CONGREGATIONAL MISSIONS

Work of the Convention Proper Brought to a Close Yesterday.

MANY ABLE PAPERS BEING PRESENTED

Delegates and Visitors Will Take an Outing Today—Carriage Drive About the City—Excursion to Tabor—Reception this Evening.

Yesterday was the great day of the Home Missionary society convention. It was the last day of the convention proper, and the most interesting events were reserved for it.

After the usual devotional meeting at 9 o'clock, an audience which filled the First Congregational church assembled to hear the speakers who were to address the twelfth annual meeting of the Woman's Department. Mrs. H. S. Caswell of New York, the secretary, presided, and the meeting was one of the most enthusiastic of the series. Addresses were delivered by Miss Frances J. Dyer of Massachusetts, Mrs. Joseph T. Duryea of Omaha, Mrs. W. S. Wawkes of Utah, Mrs. H. H. Gilchrist, the wife of a missionary in the Black Hills, Mrs. DeForrest of Alabama, who spoke on "The Christian Giver's Creed," Mrs. C. W. Preston of Curtis.

Ten persons, headed by General O. O. Howard, subscribed $10 each for the education of Minnie Berry for the missionary work.

A collection of $127.27 was taken up for the assistance of the department.

Mr. and Mrs. Pierce of Connecticut announced that they would pay the expenses of Mr. and Mrs. Gilchrist, the evangelists, to the Black Hills.

Mrs. Caswell then called for a stand up roll call by states and nearly all in the union proved to have representatives.

Field Secretary Puddefut followed with an address detailing his work in Chicago and elsewhere.

Rev. George M. Boynton's address on "Home Missions and Sunday Schools" closed the morning session.

"Home Missions and Christian Education" was the subject considered in the afternoon, and the leading address was delivered by Rev. John A. Hamilton. The following representatives from the field followed: Rev. L. P. Broad, Kansas; Rev. E. H. Ashmun, New Mexico; Rev. T. W. Jones, D.D., Pennsylvania; Rev. Harmon Bross, Nebraska; Rev. J. Homer Parker, Oklahoma; Rev. A. K. Wray, Missouri; Rev. W. H. Thrall, South Dakota.

At the public meeting at the First Methodist Episcopal church last night addresses were delivered by Rev. Charles S. Mills of Cleveland, Rev. George H. Wells, D.D., Minneapolis; Rev. A. L. Frisbie, D.D., of Des Moines, and Rev. Edward P. Goodwin, D.D., of Chicago, which were listened to by an audience which filled the church. This closes the convention proper and for today the general committee announces that the drive about the city has been provided for at 2 o'clock, to start from the Millard hotel, and every visitor and delegate is especially requested to meet there promptly and participate in the ride.

In the evening the business men of the city will tender the visitors to the city a reception at the Commercial club, from 7:30 to 10 p. m., to which every one is invited. This will be the "love feast" of the occasion and you will be entertained by the brightest speakers, including Puddefoot and others.

An excursion to Tabor college will leave the union depot at 9:45 this morning, returning at 5:55. President Brooks will act as escort.

WORK IN CONNECTICUT.

Dr. Moore Describes Progress of Home Missions in the Nutmeg State.

Continuing the addresses yesterday forenoon, Rev. W. H. Moore of Connecticut spoke of the work in his state as follows: Connecticut began to be the frontier of Congregationalism about 260 years ago, when settlers from the Plymouth and Massachusetts colonies planted Windsor and Hartford. Great hardships were endured. The winter of 1635 was more severe than that encountered by the Oklahoma pioneers. In 1637 they had a mortal struggle with the Pequots, and more than 100 years passed away before they were delivered from fear of the Indians. In January, 1639, they adopted a constitution which declares their object in these notable words: "To maintain and preserve the liberty and purity of the gospel of our Lord Jesus Christ, which we now profess, as also the disciples of the churches, which, according to the truth of the said gospel, is now practiced amongst us."

In carrying out this purpose the government became a Congregational Home Missionary society for Connecticut under the following plan, namely, that each town should have an orthodox minister settled for life, and a church organized under power of the general court, and that whenever necessary said court should aid a town in settling a minister, building a parsonage and a meeting house and supplying the minister until the town could take care of itself.

Under this plan the settling of Connecticut went on until its whole area had been enclosed in Congregational parish lines—the last original town to be settled was Colebrook, where a church was founded in 1795. At that time every town in the state had a Congregational church, one or more, and the general court might have regarded its planting work as ended. The work was done so well that only two of those incorporated societies have ever fallen away from Congregationalism. One in the last century became Universalist and one in the present century Unitarian, but in neither of these cases did the church swerve from our principles or fellowship; nor has any church ever abandoned us for error or for another denomination. Though many new towns have been formed from the original towns, we have today only two towns without a Congregational church, and they are towns formed during the present century. With 168 towns we have 312 churches and over 60,000 church members.

