

Bulletin Route TIME TABLE

Broken Bow, Neb.	Denver, Colo.
8:00 a.m.	8:00 a.m.
10:00 a.m.	10:00 a.m.
12:00 p.m.	12:00 p.m.
2:00 p.m.	2:00 p.m.
4:00 p.m.	4:00 p.m.
6:00 p.m.	6:00 p.m.
8:00 p.m.	8:00 p.m.

Bangs' Studio.

Awarded first prize Gold Medal class
Nebraska Photographers' Association
Newest in picture frame
mounting. Frames made to order.
Etching Photographs and Records.
Machines sold on installment plan.

Registered O. I. C. Hogs FOR SALE

CHAS. T. WRIGHT, Broken Bow, Neb.

Palace Barber Shop

For first-class work, call at the Palace Barber Shop. Everything up-to-date.
LEO DEAN, Proprietor.

SIMON CAMERON, Attorney & Counselor AT LAW.

Room 2 and 3, Realty Block, Broken Bow, Neb.

O. H. CONRAD, Dentist.

Pumps, Wind, Bids, Tapes, Fittings, Gasoline Engines, etc.

S. M. DORRIS, Blacksmith.

At shop of work in our line done promptly and at best price. Red Shop on the corner opposite the square.
GIVE US A TRIAL.

FRANSE MOORE, Foot Tarn Re-Brand.

We have the north of Grand Central Hotel. Fat on available. Prices reasonable.

HILLSIDE HERFORDS

and Durin Jersey Hogs bred and sold. Best of all other breeds. Address, G. H. CADWELL, Broken Bow, Nebraska.

DR. C. L. MULLENS, Physician & Surgeon.

2nd Building from west end in Realty Block residence, 3rd west W. E. church, on same side of street. Broken Bow, Nebraska.

DRS. R. U. & W. E. TALBOT, PHYSICIANS & SURGEONS.

Office over Hatcher's Drug Store. Broken Bow, Nebraska.

J. J. SNYDER, Attorney and Counselor at Law.

Pensions and all kinds of government claims, and a general law practice. Office: Rooms 4 and 5 Rawson Block west side park Broken Bow, Nebraska.

DR. C. B. JOB, Physician and Surgeon.

Office and residence one block south of Ryerson & George's store.

DR. W. H. COLE, Veterinarian.

Diseases of all the lower animals treated. Office at Lee Bros. drug store. Phone 203, Broken Bow, Neb.

ROSS G. MOORE, Attorney-at-Law.

Real Estate and Loan Broker. Office in AP Block, Broken Bow, Nebraska.

J. A. ARMOUR, Attorney at Law.

Broken Bow, Neb.
Having just had eight years practical experience as Deputy Justice, will give special attention to the settlement and probating of wills and the administration of estates of deceased persons. Write or phone me. I may save you a trip.

DR. C. PICKETT, Professor of Psychology.

Lincoln Medical College. Office at residence, one-half block east of U. B. Church. Chronic diseases given special attention. Phone 147.

WHO IS JESUS?

(Rev. Harmon's reply to X. Y. Z. continued from last week.)

The facts in the case are that the majority of church people rely on the blood of Jesus to get them out of all kinds of difficulty. If the sin they have an atonement to cover their guilt, and all they have to do is to say the y have made it right with God; and who can get back of that kind of a proposition? The kind of atonement that X. Y. Z. stands for is destructive of morals and honesty and puts a premium on sin. Let that kind of a doctrine be preached to the people long enough and it will take the moral fiber out of the race and fit them to be grafters, hoodlums, liars and generally dishonest. Let us rather teach men that they must stand on their own merits or fall; that their righteousness must be of their own making and not of any imaginary substitution from another, even though that other be the best man the world has known; that righteousness is life and practice and not theoretical figments. Let us teach men that the real value of Jesus to the world, and to them individually, is to be found, not in any atoning blood, but in the fact that he taught men what to be and how to be it; what to do and how to do it.

We wish to say just a word more about the atoning blood. It is perfectly certain that not one drop of blood in the body with which Jesus was born into the world but that came from his mother, and not a drop of blood he took to the cross with him but was made from the food he ate; and not one drop of blood was made by any different method than that which is involved in the making of any other human blood. How does X. Y. Z. provide against the old hereditary taint in Mary's blood? How does he escape the fact that if his theory is true, that Jesus born of a sinful woman and inheriting largely from his mother, for whom the sin offering was made by the priest at Jerusalem, forty days after his birth, must have been a hereditary sinner? The Catholic theologians saw this very difficulty and to offset it they promulgated the theory of the "Immaculate Conception," and we must say that they have been very logical in their reasoning, whether their premise be correct or not, and the average Protestant clergyman is uttering in "the mist" on this point. The blood that was spilled on the cross was simply human blood and X. Y. Z. can make nothing more of it. For the man who died on Calvary we have the profoundest regard and love. Such a death lays all men under lasting obligations. It shows such strength of character, such a noble sense of the truth that he had preached; such a determination to stand by what he believed to be true; such a spirit of devotion; such a genuineness of manhood that the world has been richer and sweeter for his wonderful example. But his blood satisfies no demand of law or justice.

