gift, gave \$3,000,000 to ten cities for the benefit of public school teachers, \$3,800,000 to his technical school, \$1,200,000 for a German hero fund, while the balance went to various institutions.

John D. Rockefeller gave \$10,000,000 to the Chicago university, \$3,820,000 to the Hospital for Medical Research, \$540,000 to the Young Men's Christian association extension fund, \$500,000 to the Harman park and the balance in various smaller denominations.

Isaac W. Wyman takes third place by giving \$10,000,000 to the graduate school of Princeton university as a memorial of his "lasting affection" for his alma mater.

The United States Steel corporation put aside \$8,000,000 for which to pension disabled employees. This, added to the \$4,000,000 previously given, makes \$12,000,000 dedicated for that purpose.

David Rankin, who desired to die poor, gave his fortune of \$3,000,000 for maintenance of the Rankin School of Mechanical Trades, which is to aid poor boys.

EIGHT COAL MINERS KILLED

Cars Run Down Incline and Strike Car in Which Ten Were Riding.

Bluefield, W. Va., Jan. 2.—Eight men, two Americans and six Italians, were killed in Lick Fork mine, near Mattawan, W. Va. The accident happened while the victims were ascending in an incline mine car. A cable far above the car snapped and five loaded cars shot down the plane, crashing into the car on which the men were riding. Two other men, who were injured, are expected to die.

REFUSES BOND FOR DIETZ

Judge Declines to Accept \$22,500 Security Offered by Wife.

Eau Claire, Wis., Jan. 2.—Mrs. John F. Dietz, wife of the "outlaw," appeared before Judge Wickham and presented bonds for her husband, as follows: Rogich case, \$5,000; Giblin case, \$10,000; Homel case, \$7,500. All the bonds were signed by Bangor (Wis.) men. Judge Wickham declined to act on the bonds and suggested that Mrs. Dietz get an attorney to attend to the matter.

FEAR THE BANE OF HUMANITY; RATIONAL AND IRRATIONAL FEAR

Ignorance and Superstition the Factors Which Lead to Fear.

True Message of God's Word, the Only Proper Antidote to Fear, Desirable at Opening of New Year.



PASTOR RUSSELL

I have called thee by thy name; thou art mine.—Isaiah xliii, 1.

As usual he had a large audience and the very closest attention. He said in part:—

Fear is a great calamity. It is closely related to all the sorrows of life, closely linked to all the crimes of the world! One of the blessings of true Christianity is the release it gives from fear. But alas! true Christianity, true Christian faith, and the present rewards of those are not very common even in Christendom. Few know the meaning of the Master's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Few appreciate the assurance, "If the Son shall make you free, ye shall be free indeed" (Matthew xi, 28; John viii, 36).

Fear has its foundation in sin. We may be sure that the angels in heaven know no fear. After Adam had disobeyed the Divine command in Eden, he feared his Maker and hid from him. Similarly, fear affects all of Adam's posterity, because of the general realization that "all are sinners." God and his righteousness are, figuratively, light, and the sinner and his sins are, figuratively, darkness. There is no compromise—the darkness hateth (opposeth) the light, the light scattereth the darkness. Love and reverence go hand in hand, but love and fear are opposites; we cannot love that which we fear, we do not fear that which we love.

Fear, Worry, Sickness.

Hope, pride and ambition encourage the business man and the laborer, the king and the peasant, the housewife and the maid, the leaders of the social set and the patient mother. Nevertheless, all of these have a drug-annoyer of fear, which in the stress of life produces worry; worry produces indigestion, indigestion produces insomnia and nervousness which lead on to every form of disease and unhappiness. To the extent, therefore, that fear is removed, health and happiness are encouraged and aided.

All physicians recognize the fact that fear is closely related to disease. Hence the wise physician always counsels cheerful surroundings for the sick, cheerful conversation, diversion of the mind, the avoidance of thought along worrisome lines—the rest cure, etc.

It may be asked, Why is it that the Master's cure is little considered today? Why are so few pointed to Christ, the Great Physician, for the rest and peace and comfort and joy which he promised to his followers eighteen centuries ago? Have his words proven untrue? Are his professed followers amongst the most anxious and troubled and overburdened and sick and sorrowing and fearful of our poor, groaning creation? If so, what is the explanation? We must concede the inference. We must admit that the four hundred millions of professed Christians are much more unhappy, much more fearful, much more nervous, peevish and sickly than the twelve hundred millions outside of Christendom.