But the plan did not fully and permanently realize its object. Disturbing forces came into operation. The disorders following the great awakenings of 1740, the burdens and distractions of the war with France and the mother country, the general declension in the last half of the century, the spread of infidelity after the revolution, the rise and growth of other denominations and their co-operation with each other and with one of the political parties for the overthrow of the ancient order of things, the migration beyond our borders and from the rugged hill towns to the more favored portions of the state, accelerated by the growth of manufactories and of the cities, resulted in reducing many old churches to feebleness and also in starting new churches without adequate means of self-support.

In the meantime changes in public sentiment found representation in the general assembly, so that that body, losing its old-time homogenity and finding itself in conditions not provided for, and perhaps never contemplated by the founders of the government, could no longer be relied on to carry out a policy which, however favorable to Congregationalists, was unfair to all other religious bodies, a state of things demanding relief likely to be got only by such a change of the constitution as would debar the general assembly from aiding any denomination, and thus throw all church bodies upon their own resources under God.

In apprehension of such a change, and in view of destitutions already alarming in extent, a home missionary society for Connecticut was formed in 1816, only two years before the adoption of the present constitution of the state.

This society found about twenty-five churches waiting for its help. It has aided in all 134 churches, sixty-four old churches and seventy new churches, or more than one-third of all the churches in the state. About two-thirds of all that have been aided are now self-supporting, and some of them are churches of great usefulness. About fifty churches now look to us for help, of which one-half are old churches, one-third foreign churches and the rest are new American churches. Each class of these churches needs and merits our assistance. We cannot abandon the old churches without ingratitude and folly, for our roots are in them and our springs come from them. We cannot ignore the new American churches for they are in centers of growing population and wealth, and the work among the foreigners in the state especially claims our attention, because the manifest blessing of God is on it; because the foreigners are already so large a majority in the state that only fourteen of the forty-four states have so high a ratio of foreigners to the whole population in Connecticut, and because this ratio is bound to be carried higher by the larger birth in their families than in ours, and by a steady influx from the old world attracted to us by our nearness to the ports of entry and the variety and extent of our manufactories, and furthermore, because two-thirds of this foreign element are non-protestant, and because, while our Congregational constitution was never more numerous nor more prosperous than now, our Congregational communicants are only 8 per cent of the population, and the Catholic communicants are 20 per cent of the population.

In conclusion, in view of the whole situation, we must spend more of our home missionary money in Connecticut than heretofore, in order that we may hold our own, and assimilate such as we can of the strangers within our gates, and thus enlarge the area from which we gather resources from the kingdom of God at home and abroad.

Both of our Connecticut societies, that of 1798 for frontier work and that of 1816 for state work, which since 1880 has been merged into one, have been in hearty co-operation with the national society since 1826.

Some idea of what Connecticut has done in this movement may be got if we consider that in addition to all we have contributed in the Christian migrations from us for over a century and all of the educated men we have furnished to be itinerants, pastors, superintendents, teachers, presidents and professers in colleges, and the money we have put into educational institutions, and all we have given for church building, our home missionary offerings for this outside work from 1793 to date have exceeded $2,975,000, in fact, less than 15 per cent of which has been raised for home missions has been spent in and for Connecticut, and over 85 per cent has been distributed to the country at large, and it is some satisfaction to be able to say that what Connecticut gave to this work in 1893 was many thousands more than in former years.

We bless God that we have been able to do so much. We propose to keep doing, for, in the words of our venerated Connecticut forefathers, "We don't expect or desire to be freed from the duty of promoting the kingdom of God and the interest of religion in the world."

As the churches in these great states multiply and grow strong the time will come when you will far exceed us in numbers and in resources for every good work. You will increase and we must decrease, but thereby our prayers will be answered, our purpose will be accomplished, God will be glorified and Connecticut will be made glad.

OHIO'S WORK EXPLAINED.

Rev. J. G. Frazer, D.D., of Ohio, spoke as follows of the work in his state: I am afraid that the New Connecticut is a long way behind the old Connecticut, and that it is to be a long time before Ohio will be equal to Connecticut. Ohio appears very grateful that the churches which were started were built by the Home Missionary society, that they were built by missionaries of the Home Missionary society. Ohio of itself has not very much of which to be proud of this year. We are going on in a very quiet, conservative way. We have just enough to encourage us to keep on in our work, and not enough to, by any means, make us vain. The problems that bother us the most are the problems which we find everywhere in the home missionary field. We find that as the city grows, as the population is progressing the churches are suffering. That is true of the whole country. With two cities with a population of over 250,000 each, and fifty-five or sixty cities with a population in excess of 5,000, you can understand something of the problem that confronts us in the work. In all of these fifty-five cities I do not think there are over one-half of them that have Congregational churches. We find in our cities the "down town" problem, the problem of the down town church. We find in some of our missionary churches that we must introduce institutional methods and institutional work for the sake of giving our churches the best aid. The very best experiment is being made now by one of our missionary churches, a church that receives about one-half of its support for its pastor from the Home Missionary. It has been to an expense of almost $10,000 and is the most complete institutional building I know of, and it is the most powerful in its methods.

