## ERRORS OF MODERN RELIGION

Rev. Copeland's Sermon at the Unity Church Yesterday Morning.

THE LIFE MORE THAN MEAT

The Elder Brother - A Sermon on "Fear"-Fun at a Fire-From the Ice Regions Other Local News.

#### Personal Responsibility.

At the Unity church yesterday morning the Rev. W. E. Copeland preached an able sermon, of which the following is a synopsis, upon the subject of "Per-

sonal Responsibility:
"By oneself evil is done, by oneself one suffers, by oneself evil is left andone, by oneself one is purified." "As sin cannot be pardoned without a sacrifice Christ gave himself a sacrifice for the sus of the world and thus made salvation possible for all men." These passages place in plain contrast the teachings of Buddism and of popular christianity and fixes your attention on a side of revelation not often seen. And I call Buddism a revelation from God. What clee can we say of a religion which has worked we say of a religion which has worked such moral wonders. It may be natural to declare that there never was a Ruddica but his disciples can bring forward as strong proof of his existence as the chritians can for the existence of Christ in human form. But my purpose is not to attempt to prove the divinity of Buddha but to fix your minds upon the passage quoted from this wonderful prophet of Judea: "Purity and connected by the "Purity and impurity belongs to oneself; no one can purify another," words in marked contrast to the system of religion commonly taught in Christendome as essential to salvation. You may hear it any pulpit in this city, except this, that though your sins be scarlet, yet shall they be washed white as snow in the blood of the lamb. The burden of sermon and song in christian churches is that you can do nothing of yourself, Christ has done it all for you and if you only have faith in his sacrifices it will be

I would besitate to autogonize these statements if they were the teachings of Jesus, but like many other alleged teachings of Jesus they cannot be found in his word. Buddha speaks distinctly and warns man that he is responsible for his evils, nor can he shirk the responsibility for them. "By oneself evil is done, by oneself one must be purified." By whomsoever spoken, these words are true, conform to experience and teach most wholesome doctrine. There has grown up a belief among men, founded upon the common doctrine of salvation, that a man is not responsible for the evil which he commits, that he need not at tempt to parify himself but that some person or some institution will do it for him. So we find fraud and corruption and crime on the increase, partly, if not wholly, in consequence of this great error in religious teaching. There is needed a terror of the law which compels every man to reap what he has sown. We can all be better than we are. No one is helplessly bad, and no one is fatally sick. We need both the teach ings of Buddha and of the church. We need to realize that each man, woman or child must work out their own salvation.

## LIFE MORE THAN MEAT.

Sermon of Otis A. Smith at the Presbyterian Church. Ous A. Smith, of the McCormick Theo-

logical Seminary, Chicago, delivered a

Man is alone in the anomaly of nature. With him there is a disproportion be tween his present position and his power. There is a disagreement between his be ing and his environment. His enjoyment is incommensurable with his power to The recognition of this phase of life has led, in the course of human thought, the two diverging views. 1. A feeling a life higher than the life we see, and finding the world so at war with it, the result has been, alas! too often, a wail of sadness and a wish that man had never been born. 2. The tendency has been to add another sphere of life in the hope that then the position and power of man may be in barmony. As against the first, it was against the mission of the san of man to change that wail of sad-ness into a song of joy. As against the second, while preserving heaven as the goal of human endeavor—it was His—to give to human life a grandeur and glory

Rever known to pagain poet or sage.

With exalted views of human life,
Christ sought by parable and lesson and
prayer to arouse man to a true sense of
his being, and to a right use of his power. What would we think of a Raphael or Mozart who should forsake his high art and degrade his genius to the lower uses of the market place? What then must it have thought of man who gave his life to the pursuit of meat and drink and bodily joy? And are you here to night living a life commensurate with your powers? If so, what have you to show in nobility of soul, in devotion to truth and in the love of the good and the pure?

have chosen for my topic The Hunger of the Soul, in the hope to awaken you to a truer view of human life, and arouse you to an activity betating your noblest power, and shall do so by the four tollowing arguments:

1. You have a hunger of the soul which no more meat can satisfy, as shown by the very productions of men. Walk into a library. Here are books of history and poetry and science. What lesson can they teach us? They teach us this, that man has the ability to produce such works as these; and the ability to produce is evidence in itself of the power to appre-ciate and enjoy them. Walk into an art gallery. Here are paint-ings from the hand of the great masters. What do they teach us. This: That man has the ability to produce such paintings as we see hanging on every wall. And so with music and architecture. Their very existence in objective form is an evidence of the inward power to not only produce, but to appreciate and en-joy. And all are proofs of a life which

no more meat can gratify.

