through industrial freedom. The life of man is objectively an economic life. In the sphere of production and distribution is the common life fulfilled. Production is communion with God; the producer is God's co-worker. Distribution is the sacrament of humon fellowship; is the method by which justice unites meu. The government of the future will be mainly concerned with the social being and industrial relations of the people. Unless democracy retreat from the field of progress it must take possession of the industrial world. Until democracy be the order of production and distribution it will be an illusive philosophy and baffled effort, and industrial slavery will be the inevitable lot of millions. Neither Christianity nor democracy can be fulfilled, or make much farther progress, except through the association of men in an economic commonwealth. Industrial freedom through economic association is the condition of the realization of both democracy and Christianity. The condition of competition is absolutely inconsistent with the Christian ethic, and is the very negation of society. Either the principle of competition must come to an end, or Christianity will come to an end, and the hope of justice will be lost in universal despair. Competition can never sive snything but tyranny and slavery, society's most dangerous enemies; they each other and communion with God. the oppression of the weak by the strong, the exploitation of the truly industrious by the speculative and cunning. The highest industrial order which competition can give is that of capitalists and wage earners. And the wages system is what the guality of the wages. It is a speculative and competitive industrial social organ without having in it the sten in the evolution of freedom, but ism, which is also the very antagonism mind of Christ. Nor can the state have only a step. There can be no real free of the Christian society. dom or complete justice until there are no more hirelings in the world. A hireling is not a free man; and equal ability and opportunity to compete, even if such versive to moral and social order of all ed economy of the people is not, as some the witness and apostle to all nations of products of their own labor; which is ac the people, and blasphemy against God. the chief end of man, and that man is and fulfill the authority and unity of cording to Lincoln's belief that labor A Christian state cannot exist with a made for the state. I am trying to give his Christ within and between the naown labor. Industrial absolutism is ces are to be held by the state in sacred doomed, and economic democracy must be trust for the people, and never to be and must not exist as an end, but as a would end in dissolution within and be the search of the political wisdom of surrendered. As Mulford has said, means. Man was not made for the destruction from without. The printhe luture. The Christian state alone can be the organ of a devocracy of industrial peace and social justice, the land belongs to the people constituted as a nation and the right to it is in its moral order." In parting from man in right, and the perfection of man in right, and the organ of an economic conservation and development of the natural resources which the whole people have received with the national life, the birthright of the people have received with the national life, the birthright of the people has been sold for a mess as a gift and trust from God; the organ of the people has been sold for a mess through the conversion of the state in the vast domain of the people, held by in unity.

They who seek the collective propers and economy of the people has been sold for a mess through the conversion of the state in the vast domain of the people, held by in unity.

They who seek the collective propers and economy of the people has been sold for a mess through the conversion of the state in the vast domain of the people, held by in unity.

They who seek the collective propers and economy of the people has been sold for a mess through the conversion of the state in the vast domain of the people, held by in unity. of an occ-nomic distribution and exchange of pottage and the government and of the productions of the people.