Dr. Schafer will tell you something about the work among the Bohemians. This is a great thing. There are a great many of the Bohemian Congregational churches, entirely Bohemian, with more than 200 members. There are something like forty services of one kind and another, and there are more than 2,000 people that attend. This will suggest to you something of the magnitude of the work, something of the greatness of the work that is being done among this class of people.

We have one problem in Ohio that I think is peculiar and that is the lack of Congregational churches. You may ride 100 miles through town after town and you will find no churches. You can travel further and not find a town in which there is a single Congregational church. You can go fifty miles further to Springfield and there is no church; twenty-five miles further to Dayton and there you will find a church, but it has been organized recently. You can go eighty miles across the state to the old capital and you will find a church that was organized but a few days ago. You can go seventy-five miles to the Ohio river without finding a church.

The Home Missionary society is doing a grand work in Ohio and I do not think that I would be very far wrong if I should say that at least five-sixths of these churches that are organized were organized by the society.

We are grateful for this Home Missionary society and ask the blessing of God upon it.

THE WORK IN IOWA.

Rev. T. O. Douglas of Iowa spoke of the work in that state as follows:

I really feel complimented that so many of the brothers and sisters have remained to hear about Iowa. As I have said before, I have the honor to speak for Iowa, the Massachusetts of the west, the Mesopotamia of the world, the Garden of Eden. Mr. Moderator, these are all quotations from reliable authors. A few days ago I was traveling on the Rock Island road with Secretary Herrick. I was trying to fix up my old talk for another association, and I found Brother Herrick looking out of the window and talking. He said, "Why, this is really grand, this is magnificent, this is wonderful. I have never been in this part of the state before." I listened then and said, "Yes, this is Iowa—this is a part of Iowa, and that is all." I was standing with the same brother a few days after on the platform of the great general association at Newton and we were looking over the magnificent spectacles, faces of true men and women, and I said to him, "This is also a part of Iowa, Congregational Iowa, the cream of it all." I will only speak a very few moments at this time. I want to talk first about our age. We are not very old, we are infants yet. Mr. Moderator, three of the members of our first Congregational church, of the first Congregational church that was organized in Iowa, are still living, and they are still members of that church. Two of them are so young that on every pleasant Sunday morning they go to church and they also stay to the Sunday school. We are but an infant. We are not sweet 16, but sweet 56, for that is our age.

Next I want to speak about the size. I am going to dispose of all my points just as quickly as I did that. There are now in the state 314 Congregational churches, 27,000 members resident, 33,000 children and youths in Sunday schools, three academies, and two of these I think I ought to say should be better, two colleges, about $2,000,000 worth of church and college property. That is the size of Congregationalism in Iowa. That is not, however, the size of the great moral and spiritual forces. They cannot be measured, and only God and the angels can tell the size.

Third. From whence comes this great Congregational Iowa? I can tell you and can say truly that the history of the Congregational churches in Iowa is the history of the Home Missionary society in our state. In 1836 a little handful of miners were in Dubuque. A missionary was sent to them who was to get his support almost entirely from the Home Missionary society. In 1838 a church was organized in Iowa and Mr. Turner was to get $400, one-fourth of it payable in produce, and I have been told that some of the men assured Mr. Turner that they would not let their share of his salary run any unreasonable time. Mr. Turner was to act as agent for the society

The year 1843 was a great event in our history, as there were twelve young men, twelve young missionaries sent there, eleven from Andover and one from Yale, and they said, "Please God, we will spend our lives in Iowa," and they have done it. Five of them are yet living. Rev. Robbins came to Muscatine in 1843 and is there still, and is the pastor of the Congregational church. You see, sometimes we don't change as often as the Methodists, some of us do and some of us don't. Mr. Robbins is one that don't. (Laughter.) What did these twelve young men find in Iowa fifty years ago? Thirteen little Congregational churches, but I understand that not one of these brothers took one of these little churches. They said, "We will let the old men have the soft places, we will go out and make churches ourselves." I wish to God that a little more of this spirit was in the hearts of our theological graduates today. How were these young men supported in the work of making churches for themselves? About all of their support came from the Home Missionary society. In 1836 a brother came from Vermont, pretty well advanced in years, and settled in Des Moines and started a church. There were five members, three of which were his own family. This was in two years after his arrival. In two years there were four members, and in four years there was one church member. It was nine years before that church had developed any deacon timber. There was a young man came to Iowa in 1856 and his salary was to be $400 a year. "Never in my life," he said, "have I had over $400 a year salary. Once I was offered $900 and that very nearly broke me up. I was talking to one of the good sisters. I was taking tea with her, and she excused the tea not having any milk in it, and explained it by saying that they had sold their cow and put the proceeds into the meeting house. A young man came to that place without a cent in his pocket and he borrowed $1,700 at 10 per cent interest to begin life with and he said that he would give as much to the church as the rest of the congregation put in, as much as the rest of the collection amounted to. That cost him about $100. After they had taken that collection Brother Sweeny arose and said: "I think we will proceed now to take the collection to get that cow out of the church." They took a collection amounting to $31.60 and the cow was got out of the meeting house, and I am sorry to say—or I am glad to say, I don't know which—that that cow has got back into the meeting house several times since. That is the way the Congregationalists do in Iowa. Every few days a new church is organized. These are very hard times and we have strictly forbidden any Congregational children to be born during these hard times, but notwithstanding all of this the Congregational churches are growing. We have had eighteen new churches organized. Just as I came here I received a letter stating that another new church would be organized this month and in the past year seventeen churches have been started in Iowa and we just can't prevent their being organized.