2. You have a hunger of the soul which no more meat can satisfy as proven by

the experience of men.

Has man, as we see idm in history, been content with enough to eat and drink? If so, never would we have advanced beyoud the savage state.

Thomas Cole, in his picture, "The Pas-toral State," depicts human life truly. Man is a shepherd, and a ploughman too. But amid all the objects that meet the eye is seen the smoke of sacrifice ascending from the rude altar up toward the sky. Even then man could not live on bread nione. Game was plenty, food was cheap, life was easy, but even then a throbbing heart and restless soul gave this early evidence that life is more than meat. The early life of the Hebrew race is hest reflected in their poetry, which the gifted Herder calls "the oldest, simplest and sublimest poetry of the world." In no literature is God so real, and the longing for him so deep and intense. The worn out voluntuary sigh for the return of his youth. Napoleon Wails at St. Helena—"What is all this for haif a page of universal history."

The wisdom of the ages teaches us that there is no satisfaction in earlily joy and possession, and none anywhere save upon

8. You have a hunger of the soul which

no mere meat can gratify, as shown by the vices of man. Animals have no vices. And why? They have no soul. They have no desire save bodily desire. But man has an unsatisfied hungry mind as well as craving for food. Fool that he is, he tries to still it by feeding the body; he flees from one round of business dissi pation or sensual excess to another, but is hungry still. Ah! it is the hungry soul that is crying for food. Yea, man is hungry the world over—hungry for God—as shown by his vices. No man is in so starving a condition as he wno feeds only his body. Many a man gets up from a banquet hungry. Ah, your life is more than meat. Meat can never

As shown by your own consciousness, your life is more than meat. Does there not, at times, come over you a sense of Is thore not the emptiness of life? yearning after the abiding and true? If not, then your noblest power of soul is still dormant. Listen sometime to the voice of your soul, and near how eloquent it is in appeal. Anticipating its cry, before it became a wail of distress or a cry of despair, and thus by these four arguments I have sought to give you a true view of of life and arouse you to a right use of power By the productions of men this hunger of the soul is true and real. By the history of men it is persistent and universal. By the vices of men it is imperative and by the consciousness of men it is personal. It is yours, In your conception of life be noble and true. In your work be faithful and honest, and it emptation comes to give your life for money getting on the pursuit of meat and drink, reply as Christ replied, "Man shall not live by bread alone." Live for truth and God for 'm his presence is fulness of joy and at his right hand pleasure for evermore.

#### THE ELDER BROTHER.

Rev. Detweiler's Sermon at Kountze's Memorial Church Last Evening. Previous to his sermon at the Kountze Memorial church, corner of Harney and Sixteenth streets, last night, the pastor, the Rev. Detweiler, announced a series of lectures, beginning next Sunday evening, under the general head, The Sick Man. In the course of these lectures he will speak of club feet, bad blood, sour stomach, and other evils that the flesh is heir to. The subject of his discourse last evening was The Elder Brother, and was based on the parable of The Prodigal Son, found in Luke xv:15-22.

Christ's preaching was most successful among those who were least thought of by the Jewish aristocracy, the publicans and sinners. This was made a ground of objection against him by the Pharisees. He met this opposition by the parable of the man who lost the lamb and left the other ninety-nine of the flock and searched through the mountains and found it; the parable of the woman and the piece of silver; and finally the parable of the prodigal son. The elder of the two sons in this latter parable, when he heard the dance music and the rejoicing occasioned by his brother's return, was much displeased. Both of these sons came from the field. The one wasted his substance in riotous living, while the other, by industry and thrift, was trying to earn the portion of his father's estate belonging to him.

The elder brother when he heard the rejoicing asked a servant the occasion of it instead of asking the father. The servant said, "Thy brother hath come, and thy father, because he is alive and well, hath killed the fatted ealt." The elder logical Seminary, Chicago, delivered a sermon at the Second Presbyterian enter. His conduct is typical of those church yesterday morning on the text who stand on the outside of the church church yesterday morning on the text from Luke: "The Life is more than meat." The following is a synopsis of experiences from outsiders who know All animals find here in nature that thich is adapted to their highest good.

