SO SAYS REV. WAGNER, D. D., OF TOPEKA

Congregation of Kountze Memorial Lutheran Church is Much Pleased with the Visiting Preacher's Sunday Morning Discourse.

The congregation which assembled in the Kountze Memorial Lutheran church Sunday morning was delighted with the thoughtful, earnest sermon preached by Rev. A. E. Wagner, D. D., of Topeka, Kan. Dr. Wagner chose for his text Mathew 10:39; "He that findeth his life shall lose it, but he

Dr. Wagner said that the text sounded paradoxical, but the New Testament was filled with paradoxes. He thought often ical as the life of Christ itself. His life was full of surprises and of strange and surprising things. His acts were a contradiction often of prevailing customs. But the speaker said His charter was the most kingly of any with which this world has had to do. He held all dominion, all power, and yet He was so approachable that the leper of Palestine did not hesitate to come to Him for relief. The poor knew Him to be their friend and mothlooked to Him for encouragement in time of need. Yet with all this, Dr. Wagner said there was an accompaniment of such power and dignity that the waves obeyed His will and the grave gave up its dead at His command. With all His majesty rude men awaited His birth. He learned His trade at the carpenter's bench. He lived as a mendicant, was crucified on a cross belonging to another and found a resting place in another's tomb

Dr. Wagner said that no one in this world had been treated so badly as Christ, yet He came to show the world how God loved it. He was crucified to show men's hatred. Yet He prophesied, "If I be lifted up I will draw all men unto me." The speaker urged He might as well have said, "Do your worst, my love will prevail in the end."

Dr. Wagner spoke of the visit of Jesus to the mountain top, when Moses and Elias appeared unto Him. At that time when His crucifixion was referred to, His face shone as the sun and His garments turned white with living light, and yet so terrible was the crucifixion in reality that the sun turned dark and the earth trembled. At His entrance to Jerusalem when His pathway was strewn with roses and palms, the greatest ovation that has even been tendered any one, Christ wept by the roadside.

The speaker urged that in his text may be found the great law of interdependence. It was the law of getting and giving closely bound together. He referred to the existence of the animal and vegetable kingdoms as an example. One is dependent upon the other. The grain of wheat loses its life under the snow that it may multiply thirty fold. If it is placed in a granary it goes to a mill, to be ground into flour. The baker turns it into bread and the bread furnishes strength for the arm which may assist in conquering a world, or it adds force to the brain which may pen a national law or solve a nation's most perplexing problem. The world of today, he urged, is indebted to the past, and yet the advancement of the past would amount to nothing were it not that the doors at which it knocked are being opened by the precept through the advantage furnished by its experience. He referred to the home where the mother gives her life for her child that she may find it again in the loving helpfulness afforded by the man. It was the

constant losing of one's life for another. Dr. Wagner said a few years ago there was great opposition to giving for foreign missions, because it was argued that if the heathen died in darkness God would find some way to save them. Finally some thinker evolved an answer to this sophistry in the thought that the duty of the Christian world was to bring light to the heathen and that unless that duty were fulfilled a great obstacle would exist in the way of advancement. This thought removed opposition to the evangelization of the heathen and the Christian countries took up their work cheerfully.

Story of the Two Rabbis. Whittier's beautiful story of the two rab-

bis, Nathan and Ben Isaac, was used as an dates only from the human period, which illustration that each needs assistance. When weary of the struggfe Rabbi Nathan went to Rabbi Ben Isaac for aid and found that Ben Isaac was in as great need as he own troubles and praying for the other. When they arose each read his own forgiveness in the other's countenance.

Dr. Wagner said men must imitate Christ before they can come into a knowledge of Him. He related the story of the artis who was required to paint a picture of the Master for Easter. The artist represented Christ before His apostles, holding His hands out and blessing them after the resurrection. The artist completed the picture except for the hands. He could form no satisfactory idea of what these should be like and for days spent his time in visiting homes, where he examined the help ful hands of mothers, hospitals, where the tender hands of nurses were scanned closely and looked upon the muscular hands of men in everyday life without success. He obtained some conception of what they should be like from the death of a little girl in a hospital on Easter morning. The favorite story of the sick child was that in which Christ said unto the maiden: "Damsel, I say unto thee, arise." The artist saw the child die and it seemed to him that the life of the boy and girl of today was hands of Christ were stretched down to traced. her. On his way home he was injured in trying to save some women from being killed by a runaway team. His own hands were lacerated and torn before the frightened horses were stopped. When he recovered he added the hands to the picture, his knowledge of suffering for others having enabled him to form a satisfactory conception of what Christ's hands were like So the speaker said that men must help the boy is bright, eager to learn, loving each other and that the text was meant to knowledge for its own sake and the power teach each that he could not live alone; he must come in touch with his fellow man whom he must assist and by whom he must be aided.