The explanation of this peculiar situation is that Christendom is not Christian; that the name Christendom is a misnomer! Christ's Kingdom does not prevail amongst the civilized one-fourth of humanity. For centuries now Christendom has deceived itself, and has seriously misrepresented Christ, his teachings and his promised Kingdom of righteousness for which still we are praying, "Thy Kingdom come, thy will be done on earth." Our standing armies, prepared to destroy each other; and our dreadnaught navies, prepared to blow each other to atoms; and our submarines and our flying machines, our great cannons and torpedoes—all prove the mistake of calling human civilization Christ's Kingdom.

Similarly, the worry, fear, strife, nervousness, etc., of Christendom all prove that the Great Teacher's antidote for fear and worry has not been taken by the masses of Christendom. We hold that the Good Physician's remedy for sin, corroding care, worry, fear, is just as effective today as it was eighteen and a half centuries ago; we hold that the real difficulty is that his prescription has not been faithfully followed. We urge that those who now have "an ear to hear" his message should accept it faithfully, and that they should not accept at the hands of anybody another prescription, said to be "just as good." We should make sure that we get the remedy which bears the endorsement of the Lord's Word, and which has the seal of "the precious blood."

The Master's Teachings Perverted.

During the Dark Ages superstitions fear was encouraged, all will concede

The attempt was made to drive humanity to God. Atrocious doctrines were promulgated in the name of God, Christ and his Apostles. St. Paul denominated these "doctrines of demons" (I Timothy iv, 1). These, primarily, taught a Purgatory, to be mitigated by prayers and masses. Under the impulse of fear, millions accepted Christ and professed discipleship, in total ignorance of his real teachings, and yet no more his followers than when they were heathen. Later on the Adversary partially sidetracked the Reformation Movement by leading zealous people to renounce Purgatory as unscriptural and to accept in its stead for the world at large eternal torment—a still more unscriptural proposition—a still more God-dishonoring doctrine of demons.

Fortunately for ourselves we Protestants do not take our own doctrine seriously. However much all Protestant Creeds assert that only baptized saints will reach heaven and, contrarily, that all the unsaintly will suffer eternal torture, nevertheless, not one in a hundred believes this. The most saintly, the most conscientious of them are troubled by their fears, tormented by their sympathies, perplexed to understand God's dealings, hindered from having the peace and joy which the Master promised his followers. The less conscientious of them stifle conscience to their own injury, gradually losing faith in the love of God because of this error. They thus escape some of the torments of fear, but they do not attain the love, joy, contentment and peace which the Master promised his faithful ones.

Unreliable Subterfuges Harmful.

There is only the one Divine remedy for this harmful fear. That remedy is associated with the Gospel of Christ; but there are numerous subterfuges. Some drown their fears, disappointments and sorrows with alcohol or various narcotics. Some seek to drown them with sensuous pleasures, some with business activity, some with church activity, some with "devil-may-care" unreason. Of late a considerable degree of subterfuge success has come along the lines of deceit—denying the existence of sin, denying the facts of pain and sorrow and death and, contrarily, affirming that everything is good, regardless of the untruthfulness of this proposition.

The result of this self-deception indeed relieves from a considerable measure of fear. To this extent it proves a solace and satisfaction; but it is a subterfuge and not the true remedy. As a proposition its influence upon the mind, upon all the reasoning faculties, is injurious. The twisting of reason necessary to this philosophy, which calls black white, and pain pleasure, and sin righteousness, is destructive of sound reasoning ability. The habit of perversion necessary to the calling of bad good and wrong right not only injures the mind, but, in attempting to sustain itself from the Scriptures, perverts the entire Word of God. With reason perverted and the Scriptures perverted, the true message of the Scriptures cannot be enjoyed. Unless fear be measurably eliminated, the proper faith, hope, joy and spirit of a sound mind are impossible.

Divine Antidote For Fear.

God's message through the Law and the Prophets, to Israel, as interpreted by Jesus and his Apostles, gives us the true antidote for fear. It does not deny sin, sickness, sorrow, death; it denies no fact, but it does hold out a remedy for all of these, an antidote, "the balm of Gilead." Moreover, it informs us that this antidote can be received only through the co-operation of our heads and hearts.

It informs us that this healing is obtainable by only a comparatively few at this time, but, eventually, the Divine blessings, world-wide, shall operate toward all humanity as fully as have the penalties of sin. It applies now (in full degree) only to such as have the hearing ear, the eye of faith and the appreciative, responsive heart. Others may obtain a measure only of this consolation. The Great Teacher gave us the key to this deliverance from fear, saying, "Ye shall know the Truth and the Truth shall make you free. If the Son shall make you free, ye shall be free indeed" (John viii, 32, 36).