The father in the parable when he

learned that his elder son was without went out to meet him. Thus it is that God comes out to meet the sinner and invite him to accept His grace, mercy and

The elder brother's reply to his father's question was, "All these years I have served thee, and thou never gavest me a fatted calf to make merry with my friends." He spoke as a servant, and said "all these years have I served thee." There was no blial love there. He was told that all the father had was his. He shared in the possession of it all, and it was but meet that the return of the prodigal, who was dead and had returned to life, should be celebrated.

This parable ought to be called that of the good father. He showed no partiality, he was as kind to one as the other. It was the eldest son's self-satisfaction that stood in his way. It is the empty vessel which being dipped in the sea comes up full. So it is the sinner who feels his utter unworthings that receives God's forgiveness and is filled with the good things of His table. The eider brotner in the modern church

is the one who serves God only for reward while in his deepest heart he thirsts for sin and transgression. He serves God for what he will get, not for what has already been bestowed upon him. When he sings its all about heaven. We're not to work for wages. That is a low motive. What God wants is heart service. The elder brother said: "Every-thing you told me didn't I do it? Every recept you laid down, didn't I obey it? That is an abject service which God

doesn't want.

Another kind of elder brother in the modern church is the one who makes the shibboleth of his own creed and his own narrow idea the standard of con-version for all sinners. The elder brother in the parable said: "Here you've gone and made a feast for this reprobate, why don't you send him out into the field to toil and drudge and earn his restoration to favor ?

Again the elder brothers of to-day are those who picture God as a hard, sterr those who pleture God as a hard, stern-ruler; a master with a long whip. "All these years do I serve thee." He looks on himself as a servant. This parable is a thrust at the cold blooded hypo-crites who find fault because they are not taken notice of. The nar-row-minded Planresces who couldn't see beyond the circumscribed limits of their own selfish creeds.

own selfish creeds. The lost son the prodigal, discovered a true filial love and was found, The elder son was lost by reason of his abject and service idea of the service he owed, and history does not record whether or not he was found. He served for wages and profit. In conclusion the alled on his hearers to avoid the minimtzing, servite view of religion and to serve God for love and for what he had

#### already done for them. A SERMON ON "FEAR." Rev. Willard Scott's Morning Ad-

dress at His Church. At the St. Mary's avenue Congregational church yesterday morning the Rev. Willard Scott preached, to a large congregation, a sermon on "Fear," from the text found in the 21st and 22d verses of the sixteenth chapter of First Corinthians. The sermon is outlined as follows:

Busy men in Nobraska, who have not time to do their own corresponding, employ dictation and the manual aid of others. So did Paul, the apostle, in his multiplied labors. His was "the care of all the church," and, in addition to his formal epistles, which are contained in our present bible, he had a wide correspondence, embracing the cities and churches of western Asia and Europe. One hand was unable to do so much.

But, as men to-day, he was accustomed to add his name in his own handwriting, I Twenty two lots sold in one day,

and sometimes, as here, a sentence, in-dicative of his personal feeling. His handwriting, he tells us, was in a large, sprawling hand, all capitals, so to speak, sprawling hand, all capitals, so to speak, a regular John Hancock hand, and so at the end of this letter to the Corinthians there appeared in the great, inky penmanship of the apostle his salution and this sentence; "If any man love not the Lord Jesus Christ, let him be anathema, Maran atha."

It was worth his while to make his anathema as wade as he dul for he was

anathema as wide as he did, for he was addressing an every-man's city. Corinth was a city of all sorts, originally Greek, the star of Hellas, the capital of the Achaian Cagul, the center of all the great highways, north and south and east great highways, north and south and east and west. It was captured in an evil hour by Mummins, the Roman consul, a century and a half before Christ came, and having lain desolate for one hundred years, it was finally rebuilt by a Roman colony of freedmen sent by Casar. At once it sprang to its original dignity. It has man the great commonlitan center of became the great cosmopolitan center of the west. It was not Greek, Roman, Spartan or Jewish. It was an all-peo-ple's city. Everybealy came here to make money or to spend it. The only two bonds which bound its inhabitants to gether were enterprise and debauchery. In it lived Gallio, the brother of Seneca, of whom the scripture says: "He cared for none of these things," but so did most of them. It was a "don't care" city as to religion. To include them then Paul needed to address them, "If any man." But he adds, "If any man loves not. The Greek language is more rich than ours and whereas we must use one word "love" for various affections, little and great, Paul could select one adapted to his purpose, and he chose the word allied to our English "kiss," by which he specified a devoted love. This, of course, excludes indifference as well as hatered. The Greeks of Corinth beat Gosthenes. one of Paul's helpers, and otherwise out-raged the name of Christ, while Galilo "cared for none of these things." The anathema of Paul includes them both, for neither of them loved the Lord Jesus. The anathema rests upon all who do not

