

not the dictate of sympathy and love, but selfish policy.

Rev. J. H. W. Stuckenborg, D. D., the able editor of the European Department of the *Homiletic Review*, who was and is today an eyewitness of this overturning, declares that the church in the empire has lost her opportunity forever. It does not require the vision of a seer to see that the church in this country is rapidly reaching the same doom.

We haven't a state church here, as they have in Germany, but we have its exact equivalent, viz: a worldly church, *of, for and by the rich*. The leaders have courted the favor and solicited the patronage of men of wealth and influence. Like cowardly dogs they have fawned at their feet. They have fallen into the hands of plutocratic Philistines, who have bound them hand and foot and put out their eyes. "A gift blindeth the wise, and perverteth the words of the righteous."

John Wesley warned his followers of the very state of affairs we now behold. He said, "Beware how you invite rich men into your churches until you are sure they are Christians. Beware how you manage your churches in such a way that rich men will become a necessity to you. If your church buildings are so luxurious that you need an enormous income, wealthy men will be a necessity to you, and they will rule you, and then you must soon bid farewell to Methodist discipline and Methodist doctrine."

The condition of the churches in this country today prove the prophetic accuracy of Mr. Wesley's words, not only with reference to Methodism, but it is also true of all the popular denominations in our cities. *The rich men have become a necessity to keep up the gorgeous display.* They hold the balance of power. They padlock the pews, muzzle the preacher, shape the policy, and control the administration.

Now does any one ask why, in view of the fact that God in almost every one of the sixty-six books of the Bible thunders his anathemas against every form of oppression, extortion, caste robbery, fraud and injustice, whether it be in the church, nation, or individual, in view of the fact that "he that oppresseth the poor, reproacheth his maker," and that the woe of an angry God will overtake them that "beat my people to pieces and grind the faces of the poor;" and "respect persons in admiration because of advantage," and who "turn aside the poor in the gate from their right, and afflict the just and take a bribe," who "counsel together that they may buy the poor for a pair of shoes;" and who "keep back by fraud the hire of the laborers who have reaped down your fields," (mortgage ridden farmers) in view of the fact that God has always taken the side of the oppressed against the oppressor, under all dispensations and every form of human government; in the face of all these facts, do you ask why in the name of all that is consistent, do not the ministers of the gospel leap into the breach, lift up their voices like a trumpet and defend down trodden, impoverished, starving humanity against the aggressions of merciless monopolies, stealing syndicates, conscienceless corporations and legalized robbery and spoliation? It must be as remarkable to expect the United States senate (the American house of lords) to legislate in the interest of the people when sixteen of its members represent ninety-two millions of money, as to expect the salaried servants of churches ruled by the rich to lift up their voices in behalf of the Lord's poor. They grow eloquent and indignant as they describe the bitter bondage and cruel oppression of three millions of people under despotic Pharaoh and his heartless taskmasters three thousand years ago. But on the burning question of this hour which is stirring the nation from sea to sea and from the lakes to the gulf, viz: How shall these three millions of people be delivered from the Egypt of monopolistic oppression and tyranny? they maintain a stolid indifference and studied silence. We have a graphic description of these hypocritical hirelings in Isa 56: 10, 11: "His watchmen are blind; they are all ignorant (wilful ignorance), they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yes, they are greedy dogs which can never have enough and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." These facts are patent to all unprejudiced people. The unchurched millions look with contempt on this hypocritical mockery masquerading in the name of Christianity. The great plain people are not so easily duped as their designing leaders think they are. They read, think, and observe for themselves. There is a wide diffusion of information among all classes to-day. The people have awakened to the fact that the Christianity as taught and lived by its founder, and preached and practiced by his apostles, is not the Christianity of the churches of this day. That was an incident of far reaching significance, which occurred in a large meeting of laboring men in a public hall in New York a few months ago. The mention of the church by the speakers was greeted with hisses, while the name of Jesus Christ was applauded to the echo. Why this discrimination? It is an index finger pointing with an infallible certainty to the fact that the people are awake. They are slipping off the hand cuffs of superstitious reverence for dry dogmas, musty creeds, and hoary headed traditions. They have awakened to find that they have been seeking the living Christ through the lifeless forms and empty ceremonials of whitened sepulchers. They have discovered that while Jesus Christ was the friend of the poor, the common people heard him gladly,—"the church is the friend of the rich. Jesus Christ was opposed to caste, the church favors and fosters it. Jesus Christ taught the brotherhood of man, the church has established an aristocracy of the "bon tons." Jesus Christ spread a feast and invited the poor, the blind, the halt, the maimed, the friendless to partake of the provisions "without money and without price;" the church prepares a great banquet and invites the bishop, the governor, the lawyers, the bankers, the respectable and influential to partake of the rich viands at a dollar a head, and then blow through the papers next day. Jesus Christ and his apostles taught us to glory only in the cross, the church glorifies in her great men, her history, her achievements, her fine ecclesiastical system, her statistical tables, fine buildings, educational institutions, members, wealth, benevolences, and almost every thing under the sun but "Christ and Him crucified." Jesus Christ taught