We have closed one of the best years that we have ever known. There is one thing that you don't know; we have closed the year out of debt (applause) and what is better, we have closed with a surplus. (Applause.) Now, I will tell you what the Iowa Congregationalists will do. If you will engage to pay all of your debts and never get into debt again out of this surplus we will let you have it. The amount is $118.87. We questioned most seriously "shall we cut down our work the coming year at our annual meetings" and we said positively, "No, we cannot cut down our work, instead of cutting the work down we can make greater sacrifices. During the past year we collected for the home work $21,000, $2,000 for the regions beyond and 91 cents per resident member from every church, and for the summer of 1894 the dry months shall be suspended. That is the motto that we agreed upon. Another motto we have is "Iowa, our country and the world for Christ." (Applause.)

"OUR WORK IN CITIES."

Dr. L. H. Cobb's Able Paper and the Discussion it Evoked.

The afternoon session of the convention of June 7 was opened with the singing of the hymn, "My Faith Looks Up to Thee," followed by prayer by Rev. Dunsmore of Kansas.

Dr. L. H. Cobb was to follow, opening the business of the afternoon with the presentation of a paper on the subject, "Our Work in Cities," but as he was absent because of sickness his paper was read by Dr. Taintor of Chicago. The paper was as follows:

On the original letter heads of the American Congregational union was found this suggestive sentence: "Aids feeble but promising churches in erecting houses of worship." The statement was strictly true. But it was taken to mean more than it said—that it aided none but feeble churches. It gave givers a tired feeling. It gave the impression that but little aid was needed, consequently comparatively little was expected from donors, and the little expectations were realized. The ninth annual report gives the total receipts at $7,535.24. Aid to added churches that year averaged $202.33 per church. "The work to be done," says the report, "is to look after the few churches now depending upon this treasury for a little aid, then get and send portions to hundreds of feeble but hopeful Christian bands for whom nothing is as yet provided." Those receipts and that report no doubt correctly gauged the general estimate of the church building work among the 2,734 churches reported in 1861. When twenty years have passed aid has been rendered in only 873 houses of worship and two parsonages. The average aid was $364.31. Only forty-eight churches could have been aided that year even on that scale.

The inevitable tendency of this was to put the society and its work in a subordinate rank, and in the benevolent thought of some of the Lord's good people the society has not even now outgrown the clothing made for it in 1853. Knowledge is spreading; appreciation is raising. The rule of the society to vote only $500, except in the rarest and most urgent cases, no longer exists. The modesty of asking, too, is passing away. Only a few weeks since one pastor confidently urged the claim of his church for a gift of $17,000, and he was not the first of his generous hearted class.

The change in the aid limit has come with the growth of the country and the movement of the people from the country to the city. When in August, 1857, the Congregational Church Building society, then known as the American Congregational union, paid out the first $500 of aid it ever paid to any church to the First Congregational church in Omaha, Neb., the population of this little burg was only 1,883. Father Gaylord began work here in November, 1856. The membership of the church was reported to be twenty-six. There were but four other churches in Nebraska in 1857. All five of them together reported but ninety-two members that year; 1894 finds about 12,000 of our members in 185 churches, of which eight churches with a total membership of nearly 1,100 are in Omaha.

In the growth of our work in Omaha, and in the whole state, the Congregational Church Building society has had assigned to it no inconsiderable share. Nebraska has called on us for aid in building 191 houses of worship, and fifty-five parsonages. The number of houses built, as you notice, is greater than the whole number of Congregational churches at present in the state. That is easily explained by the fact that nine churches have been aided twice. Nine times Omaha has called on us for aid in church building, four times in parsonages. Heartily, therefore, this society joins in the joy of its co-workers, of the Congregational Home Missionary society, in what God permitted us to do and see done in these thirty-seven years. No interested party will be more ready than the Home Missionary society to acknowledge that their work in this city could not have been done without the absolutely essential co-operation of the Church Building society.

