

UNITED STATES COURT HOLDS CORPORATION TO BE ILLEGAL AND ORDERS IT DISSOLVED

St. Paul, Minn., Nov. 20.—In an opinion written by Circuit Judge W. H. Sanborn, of this city, and filed in St. Louis and St. Paul today, the United States circuit court for the district of Missouri, holds that the Standard Oil Company of New Jersey is an illegal corporation, and orders that it be dissolved.

In addition to the opinion of Judge Sanborn, Judge Adams today announced a separate concurring opinion by Judge Cook.

The government thus wins its suit. This case was heard in the United States circuit court at St. Louis in April last by Circuit Judges Sanborn, of this city; Vandeventer, of Cheyenne; Hook, of Leavenworth, and Adams, of St. Louis. Judge Sanborn, the presiding judge, wrote the opinion and decree, in which all the judges concurred, and sent them to Judge Adams, of St. Louis, who filed them and entered the decree in that city today.

St. Paul, Nov. 20.—The case was argued by Frank B. Kellogg, of St. Paul, and Charles B. Morrison, of Chicago, for the United States; and John G. Milburn of Buffalo, N. Y.; David T. Watson of Pittsburgh, Moritz Rosenthal of Chicago, and John G. Johnson, of Philadelphia, for the defendants. It was brought to enjoin John D. Rockefeller, William Rockefeller, Henry M. Flagler, H. H. Rogers, John B. Archibald, Oliver H. Payne, Charles M. Pratt, the Standard Oil Co. of New Jersey, and about seventy corporations from maintaining a combination and conspiracy in restraint of trade and interstate commerce, and the decree grants the injunction sought by the government.

The case is one of the most notable in the history of the national government on account of its important legal questions and the vast financial interests involved. The evidence filled twenty-one volumes and occupied more than ten thousand printed pages, and the arguments of counsel more than three hundred printed pages.

The decree enjoins the seven individual defendants, the Standard Oil Company and its subsidiary corporations from continuing or carrying into effect the illegal combination they have formed, and from entering into any like combination or conspiracy, the effect of which is to restrain interstate commerce in petroleum, or its products, and its subsidiary corporations from obtaining by means of the Standard Oil Company, or its subsidiaries, a monopoly of such commerce, and the decree forbids them from engaging or continuing in interstate commerce until they discontinue their illegal combination.

The decree takes effect thirty days from date of filing, unless suspended.

RESCUERS SURPRISED TO FIND MEN ALIVE IN ST. PAUL MINE

CHERRY, NOV. 20.—FORTY MEN WERE FOUND ALIVE IN THE ST. PAUL MINE, ACCORDING TO A REPORT SENT TO THE SURFACE THIS AFTERNOON. THE MEN WERE REACHED AFTER A WALL OF THE DEBRIS WAS BROKEN DOWN, AND THE SURVIVORS WERE RUSHED TO THE HOISTING SHAFT AND STIMULANTS ADMINISTERED. ONE OF THE MEN, AFTER BEING BROUGHT TO THE SUNLIGHT, AFTER SEVEN DAYS' ENTOMBMENT, WAS ONLY ABLE TO MUTTER INCOHERENTLY. HIS FACE WAS BLACK WITH SMOKE AND SLIGHTLY SCORCHED. IT APPEARS THAT THE MEN, AFTER DISCOVERING THEIR PREDICAMENT, WALLED THEMSELVES IN.

ONE OF THE RESCUERS HAS REPORTED THAT HE BELIEVES THERE ARE ONE HUNDRED AND FIFTY MEN STILL ALIVE IN THE MINE.

MINERS' WINNING FIGHT AGAINST DEATH IN ST. PAUL MINE

Cherry, Ill., Nov. 20.—The fight against death was led by Jos. Cresciani, one of the two men brought up in the cage. He reported that between thirty and forty were alive in the south wing. In the darkness where they waited for seven days, suffering pangs of hunger and suspense, the men lost track of the time and thought today was Sunday.

Nourishment was administered to the rescued men in the form of diluted milk, and the next trip of the cage brought up seven more smiling men. They were weak with hunger, but showed no other sign of distress. Wonderful scenes followed the announcement that some of the miners were being brought up alive. Women, who had waited for days around the mouth of the pit, hoping against hope and generally with the idea that their only hope lay in the recovery of the bodies of their loved ones, fought with the guardsmen to reach the mouth of the pit, but they finally listened to reason and awaited the coming of the life laden cage. It was a time of agonizing suspense for most of those at the mine. The joyful greetings of the rescued were turned to sorrow for many who failed to recognize in the released men their husbands, sons or brothers.