competitive system tased upon what is tions has raised the question of govern practically an exclusive private owner- ment ownership of railways which is at ship of property. Notwithstanding present answered by the actual railway all our competitive philosophy ownership of the government. There is scarcely any longer a denial political economy, the patural and unalterable result of such that the people of America are practia system and foundation is the wealth cally governed by their railway system for uttering the social mind of Christ. and power of the few and the poverty which have obtained their power But it will help them to remember that not to have done, and left undone the and social oppression of the many; the through legislative gifts of the nation's millions will toil and produce, and the lands and franchises. But a place of everywhere classed in the ancient tens possess the economic and social repentance for our rioutous national world as atheists, and the destroyers of benefits. Mr. Depew has recently said: predigality may even now be found, all faith and morals. It might also be "Fifty men in these United States have though our unholly prudence be offend- helpful to remember the disgrace that it in their power, by reason of the ed at the despised movements that lead was attached not very long ago to the wealth which they control, to come to- us to this place, in the five hundred abolitionism of our fathers who now gether within twenty-four hours and and fifty million acres that remain of shudder and rage at the socialism of arrive at an understanding by which our inheritance, and that only need the their sons. As men have learned all every wheel of trade and commerce may wise employment of the unemployed to the great lessens of history through this nation, and will give themselves avenue of trade locked, and every elec- futness and industry that shall remain they will learn the ways and works of atonement of such a sacrifice. The hurt tric key struck dumb. These fifty men forever the property of the people as a the Christian state. can paralyze the whole country, for nation. I see nothing to ridicule, but they control the circulating currency, the profoundest and most prophetic Christian ideal and that of the anarchand create a panic whenever they will." statesmanship, in this proposition. ist, as Christians sometimes foolishly It is unreasonable and intolerable it is And when the divine judgment of and unthinkingly admit. The method be saved and will perish from the the completest triumph of despatism, history passes between the national and ideal of the philosophical anarchist earth. Except the energy which has that the liberty and well being of sixty five millions of people should thus de- lowly citizens who were mobbed by the tian political philosopher are the exact pend upon the will of a few men whose police for bearing this proposition to antagonism of each other. The Chrisauthority consists in the possession of the capitol steps, I pray to be judged tian organization of the state would be the justice of the kingdom of God, the material things, and the quality of among the vagabonds. For, call them its perfection; the anarchist philosophy nower essential to reaping the harvest by what names you please, social facts would be its destruction. A Christian of the common toil. It is not the rule and political order of a better national politic would fulfill the institutions of of the fittest that thus survives the future, these men will rise up in judg- the state; the anarchist policy would and economic statistics are no answer struggle of our conditions. The evelument against this generation and the abolish them. The Christian ideal to this call to national repentance, and

the fact that he loftiest standards of ing day of judgment. commercial integrity and honor are fundamentally immoral and vicious desire and strife to acquire property for private gratification and power rather than for the common well being older pagan othic and the modern aguestic social philosophy. But they in these days. Not only have these fords taken away the hope of freedom, wish which hope modern life so vitally nd gloriously began, but they have given us the most absolute and atheistle of all despotisms. It is the hardest des-

petism to overcome because of the com-

subensiveness as well as indirectle n of

hideous order of parasitism, which proto be put to the honest work of producing semething for society, preys upon its producers, gambles with its necessities, adulterates its foods, and vitiates both its purchases and purchasing powamong those who buy and sell are some of society's noblest and purest characters. But the system and spirit which to social right and social order. And I express the common moral sense of the peo-

nowhere more manifest than in specul- through economic justice. ation upon land, which is the most subeconomy of the people surrendered to follow their Lord through great tribula-There no longer exists an honest ex- great private and speculative corporapectation of freedom or justice in a tions. The power given these corporainstitutions. The teachings of Christ nation to be an example and a witness
are yet so new that they will seem des-

stopped from revolving, every be converted into an empire of fruit persecution and suffering, so doubtless for it. We need and will have the legislature now in session and the and the method and ideal of the Chris- gone into tion of our competitive and speculative cynical stupidity of its legislators. And would lead the people in a political prosystem is the rule of the unfittest. The these legislators, insulted by a proposal gress that would leave restrictive re- our nation. Out of the movements and theory of society in which such a sys- that they shall give direct attention to strictions with nothing to do, so that forces we despise God is able and likely tem is founded necessitates the survival the industrial condition and social well they would fall into the greater freeand triumph of the lowest qualities of being of the whole people, yet thinking dom thus achieved and die, as the human life. It offers the basest it pointical wisdom to indirectly tax acorn dies in the earth when the tree ness of God, it cannot be delivered from motives to human effort and the most the whole people for the benefit of the comes forth; the anarchist ideal would that blind fatalism which is the optidegrading rewards to human energy. few who already control capital, in lead the people in a descent to the low- mism of apostates and hyperrites, and It grounds society in moral unfaith, and dustry and legislation, may well call est political hell, where individual self- Christian s ate. makes social treason the highest quali- upon the mountains to cover the shame will would establish the throne of perfication for success. It has produced of their wicked ignorance in that near- feet despotism and the order of perfect new birth of the nation may come no