What has been done in Omaha mainly since 1892, when Omaha was one of the larger inland cities, is only a hint and illustration of the work of the Church Building society in more than a score of the largest cities of the land. Nearly $350,000 ($348,527) have gone into church and parsonage building by and through the Church Building society in the larger cities of the country; $27,295 have gone into six churches in New York City; $45,015 have gone into thirteen churches in Brooklyn, N. Y.; $74,040 have gone into five churches in Philadelphia, Pa.; $4,700 have gone into churches at Pittsburg, Pa.; $13,440 have gone into three churches in Baltimore; $28,900 have gone into two churches in Washington, D. C., besides $17,000 more asked for Washington, which have not been voted for or paid; $1,000 into the capital of the Empire state, besides $3,000 asked for, but not yet voted; $6,700 into three churches in Buffalo, N. Y.; $5,603 into six churches in Cleveland, O.; $28,190 into fourteen churches in Chicago; $1,000 into two churches in Milwaukee, Wis.; $11,105 into eight churches in Minneapolis, Minn.; $7,112 into four churches in St. Paul, Minn.; $6,849 into five churches in St. Louis, Mo.; $6,023 into four churches in Springfield, Mo.; $19,520 into fourteen churches in Denver, Colo.; $9,077 into five churches in Pueblo, Colo.; $7,140 into seven churches in Los Angeles, Cal.; $73,500 into three churches in San Francisco, Cal.; $3,010 into three churches in Portland, Ore.; $8,513 into seven churches in Tacoma, Wash.; $500 into two churches in Spokane, Wash.

These exceedingly generous but necessarily limited givers to this society may ask, "Have you been putting the small contributions which we have been enabled with great sacrifice to make into large centers of population, like these?" To which we reply, frankly, yes. We have been putting nearly one-fifth of the whole sum that has passed through our hands into large cities of the country. Let us look at some of these cases which we have aided, and see what has been the result. It is just to state that in several instances the large sums appropriated to these cities have been specially put into our hands for that purpose. For example about one-half of what was put into New York City, more than that proportion of what was put into Brooklyn, four-fifths of what was put into Philadelphia, three-fourths of what was put into Baltimore, two-thirds of what was put into Washington, D. C., at least on-third of what has been put into this city of Omaha, a generous portion of what went into Denver, Colo., likewise Los Angeles, and San Francisco, Cal.

What have been the moneyed returns from these investments? More than $60,000 have come back in cash from these twenty-three aided churches. Pittsburg, Pa., had $4,700 and has paid back $4,833. Minneapolis, Plymouth, had $275, and has paid back $6,473. The First church in Omaha had $500 from this society, and $300 from the Albany fund, and has paid back $1,685, besides several specials put into other churches in this city and this state. Los Angeles, Cal., had $4,590, and has paid back $4,440.59. The South Park church in Chicago had $1,000, and has paid back $1,000. The three churches in Baltimore which received $13,440 will soon, through the generosity of one of their members, have paid back the entire sum many times over.

But the moneyed considerations that enter into this statement are by no means important. It will be bringing coals to Newcastle to undertake to tell the Omaha churches how much the younger churches of the city owe to the First church, as the fostering mother of all the rest. In many instances churches aided by this society in the days of their financial and numerical feebleness, have not only become the fostering mothers of other churches in the city where they are, but the largest givers in the general work of the denomination throughout the whole country. For several years the little, struggling church to which this society gave $275 in Minneapolis led the whole country in the amount of its annual contributions to benevolence. Beyond a question there are others in this list that if they had not already approached that generous figure will soon come to it, when we consider their ability, their local charity and their numerical strength. No giver, however careful as to where his gifts shall be expended, will spend much time over the question, which is better, to put $2,000 into a church in a large center, which can reach 5,000 people, or $500 into a town of 500 people that must divide its patronage with two or three other evangelical churches? Or even if it is the sole occupation of a town of that size, there can be no question that the expenditure at the larger center is equally wise, to say the least, with the expenditure in the smaller town.

THE WORK IN DENVER.

Dr. F. T. Bailey of Denver was introduced by the president, who referred to that city as the center of our country in geography and in many interests. Dr. Bailey spoke as follows:

Mr. President and Christian Friends—I am very glad at having been born in Boston and at having lived so much of my life in dear old New England. I am very glad that the president has spared me the necessity of telling you that to come from Denver is to come from the real Hub, and I am very glad to stand here as a representative of the real west.

We have heard this morning from the alleged western states of Ohio and Iowa. I must say that I have been, as a real western man, considerably shocked at the failing modesty of these brethren from these alleged western states, who have tried to make out in the first place that everybody was born in those states, and in the second place that everybody who hasn't been born there wishes he had been. We of Colorado don't claim that everybody was born in Colorado, and just at the present time we dare not suggest that everybody wishes he had been, either. (Laughter.)