The first step toward having the Truth make us free is to have the coating of ignorance and superstition removed and this is a difficult matter. For instance, the Catholic superstition of Purgatory and the Protestant superstition of eternal torment, for practically all mankind, have been so thoroughly riveted upon their faithful that to break their bonds and get free is a difficult task. Only those who hunger and thirst after the Lord and his righteousness are in any likelihood of ever being properly freed.

Others getting free from one error are merely steered by the Adversary into another as bad or worse. God seeketh not these at the present time; he will deal with them by and by under Messiah's glorious Kingdom, when Satan shall be bound. Now, as the Apostle declares, "God seeketh such to worship him as worship him in spirit and in truth"; "The secret of the Lord is with them that reverence him and he will show them his Covenant"—he will set them free now from the bondage of superstition and fear, and by and by, in the "First Resurrection," he will free them from the body of corruption.

In other words, at the present time all humanity may receive a blessing of heart-consolation in proportion as they can come to the knowledge of the Divine Truth; and each will be helped to the knowledge of the Truth in proportion to his hunger and thirst after righteousness—his honesty of soul. The dishonest-hearted are not worthy of being set free from fear. Liberty and freedom from fear for these would

not be favorable to them nor to others under present conditions. Fear is associated with alienation from God. And, as the Bible declares, "None of the wicked shall understand" (Dan. xii, 10).

Mystery of the Gospel Age

To attain the highest blessing which God has to offer at the present time certain difficult requirements must be complied with. Sin must be repented of heartily, and, so far as possible, restitution must be made, which means that sin must be forsaken to the extent of ability. Faith must then recognize the "Lamb of God which taketh away the sin of the world"—that the sacrifice for sins was necessary, and that God himself provided it in the death of Jesus. Faith and knowledge must go further and not only see and acknowledge the death of the Redeemer, but also that God raised him from the dead and highly exalted him to spirit being again, to the intent that eventually he may accomplish for all mankind, the wonderful blessings foretold in the Law and the Prophets.

Additionally, to such will be revealed the great "Mystery" of this Gospel Age, lasting from the death of Jesus to the manifestation of Messiah in power and great glory as Michael—the "God-like One" (Daniel xii, 1). The Mystery is that Jesus is the Head, Chief, Lord, over the Church which is his Body, and that the "Body" members will eventually be glorified with the Head on the spirit plane; and that then Head and Body will constitute the great Messiah whose spiritual reign of a thousand years will result in the blessing and uplifting of mankind.

Whoever shall be thus taught of God in the school of Christ will learn also the necessity for having a share with the Master in his suffering and death. In order to have a share with him in his glorious reign. These will be taught by the great Head that "if they suffer with him they shall reign with him" and that the sufferings of this present time (if faithfully endured by them) will work out an exceeding and abundant blessing.

The Sentiment of Our Text.

To properly understand our text and, indeed, to understand the Bible as a whole, it is necessary to discern that God has foreordained two Israels—the earthly and the heavenly. Both are precious, both are "elect," both are to be used of the Lord during Messiah's Kingdom reign—the one on the heavenly plane and the other on the earthly. A mistake has been made by some in recognizing the earthly Israel and not recognizing the heavenly or spiritual Israel. Others have made the mistake of recognizing the heavenly or spiritual Israel and not recognizing the earthly Israel. "The promise of God is to be sure to both the seeds of Abraham—to that which is according to the promise, the oath—the Spiritual Seed—and also to that which is according to the Law, the natural seed (Romans iv, 16).

The Spiritual Seed must be developed first, because the blessing will proceed from the Heavenly Seed to the earthly seed, then from the earthly seed to all nations. The blessing upon all nations will consist of the opportunity that will be offered them of becoming members of the earthly seed which, ultimately, as the sands of the seashore, will include the saved of all nations—all found worthy of everlasting life. "I have constituted thee a father of many nations" (Rom. iv, 17).

"Princes in All the Earth."

All who will come into this blessed experience of relationship to God are described in our text, "Fear not! for I have redeemed thee; I have called thee by thy name, thou art mine." The faithful few of this Gospel Age, who have passed through the deep waters of tribulation and walked through fiery trials, have not only come off unharmed, but have been blessed, ye and will be abundantly blessed in the rewards of the coming Kingdom. They have naught to fear.

Similarly, Natural Israel as a people was specially favored from the days of Abraham down to the rejection of Messiah—particularly the scanty few of that people whose sure reward will be their privilege of being made Princes in all the earth by the great King of glory (Psalm xlv, 16).

Even during the Gospel Age when the nation of Israel, "Jacob," has been obliged to pass through trying experiences, "waters of affliction" and "fiery trials," the Lord has not forsaken them. He has kept them together as a people. He has not permitted them to be destroyed by their enemies. Their persistency for thirty-five centuries is of itself a miracle of Divine supervision. Without afflictions they would have disappeared as a distinct people.