One of the rescued called out from

YALE DEFEATS HARVARD, EIGHT TO NOTHING

First half, Yale 5 Harvard 0.
Second half, Yale 3, Harvard 0.
Final, Yale 8; Harvard 0.

Cambridge, Nov. 20.—In a kicking game today Yale defeated Harvard 8 to 0. Captain Coy dropped two field goals from the 35-yard line, which netted three points each, and Harvard, on a Crimson blocked kick, made a safety behind its own goal line, giving Yale two more points.

Only once in the game was Yale within touchdown distance of the Harvard goal line, and it was Coy's right foot that won the game.

Great Crowd Attends

Cambridge, Mass., Nov. 20.—It is true, but it is true, that all roads lead to Harvard today. The joyous army of rooters are here by tens of thousands, coming from all directions in all varieties of conveyances, and neither Yale nor Harvard will lack cheering supporters when they meet on the gridiron this afternoon to decide the vexed and vexing problem of football supremacy. According to reports received here this morning,



JOHN D. ROCKEFELLER

Founder and largest stockholder in the Standard Oil Co.

There is no one left at Yale but a watchman or two, and a dozen emergency professors who have no appreciation of the annual games. This statement is borne out by the number of Yale men who go shouting through the streets waving blue flags and giving good imitations of escaped lunatics as befits their university learning. The Harvard men are all calm, quiet and polite—not!

Anyone who doesn't enjoy noise will do well to stay away from Cambridge today. It's a cross between forty-seven boiler factories running with a syllable sounding like a fleet of battleships blowing up music on their sirens.

When the inventors of the English language wrote a dictionary and put the word "noise" in it, they thought they had covered the situation. But we need a new one—something that starts with a syllable sounding like the Flatiron Building falling down on a cellar full of tin dishes.

There is some color here, too. It's a safe betting proposition that all the blue and crimson flags, banners, pennants, ribbons, bunting and top balloons in America are on the streets. Every house in town is a waving forest of crimson flags. The streets are flowing rivers of blue and crimson harmoniously mingled.

It is acknowledged here by local sporting men who make a practice of betting on the annual games, that there has never been such heavy speculation on the result. And that the two teams are considered so evenly matched has added immensely to the interest and excitement.

Under the leadership of Cresciani, such food as remained in the dinner pails was assembled and the men were put on short rations. In this and subsequent measures taken to safeguard the entombed men an Englishman who had had previous experience, shared the leadership with Cresciani. When the explorers, led by Duncan McDonald, president of the Illinois Federation of Miners, broke into the tomb-like prison of the men, they were all seated, but with the ray of light which shot into their prison from the lights of the searching party, they jumped to their feet and feebly cheered. William Cleland, the mine boss, was rescued by his brother, who carried the man to the surface without recognizing him.

At 4 o'clock the number rescued was 75.

The Dead Brought Up

Great heaps of bodies were reached early today. In one pile were thirty bodies, and the pathetic scenes which accompanied the recovery of the first dead yesterday, were repeated on a larger scale today. Some declared themselves unable to endure

the sight and others were unable to stand the fumes of the mine. Owing to the condition of the bodies, they will be held only 24 hours for identification and if not recognized, will be buried. The work of recovery was checked for a time by a fall of coal, which occurred after ten of the bodies were brought to the surface.

LUMBERMEN IN SESSION AT COTTAGE GROVE

An interesting and enthusiastic meeting of the Oregon & Washington Lumber Manufacturers' Association is being held at Cottage Grove today. The mill men of this section of the state have been working for a long time to have this meeting there, and the men in attendance probably represent a larger amount of money than any other meeting that has ever been held there. The visitors will be tendered a rousing reception and a grand banquet tonight by lumbermen and citizens of Cottage Grove. The city will not be found wanting in hospitality and entertainment on this occasion.

A number of the visiting lumbermen attended the football game in Eugene yesterday, going on up to Cottage Grove last night and this morning.

IDAHO BANK OFFICIALS UNDER INVESTIGATION

Moscow, Idaho, Nov. 18.—The Federal grand jury, which has been investigating the Lewiston National Bank shortage, reported this afternoon, the first true bill being filed in the secret records of Clerk Richardson. The grand jury made only a partial report, but it is believed true bills were returned against officials or employees or former officials and former employees of the bank. The resumption of deliberations indicate that further bills will be voted. The indictment returned this afternoon was short, covering only one or two pages. Tonight the office force of the Assistant Attorney-General, Peyton Gordon, is working and it is believed indictments are being drawn which will be returned tomorrow or Saturday.

