

A GOSPEL SERMON

Rockefeller Must Line up With Burglars, Pickpockets, Footpads and Sneak Thieves

The Independent publishes a sermon once in a while, in fact, every time that it can get hold of one proclaiming the true gospel. But in this age of the worship of Mammon, it is seldom such a sermon can be got. According to the gospel as preached by the great followers of Christ, until the last few years, restitution of goods was required of the pirate before he was taken into full communion. Now a new doctrine is proclaimed. If the pirate gives a small portion to charity, that settles the whole account. Rev. John P. Peters is not of that opinion. He sticks to the old doctrine and the following is his sermon on that subject:

Not every man that saith unto me, "Lord, Lord," shall enter the kingdom of heaven. But he that doeth the will of my Father which is in heaven.—Matthew vii., 21.

A man cannot live a life which he knows to be wrong and make his peace with God by penance or prayers or gifts. The man who makes his money in an improper way and then seeks to win himself a place in the kingdom of God by building churches and endowing universities and other charities, may succeed in getting the very best pew in the richest and most pious church; he may become the sworn friend of the godly pastors; he may figure as a director of a dozen charitable institutions; he may sit on platforms and denounce vice very loudly at public meetings, but never in any such ways can he enter the kingdom of God.

God does not condone fraud, and the frauds which the imperfect laws of man cannot touch are tried in the court of God Almighty exactly as though they were midnight burglary or highway robbery. The man who has amassed his millions by railroad wrecking and stock watering, by controlling councils and legislatures, by ingenious deals through which the money in equity belonging to others has by no process punishable by human law passed into his possession, is tried and convicted in the court of God on the vulgar charge of theft.

There is no use there in giving enormous retainers for the very best counsel to defend him on his trial. The most pious priests and eloquent preachers cannot save him from the clutches of the law of God. No, not even in delay. Neither can he bribe the jurors and the sheriff that receives him will not allow him to escape on any pretext whatever, nor for any sum. He must serve his turn with safe burglars, pickpockets, footpads, train robbers, sneak thieves, confidence men and the like. With them is his portion in the hereafter. God knows no difference between them. He classes them all together, enemies of society, enemies of the state, enemies of righteousness, enemies of God. He has the same condemnation for the man who robs you of your purse and the man who contrives to relieve the public of \$50,000,000. They are in His sight equally loathsome, equally vulgar, equally criminal.

No character that priests or pastors can give the big thief is going to make him any less hideous in God's sight than the common burglar; no retainer which he may give them to plead his plea in the shape of churches and charities is going to help him to get free from the awful condemnation of God, his judge. Everyone who reads our Lord's words must see that He was speaking of just such pious scamp when He said: "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven. But he that doeth the will of my Father which is in heaven."

Those churches, hospitals, asylums, universities, libraries, missions and the like are their cry of "Lord, Lord," and when they utter that cry in that particular manner there are plenty of really pious men who will tumble over one another in the attempt to take them by the hand and smile lovingly upon them and raise their eyes heavenward and say: "Oh, my dear sir, you are doing a noble work for the Lord. The Lord has indeed blessed the whole community in giving you this blessing of wealth; you are preaching the Lord's name like a prophet; you are casting out devils and working very miracles by your benevolence."

By and by this man comes to the gates of heaven; he is very sure of admittance. He says: "Here are my testimonials from the Lord's representatives. They show how I prophesied, cast out devils and worked miracles." But the Lord says to him: "I never knew you; depart from Me, ye workers of iniquity."

It is astonishing how men will blind

MILLER & PAINE

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come in clear colors, two-toned usually, in any shades of green, red and tan with some blues—70 different patterns to choose from.

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which for several years gradually fell into disuse, have recently come to the front again with more than their old-time popularity. We can show you 60 different patterns in all grades. They

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Best Body Brussels.....\$1.25
Good quality Brussels, 70c and 90c
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Bulletin of Sales.

Women's Flannel Waists in reds, tans, blues, grays, greens and rose shades, tucked and trimmed with applique or braid, any size, were worth from \$1.00 to \$5.00—now exactly half price—

50c to \$2.50.

Women's Cloaks, every one this season's style, mostly loose fronts with fitted backs, all sizes, black and colors, were worth from \$5.00 to \$15.00—now half price—

\$2.50 to \$7.50.

Women's Suits, about 30 odd suits have been placed in two groups at \$5 and \$7.50 that have been worth from \$15 to \$20. They are in tans, blues, grays, and browns, and in sizes 32 and 34.

Misses' Cloaks, Blouses, 19-inch Jackets, and full lengths in colors and black. At present prices they could well be purchased and folded away for another winter. Were worth from \$6 to \$25; now one-third off regular price,

\$2.00 to \$8.34.