that it was hard for the rich and easy for the poor to enter the kingdom of heaven; the church has made it easy for the rich and well nigh impossible for the poor to get in. Jesus Christ put the tape measure around the heart and determined a man's worth by what he is; the church puts the measure around the purse and determines a man's worth by what he has.

Is it surprising then that they hiss the church and applaud Christ? Hon. James Redpath, editor *North American Review*, in an interview published in the *Homiletic Review*, March, 1877, among other startling statements, says: "My profound belief—founded on thirty-five years of almost daily intercourse among workmen in every part of this country—is that the church to-day has hardly any influence among the workmen at all, certainly not in the cities. I confine myself to the Protestant churches.

I never yet met a workman who regarded the church as the church of Christ—never one. (Italics are mine.)

Again, Hon. John Swinton, a prominent journalist in New York, in an interview published in the *Homiletic Review*, August, 1884, among other things, says: "New York is in a chronic state of plague as is shown by the death rate of the city in its densely crowded districts. In the third ward, for example, the death rate last year (1888) reached fifty-seven in the thousand—more than three times the death rate of London or Paris! constituting the most appalling indictment of modern Christianity and civilization that could possibly be made. Reeking and rotten, squalid and death-stricken, this heterogeneous city of the plague has stood here before the clergy. Have they, under the circumstances, lived up to the gospel of the Galilean? Have they who possess the voice of authority, who hold the springs of power and speak with the voice of divinity in the cloth of clericalism, done as Jeremiah or as Zachariah did under similar circumstances? It is the very abandonment of desolation, in the presence of which the thousand clergymen of this city have stood; but they have preferred to sniff the odors of fortune, and cross their clerical limbs under the banquets of nabobism, rather than to do as He whom they pretend to serve did. Let the clergy show themselves possessed of the blood and brawn of the masses, tingling to their sorrows, thrilling under their cries, struggling against their wrongs, standing by their side, battling against their foes, being one with the masses—not in any patronizing, supercilious, topifical manner, but as a man meets man, as pulse-beat to heart-beat. Let them not—like the cowardly press—always take the side of wealth, but inquire whether these groans do not proceed from human suffering, and discover by whom that suffering is inflicted. While retaining the testament of its founder; while nominally adhering to words, Christianity has changed, just as all human formulae are apt to change in spirit while leaving form. I remember reading in my school book that during the worst periods of the Roman Empire the crowned ruffians of Rome still put their edicts out under the majestic name of the "Republic." How had the old muscular Roman Republic changed in the time of Caligula? Was it not still in the imperial title—*Res Publicae*? And yet—and yet—and yet! Again: look at the freshness of the Protestant Reformation in its early upspringing; and look at the stiltedness of the great state establishment now called Lutheranism in Germany. Look at the high, lofty laws of Moses, and mark how they had got distorted when our Savior came. He, himself, told the great rulers of the church how the law had been twisted and turned upside down. The priests—the ministers of that day—still swore by Moses; still carried out with great vigor, the ceremonies of original Judaism; still "made broad the phylacteries;" and yet, could there be a greater contrast than that between the powerful regeneration of Moses, and the stilted ecclesiasticism of Jerusalem at the time of our Lord? It had not changed in verbal embodiment, yet the gospels show the radical change that had taken place. This same thing has occurred in modern ecclesiasticism, still nominally adhering to the words of Christ, but alas! where is Christ?

These are severe words, but who dares say they are not true. Mr. Swinton, like Mr. Redpath speaks for the laboring classes. The editor of the *Homiletic Review*, in a prefatory note, says: "Mr. Swinton is connected with the daily press of New York City, and beyond all question voices the feelings and sentiments of a large class with whom he has identified his efforts, and by whom he is recognized as a leader, and it is desirable that our ministers and church workers should clearly understand the actual condition of things in the midst of us at the present time." Has there been any change for the better since 1884? It would seem not, for the ministers still meet and discuss the hackneyed question, "How shall we reach the masses?" They have just been discussing this question in Cleveland, Cincinnati, Brooklyn, New York, and other cities.

It is inspiring to know that here and there throughout the country a clergyman is found with clear cut convictions on this subject, and the courage to assert them.