There is much curiosity as to who will be held responsible for \$137,000, but it is generally believed that F. W. Kettenbach, president; W. F. Kettenbach, ex-president, and George H. Kester, ex-cashier, will be indicted with Clarence W. Robnett, it is said, J. E. Chapman, extorter, who is accused of abstractions and false entries, will not be held by the grand jury.

TURKEY GROWERS ARE GETTING GOOD PRICE

Roseburg, Or., Nov. 19.—The local turkey market looks good for the turkey raiser this season. At the opening of the Thanksgiving turkey market it looked as though the producer would receive but 19 cents for dressed birds. But there is so much competition among local dealers, caused by an abundance of outside buyers, that the market has climbed up to 21 cents. But there is so much competition among local dealers, caused by an abundance of outside buyers, that the market has climbed up to 21 cents. But there is so much competition among local dealers, caused by an abundance of outside buyers, that the market has climbed up to 21 cents.

P. & E. RAILROAD TO USE AUTOMOBILES

Medford, Or., Nov. 19.—Arrangements have been made whereby the Pacific & Eastern railroad will cooperate with the Southern Pacific in taking tourists to Crater Lake. The road plans to operate an automobile line from the end of its extension to Crater Lake and from there down to Klamath Falls, where the Southern Pacific can again be taken by travelers.

John R. Allen expects to have the Pacific and Eastern completed to Butte Falls, perhaps further, by the opening of the tourist season next year.

HORACE MCKINLEY FIGURES IN SUIT

Henry A. Salzer of LaCrosse, Wis., has filed a complaint in the federal court to recover certificates for 6800 acres of land and \$18,000, this being the outcome of one of the operations of the land fraud ring in 1905. Those named as defendants in the suit are George Sorenson, S. A. D. Puter, Horace G. McKinley, J. O. Storey, Edward H. Fluett and the Storey-Bracher Lumber Company. The complaint was filed in the federal court building by Attorney A. E. Clark November 6, but as all the defendants had not been reached the complaint was not made public until this morning.—Portland Telegram.

Kills Her For 80 Years.

"His most merciless enemy I had for 80 years," declares Mrs. James Dwyer of Haynesville, Me., "was Dwyer. I suffered intensely from eating or drinking and would scarcely sleep. After many remedies had failed and several doctors gave me up, I tried Electric Bitters, which cured me completely. Now I can eat anything, I am 70 years old and am overjoyed to get my health and my strength back again." For indigestion, loss of appetite, kidney trouble, lame back, female complaints, its unequalled. Only 50c at W. A. Kaykendall's.

John Maughn, who lives across the river from Eugene on the Coburg road, has received a letter from President Wehrung of the Oregon commission at the Seattle exposition, that he received honorable mention for his exhibit of preserved fruits in the Oregon building.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

WEeping ALL NIGHT

"Weeping May Endure For the Night, but Joy Cometh In the Morning" (Psalm xxx, 5).

Sunday, November 21.—Pastor Russell, of Brooklyn Tabernacle, preached today to a crowded house from the above text. He said:—

No other book treats the matter of human weep and sorrow in the wise, tender, sympathetic, helpful manner of the Bible. It assures us that however cold, heartless and disappointing the world may be and our friends may be, or those from whom we may have expected better things, we have, nevertheless, a God of sympathy—a God of love. No heathen religion knows anything of such a God. With them God's attributes are merely more or less of ferocity. Their gods are to be placated and worshipped from fear of what they otherwise would do to their creatures. The God of the Bible assures us of his love, his sympathy, in all of our distresses—his interest in our affairs and his provision for the ultimate welfare of all those who will come into the attitude of loving righteousness and hating iniquity—the only proper attitude of heart, the only one which he can approve and bless with everlasting life.

A Night of Sorrow and Death.

The Scriptures point out to us what we recognize to be the truth—that the world has been under a pall and blight and curse of death for six thousand years. Appropriately our text describes this period as a dark time of hard, blighting experiences, a night of weeping—of sorrow. In harmony with this figure it declares that "darkness covers the civilized earth and gross darkness the heathen."

Not alone does this condition affect those who are in alienation from God through ignorance and superstition and the power of sin, but it affects also those who have accepted the grace of God, who have turned their backs upon sin and who are seeking to walk in the narrow way, in the footsteps of Jesus. Well does the Apostle say, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our Body."—The Body of which Jesus is the Head or Chief and we are symbolical members or an underpriesthood (Romans viii, 22, 23).