practically abolished private ownership full 'n a justice which would outgrow the raile. Our only deliverence is an affection of the vast majority of the people. Exclusively private property rights have had the effect of subjecting the marchists only retard. Not the aboli
| Christian conscience of the Christian conscience of the nation, and prepare the way of the Christian state that shall fulfill the kingdom of God. Are we ready to be institutions; in a freedom so holy as to need no restrictions, and which the kingdom of God. Are we ready to be institutions; in a freedom so holy as to need no restrictions, and which the kingdom of God. Are we ready to be institutions; in a freedom so holy as to need no restrictions, and which the kingdom of God. Are we ready to be institutions; in a freedom so holy as to need no restrictions, and which the kingdom of God. Are we ready to be institutions; in a freedom so holy as to need no restrictions, and which the kingdom of God. Are we ready to be institutions; in a freedom so holy as to need no restrictions, and which the kingdom of God. Are we ready to be instituted in the nation, and prepare the way of the Christian state that shall fulfill the kingdom of God. Are we ready to be instituted in the nation, and prepare the way of the Christian state that shall fulfill the kingdom of God. Are we ready to be instituted in the nation, and prepare the way of the Christian state that shall fulfill the kingdom of God. Are we ready to be instituted in the nation, and prepare the way of the Christian state that shall fulfill the kingdom of God. Are we ready to be in the nation, and prepare the way of the christian conscience of the nation, and prepare the way of the nation, and prepare the way of the christian conscience of the nation, and prepare the way of the christian conscience of the nation, and prepare the way of the christian conscience of the nation, and prepare the way of the christian conscience of the nation, and prepare the way of the christian conscience of the nati

state, as the guardian of the property rights of the people to the material in- tion but the fulfilment of institutions is of the people and the organ of economic terests of the largest owners, so that the way to freedom; and it will be the A socially monstrous fact of modern perty have small place in recent legis- wherewith Christ has made us free. civilization is its over-production of lation. The economic state would take As progress secends, life will form itmiddle men. There are ten men be- away the liberty to oppress and de- self in more and more perfect and unitween producer and consumer where fraud, but not the liberty to work, to versal organizations and tend less and but one is needed. Our system has thus have faith, and to do justice. The real less to institutions. We are in the created a vast class of exchangers, a property rights of the people, the pre- habit of thinking of institutions and duces nothing and yet consumes pro- tuity of the samily, have their future the same. Institutions are not the perduction. The most honored and power-dependence in the association of rights fection but the imperfection of the ful members of society today are its under the guardianship of the Christian organization. The communion of the parasites. A great army of speculators state as the social organ. Such a natu- Holy Ghost is a perfect organization and competing tradesmen, which ought | ral surrender and investiture of rights | and association of men; but it is not an instead of endangering the individual institution. Jesus disclosed a perfect and the family, would be the freedom of the individual to develop the highest society; but he neither revealed nor personal life and the security of the suggested any institutions in his perfamily from the invasion of want and feet organization of life. And the er. I do not condemn men because they oppression. The collection of the Christian state can have no other ideal are buyers and sellers, or question that rights and interests in the state which of organization than Christ's. would be the Christian economy of the For the Christian state will not live people would remove life from the sphere of chance to that of moral social cause this over-production of exchang- certainty. Except the state be born his mind as their political wisdom, and ers, with the consequent under-consump- again, and become the organ of the tion of economic goods, which gives the economic association of men in the gains of production to non-producers, mind of Christ, it cannot see the foun- the redemption of the world that Jesus I condemn as fundamentally destructive dation and realization of justice, and can save neither property nor society. It must learn that property exists for ple when I declare those who enrich and society and not society for property. empower themselves through the arbi- Property is nothing in itself, but is as suicidal to the nation in the policy of the state as it is wicked and destrucbution, through the speculative control unites men. Through the use of pro- tive in the life of the individual. The of transportation and exchange, to be perty men enter into fellowship with nation can no more prosper selfishly, or protect itself at the expense of other are not only the chief social parasites, Property is a sacrament of the unity of but are destroyers of human life. This life. And to live is Christ; true living waste of the people's substance is in- is a Christ-becoming. And there can consistent with any true organization be no Christian administration of the of democracy. It is fatal to political sacrament of property except by the continuity of the people. The state state, which is the social organ. bound to sacrifice ourselves in procuressentially a slave system, no matter cannot endure the social anarchy of Neither can the state become the true