Bishop Huntington of the Episcopal church is a notable instance. In the "Forum" of last October in a timely and able paper he discusses the relation of social problems to the church. He handles the subject without gloves as the following paragraph from his article indicates:

"More than one half of the religious organizations large or small are at present practical contradictions of the sermon on the Mount. It does not need an ostentatious hierarchy to open the door for the 'prince of this world,' letting him in where he does ten fold the mischief he could do by persecutions, seductions or infidel argument outside. He buys up the property, holds the keys to the doors, puts rich families in the foremost seats, hires and pays the choir, raises the funds by lotteries and theatricals, tells the lower classes to stay out on the street, or patronizes them with a mission chapel in the outskirts, makes a fashion plate of the female worshippers, sees to it that parish officers and all other marks of distinction are assigned to prosperous merchants, politicians and leaders of society—never to mechanics and day laborers who have no other qualifications except piety and good sense—*suit the preacher to the tastes of the ruling set and runs the concert.*" What is all this mammonism and snobbery but a surrender of the kingdom of the crucified to

his adversary! Where is the divine brotherhood? Meantime prudent care is taken to keep the holy language and handsome ceremonial safe. Is it said this will foster violence and provoke insurrectionary clamor? Telling the truth has generally been safe in the long run, and it is never safer than it is now, when the truth is likely to be told at any rate.

I freely confess that I infinitely prefer the gospel of the carpenter to the gospel of the counting room, the epistles of the tent maker to the epistles of the mill owner. Christianity to Churchianity. Churchianity may be defined as Christianity formalized. It is like counterfeit coin—current but false. Churchianity is the "devil's chapel." Wherever form is put for substance, wherever the medium is regarded as the essence, Christianity crystallizes into Churchianity. We look for Christ and find a church, we ask for bread and are given a stone. Phariseism is resurrected and baptized with a Christian name. Pray what is this but Churchianity? The precepts and practice of Jesus Christ were so revolutionary that they brought him into immediate collision with the law and order of Tiberius Caesar and Calpurnia, the high priest. The apostles took up and carried on his work in his spirit. They turned the world upside down. Churchianity on the contrary is at peace with the world. Run over the category of reforms, take the anti-slavery cause. The essential blasphemy of slavery lay in this, that it broke into and desecrated the temple of the Holy Ghost. The church of course denounced it, did it not? Nay, it was the foremost apologist for, and often the thick and thin defender of man stealing. The Churchianity of the N. E. was 8,000 years behind the Judaism of Moses. Churchianity has been the resolute opposer of every single forward step. It has flung Paul in the face of woman precisely as it threw Onesimus in the face of the slave, and the example of Jesus in the face of Temperance. Take the labor movement, the movement of the masses against the classes, in Gladstone's phrase. The movement of the world over is the latest and largest of miracles. Churchianity takes no interest in it, never discusses it. The preachers are too busy bombarding the Pharisees of old, to train their guns on the Pharisees of the 19th century. Labor cries "give me a chance. I want shorter hours, better wages, more bread on my table and part ownership in what I make." Churchianity whispers, "Oh! capital rents the pews, pays for the music and patronizes the parson; we'll build a mission chapel on a side street and name it St. Lazarus." It builds cathedrals, not men; the church is pre-empted (and emptied) by wealth and fashion. Lawyers who are counsel for trusts and corporations; capitalists whose names are identified with tricky monetary transactions, leaders of the

highest seats in the Synagogue, and love to come because they feel sure they will not be reminded of time in the contemplation of eternity. The industrial classes do not, can not recognize Christianity in Churchianity. They need religion as much as ever, but the church of show, the church of the Holy Ghost, the congregation of St. Sinner, *a la mode*, are an abomination to their souls. The American pulpit is dependent on the pews. Therefore its inevitable temptation is to preach within the limits of parochial desire prejudice.

Yes, thank God, the truth will be told, as Bishop Huntington says: "It may be crushed to earth, but it will rise again." Judaism could not hold the truth down. Though it took divine dynamite to break the old hard crust of caste, that the imprisoned truth might go free on her mission of mercy to earth's enslaved millions. On the day of Pentecost the bombshell exploded. It made sad havoc of the "dear old church," but it was an everlasting boon to the world.

The church of Rome could not get a corner on the truth and monopolize the grace of God. She had kings, governments and vast treasures at her command. But under the sturdy blows of Huss, Wycliff, Savonarola, Luther and Melancthon, the greatest rocks that have ever blocked the path of human progress—ignorance, prejudice and superstition—were rolled away from the sepulchre, and again the truth went forth to bless mankind. The church of England could not hold down the truth. Through the "irregular preaching and practice of John Wesley and George Whitefield, the truth was again liberated from the narrow limits into which it had been crowded by the favored few.