This "anathema" was a Greek word which has become familiar to us in its ancient form, and meons "to curse." In the Hebrew it implied "to put under the ban." It is a word of solemn abjurgation, not of malice, but of entreaty

and warning.
Finally he adds "Maran atha"—"the Lord is coming."
Such was the salutation and sentence of the great apostle to Corinth, in his own handwriting, "If any man love not the Lord Jesus Christ, let him be anathema.—the Lord is coming." It is a deep,

pungent call to repentence.

Omaha is a city not unlike Corinth.

The "Gate City" so she, as Corinth was the stay of Hellas, through her the highways of the world pass. Her people are of every land, and are here to make money, and to spend it, chiefly the farmer. Her two greatest hands are enterprise and debauenery. In her are the Gallios who, religiously, care for none of these things. She is a "don't care" city, a cosmopolitan center. And Paul says to Omaha, "If any man love not the Lord Jesus Christ, let him be anothema. The Lord is coming."

Now, fear is not the noblest motive to

address, all the same it is a good one. A thing does not need to be best to be good. Noah, being moved with fear, prepared an ark to the saving of his house. wrought good with him. It may with another, it belongs to our human constitution, Along with hope, ambition and love, it holds a place. Then it extreise is not unuanly, but courageous. To call one a coward because he is afraid, is often a libel. We should fear more than we do. The chances are usual that when one's constitution prompts fear, one should entertain it and be afraid. Fifty years ago in London, a party of gentlemen, aside from ladies, began a conversation dishonoring Christ, and contined it with the consent, apparently, of all but one, who finally rising, said: "Gentlemen, I am still a christian," and left the room. He was not a bishop, not a clergyman of any de gree, but a rising member of parliament atterward to be prime minister of England uneer the youthful Victoria—Sir Robert Peel. He was afraid of such company and speech, not afraid of aming his sentiments. He was afraid of wrong. Why should not one respond to danger? In the village we respond to the bell of worship-welcoming the bell of marriage, joyous; to the bell of death-mournful joyons; to the bell of death—mournful and to the bell of warning—when the mighty cry of "fire" wakens. So in daily experience we throb to praise, to affection, to promise, to opportunity and to danger? And why not to the danger of the soul? There is a "wrath to come." "Tribulations and angula are promised to every soul of anguish are promised to every soul of man that doeth evil." "It is a fearful thing to fall into the hands of a living God." You fear poverty, ill-fame, loss of position, loss of health, the solitude of widowhood and childlessness-why not fear the loss of soul and the future separation from God? Satan and fools say "don't make a fool of yourself." But who plays the fool but ne who is brave when he should fear, indifferent when he should quake in anxiety. We crown our houses with electric rods and our lives with insurance policies-why not pro-

No man knows what the particulars of future penalty will be, but if character does not reap reward hereafter in some awful way, when it is Godless and ir reverent, we are worshiping out of a false book which should be burned to-morrow. I believe in a judgment to come, and I am afraid of it. Who chal-Who challonges my fear as cowardice? It is not cowardice, it is wisdom in season, and woe to the man who is wise in this mat-

#### ter-too late. 500 Per Cent Profit

has been made since hast August by pur-chasers of lots from Mr. Albright, in the addition west of Albeitger's Choice.
Albeitger's Choice beats them all AND DON'T YOU FORGET IT.

I am loading ice on cars at Cutoff lake and can furnish a limited number of cars per day on tracks of U. P. R. R. in Omaha, very cheap. Parties wishing to buy will find me at the Windsor hotel Monday evening and at Cutoff lake Tues day. John Hall.

## 500 Per Cent Profit

has been made since last August by purchasers of lots from Mr. Albright, in the addition west of Aleright's Choice. ALBRIGHT'S CHOICE BEATS THEM ALL AND DON'T YOU FORGET IT.