MUST WORK, PREACH AND TEACH.

Duties of Christ's Disciples Set Forth by Rev. Hubert C. Herring. At the First Congregational church yes

terday morning the pastor, Rev. Hubert C. Herring, spoke on the subject, "A Divine rest. It is not to be given up or passed by Enterprise," contending that this enter- lightly. It is a time of great responsiprise is the discipling of the world in accordance with the commands given by child in charge. It is the time when the Christ to His disciples, when He bade them true spirit of Christian manliness should go out and teach the gospel in all of the be instilled. It is the time when the boy lands. The speaker argued that Christ did

And preventing the first symptoms of distressing rashes, nothing so pure, so sweet, so wholesome, so speedily effective as CUTICURA Soap, greatest of skin purifying and beautifying soaps, as well as purest and sweetest for toilet, bath, and nursery. For pimples, blotches, red, rough, oily, mothy skin, dry, thin, and falling hair, rod, rough hands, and for simple rashes and olemiahes of childhood, it is simply incomparative.

government, nor did he urge upon them the necessity of talking politics, but instead im-pressed upon them this one idea of discipling the world and teaching the word of God to all nations. In this day and age o the world people who are following the plan outlined by Christ in His command must work, preach and teach and they must all have an eye fixed upon the one objectthat of bringing disciples to Christ's kinglom, that there they may enjoy everlasting

While Christ originally laid this great task of discipling the world upon eleven men, urged the speaker, He saw in them the representatives of all the disciples who to come during the subsequent years that have since followed. The purpose of Christ at that time was to form an electric current around the world, carrying messages of love to the remotest parts, sending the gospel out to all nations standing in need of the Divine word.

Speaking of the churches of the present that loseth his life for my sake shall find age, Rev. Herring declared that they are all striving to attain one end-that of making men better and leading them in the paths of righteousness. All churches now, he said, are striving to reach the same that his text, however, was not as paradox- goal-that of spreading the gespel throughout the world and teaching the word of Christ.

Referring to the beliefs and doctrines that prevailed centuries ago and that still prevail among people of heathen lands, the speaker designated them as simply changing from one form of ignorance to another

RESULT OF REGULAR EVOLUTION

Perfect Man Never Existed, but Human Being is Constantly Improving. Rev. Newton M. Mann had arranged to repeat at Unity church yesterday his sermon on "Eutychus, the First Recorded In-stance of Sleeping in Church," which aroused so much favorable comment a few weeks ago. But as the storm limited the congregation to very small proportions, this subject was postponed for one week and the theme, "Is This a Lost World?" was substituted.

In the course of his remarks Rev. Mann departed to some extent from the doctrinal lines laid down by the severely orthodox. He denied that such a thing as a perfecman had ever existed, even in the Garden of Eden, and took the positive ground that humanity, as it now exists, is the result of a regular evolution in which the character of the species is constantly improving

The speaker said the question that enstituted his theme is commonly asked and very frequently answered in the affirmative in certain quarters. Familiarity, es tablished by thorough and persistent investigation, prevents us from being startled by the strangeness of the proposition. The atleged fall in the Garden of Eden has been given prodigious force by speakers and writers all through the intervening centu-Some assert that the mischief caused by this occurrence reaches from the center to the circumference of the globe and ap plies alike to things human and material Malice crept into the soll and flaunted itself in briers and thistles and the entire earth was cursed by human sin.

Ret. Mann then proceeded to show that this theory is contrary to every principle of science and common sense. So far as we can ascertain, this "sin-cursed" world is as good as the other worlds that are regulated by the same natural laws. All are composed of the same material and have passed, or are destined to pass, through the same stages of development.

Referring to another frequently exploited theory that sin entered into human life alone, the speaker declared that it is just as melancholy as the other. If man is lost the world might just as well be lost with him. Of what avail is this self-regulating power that exists even in the dust of the earth if the greatest creature of all is without the power to direct himself aright? There is no escape from the conclusion that this is God's world, that God made every generation of men from the beginning. This does not mean that He created man in a state of perfection. We have learned that all development is by evolution and evolution precludes the idea that there was a any time a perfect creature. God is still working on mankind as the Greek artist worked through all his lifetime on a single statue. He was never more active on this

globe than now. When we realize how much energy has been expended in this world and how far it still remains from perfection we must conclude that it was originally a very crude creation. It is no surprising that the moral development has not reached the same advanced stage as its material development. For while one has been going on for countless ages, the other is comparatively of recent date.