And as sure as Jesus Christ died for all men, and is no respecter of persons, so certain is it that the truth will be liberated from Protestant prisons and published to the unchurched millions, who cannot be crowded into the little conscience chapels on the outskirts. Henry Ward Beecher in his life of Christ says, "If the church has been the nurse, it has also been often the destroyer of religion, and for a thousand years believers have been in captivity to spiritual Babylon."

Dr. Joseph Parker, minister of the City Temple, London, in his reply to Ingorsoll, says: "That Christianity has been shut up in sectarian prisons and made the drudge of narrow minded bigots is the darkest and saddest fact in history. Christianity has suffered grievously from over organization. She has been made to sign too many documents and to keep too many detectives, and to trust too much to the peculiar utterance of sanctified syllables. The reformer called for today is not the man who seeks to destroy Christianity, but to liberate the holy genius from the cruel bondage into which it has been driven. Such a reformer is needed. He will suffer much, but after three days he will rise again and share the very throne of Christ."

Yes, the truth will be told. The mighty upheaval in the industrial world today presages the liberation of Christianity from her "cruel bondage" and the emancipation of a race of slaves. Monarchs, kingdoms and despots are crumbling under the triumphant tread of truth. It is impossible to bind the Sampson very long. Popes, bishops, cardinals, and the whole hypocritical hierarchy tried to bind him with bulls of excommunication and threats of eternal torture, but he rose up in the might of God and burst the bands as though they had been fax touched with fire. Musty creeds, time honored traditions, hoary-headed institutions, "the regular order and form of church service," and the fires of the Inquisition, have been the "green withers," "new cords," and "weavers' webs," with which narrow minded bigots and ecclesiastical des-

pots have tried to bind the Sampson of truth. There have been times when it seemed that he was shorn of his strength, his eyes were put out, and there was a total eclipse. The long period of the dark ages threw its mantle of midnight over his majestic mien. He was compelled to grin in the prison house of this world's ambition, greed, hate and lust. Humanity groped about in the darkness. At last a ray of light penetrated the heart of an obscure monk, a miner's son. He speaks. The giant seizes the pillars of papal power. That mighty superstructure of ignorance, ambition and superstition totters to its fall. Truth is again triumphant. The dark ages are ended. Protestantism is born. The *law* is still with us, but what has become of the *prophet*?

On the tombstones of all who have ever fought against the truth, we can inscribe this brief epitaph: "They are dead who sought the young child's life, but truth is marching on."

"For humanity sweeps onward; Where today the martyr stands, On the morrow crouches Judas With the silver in his hands; While the hooding mob of yesterday In silent awe returns To gather up the scattered ashes In history's golden urn."

THE WINDSOR HOTEL,
LINCOLN, - NEBRASKA.

THE PADDOCK HOTEL,
BEATRICE, - NEBRASKA.

The best houses in the state at the **POPULAR PRICES** OF **TWO DOLLARS PER DAY.**

Elegantly furnished. All modern conveniences, steam heat, etc., etc. JAMES E. K. CRILEY, Proprietor.

OPELT'S HOTEL,
JOSEPH OPELT, MANAGER.

Cor. 9th and Q Sts. LINCOLN, NEBRASKA.

THE TREMONT HOTEL,

Cor. 8th & P Sts. Lincoln, Nebraska.

One block from S. & M. Spots. Heated throughout by steam and lighted by electricity. Electric call bells, and all modern conveniences. 25-1m

F. W. COPELAND, Proprietor

The Merchants' Hotel.
Rates \$2.00 per Day.

Newly furnished. Steam heat in all rooms. Electric lights and every convenience for the comfort of guests. Independent committee occupy room 21 and 22. Special rates given to conventions and legislators. 1m

N. W. Cor. 11th & P Sts., Lincoln, Neb.

ODELL'S DINING HALL,
1121 N Street.

MEALS 25cts.
Can serve 500 at a single meal.

SEEDS FARM AND GARDEN.
Special arrangements for buying seeds for farm and garden at

WHOLESALE PRICE.
Can be made by Alliance by addressing DELANO BROS'S Seedsmen, Le Park, Neb. Catalogue free and trial package with it if this paper is mentioned. 2m39

B. J. THORP & Co.,
Manufacturers of Rubber Stamps, Seals, Stencils, Badges and Baggage Checks

of Every Description. Established 1858. 302 S. 11th St., LINCOLN, NEB.

We Will All Sing.