### Boston's Burly Bruiser. The Sullivan combination arrived from Kansas City yesterday evening and regis-tered at the Millard. The bruisers then went out on a "knocking out" rehersal and were feeling very comfortable when they sought their quarters after midnight. The combination will try the experiment of giving two gate receipt attractions in Omaha within a month, at the exposition

building to morrow night. Have You Seen Them? If not, eall on W. G. Albingitt and go out to South OMAHA with one of his agents to inspect the magnificent property known as Albright's Chop E.

E. M. A. A meeting of the E. M. A. will be held this evening at its hall on Fourteenth to make arrangements for the funeral of General George M. O'Brien, who was a member of the association.

Great Excitement in South OMAHA over the way acres and lots in Albright's Choice are going.

### AMUSEMENTS.

THE GREAT WIZARD TO-NIGHT. A good many people will undoubtedly go to see Herrmann at Boyd's Opera house to-night and to-morrow. He is an enchanter, dealing in the wonderful and the mysterious, and he is matchlessly deft in his illusions. He never bungles. The things he does others have done, but never like Herrmann. He excels in versitility and ready adaptability. He seems never to do a thing twice in the same way, and each performance appears more skillful and incre perfectly illusive than all others. It is the way he does a thing that captivates. The spectator knows it is a trick he is witnessing, never thinks of anything else—but scratinize as he may be cannot penetrate the illusion. The 'vanishing lady' trick originally performed by Herrmann in Paris, and which caused a great sensation in New York, will be given here for the first

PEOPLE'S THEATRE.

Saturday evening the Golden Bell Comedy company closed their engagement in this city. Their perfarmance was unusually clever and the theatre-going people of this city are united in their praise of this excellent company of artists. Last night the old favorites, Walters' Comedy company, again appeared at this place of amusement and it is safe to say that they will continue to deserve the crowded houses which greeted them on their last visit this city. Mr. Walters is an actor of unusual excellence while Miss Nellic Walters is not only the most charming lady, but the most vivacious little sonbrette that has ever appeared as the People's thatre. The support of this the People's thatre. The support of this company is unusually strong.

500 Per Cent Profit has been made since last August by pur-

chasers of lots from Mr. Albright, in the addition west of Albertour's Choice. ALBRIGHT'S CHOICE BEATS THEM ALL AND DON'T YOU FORGET IT.

"They Are Beautiful, and much larger than in other Additions," is the usual verdict regarding the 200 lots in Albright's Choice.

### A SPIN ON THE AVENUE.

How the Pleasures of Sleighing Were Enjoyed by Omahans Yesterday. Yesterday, despite the fact that the mercury was ten or fifteen degrees below

zero, was a good day for sleighing. Well muffled in woolens and fors a large number of Omahans of both sexes and of all ages and classes took a spin over the white-crusted streets of the city. The pater familias with his wife and children, the young man with his best girl, pairs and rosy-checked maidens in trios, the guilded youth out for a good time, all derived exhibitation from a spin on Omaha's bouleyard, Sherman ayenne, From Sixteenth and Farnam streets to the fort there was a continuous line of sleighs of all sizes and descriptions. Some magnificent turnouts were noticed; others not so magnificent offered their owners just as much enjoyment. Lively racing was indulged in at times, furnishing no little amusement to those who witnessed the contests of speed, as well as those who

indulged in them.

The livery stables did a thriving business yesterday. Single and double rigs were let at prices ranging from \$1 to \$3 per hour, according to the quality of the

### Buy a Few

Of those elegant lots in ALBRIGHT'S CHOICE and double your money before soring. Albright is making lots of money for lots of people who purchase from him. Only a httle money required to buy a lot.

The Boom is Immense in South Omaha Property and Albright's choice leads them all. There is nor

#### BAD LOT in this beautiful property. FROM THE ICE REGION. A Delegation of St. Paul People to

Visit Omaha.

The managers of the ice carnival at St. Paul have taken measures to advertise their attraction in the most liberal manner and for this purpose have sent out a party of 300 who will visit a number of cities in the Missouri valley. The party left St Paul yesterday by special train and will visit St. Louis, Kansas City, St. Joe and other places arriving in Omaha on Friday. The party includes the St. Paul Toboggan club, the Flambeau club, the Snow Shoe club and the Shee club. The Omaha Toboggan club are preparing to tender an appropriate reception to the visitors and for this purpose have pre-pared the following requests for financial aid which will be presented to the council and the board of trade

Being advised that a delegation of gentlemen representing the winter sports of the northwest, situated at St. Paul, Minn., contemplate visiting the city on or about the Fith inst, we of the Toboggan slide, representing the winter sports of Omaha, feel that it devolves upon us to receive this delegation and entertale them.