A pleasant feature of the services at Unity church was a magnificent collection of flowers and hothouse plants, the gift of Both knelt in prayer, each forgetting his Mrs. George A. Joslyn, which entirely filled the chancel.

IMPORTANCE OF SCHOOL LIFE.

In School Days the Foundation is Laid for the Superstructure. Last night at the Seward Street Methodist Episcopal church the pastor, Rev. A. C. Welch, began a series of sermons on Christian Manhood, the first of the series being "Christian Manhood in the School." church was comfortably filled and the chancel appropriately decorated for the occa-

The speaker began with a definition of the general subject, which he asserted was the sincere endeavor of every true Christian to imitate the life of his Master and Savior. To attain the degree of perfection in life which Christ attained is not within the range of human possibility, but every one, high or low, rich or poor, saint or sinner, may improve his mode of living and so conduct himself that his life will pleasing in the sight of God. Then the relation of Christian manhood to the school

"Every boy," said the speaker, "reveals the man in him. As the boy is so will be the man. The school life of the child, therefore, may be taken as Indicative of the future of the man. It is a prophecy of the future and if observed that future may be read. If the boy is slow of mind, dull of brain, unambitious and indolent the man will never be a success in the world. If it gives him, continually striving to excel in the things he undertakes, you may prophesy for him not a life of success necessarily but one of usefulness and constant struggle to reach greater heights on the world's

"Considering these things, the importance of the school of life is readily observable. It is the time when the foundation is laid upon which the entire superstructure must billity to parents and those having the must learn to say 'No,' when it is necessary for his sake and stand by his refusal. There are, my brethren, too many false odes of manliness in the boy world today. These codes now in vogue appeal to the selfish and meaner side of boy nature. They must be eradicated. The boy must be taught a better and a higher interpretation of the meaning of manliness. He must be taught that the life of Christ is the only standard by which he must govern himself,

and that in as far as he departs from that

standard just in so far is he departing from

the life of true manliness and Christian virtue. The more closely he follows the

life of his Savior the greater will be his re-

ward at that time when the Lord of Hosts

RIGHT OF PROPERTY EXPLAINED. D. Jackson Discusses the

Eighth Commandment. ou Shalt Not Steal" was the subject of the sermon preached yesterday morning at Pilgrim Congregational church by the pastor, Rev. F. D. Jackson. He said that in revious sermons he had spoken of safeguarding the spiritual life and the home, while the eighth commandment had in view the safeguarding of property. He thought if anyone was to bring the truth of this lesson to the hearts of the people it must be the Christian church, for it must speak the truths of God to the world in no uncertain The minister then proceeded to explain the right of property. He said proprty came to those who created something In earlier times the mun's property was what he made, but in modern times in the exchange of labor his creations were substituted for other values in that he was paid for

"Holding property is a divine right," said around it the safeguard of this commandment. The owning of property makes it possible for one to cultivate the spirit of generosity. It teaches the principle of guarding and protecting one's own holdings as well as the holdings of others, and instills thergy in earning and accumulating. The sentiment is growing in favor of individual ownership, as against the ownership of large properties by a few. It is not the ownership of property about which there is so much complaint as it is the wastefulness and extravagance of those with large holdings. Property is misused by selfishness and luxuriousness. Men do not live for themselves. Property is held in trust between man and man. Men have no right to take from each other, but each is a trus-

tee of his holdings for the common good. "The eighth commandment may be broken without the robbing of a till the picking of a pocket or the forging of a note. One way of breaking the commandment is in the unfair distribution of the rights and fruits of labor. Instead of men being .ompelled to work for a pittance that others may live in luxury they should have work because that is their privilege and they should have a iberal allowance for their toil. There is a abolesome lesson in the injunction that a man who does not work shall not eat, and it will be more fully illustrated during the oming century. Unless man labors with his hand or brain he shall not eat. The most dangerous class of society is not the unemployed who migrate from one section of the country to an other, but it is the idle rich. He who gives nothing of the strength of his body or brain is a parasite upon the inlustry of others. He who lives on the world and out of the world, getting all and giving nothing, is virtually stealing from the rest of humanity. There is not one conscience for the store and another for the church; there is not one conscience for the marketplace and another for the home.