The idea of the state as the organizequality were possible, is not freedom. forms of gambling. Speculation in land would say, the ancient theory, or the The people must own and distribute the is treason to the nation, a crime against Platonic conception, that the state is which Jesus disclosed. The Christian should own capital, in opposition to the speculative or private ownership of you a doctrine of the state which is the tions, so that his kingdom may fully slave holder's belief that capital should land. The land and its natural resour- exact antagonism of the ancient con-

> to a minister of Christ may have to tions and be persecuted awhile by all tructive to all civilization and order when men seriously undertake to apply them to political institutions. The teachers may be classed with anarchists as destroyers of society and religion. the private for nders of their faith were

misery. The difference between the man can tell. But in the midst of the achievement of the Christian ideal and awful days that may be near, in the In the face of the social situation achievement of the Christian ideal and tribulation of the social change, there which now confronts us, it is nothing the anarchist ideal would be the differ- must grow up a new Christian order, when judged by the Christ ethic. The but unreason and prejudice, or else sel- ence between the coming of the kingfishness and hypocrisy, to cry aloud dom of heaven and the coming of the against the collectivist as one who kingdom of hell on the earth. Govwould take away our libertles. In the ernment is not transient, nor a necesare regarded as a profanation midst of the industrial tyranny and sary evil, but eternal in the heart of Rome. social snarchy in which we now find God, and the discipline and education ourselves, only the ignorant and the of the people in the image of right of the kingdom of God as were the wicked, or else the cunning and power—the only perfectly governed man the primitive disciples of Christ. They only who most profanely succeed are the ful, will fear and obstruct an extension world has ever known, the man Christ can wield the sword of Christ's right of the industrial and consomic functions Jesus. The anarchist spirit that would who will sell their cloaks, part with of the state. The collectivist would take destroy is the witness to the distinct their very garments, throw away their of the state. The collectivist would take destroy is the witness to the divine away no liberty from the individual that necessity of the institutions at which deny themselves, take up their cross, would not be returned to him a hundred fold in the liberty which association strengthens the institutions and in would give. The theory of private crosses the restrictive functions which and be disgraced before the politics and

human beings as compared with pro- freedom reached through sacrifice

servation of the home and the perpetu- organizations as one, but they are not government and founded a perfect

anto itself, but be the witness of Christ to the nations that have not received adopted his right as their power and justice. The nation is under the same obligation to sacrifice itself for was. It must be the missionary of the kingdom of God to the nations that walk not yet in the light of that kingdom. The nation is the keeper o neighbor nations as truly as man is the keeper of his brother. nations, without the eventual corruption of its own being than the man. A Christian national policy would compel the state, as the organ of the nation's being, not only to refrain from doing evil to neighbor nations, but to do them good. As a Christian nation, we are ing justice to Japan, in giving freedom to the Rursians, in helping to save united Italy from disaster, as we are to protect our shores from a foreign inin it the mind of Christ without becom- vader. I do not mean that our national The evils of this industrialism are ing the organ of the unity of the people efforts to save should be military, but profoundly Christian and divinly pernor remain Christian without becoming the divine government of the world come. The principle of non-intervention, which has been our national boast zation of his sacrifice, it cannot be saved

in the social trial that is coming to try

God created and sent this American

the whole inhabited earth.