There is a difference, however, between the Church and the world in this groaning, as suggested by the Apostle's words. The world groans about without alleviation, and even its waiting for the manifestation of the sons of God is a waiting in ignorance; for, being out of touch with the Eternal One, they know not of his gracious purposes and arrangements—for these are kept secret from all except his sanctified ones. "The secret of the Lord is with them that fear him: he will show them his Covenant" (Psalm lxxv, 14). These who possess the secret of the Lord "sorrow not as others who have no hope" (I Thessalonians iv, 13). They "groan inwardly" and wait for the glorification of themselves and all the brethren, members of the symbolical Body of Christ, by participation in the First Resurrection. The hopes of these must be realized first, before the blessing can come to the "groaning creation" in general. The latter are waiting for the manifestation of the sons of God; namely, the Church in glory.

A Light in a Dark Place.

The Bible represents itself as being the candle of the Lord, the lamp of Divine Truth and enlightenment. But it tells us that its light is not for the world—either now or at any time future. Its light is only for those who by faith and obedience unto consecration seek to walk in the footsteps of Jesus. They need the light. God provides it for them. These are represented by the Prophet as saying to the Lord, "Thy Word is a lamp unto my feet, and a light unto my path" (footsteps (Psalm cxix, 105). This light evidently does not shine far into the future, but enough for each onward step as it becomes due.

St. Peter amplifies the same thought. After telling us of the assurance which he himself and his associates had upon the Mount of Transfiguration when they beheld "the vision" (Matthew xvii, 1-9) of the Lord miraculously transformed and with him Moses and Elijah and heard the voice from heaven, it was foretold to their minds as teaching the coming of our Lord in glory. In due time. Nevertheless, says the Apostle, honoring the Bible above any vision, "We have a more sure word of prophecy; whereunto ye do lay, well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (II Peter i, 19), indicating that the morning is at hand and that the Sun of Righteousness will soon fulfil its mission of blessing all the families of the earth.

But Why Is This Thus?

Why does God permit the reign of sin and death, injustice, unrighteousness, sorrow, trouble, pain, headaches, heartaches, etc.? Why does he not deal with humanity graciously, kindly, lovingly, as a Father—as he deals with the angelic sons of God? Is it just or loving on the part of our Creator

to bring forth millions of his creatures under these admittedly unfavorable conditions—beset by weaknesses and sinfulness from their birth and surrounded by others similarly weak, and beset by Satan and his minions—wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture with nine hundred and ninety-nine chances out of a thousand against us?

No, thank God, that thought of eternal torture which came down to us from the dark ages, and which we for a time supposed to be Biblical, we find now is quite unscriptural, when judged in the light of the Bible's own testimony. The eternal torment doctrine assuredly is not of God, not of the Bible, but, as St. Paul declares, one of the "doctrines of devils."

The inheritance of weaknesses, blemishes, sorrows, pain and trouble, to which we were born, is quite sufficient and, according to the Scriptures, these are all part of death, and all reach their culmination in death, which is the real penalty for sin prescribed by our Creator. The fact that these blemishes still continue with the race, proves that their sins are not yet blotted out, and to this agree the Scriptures which point us to the oncoming glorious day of blessing a thousand years long, the Millennium, in which Divine blessing will be bestowed upon every member of Adam's race. The merit of Christ's sacrifice, the ransom-price for sinners which he laid down, will by that time be made available "for the sins of the whole world."

The merit of that sacrifice has already been applied to the Church—"The household of faith"—since Pentecost. It has brought to this class very special privileges, though very different ones from those it will bring to the world during the Millennium. The willing and obedient of the world will then get restitution gradually (Acts iii, 20), back to human perfection and a world-wide Edenic home. The blessing upon the Church is different. The promise now made to those who can and will walk by faith and not by sight is a heavenly one. They are to have a heavenly or spiritual reward and in their resurrection become partakers of the divine nature and have no share thereafter in human nature. The conditions of the present time are severe, proportionately to the greatness and grandeur of their heavenly calling. The terms of acceptance to the divine nature include not only faith and love, but a self-sacrificing will. These sacrifice their earthly restitution rights and privileges for the privilege of suffering with Christ, that they may also reign with him in his Millennial Kingdom.

Learning by Suffering.

The same thought is elsewhere expressed. Only those who hear his voice and obey him as the Teacher sent of God will be successful in their endeavor to become members of the "Royal Priesthood," now being selected from the world. Only those who, during the Millennium, will hear and obey will then receive this great blessing of eternal salvation—eternal life under Divine favor, free from the curse. The reward to the world in the close of the Millennium and the reward to the Church in the close of the Gospel Age will each be eternal salvation; but the Church's reward will include eternal glory, heavenly glory and joint-heirship with the Redeemer himself in his great work of administering God's blessings to the world of mankind, as Mediator of the New Covenant between God and men—the world.