OUR BITTER WATERS SWEETENED. Rev. Gilchrist Discourses on the Ben-

efits of Disappointments. "Life's disappointments and trying or-God is the source of all our comfort and happiness," declared Rev. Alexander Gil- a truer conception of a Christian life. christ in a sermon preached yesterday norning before his congregation at the Central United Presbyterian church.

The theme of the sermon was, "Bitter Waters Sweetened," and the text was taken from Exodus, 15:25, "And the Lord showed him a tree which when he had cast into the waters, the waters were made sweet."

In part Rev. Mr. Gilchrist's words were: "The children of Israel were not done with hardships and difficulties when they distress was heard among them. Three Homeseekers' half rate (plus \$2.00). days' journey into the wilderness brought hem to the bitter waters of Marah. Famshing with thirst, unable to drink from the bitter fountain, disappointed and disheartened, they began to murmur and complain. It is the story of human life. Each one of us knows what it is to come to Marah's bitter waters.

"After the toll and drudgery of the years of preparation for the work of life the youth imagines that he is mostly done with real difficulties. But after he has begun the task he does not go far till he meets with bitter disappointment. In every enterprise in which man engages the same s true. Even the Son of God had to drink the cup of bitterness. Directly and unavoidably in His way lay the agony of Gethsemane and the anguish of the cross.

"This thing is as true in national and ecclesiastical history as in individual life. Through the centuries the church has been compelled to drink the bitter cup of baffled effort and flerce persecution. As it has often done aforetime, so just now our own nation is passing through the trying and awful experience of war-how bitter, let fathers and mothers tell whose brave boys are facing the bullets of the enemy and all the perils of warfare.

"But there is a healing tree hard by the side of life's bitter springs. By divine direction Moses found it for the distressed wanderers in the wilderness and when he had cast it into the waters they became The same voice that spoke to sweet. Israel's leader will direct us to the cure for our trouble. That is our comfort, God is in the world and always with His people to relieve them from their distress. Some one may ask, Why we must have disappointments-why these trying ordeals of life? Let divine wisdom answer. They are best for us. They are a necessary part of our discipline. They work in us a deeper and broader sympathy, teach us our dependence upon God and drive us to Him as the

source of all our comfort and happiness. "The healing power of God's word needs be cast into the waters of our political life, which are so bitter to the pure moral taste. Surely the corruption so manifest in national, state and municipal governmen calls for some reforming and purifying agency. We need men in office who spurn bribes and who will be faithful to sacred

not command His disciples to labor for free shall greet him with that much sought sal- trusts. The vices in our social life in both utation, Well done, thou good and faithful the higher and the lower grades demand. remedy. The fraud and oppression in our ommercial life, by seller and buyer, employer and employed, need correction. The saling and correcting virtue of divine truth needs to be east into these foul and bitter waters. Nothing else will change them and make them sweet.

PARABLE OF THE PRODUCAL SON

Rev. Vyrnwy Morgan Says This Story is Symbolic of All Humanity. On account of the weather only a small ongregation attended the morning services of the First Baptist church yesterday, bu this very fact became the occasion for bit of self-congratulation among those who were present. It was announced that never in its previous history has the church enjoyed such an era of prosperity as during the last few months. The attendances a all the services have been large and the collections and donations without any special solicitation have been ample for all purposes

At the morning service yesterday the pastor of the church, Rev. Vyrnwy Morgan, found the text of his sermon in the parable the minister, "or God would not have thrown of the prodigal son. He declared that this story is symbolic of all humanity. Both the two sons in the parable, the preacher said, are typical of classes that now live in the world, and one example is to be avoided as much as the other-the lad who spent his substance in riotous living, and his brother, who was so "mechanically consistent" that prodigal.

In analyzing the character of the prodigal, Rev. Morgan declared that inheritance is nsible for many traits in individuals, among them learning and morality. Thus it is that many young men of today will epend their substance and they find many landed. en and women who will try to sell them unhappiness at this price. If they succeed in hiding their crimes they will be considered smart men; it they are detected, they are fools.

But while the prodigal of the Bible, as well as the youth of today, left his home because he did not know his parents or the true purpose of life, Rev. Morgan defrom this knowledge though he remained dutifully at home, was industrious and frugal, and avoided the excesses of which his younger brother had been guilty. This was indicated by his anger over the rejoicing of his parent at the return of prodigal-his indignation that the prodigal should be given more of the substance of the family after he had spent his share. Rev. Morgan declared that there are many

people in this world as "pedantically con-sistent" as the prodigal's brother. They are perfectly orthodox in their faith, perhaps but they are sadly heterodox in their practice. They cannot see that there is some good even in the worst of men. And the preacher urged upon his listeners that they hould beware as much of this "mechanical inconsistency" as of wasting their talents sewing upon bad ground, and living upo heir capital.