the political salvation of the world. He appointed and anointed this nation to seek and fulfill the righteousness of his kingdom. We have failed. We have betrayed our trust, and forsaken our mission. We are a fallen nation, an apostate people. We have done those material and political things we ought social and righteous things we ought to have done. We have wasted our sub-stance in riotous living, and have been faithless to the freedom which our fathers received as the gift of God. We have used the liberty wherewith their sacrifice made us free to rob and oppress one another. We have forged honds of iniquity that will have to be broken by the sacrifice of our sens. We have committed sins that will have to be remitfed in the blood of those who love of this people cannot be lightly treated or easily healed. The nation is sick at There is no likeness between the heart, and the body politic full of disease and corruption. Except our nation repent, in a great political revival of the righteouspess of Christ, it cannot the mad competition speculation material wealth, into the building of rival material things which we have gained will be taken from us, and there will not be left one stone upon another of our great temples of religion. Religious we cannot escape the call by chanting to raise up true children to our fathers. Except this nation be born again, and receive the salvation and glery of the

which shall be as distinct from the religion of the church and the polities of our parties as the early Christian communities were distinct from the religion of Judaism and the politics of And these political and social apostles of Christ must be as truly dedleated to be sacrificed for the coming ownership of land, for instance, has the Christian ethic and politic would religion of this day, can arouse and practically abolished private ownership full 'n a justice which would outgrow organize the Christian conscience of

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It contains some things you ought to know. You ought to know that the World's Fair Management asked all manufacturers of Binders and Mowers to take their machines into the grain and grass fields, and by their work prore their claims. You ought to know that the manufacturers of McCormick Binders and Mowers promptly notified the World's Fair Committee that they would comply with this reasonable request. You ought to know that various other manufacturers of Binders and Mowers sent representatives to examine the grain and grass fields specified, and that these representatives reported to their respective companies that the condition of the crops to be cut was such that ordinary machines could not handle them. You ought to know that none of those manufacturers allowed their machines to go into these tests where they knew the McCormick Binders and Mowers would be at work. You ought to know that the World's Fair Judges said of McCormick Binders that their performance was in all respects thoroughly satisfactory. You ought to know that they said of McCormick Mowers that their draft is at least 29 ths. lighter than the draft of ordinary mowers. You ought to know these things because you don't want to make a mistake when it comes to buying so important a farm implement as a Binder or a Mower. You want the best. McCORMICK HARVESTING MACHINE CO., CHICAGO; or, better yet, call on your nearest McCormick Agent.

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Notice to Bridge Contractors.

Notice is hereby given that sealed bids will be received at the office of the county clerk of Furnas county. Neoraska, on or before the 28th day of June, A. D. 1894, for the construction of the following bridges:

One certain bridge across Medicine Creek, in southeast quarter of section eighteen (18), in township four (4), range twen y-five [25], west 6th, P. M., to be 36 feet span, 12 feet high with 8 feet approaches at east end.

One bridge across Crum Creek on section line between sections twenty-six (26 and thirty-live (35), in township four (4), range twenty-three (23), west 6th P. M. to be 35 feet span, 15 eet high with 10 feet approaches. One bridge across Dry Creek between sections twenty-five (15), and twenty-six (25), in

township one (1), range twenty-three (23), west this P. M., to be 22 feet span, 17 feet high with 8 feet approaches. West bridge to be 36 feet span, 20 feet high with 8 feet approaches. West bridge to be 36 feet span, 20 feet high with 8 feet approaches. West bridge to be 32 feet span, 20 feet high with 8 feet approaches. West bridge to be 32 feet span, 14 feet high with 10 feet approaches.

One bridge across a draw in the northeast quarter of section eleven (11), in township one (1), range twenty-two (22), west the P. M. to be 32 feet span, 32 feet span, 33 feet approaches.

One bridge across a draw in the northeast quarter of section eleven (11), in township one (1), range twenty-two (22), west to be 33 feet span, 20 feet high with 8 feet approaches.

One bridge across a draw in the northeast quarter of section eleven (11), in township one (1), range twenty-two (22), west to be 32 feet span, 20 feet high with 8 feet approaches.