X. Y. Z. says "The birth of Christ was a new creation." It has been our opinion that the creation was before the "birth," but being only a "puny man" we may be mistaken. If so, we would like to be set right in the matter. We have also thought that Mary, through the processes of nature, did for her child what every mother has always done for their unborn babies, and this is the mother's part in every new human creation. We may again be mistaken, but wish to have the matter cleared up.

Again, we have thought that the power of God, who is the only Holy Spirit and the only author of life, makes every father virile and every mother to conceive. If we are wrong we should like to be set right again.

We did not say that God was the "Father of Jesus in no higher sense than He is of all life—a hog for instance." We do not believe any such thing. We believe that God's creation is in an ascending scale, and the animal creation gives proof of this fact. Man is a higher form of being than a hog, and even among men there are many grades of intellectual and spiritual quality; some men are honest enough to come out before the public in an open, honorable way in promulgating their views. But God is the author of all life just the same—of the hog, the rattle snake and of little insects, just as truly as of man, of angels, and even Jesus. If X. Y. Z. knows differently let him say so and give his reasons.

and Joseph with a sort of significant grin," etc. We are not in the habit of grinning about married people. He made this out of whole cloth, like many of the rest of his wild statement, and it evinces a lewd imagination on his part. He knows what people generally think of illicit relations between a man and woman, and because of some limitation, cannot see that we have never advanced such a theory in this case. He cannot see how Jesus could have been the son of Joseph and Mary without involving their morals. We must say that we do not stand for any such conclusion, therefore we had as leave grin at X. Y. Z. and wife as at Joseph and Mary, and we shall not do either.

Again, he says "Mr. H. seems troubled about the worldly ambition of Zebedee's wife," etc. We have never raised that question and care nothing about it whatever. What we did say was that Jesus said in answer to her request for her sons, that "to sit on my right hand and on my left is not mine to give." This clearly indicates a limitation of power and is in keeping with the statement that Jesus could do no mighty works in his own country, because of their unbelief." He also said he did not know when the judgment day would be; a clear statement as to the fact that he was also limited in knowledge.

As to X. Y. Z.'s idea of a literal resurrection for the body of Jesus, we shall have to discuss that in a separate article. Only the Rip VanWinkles of theology hold to that kind of a theory today.

Again, he says "Mr. H. is very much troubled because Joseph is called the father of Jesus." We did not know we were the troubled parties in the case. We have accepted the plain scripture statement for it, while X. Y. Z. started this discussion in order to prove something else, which, up to date, he has not been able to do.

Again, he says "I wonder how often a book has to tell a direct fact before Mr. H. accept the statement?" We are looking for facts and accept them always as soon as we find them, but X. Y. Z., as usual, assumes that wonder stories about Jesus in the bible are "direct facts," while the many things which are told of Him that are perfectly reasonable and require no stretch of credulity cannot be relied on, and a theory based upon them, in his estimation, is "low ridicule" or "venerated infidelity." The apostle, Peter, stood upon the day of Pentecost and said: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you," etc. What we should like to know about this statement is whether Jesus was "a man" as Peter said he was—or something else; whether the wonderful things attributed to Him were done by God, as Peter said they were, or whether they were done by Jesus himself? And if Peter's statement is true just where Jesus did a greater miracle than the old prophets did—Elijah and Elisha, for instance.

Then X. Y. Z. comes at us with a stunner. He says: "Isn't it wonderful that Jesus was ever heard of after death if Mr. H.'s theory is true?" This is a tremendous argument. We can only answer that the poor boys who have risen from poverty and obscurity and left their names high on the scroll of fame is legion. We wonder if X. Y. Z. ever heard of Homer, the great poet of the Greeks? He was not only poor, but blind, and has been dead a good deal longer than Jesus has. No such claims were ever made for him as has been for Jesus, and yet we hear of him occasionally. And Epictetus, the slave, has been dead nearly as long as Jesus, and we still hear of him; Zoroaster has been dead a good deal longer than Jesus and we still hear of him. Buddha has been dead about 2500 years and has more followers than Jesus. And Mohammed has been dead over 1200 years and has 200,000,000 followers today. Now, just what does all this prove according to the logic of X. Y. Z.? How does it happen that we have had a Franklin and a Lincoln in this country who are still remembered? Franklin may be forgotten, but Lincoln will be remembered as long as there is human speech in which to enshrine the story of freedom. He is one of the half dozen men in all history to become immortal to all ages and

Every Niece and Nephew of Uncle Sam

should be deeply interested in what he has said about soda crackers, because they are the one food with which all of them are familiar.