If you send and get the New Alliance Songster. It is a little beauty containing 20 pages of mostly new songs written this year especially for the book by Alliance people. Most of them are set to old and familiar tunes, so all may join in the music and enjoy it heartily. The price is placed at the extraordinary low rate of single copies 10 cents or 12 for \$1.00. Postage 10 cents extra per dozen. Address,

4-17 ALLIANCE PUB. CO., Lincoln, Neb.

J. C. McBRIDE,
REAL ESTATE DEALER

Loans, Insurance and Abstracts.

Office, 107 South 11th St., Basement, Lincoln, Nebraska.

Farm Loans attended to, and insurance written on farm buildings at a low rate. Anything to trade? 18-1.

A ROBBER OR THIEF
Is better than the lying scale agent who tells you as gospel truth that the

Jones' \$60. 5 Ton Wagon Scale is not a standard scale, and equal to any made. For free book and price list, address Jones of Binghamton, Binghamton, N.Y.

CARTER & BAILEY,
Commission Merchants,

625 and 629 North 16th St., Lincoln, Neb. Dealers in Butter, Eggs, and Poultry.

FARM Produce a Specialty.

Good bargains made on consignments. Write us for general directions. Reference: First Nat'l Bank, Lincoln, Neb.

IMPORTANT TO YOU.
Public Sale of Shire Horses

AT **STATE FAIR GROUNDS, LINCOLN, NEBRASKA,**
FEBRUARY 10TH, 1891.

Twenty Head of English Shire Stallions and Mares, the Property of J. P. and S. Berridge.

These horses were imported from England last September, and were all selected by us from the most noted breeders of Shires. They are sound, first-class specimens of this most famous breed, ranging in ages from eight months to four years, all with the very best pedigree. Anyone in want of a No. 1, typical young Shire should not fail to attend this sale. The Shire horse sale of the season. Time given, terms easy.

For catalogue and further information, address, **COL. WOODS,** Auctioneer. (629) **J. P. & S. BERRIDGE,** State Fair Grounds Lincoln, Neb.

THE RUSH
AT THE

BOSTON CLOTHING STORE

For the past ten days is caused by the unprecedented low prices on Clothing. There is still undoubtedly some of the greatest bargains in

MEN AND BOYS'S CLOTHING

Ever offered to the public in this city and it will pay you to step in and see what Miltonberger is doing. He does not want to carry goods over another season, consequently he offers

Bargains in Every Department.
1039 O STREET 1039

H. R Nissley & Co.,
DEPARTMENT HOUSE.

We carry one of the largest stocks west of the Missouri River, in

Dry Goods, Carpets, Boots, Shoes and Groceries.

We are prepared to figure on large contracts of anything in our line and ALLIANCE FARM FLP will do well to get our prices on Staple and Fancy goods. Farm Products exchanged for Groceries and Dry Goods, Shoes and Carpets.

We have three store rooms and our Carpet Department extends over all.

You will save money by writing us for prices and samples etc. (10-1) **H. R. NISSLEY & Co.** Corner 10th and P Streets.

IF YOU WANT TO BUY

DRY GOODS AND CARPETS

AT LOW PRICES FOR CASH,
WE INVITE YOU TO CALL.

If at any time you are dissatisfied with a purchase made from us, the goods can be returned and money will be refunded.

Very Respectfully,
MILLER & PAINE,
183 to 189 South 11th St., Lincoln, Neb.

LINDELL HOTEL.

ALLIANCE HEADQUARTERS.
CORNER 13TH AND M STS., LINCOLN, NEB.,

Three blocks from Capitol building. Lincoln's newest, neatest and best uptown hotel. 80 new rooms just completed, including large committee rooms, making 125 rooms in all. A. L. HOOVER & SON, Prop's.

STATE AGENTS LIST, JANUARY 1st, 1891.

Anyone having Clover, Timothy or Flax seed for sale please notify the State Agent.

THIS WEEK.

White Grained sugar per 100 \$6 00
" " in barrel lots 54
California Strained Honey per lb 10
Mpsle Syrup in gallon cans 75
Cora Syrup in 2 " pails 75
Fine Sugar Syrup in kegs 1 40
Sorgham in kegs 1 80
" " ; barrels per gallon 40
" " " 38

Very fine California peaches per b 20
" " " apricots " 20
" " " prunes " 10
California dried grapes also raisins.
Tomatoes best per can 9
Coffee etc. at bottom prices.
Flour per 100 1 50
Buckwheat flour per sack 12 1/2 45
Corn and oats chop feed per 100 1 25

J. W. HARTLEY, State Agent, Lincoln, Neb.