One bridge across a draw in the northeast quarter of section eleven (11), in township one (1), range twenty-two (22), west to be 32 feet span, 20 feet high with 8 feet approaches.

One bridge across Eik Creek between sections twenty-two (22), west to be 32 feet span, 20 feet high with 8 feet approaches.

One bridge across a draw in the northeast quarter of section eleven (11), in township one (1), range twenty-two (22), west to be 32 feet span, 30 feet high with 10 feet approaches.

6 feet approaches.

One bridge across a draw between sections sixteen [16] and twenty one [21], in townsnip one [1], range twenty-three [24], west 6th P. M. to be 28 feet span, 10 feet high with 6 feet ap roach on west end and 8 feet approach on east

o d.

One bridge across Sapra Creek on township line between sections four [4], and thirty three [35] between townships one [1] and two [5] range twenty-one [21], west tin P. M., to be 16 feet span, If feet high with 8 feet approaches. One bridge across a draw between sections twenty-two [22] and twenty-three [23], in township two [8], range twenty four [34], west 6th P. M., to be 32 feet span, 9 feet high with 8 feet approaches.

pproaches.

One bridge across a draw between the north cast quarter and southeast quarter of section twenty eight. (29), in township two 19, range twenty four (24), west 6th P. A. to be 32 feet span, if feet high with 8 feet approaches. Hings across seaver Crock between southeast quarter of section twelverer (37) and horsecort quarter section tall sy four (31), in

ownship two (2), range twenty-four (2), west-tin F. a., to be 22 feet span, if feet high with the F. a., to be 32 feet span, if feet high with the approaches. Arridge across a draw between sections twen-y seven [27] and twenty-right (28), in township two be 28 feet apan, it feet high with 8 feet ap-

|25| and thirty [30]. North bridge to be 35 feet span, 35 feet high with 6 feet approach on north end and 12 feet approach on sou th end.

South bridge to be 32 feet span, 15 feet high with 6 feet approach on north end and 12 feet approach on south end.

One bridge across Guy Creek on section line between sections eight [8] and nine [9], in town ship four [4] range twenty two [22], west 6th P. W., to be 20 feet span, 15 feet high with 8 feet approaches.

township four (4), range twenty-five [25], west 6h, P. M., to be 36 feet span, 12 feet high with 8 feet approaches at east end.

One bridge across Medicine Greek on section line between sections nineteen (19) and twe ty [20], in township [4] range (25) west 6th, p. m. to be 36 feet span, 10 feet high, with 8 feet approaches at each end.

One bridge across Elik Creek on section line between sections ten (10) and eleven (11), in township four (4), range twenty-three (23), west 6th P. M., to be 42 feet span, 16 feet high with no approaches.

One bridge across Crum Creek on rection line between sections twenty-three (23), west 6th P. M., to be 36 feet span, 16 feet high with no approaches.

Andrew Jackson bridge across Beaver Creek between the southeast quarter and southwest quarter and southwest quarter of section eighteen (18), in township four (4), range twenty-two (22), range twenty-two (23), west 6th P. M., to be 36 feet span, 11 feet high with 8 feet approaches.

proaches. Two bridges across Sappa Creek between Two bridges across Sappa Creek between sections fourteen (14) and twenty three (23), in towaship one (1), range twenty-two (22), west 6th P. M. East bridge to be 25 feet span, 20 feet high with 8 feet approaches. West bridge to be 32 feet span, 14 feet high with 10 feet approaches.

One bridge across a draw in the northeast quarier of section eleven (11), in township one (1), range tweaty-two (22), west 6th P. M., to be 17 feet span and 10 feet nigh.

Blus received on both combination and from bridges, 14 feet roadway and 3-inch hard pine moring. All bids must be accompasted by plans and specifications, and good and sufficient bonds, and filed in the county elerk's office of Furnas county, Nebraska, on or before 12 e'clock noon of the 25th day of June, A. D., 1894. Commits ioners reserve the right to reject any or all bids.

Dated this 17th day of May, A. D., 1894.

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