Uncle Sam has given out figures showing that soda crackers are richer in nutriment and body-building elements, properly proportioned, than any food made from flour.

This is saying much for common soda crackers, and much more for **Uneeda Biscuit**, because they are soda crackers of the best quality. They are baked better—more scientifically. They are packed better—more cleanly. The damp, dust and odor proof package retains all the goodness and nutriment of the wheat, all the freshness of the best baking, all the purity of the cleanest bakeries.

Your Uncle Sam has shown what food he thinks best for his people. His people have shown that they think **Uneeda Biscuit** the best of that food, nearly 400,000,000 packages having already been consumed.

Uneeda Biscuit

NATIONAL BISCUIT COMPANY

all peoples—No, it is not wonderful that Jesus has continued to be remembered, under our theory. It is remarkable, however, that anyone could seriously propose the sort of stuff as an argument to an intelligent public, which X. Y. Z. sets forth.

To quote again: "Why hasn't Mr. H. created such a commotion as Jesus did?" We have never claimed to have the ability to be able to do so; we do not think that X. Y. Z. has ever created the commotion that Alexander Campbell did, and yet Campbell was only a man. We do not think he was a very "puny man," but a great logician. He generally came out open and fair in all of his many controversies. We are doing the best we can with our ability; and we notice that several people feel towards us just about like the Pharisees felt toward Jesus, and for the reason that Phariseism always has been unfriendly to the men who would not conform to their traditions.

Finally, X. Y. Z. says another old thing that has passed current as truth for a long time among theologians without having any foundation in fact, namely, that "Jesus was crucified for treason against the Roman government and blasphemy, in that he said he was the son of God." That his enemies, the scribes and pharisees, and chief priests said these things about Jesus we know; but that they knew that they were falsehoods is too apparent from the fact that they did not get him to admit what they wanted him to at the trial before the high priest, and that Pilate did not believe the charge of treason against him is shown by his repeated attempts to release Jesus, his calling their attention to the fact he "found no fault in him;" and finally washing his hands in their presence, and saying his blood be upon you and your children. And they assumed the responsibility. Does that look much like Jesus was crucified for treason and blasphemy? The real reason for the Jews doing what they did was to be found in their fear that Jesus would gain more adherents to his views than the other Jewish sects could hold. They even said among themselves "perceive ye how the whole world is gone after him?" And Pilate feared a riot among the turbulent populace of Jerusalem if he refused their request for the destruction of Jesus, and political expediency determined him on the question. The mob said "He made himself a King; if you let this man go you are no friend of Caesar's." And this saying of the mob influenced Pilate to crucify Jesus.

We think we have made a good many points of doctrine plain to the general public; and we are far more anxious to be understood by the general public than by X. Y. Z. and for the simple reason that X. Y. Z. has no intention of trying to understand any religious proposition unless

it has his particular label on it. Our purpose all along has been to get the religious ideas of the People's Liberal Christian Association before the public, rather than to pay any serious attention to a writer who hides behind a nom de plume. We thank the REPUBLICAN for the note of information in a former issue, and will say we are glad to know that the Methodists, Baptists and United Brethren are not involved in this controversy, and would not resort to bush-whacking method of warfare that X. Y. Z. delights in. We must also say to X. Y. Z. not to waste any more space in exhorting us about our soul as we have no confidence in the religious guff of a person who must get behind cover in order to sling mud at people whose opinions they do not understand or do not like.

The REPUBLICAN is especially equipped to print SALE BILLS.

Legal Notices.

All advertisements under this head will be charged for at the rate of \$1.00 per square for first insertion, and 50c per square for each subsequent insertion. A "square" is ten lines or fraction thereof.

In the County Court, Custer County, Nebraska. In the matter of the estate of Henry J. Lewis, Deceased.

To the heirs and next of kin of Henry J. Lewis, Deceased: You will take notice that on the 28th day of December, 1906, Mary E. Lewis, administratrix of said estate, filed petition in this court, setting forth that no debts exist against said estate and praying for a finding as to the interests of the heirs of said estate and a distribution of said estate to the said heirs and for a full and complete settlement of said estate.

In the District Court of Custer County, Nebraska. In the matter of the estate of Jesse J. Sidwell, Deceased.

ORDER TO SHOW CAUSE This cause having heretofore come on for hearing upon the petition of Samuel W. Sidwell, administrator of the estate of Jesse J. Sidwell, deceased, praying for a license to sell the Northwest quarter of section Twenty-four (24), Twp. 7, Range 19 West of the 6th P. M., or a sufficient amount of the same to bring the sum of \$50.00 for the payment of a debt and expenses against said estate and the costs of administration, there not being sufficient personal property to pay the said debts and expenses.