I have been asked by Dr. Cobb to speak partly with reference to the work of church building in the large cities. This you will observe is not the whole broad scope of the work of the society, but only a part of the field.

The Church Building society no longer needs to justify its work. Emphasis and urgency are needed still, but not justification. The importance of the house of worship is patent. The shell is scarcely more essential to the egg than is the building to the church. But the function of this society in our large cities is, perhaps, not equally clear to all. It is no wonder that the first thought of this society was to grant small sums in aid of feeble churches. That was the alphabet of its work. But feebleness is relative. It must be determined by the relation of ability to opportunity. A corporal's guard is a strong force for the arrest of a straggler, but it is decidedly feeble for the taking of a stronghold. Feebleness is a strong claim for help, but possibilities of a large usefulness are a stronger. The business of a church is not simply to live, but to do the work set before it. Its value and the importance of its preservation depend largely upon its prospect of usefulness. The aid of these twin societies, the missionary and the church building, is not a charity, but an investment. Wisdom will put it "where it will do the most good." These secretaries need to be men of prophetic vision. Such was he, who, coming to the yet virgin field of Gettysburg, decreed the holding of Cemetery Ridge, because he saw it to be the backbone of the situation, the Gibraltar of the field. General Howard rendered greater service to his country and the world by that strategic choice than even the gift of his right arm at Fair Oaks.

I am asked to speak of our work in great cities, but let me not seem to speak in derogation of the work in the smaller towns and the open country. City and country are one body mutually dependent. They must be saved or lost together. The currents of our common life are a circulation. The city is the heart, indeed, but the country is the body, and if the heart drives the life tide throughout the body so does the body pour its torrents continually into the heart. There can be no conflict of interests in our work for city and country. They are one and inseparable. We must save each that we may save the other. We must save both that we may save our country. Yet there is wisdom in the growing attention being paid to the cities. The heart is a center, after all; none the less a center because it first receives the flood-tide which it sends through the body. The very failure of the figure is significant of peril or of duty. The heart of the body politic, alas, does not send out a purified tide. We must save the city lest it poison the whole body with its polluted pulse. The great sun sent out from her burning heart a family of worlds; she is still the center to them all of light and heat and of life to such of them as can receive life, and the law of centrifugal development holds from the greatest to the least; from planets to invisible diatoms. The centrifugal principle is of the very essence of the gospel. The heart of God is the great original source of love. Out of that heart flowed the tides of redemptive grace and mercy; and it is of the very nature of that love divine to be ever establishing new centers akin to its first great source. By this eternal law every heart that surrenders to the love of God becomes a loving heart; a new center of love's saving energies. Here is the Genesis: Yea, and the Exodus, too, of the missionary spirit; the whole philosophy of the gospel.

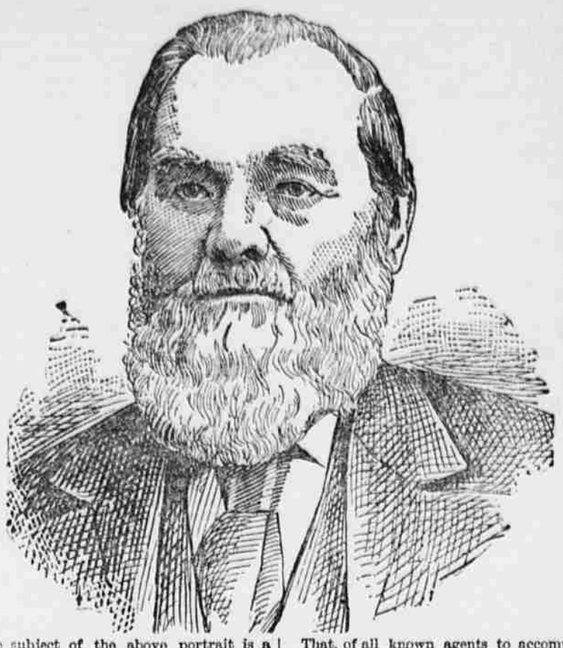
Note, now, the application of these principles to our theme. We might be sure beforehand that God would call us to special work in great cities. We may read our calling in creation, in history and in providence. See how the triumphal march of God's host has always been ordered with peculiar reference to great cities. Jerusalem, Antioch, Rome; these are key words in the history of the early church; the divine strategy of missions is bound up in these names. These great cities were the nerve centers of the early church. They were divinely chosen centers of radiation and redemption. More than ever the city is today a center of human life. In the city are massed, in a great degree, the populations, the powers, the possibilities and the perils of our time, and because this is true the city must be a center of the redemptive operations of God through his church. The church in the city has, first of all, the mission of saving the people of the city. What a mission it is. How fraught with difficulty; how imperative with the emphasis of defending destinies. There are more people to be saved or lost in some of our cities than in whole states made up chiefly of sparsely settled country.