As the Gospel Age (for the selection of Spiritual Israel) draws to a close, the voice of God is calling natural Israel and pointing them to the Land of Promise and reviving their hearts with the messages of their prophets.

All are to share God's blessings eventually, and then all may be without fear. Now is the time for those who know their God, to fear not. Now, those whose eyes of faith and understanding can discern God's statutory steps amongst the children of men in the directing of the Divine Program may fearlessly rejoice. Now is the time for these to be of good courage; to fear not; to overcome the world; to be valiant for righteousness and truth! Their blessings of the Lord will be in proportion to their faithfulness and courage. There is no other route to the true rest and peace to which Jesus invites. And there never can be a better time than now to accept the Lord's offer: "Come unto me!"

SUPERINTENDENT J. W. GAMBLE OF PLATTSMOUTH SCHOOLS RESIGNS

His Successor, Prof. N. C. Abbott, Superintendent of the State School for the Blind for the Past Two Years.

From Saturday's Daily.

The school board held a meeting last evening to consider the resignation of Superintendent J. W. Gamble, which was tendered in writing.

The resignation was accepted, and Mr. N. C. Abbott, of Nebraska City, was elected to the position. Mr. Abbott has been superintendent of the school for the blind at Nebraska City during Governor Shallenberger's administration, having brought that institution up to a high state of efficiency. He had previously been superintendent of schools at Tekamah, Nebraska, for four years, and for three years Mr. Abbott was in charge of a normal school in the Philippines and is considered by everyone as one of the best educators in the state.

Mr. Gamble has accepted a position as secretary of the Standard State Food company, of which Mr. F. E. Sanborn is president, and Mr. E. E. Bruce vice president. Mr. Gamble's duties will be in the sales department of which he will have full charge. Mr. Gamble has thought of leaving the profession of teaching for some time, owing to the condition of his health, and now that an opportunity has arrived for the school board to secure a thoroughly competent man as superintendent in Mr. Gamble's place, he decided to make the change at this time. Mr. Gamble and the board and his successor will work in perfect harmony until Superintendent

Abbott has matters pertaining to the Plattsmouth schools thoroughly in hand, and Mr. Gamble will run down from Omaha frequently when ever his services are required. His family may remain in Plattsmouth until June, as he has a lease on the dwelling occupied until that time.

The patrons of the Plattsmouth schools are to be congratulated on securing so competent a man as Mr. Abbott to succeed Mr. Gamble, who tendered his resignation last summer and asked to be released, but the board having no one in view at that time to take his place persuaded him to remain, but now that a good man can be secured to take charge, the board did not feel that it ought to stand in the way of Mr. Gamble making a change, which he does to benefit his health.

Superintendent Abbott comes to the Plattsmouth schools conceded to be, by the school men of the state, as well as patrons of the schools where he has been, as one of the strongest, ablest instructors in the state, and with the co-operation of the board and patrons of the Plattsmouth schools will, we doubt not, maintain the school at its present high standing. Mr. Abbott is a man of family, having a wife and three children, and it is his purpose to move to Plattsmouth just as soon as he can find a suitable residence, and become one of our citizens.

CITIES OF FIVE THOUSAND MAKE THEIR OWN CHARTER

Omaha Bee says that a bill proposing a constitutional amendment which will give all towns in Nebraska by over 5,000 population the right to make their own charters is being drawn up by I. J. Dunn and will be presented to the legislature by a member of the Douglas county delegation with the support of Mayor Falman and the city officials of Omaha. A similar bill was introduced into the last legislature and was killed by the lack of one vote in the senate. This year the preliminary agitation has been just as strong and the smaller towns throughout the state are believed to be more favorable to the change.

"I have not decided yet," said Mr. Dunn, "whether I will draw the bill on the model of the Colorado or the Missouri amendment. Either of them would do in some respects and neither is altogether satisfactory.

"In the case of Denver and St. Louis the cities and the counties have been incorporated together, which is an important question for us to consider. If South Omaha and the

suburbs should be made into one city with Omaha then the whole territory could be consolidated with one government over it. Of course this will not happen for some time, and until it does we probably will have to be content with both city and county governments for some time."

The senators from Douglas county are at present slated for the following committees: Reagan, for cities and towns; Horton, for judiciary, and Tanner for miscellaneous corporations, which makes it very probable that Reagan will be given the task of fathering this bill in the senate.

Mrs. C. A. Ball, Mr. and Mrs. Frank Benedict and children, of Afton, Iowa, who have been visiting C. A. Welch and family during the holidays, departed for their home this morning. They were accompanied by Ralph Allen, who will visit Afton relatives for a time.

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