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to his willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom he will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order. We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom in God's part in thus preparing a priesthood of the future. The term priest as recognized amongst the Jews was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Millennial Age to bless, to heal, to teach, to uplift all the willing and obedient of humanity.

The royalty of the priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As priests who will have to do with judging and chastening, healing and helping humanity, how

much sympathy do we suppose that these Royal Priests should have? Are glory, "members of the Body" of Messiah, the great kingly priest after the order of Melchizedek? And of him has not the Apostle written that he must be a faithful and merciful High Priest, able also to sympathize with the people in their infirmities? Does he not declare that it was for this reason that our Lord was touched with a feeling not in perfect keeping with this that all those accepted as "members of his Body" should have such experiences in this sacrificing time as would demonstrate their loyalty to the Lord and guarantee their deep sympathetic interest in the world, those committed to their care? To such will be committed the work of human restoration, uplift out of sin and death conditions—spiritual, moral and physical?

The Morning of Joy. How glad we should be that our Heavenly Father's sympathy for us will provide a "morning of joy" to be ushered in, in his "due time." Additionally he sympathizes with us to the extent that he has given us in advance a message and Revelation and explanation to comfort us, to sustain us in the way! We have already seen that this Revelation is only for those who have the eyes of faith and the ears of faith at the present time. "Blessed are your eyes, for they see; and your ears, for they hear." "He that hath an ear let him hear."

We recognize the wisdom of God in withholding the secret of his plan from the world in general. We recognize that for the world to know the deep things of God at the present time would be injurious rather than helpful to them. It might possibly work an interference with the Divine Program. Nevertheless we are bound to sympathize with the poor groaning creation in its blindness and ignorance. The poor world knows not why it came into being. In an animal fashion, eating, drinking, etc., it seeks to use the opportunities of present life and, after a few short years full of trouble, it goes down into the tomb, ignorant of the purposes of its creation, and usually considerably entranced by fear respecting the future beyond the portals of death.

How we may rejoice in spirit as we perceive the length and breadth and height and depth of the Divine Program for the future and the blessings which it will bring to this "groaning creation." How we long for the time to come when the Church shall be made ready through the sufferings of this present time for the glories of the future—the Kingdom! No wonder the Apostle declares, "He that hath this hope in him purifieth himself as he [the Lord] is pure (I John iii, 3). He is our exemplar, our pattern. We seek to copy him. Although we cannot hope to be like him in the flesh, we can be like him in the spirit of our minds and thus be of the character-likeness which the Father will be pleased to honor with a share in the "First Resurrection." By that glorious "change" we shall be made like him actually and see him as he is and share his glory.

The morning of joy, the Millennial Morning, of course, cannot be ushered in until the rising of the Sun of Righteousness. Its beams of grace and Truth will flood the earth with the light of the knowledge of the glory of God to such a degree that it will drive out, expel, all ignorance, superstition and sin, which have worked such havoc in our race.

But what is this Sun of Righteousness? Whence comes it? The Bible answers the question by telling us that it symbolically represents the Lord himself and the elect Church of this Gospel Age. The Sun of Righteousness is a synonym for the Seed of Abraham, of whom it is written, "In thee shall all the families of the earth be blessed." The Mystery hidden for a time from many is the fact that the Church is to share with her Lord in every feature of his glorious work, not only in suffering, but also in reigning. Thus we have St. Paul's assurance that the overcomers will be members of the Seed of Abraham (Revelations iii, 29). And we have our Lord's own words that this faithful class will be represented in the great Sun of Righteousness, the great Messiah, the great Prophet, Priest, King and Mediator between God and men (Matthew xiii, 43).

"What Manner of Persons." St. Peter, in viewing the prospects of the Church, inquires as to "what manner of persons we ought to be in all manner of holy living and godliness." He refers to us, who know that the present order of things is the reign of sin and death from which our Lord died to deliver us. What manner of persons ought we to be, who have heard the Lord's invitation to joint-heirship in his Kingdom, and who know that we are now on trial to determine by our voluntary course our worthiness of unworthiness of that glorious position to which we have been called by God's favor! How paltry, how insignificant, do all the affairs of this great prize set before us in the gospel!

And what should be our attitude towards the world, seeing from this inside standpoint of Divine Revelation the real condition of the world and God's sympathy for it? Its ignorance should make us very sympathetic, and very much disposed to lend a helping hand of relief in every possible manner. We should be ever ready to remove the scales of blindness from the mental vision of all who give indication of a desire for God—any who seem to be "feeling after God, if haply they might find him" (Acts xvii, 27). Only such will be ready for the Kingdom, fit for the Royal Priesthood, every member of which must be "touching with a feeling" for earth's infirmities.