But the city affords leverage for a wider work. The city is a vantage ground for the larger field. What a monstrous thing for any church of Jesus Christ to live unto itself, but the sin is greatest where the opportunity is the largest. The church in the city should be the church for the country. Gathering and guiding the powers of our concentrated city life—the powers of wealth, influence and co-ordination—the city church should become a center of centrifugal forces wide spreading. A strong city church should be a prolific mother of churches; a center of missionary work; a force for the redemption of the state; a factor in the larger history of the church universal.

Clearly, this is God's plan. You may see it written in the history of the glorious mother churches all the way from Jerusalem and Antioch down to St. Louis and Minneapolis, via Boston.

The growth of a city often develops a strategic opportunity. The local situation sometimes makes a particular field a key position of great value. It pays to throw our might into the occupancy and the holding of such a position. Its value lies in its strategic relations, its future possibilities. It has been my privilege to witness a recent illustration of these principles, and Dr. Cobb has asked me to tell you of it. Everybody knows, except Omaha, that Denver had a marvelous growth during recent years, though just now we are resting. The best growth has been on Capitol Hill. Less than three years ago the generals of our two Home Missionary societies made a study of the situation. A solid square mile of large population, in this promising section, was without a church of any kind, and the growth was still rapidly increasing. That region ought to be the home of one of the strongest, most useful churches in our denomination in the west. Local conditions which may not be described made the occupancy of that field of peculiar importance to our work in the city and state. The opportunity constituted an emergency. Our nearest church was situated on the older edge of this region. It was in extreme feebleness. Dissolution had been talked of. It had seventy-nine names on its roll, with less than forty resident members. In 1891 it had lost seventeen members and received none. There was very little financial strength in the congregation. Its building was a wooden structure, dilapidated, forlorn, forbidding, situated on a back alley and hidden by adjacent buildings from any but a directly front view. It would hold but 150 persons. If this church could be saved, transplanted into the center of the adjacent region, which was its proper field, and nourished upon a pure gospel, it had splendid possibilities, though it must needs struggle for a time at best. A new building was essential, absolutely. Growth beyond a very narrow limit was a physical impossibility in the old structure. The thing to do was to buy a corner in a commanding location and to build, and it would not do to build meanly in such a region. It would be suicidal folly to put up a building that would fail to attract and to accommodate in large numbers the dwellers in the beautiful homes adjacent. But how should we ever do the thing that clearly was indispensable to our salvation and our service? We must have a building to get a congregation, but it looked as though we must have a congregation to get a building. How we did seesaw on that proposition. Our own resources were exceedingly small, and, alas for the weakness of Congregationalism in that city, we could get but little help from sister churches that had never been mothered themselves. Personal friends of the pastor in the east gave liberally, but we still saw the land of promise afar off. We cried to God and we looked to the Church building society. It required considerable stretching of faith and other Christian qalities down in New York to convince a certain committee that it might wisely make exception to certain wise rules governing appropriations. We used such arguments as General Warren used at Gettysburg, when he begged a commander to disobey orders and rush his men to a crest of a little hill, a certain little round top, that he might save that strategic point to the federal army, knowing that even then opposing forces were climbing the opposite slope to seize a position held only by a signal man with his flag. The New Yorkers yielded. I am bound to say that we owe a great deal to Dr. Cobb. He was on our side all the while. We got a loan of $2,000 and a grant of $1,000. We sold the old property for $5,000, bought a fine corner for $10,000, giving us space for the completion of our church plant by and by, built a beautiful stone chapel seating 450 people at a cost of $17,500 completely furnished. Thus we gained a property costing $27,500 in place of the old, which we were thankful to sell at $5,000. We entered our new home in April, 1893, fourteen months ago, a thankful people, singing praises to God and believing with all our hearts in the church building society. The subsequent year has been one of great trial. We in Denver have shared the common distress of the business world, to say nothing of woes peculiar to ourselves. We have had a Waite of our own to carry. (Laughter.) God save the commonwealth of Colorado. Our church burdens have been heavy, including a considerable interest payment upon pledges to our building fund unpaid because of the times. Yet God has greatly prospered us. Our congregations have grown until we have been compelled to bring in the last available seating. We have received members at every communion, and our church roll now numbers 233. Our prayer meetings have shared a similar growth. Our Sunday school has climbed to an attendance of 286, with more than 100 often present in the primary department, which numbered half a dozen three years ago. Last year we declared our independence of the Home Missionary society (applause), a saving to its treasury of $500 a year. And on the Sunday after an offering was taken for a sister church just moving out of a tent into a new house of worship, amounting to $67. These things have not been accomplished without sacrifice. Gifts have been made to the work that might make angels weep—with joy. I have in my pocket a $5 gold piece that was brought to me by a woman who has lost her all and who walks to save car fare. "This was left to me by my mother," she said. "Neither hunger nor cold would take it from me, but I want to give it to the chapel." A widow and her daughter brought a $5 bill, the only money found in a wallet of the husband and father, who left them poor.