In conclusion the preacher admitted tha while there are multitudes following the leals are good for us; they are a necessary examples of these two brothers in part of our discipline; they teach us that world, yet he asserted that the world is be coming better and is gradually approaching

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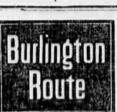
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Avnouncements. "The Moth and the Flame," to be seen a

Boyd's on a return engagement Thursday vening of this week, is one of the strong est plays seen for many a day. Had the piece been written by some modern French dramatist and presented at a Paris theater t would be hailed there as a masterpiece and have been immediately "adapted" for the American stage. In the first place it is logically, if daringly, constructed; it plet ures fashlonable society in the most brillian comedy colors, but a strain of tragedy un-derlies the current of every human life. So it breaks into the light of this play, throwing a shadow as deep as fate upon the scene. The dialogue is crisp and witty. often cynical and yet ringing true. Hoyt's merits of "A Midnight Berie" follows "The Moth and the Flame," opening Friday night for one performance only.





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PURSUED BY ADVERSE FATE

"Judge" Julius Cooley Recently Meets with Some Unpleasant Adventures.

TURNS A SOMERSAULT FROM MOVING TRAIN

Saves His Life, However, Only to Run Up Against an Orange Box in the Hands of a Pugnacious and Persistent Bill Collector.

Some kinds of things appear to be com og the way of "Judge" Julius Cooley, who In his time has played many roles, including "Hamlet." It is stated on reliable authority that the "judge" is of the opinio that an adverse fate is pursuing him, temporarily at least. The other afternoon he donned his silk tile, a collar three inches in height and bearing all the colors of the rainbow, and started to take a trip "down the road." Somehow he managed to get on the wrong train, but he did not make the discovery until Papillion was reached He wanted off and seeing that the train was not going to stop he reached angrib for the bell cord and gave it a pull that made the engineer think something had broken loose, or was about to, back in the he could not rejoice in the return of the train. Not waiting for the train to come o a standstill the "judge" went out on the platform and took a flying leap, which resembled that of a frightened builfrog a ft dives into a puddle of water. He did but that all things cannot be inherited, not land with the grace and effectiveness of the frog, however, because of the somer saults he made in whirling through th leave Christian homes to purchase happiness air. His silk hat was a wreck, his collar far away from those homes-just as the disfigured and his face bore several abraprodigal did. They waste their talents and sions as an evidence of how hard he

This, however, was not the "judge's latest experience. The latter part of the week, while purchasing some gasoline at a store on South Tenth street a collector en tered and presented him a bill. It was not paid and a fight followed. The "judge" was dragged into a rear room, where an orange box was used on his head. When he emerged his face looked very much like clared that his brother was even further that of an Indian besmeared with war paint, the difference being that the "judge's" coloring was due to his own blood. He filed a complaint against F. C. Smith in Justice Baldwin's court, charging him with assault and battery, particular stress being laid upon the battery portlon.

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Men's Underwear, in black and

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For a man the question of summer comfort is simple. The right kind of underwear, at the right time and at the right price. The one complete stock in town is here-not a single want left out.

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Men's Balbriggan Underwear, in fancy colors, extra value-

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Men's combed Egyptian Underwear shirts and drawers double reinforced gusset drawers, nicely finished-sell elsewhere at 75cour price

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Men's Underwear.

Medium weight Underwear, fine quality natural Australian woolgrey and brown-full finished-

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We are showing a line of men's Underwear that we would like to have you compare with underwear that sells elsewhere for 25c and 35c-our price

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This is a safe store to buy your underwear. No changing sizes in this store—the size you buy is the size you get.

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We are expecting a lively business Monday. If every mother of boys knew our clothing as well as we do, we would be unable to take care of the trade. There is more style and more quality for the money, in the garments advertised below than in any boys' clothing now being sold elsewhere in Omaha.

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Mens' Suits.

Extra Special for Monday. Last Monday the well known manufacturers, B. Kuppenheimer & Co., Chicago, closed out to us the balance of their spring and summer men's suits at 50c on the dol-lar. Men's pure worsted and cheviot suits in blue and black, in regular sizes and

stouts and slims, serge lined, real \$10 suits at \$5.00.

Men's fine cassimere and cheviot suits in light spring shades, regular price \$6.50; Fine Auburn meltons in browns and grays, generally wholesale at \$9.00, and retailed at \$12.50, in this sale for \$6.75.

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