Women's Handkerchiefs of fine sheer linen, 12 inches square, quarter-inch hem, and half-inch initial, regular 2-for-a-quarter value; special price—

3 for 25 Cents.

themselves to the very nature of God and to the character of His dealings with men. And it has been the same through all the ages of the world's history. People will keep thinking of God as some being outside of us who can be propitiated and made to give us a reward by means of something which we do or say. That is heathenism, unbelief, devil worship, whether it calls itself Buddhism, Mohammedanism or Christianity, or by whatever name it calls itself. God is love; God is truth; the law of virtue and integrity and loving kindness is His will, and unless a man set his heart to do that will he cannot know God and the eternal life which is in the knowledge of God. Neither is the law of God in any way an arbitrary or accidental thing, so that some other condition of our eternal happiness could or can be given to man than the acceptance for the aim and rule of our lives of this divine law. It is essential, because it is the fundamental law of the being of God and of all that is divine, and our eternal happiness lies in our becoming like God, developing the divine in us, being united with Him and pervaded by His spirit. That and that only is heaven and eternal life.

But a man may say: "Is it not a noble and glorious use of wealth to build hospitals, churches, colleges and asylums? Supposing a man to have got his wealth in a doubtful or wrong manner, what better amends can he make than to use it in such manner, and can he not even do more good by this means than he has done harm in acquiring? And do you not believe

that a man who does such a good work as that will be accepted of God and forgiven?"

Supposing that a man had picked another man's pocket of \$5. If he came to you and gave you 5 cents of that toward building churches and 10 cents toward sending out missionaries, and 5 cents toward educating men for the ministry and 10 cents toward erecting a hospital, would you shake him by the hand and assure him that he was doing more good than he had ever done harm, and that he was a noble Christian who would surely be accepted of God? You certainly would say that the very first condition of repentance must be restitution; that he must be thoroughly sorry for what he had done, and must turn about and lead a new life and give up theft altogether. The conditions are the same whether a man has taken much or little, and whether he has taken it in a way punishable by human law or in an ungodly manner, which yet is not punishable by human law. The first condition of repentance is restitution, and no man can draw near to God until he repent him of his sin.

J. S. Lee, sr., Tobacco, Mont., in search of a new location, asks as have his subscription suspended a while. He says: "I have spoken to several about the subscription cards you sent me. Many would like to have the paper but have no "change" to spare—so they say. But I notice some of them have the "change" to visit the saloons. The belly must be attended to—the brain can take care of itself!"

Certificate of Publication
State of Nebraska
Office of
Auditor of Public Accounts
Lincoln, February 1st, 1903.

It is hereby certified, That the Provident Life and Trust Company of Philadelphia, in the State of Pennsylvania, has complied with the Insurance Law of this State, applicable to such companies and is therefore authorized to continue the business of Life Insurance in this state for the current year ending January 31st, 1904.

Summary of report filed for the year ending December 31st, 1902.

INCOME		DISBURSEMENTS	
Premiums.....	\$6,112,233.84	Paid policy holders.....	4,009,272.64
All other sources.....	2,352,255.28	All other payments.....	1,135,668.36
Total.....	8,464,489.12	Total.....	\$ 5,144,941.00
Admitted assets.....		LIABILITIES	
Net reserve.....	40,935,001.00	Net policy claims and matured installment policies not yet due.....	347,018.61
Net policy claims and matured installment policies not yet due.....	347,018.61	All other liabilities.....	621,638.88
Capital stock paid up.....	1,000,000.00	Capital stock paid up.....	1,000,000.00
Surplus beyond capital stock and other liabilities.....	6,317,764.17	Surplus beyond capital stock and other liabilities.....	7,317,764.17
Total.....	\$49,221,422.64	Total.....	\$49,221,422.64

Witness my hand and the seal of the auditor of public accounts the day and year first above written.
CHARLES WESTON,
Auditor of Public Accounts.
J. L. PIERCE, Deputy.

CERTIFICATE OF PUBLICATION,
STATE OF NEBRASKA.
—OFFICE OF—
AUDITOR OF PUBLIC ACCOUNTS.
Lincoln, February 1st, 1903.

It is hereby certified, that the British American Assurance Co., of Toronto, in Canada, has complied with the Insurance Law of this State, applicable to such companies and is therefore authorized to continue the business of Fire and Lightning Insurance in this State for the current year ending January 31st, 1904.

Witness my hand and the seal of the Auditor of Public Accounts the day and year first above written.
CHARLES WESTON,
Auditor of Public Accounts.
J. L. PIERCE, Deputy.