(Continued on Sixth Page.)



The subject of the above portrait is a prominent and much respected citizen, Mr. Robert Manson, of West Rye, N. H. Where Mr. Manson is known "his word is as good as his bond." In a recent letter to Dr. R. V. Pierce, Chief Consulting Physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., Mr. Manson says:

"Dr. Pierce's Pleasant Pellets are the best pills I ever took for the liver. All my friends say they do them the most good."

This opinion is shared by every one who once tries these tiny, little, sugar-coated pills, which are to be found in all medicine stores. The U. S. Inspector of Immigration at Buffalo, N. Y., writes of them as follows:

"From early childhood I have suffered from a sluggish liver, with all the disorders accompanying such a condition. Doctors' prescriptions and patent medicines I have used in abundance; they only afforded temporary relief. I was recommended to try Dr. Pierce's Pleasant Pellets. I did so, taking two at night and one after dinner every day for two weeks. I have reduced the dose to one 'Pellet' every day for two months. I have in six months *increased in solid flesh twenty-two pounds.* I am in better health than I have been since childhood. Drowsiness and unpleasant feelings after meals have completely disappeared."

John A. W. Berry

Assist nature a little now and then with a gentle laxative, or, if need be, with a more searching and cleansing cathartic, thereby removing offending matter from the stomach and bowels, and toning up and invigorating the liver and quickening its tardy action, and you thereby remove the cause of a multitude of distressing diseases, such as headaches, indigestion, biliousness, skin diseases, boils, carbuncles, piles, fevers and maladies too numerous to mention.

If people would pay more attention to properly regulating the action of their bowels, they would have less frequent occasion to call for their doctors' services to subdue attacks of dangerous diseases.

That, of all known agents to accomplish this purpose, Dr. Pierce's Pleasant Pellets are unequaled, is proven by the fact that *once used, they are always in favor.* Their secondary effect is to keep the bowels open and *regular*, not to further constipate, as is the case with other pills. Hence, their great popularity with sufferers from habitual constipation, piles, and indigestion.

The "Pleasant Pellets" are far more effective in arousing the liver to action than "blue pills," calomel, or other mercurial preparations, and have the further merit of being purely vegetable and perfectly harmless in any condition of the system; no particular care is required while using them.

Composed of the choicest, concentrated vegetable extracts, their cost is much more than is that of other pills found in the market, yet from forty to forty-four "Pellets" are put up in each sealed glass vial, as sold through druggists, and can be had at the price of the more ordinary and cheaper made pills.

Dr. Pierce prides himself on having been first to introduce a Little Liver Pill to the American people. Many have imitated them, but none have approached his "Pleasant Pellets" in excellence.

For all laxative and cathartic purposes the "Pleasant Pellets" are infinitely superior to all "mineral waters," sedlitz powders, "salts," castor oil, fruit syrups (so-called), laxative "teas," and the many other purgative compounds sold in various forms.

Put up in glass vials, sealed, therefore always fresh and reliable. One little "Pellet" is laxative, two gently cathartic.

As a "dinner pill," to promote digestion, take one each day after dinner. To relieve distress from over-eating, nothing equals them. They are tiny, sugar-coated, anti-bilious granules, scarcely larger than mustard seeds. Every child wants them.

Then, after they are taken, instead of disturbing and shocking the system, they act in a mild, and natural way. There is no reaction afterward. Their help *lasts.*

Accept no substitute recommended to be "just as good." They may be *better for the dealer*, because of paying him a better profit, but he is not the one who *needs* help.

Saturday, June 9th,

AT THE

CONTINENTAL CLOTHING HOUSE.

Men's Suits,

In cheviots and cassimeres,

$8, $9 and $10.

Boys' Short Pant Suits

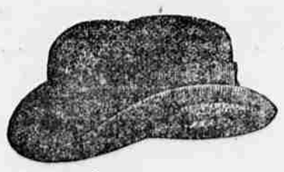
$2.25 and $2.50.

Boys' Wash Blouse Suits, 95c.

Boys' Kilt Wash Suits, 95c.

Boys' Wash Knee Pants, 25c,

Boys' Straw Hats, 20c, 25c, 38c



Men's Tourists, $1.75

Light colors.

New Tourist, in light colors, on Saturday at $1.75. Regular $3 goods,

CONTINENTAL CLOTHING HOUSE,

Corner 15th and Douglas.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

W. I. SEYMOUR GRADUATE OPTICIAN. OPERA AND READING GLASSES

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Headache Caused by Eye Strain.

Many persons whose heads are constantly aching have no idea what relief scientifically fitted glasses will give them. This theory is now universally established. "Improperly fitted glasses, will invariably increase the trouble and may lead to TOTAL BLINDNESS. Our ability to adjust glasses safely and correctly is beyond question. Consult us. Eyes tested free of charge.

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