PROBATE NOTICE To the Creditors and Heirs of William J. Hickman, Deceased. You are hereby notified that Curtis E. Hickman, administrator of the estate of William J. Hickman, and Eva S. Miller, formerly Hickman, guardian of the persons and estate of the minor heirs of the said William J. Hickman, deceased, have each filed their separate petitions in this, the County Court of Custer County, Nebraska, asking for the final settlements in each matter, and for the designation of the heirs of each of said estates, and the distribution thereof, with general relief. That all said matters will be heard in the Court on the 10th day of February, 1907, at 10 o'clock a. m., when all parties interested will be heard.

NOTICE—A copy of this order is to be published in the Custer County Republican, a news paper published at Broken Bow, Neb. BUREN O. HUSTLER, Judge of the District Court, of the 12th Judicial District of the State of Nebraska, in and for Custer County, N. T. Gadd, attorney.

In District Court of Custer County, Nebraska. D. M. Amsberry, Plaintiff. vs. Broken Bow Business & Normal College, Defendant. To all creditors said Broken Bow Business & Normal College. You and each of you are hereby notified that I, the undersigned, have been appointed Receiver in the above entitled action and as such, have possession of all of the assets so far as I have been able to obtain the same of the said Broken Bow Business & Normal College, and you are hereby notified to file with me on or before March 10, 1907, your claim against said defendant.

NOTICE FOR PUBLICATION, ISOLATED TRACT.) Department of the Interior, United States Land Office. PUBLIC LAND SALE. Notice is hereby given that in pursuance of instructions from the Commissioner of the General Land Office, under authority vested in him by Section 2455, U. S. Rev. Stat., as amended by the act of Congress, 2d Session, February 20, 1895, we will proceed to offer at public sale at 2 o'clock p. m. on the 9th day of February, 1907, at this office, the following tract of land, to-wit: The southwest quarter of Township 19, North of Range 22, West 6th P. M.

Any and all persons claiming adversely the above-described lands are advised to file their claims in this office on or before the day above designated for the commencement of said sale, otherwise their rights will be forfeited. JAMES WHITEHEAD, Register. JOHN REESE, Receiver. Date, January 3, 1907.

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United States Land Office. Broken Bow, Nebraska, January 16, 1907. Notice is hereby given that the following named settler has filed notice of his intention to make final proof in support of his claim, and that said proof will be made before Register and Receiver at Broken Bow, Nebraska, on February 23, 1907, viz: WILLIAM B. ANDERSON, Anselmo, Nebraska, for the southeast quarter of section 10, Township 19 North, Range 22 West, 6th P. M., Section 6, Lots 1 and 2, Township 19 North, Range 22 West. He names the following witnesses to prove his continuous residence upon and cultivation of said land, viz: Charles M. Stroup, Anselmo, Nebraska; William D. Grant of Anselmo, Nebraska; Benjamin Johnson of Anselmo, Nebraska; Aaron Pool of Broken Bow, Nebraska.

In the District Court of the State of Nebraska, Within and for the County of Custer. The South Omaha National Bank of South Omaha, Nebraska, vs. Daniel Heenan and Thomas Finlen. To Daniel Heenan: You are hereby notified that the South Omaha National Bank of South Omaha, has commenced a suit in the District Court of Custer County, Nebraska, against you as defendant, impleaded with Thomas Finlen, the object and prayer of the petition in said suit being to obtain judgment against you for the balance due upon a certain promissory note, dated December 21st, 1905, executed and delivered by Thomas Finlen, Daniel Heenan and Heenan & Finlen, and made payable to the order of the South Omaha National Bank of South Omaha, and bearing interest at the rate of 10 per cent per annum from date and being payable on the 15th day of October, A. D. 1906, and upon which said promissory note there is still due and unpaid the sum of \$6,375.25 and interest. It is the further object and prayer of the petition in said suit to obtain a judgment and order of said court for the sale of the following described property, situate in the County of Custer and State of Nebraska, to-wit: The southwest quarter of section twenty-seven (27), Township seventeen (17) range twenty-five (25), also the southwest quarter (sw 1/4) of section twenty-eight (28), Township seventeen (17) range twenty-five (25); also the north west quarter (nw 1/4) of section thirty-four (34), Township seventeen (17) range twenty-five (25); which said property has been levied upon under an order of attachment issued in said suit and is now held thereunder for the satisfaction of any judgment that may be obtained in the aforementioned cause. The petition also prays judgment for costs. You are notified that you are required to appear and answer in said suit on or before the 15th day of February, 1907, and that upon failure so to do default will be entered against you and judgment rendered in said cause according to the prayer of the petition.

THE SOUTH OMAHA NATIONAL BANK, of South Omaha, Nebraska. EDGAR M. MORSEMAN, Attorney. By C. L. GUTTERSON, It's Attorney.