Not being strong enough, financially or numerically, we would respectfully ask you to appoint a committee, with whom we may co-operate, to make their visit as enjoyable as possible,
W. R. Croft, T. C. Stephens, J. Me-Donald, E. P. Mullen, T. W. Blackburn,

Toboggan Slide company: George Olds Orr, secretary Omaha Toboggap club, and O. H. secretary Tuque Blew Tobog-

## Great Excitement in South Omaha over the way acres and lots in Albhohr's Choice are going. Twenty-two lots sold in one day.

The Boom is Immense IN SOUTH OMAHA PROBERTY, AND AL-BRIGHT'S CHOICE LEADS THEM ALL. THERE IS NOT A BAD LOT IN THIS BEAUTI-FUL PROPERTY.

DIED. ALLAN-Inez Z. and Jessie P. Allan, 2614

Burt street.
Funeral to-morrow at 2 p. m. Deceased were the children of James Alian, sidewalk

"They Are Beautiful. and much larger than in other Additions," is the usual verdict regarding the 200 lots in Albeight's Choice.

Custer Post. This atternoon at 2:30 o'clock Custer Post No. 7 G. A. R. will meet at its hall on Douglas near Fourteenth street to make arrangements to attend the funeral of its late comrade, General George M. O'Brien.

out to SOUTH OMAHA with one of his

Agents to inspect the magnificent property known as Alberton's Choice.

Great Excitement

in South OMARA over the way acres and

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addition west of Albeight's Choice. ALBRIGHT'S CHOICE BEATS THEM ALL AND DON'T YOU FORGET IT. Have You Seen Them? If not, call on W. G. ALBRIGHT and go

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# Importer's Prices

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The Emperor of the Magic Art, Wonders Unceasing. Secure seats at Box Office.

## DIVIDEND NOTICE.

Thirty-Three & One Third(33 1-3) Per Cent Dividend.

In addition to there instituted fithe carrent yearly payments, as estimated with the rates charged under the old system of Life Insurance, which reduction early in CASH DIVIDEN Brothous than First YER CAST man the total premium paid.

Notice is Horsely diven that in addition to the aforesaid cash reduction, the amount now to the result of all present members of the MUTUAL IN SURVE. FUND LIFE ASSOCIATION. who became meanbers in 18t, equals a DIVIDEND
OF THIRTY-THREE AND ONE THIRD PERCENT
OF THIRTY-THREE AND ONE THIRD PERCENT
USIN the ENTIRE ASSESSMENT PREMIUMS PAID
during the first quinque and dive bears; period,
viz from lest to lest, inclusive, which amount has
have deposited with and held by the CENTRAL,
TRUST COMPANY OF NEW YORK, as Trustee of
the Reserve fund of this Assessment and applicable
as provided in the contracts held by the members of
the Association.

Howas occusion.

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We have the facilities, apparatus and remedies
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all kinds of Medical and Surgical Appliances, manifactured and for sale.

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from whatever came produced, successfully treated
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Uninant Ohmans, or send history of your case is a opinion.

Persons anable to visit us may be treated at the homes, by correspondence Mcdicines and Instruments sent by mail or express SECURELY PACK ED FROM OBSERVATION, no marks to indicat

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PUBLIC notice is hereby given that is pursuance and by virtue of a decree entered in issue, it. Elis L. Bertower, special Master in chances in said court, will, on the 5th day of December, issue, i. Elis L. Bertower, special Master in chances in said court, will, on the 5th day of Fohemary, 18st, at the hours of 10 oclock in the forenous of the said day, at the front morth, done of the United States court house and post office building, in the city of Oanha, Doughis county, state and district of Nebrasia, Scillat auction the following described property, towit:

wit:

The north half (%) of the north-west quarter (%), and the south-east quarter (%) of the north-west quarter (%) of the north-west quarter (%), of section twenty-circle (28), of town-lap twenty-one (21), north and range nine (9), east of the sixth principal meridan in flurt county, state of Nebraska.

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