## CONCREGATIONAL

(Continued from Fifth Page.)

Ab, brethren, there are sacrificial values in those Plymouth walls that can never be put down upon paper. As "Little Round Top" will ever be sacred to the nation's heart, because it was bought with blood, so we love the very stones of our church because the oil of sacrifice has consecrated them. Sacrificial service is costly, but it pays. The fruit of it is love, joy, peace, new power for service and a new understanding of the heart of Christ. We have made but a beginning. God has helped us to lay good foundations, Christ himself being the chief corner stone. The church has splendid possibilities, and "He who has led

FIFTY YEARS OF CHURCH BUILDING. Dr. Eli Corwin of Chicago was next introduced, and spoke as follows: With gladness and gratitude we now come, in this encession of festivals, in this grand procession of jubilee anniversaries, to the tabernacles. I am asked by the national and local officers of the society I represent to talk to you of fifty years of church building in the

West. But there was very little of Congregational church building anywhere in these great interior states forty years ago. It had been the habit of the Congregational lamb to fulfill the ancient prophecy by meekly lying down inside of the capacious may of the Presbyterian iton. But somehow the west-ern variety of mutton was so very tough, or the lamb was so wild and wooly that it did not agree with the lion's digestion, and so I happened that Jonah-like it was cast our and it has managed to frisk about so lively ever since that it seems little likely ever again to be taken in. (Laughter.)

Our church building society, founded in 1853. Is hardly more than forty years old For the new impulse was given to Congre-gationalism in the west at the celebrated Albany convention in September of 1852. crisis in Congregationalism had come; and it was felt that it would live in full force and thrive in the west only as it should should assert itself more vigorously and adopt

more aggressive policy.

Henry C. Bowen, who, at the head of a great silk house in New York City, had been breatened with that weapon of barbarism the boycott, by the south because of hi anti-slavery sentiments, and who bravely replied; "My silks are for sale, but not my principles," had sent a letter to the conven-tion in which he offered to give \$10.000 toward a fund of \$50,000 for building Congre gational churches at the west if \$10,000 should be raised at the east for that pur That offer, read at a critical point in deliberations, was the keynote to the great march of Congregationalism across

Mr. Bowen's offer kindled the greatest enthusiasm. Dr. Leonard Bacon rose in that convention and while expressing some doubt of their ability to raise so large a sum in the required time was prudent enough to move that if there should be any small sur plus over and above the proposed \$50,000 it should be expended upon the needy fields of New York. The result of the appeal to the New England churches on the first Sunday In January, 1853, was over \$62,000. The surplusage of \$12,000 was divided between thirty churches at the east; 12 in New York, 10 in Maine, 3 in Vermont, 3 in Massachusetts and 2 in New Hampshire, while the \$50,000 was divided at the west, aiding it Wisconsin 48 churches, in Illinois 39, in Michigan 32, in Iewa 31 and in Ohio 30 and the remnant was divided between ten or fifteen churches in other western states. In all 225 churches were built and the aver age aid received by each was \$275.

The report of the society up to the close o ws that from 1853 to 1893 there had been 171 churches built in Nebraska at a of \$109,000, and 55 parsonages built the state at a cost of \$19,000 that the entire there had been aid rendered in the building of 2,500 churches and 500 parsonages. If instead of having our heads on the right way and facing the future, our heads were turned and we were looking backward and building backward, this society has helped to build churches and parson iges enough to make one a year from th dedication of Solomon's temple until now. and to have made a generous contribution to that. Does any other investment pay so

Doubtless a barn filled with God' spirit and in which there is a consecrated preacher is better than a temple, ever so gorgeous, if the service is only an empty form. But what when the temple is filled with God's glory and is a power house for the generating of the mightiest spiritual Civilization may survive for a little in

the shack, the shanty or the dugout, if a refined and cultured family is dwelling there But these discomforts are not aids and ac cessories to civilization, but hindrances tend to barbarism. So, too, the semblance of church life may be maintained for while amid the most adverse surroundings. but these are always hindrances and neve helps to individual piety or to church growth. Happily this society has little to fear from

ecclesiastical controversies. The conflicting creeds of Christendom worry it far less that the monstrous greeds of Christendom. is affected far less by loose notions than by the tightness with which men hold on to their money. They take care on business principles that none but sound timber and well burned brick shall go into any struc ture and that there shall be no daubing with untempered mortar. Every door is ortho dox that is broad enough to let in the peo-ple, and every window that lets in the light Was that a symbol of the limitations of the old dispensation or was it defective church architecture when Solomon made for the ouse of the Lord windows of narrow lights Who can overestimate the educating in fluence of the well proportioned temple of those heavenward pointing spires, those silent monitors of an unseen city?. are eloquent reminders to a gainsaying and gain-getting people that there are better things to think of than the whirling wheels of our manifold industries and better in vestments to be made than in city corner Why, Mr. Moderator, there are socalled Christian people over yonder who would not be able to repeat more than a single passage of scripture, and that only with a misplaced punctuation—"Remem ber Lots, wife!" (Laughter).

Pre-eminently true was it of the evangeli-cal type of religion which formalists in derision called Puritan till its adherents shed such luster upon it as to rescue it from all odium, that it was constructive. tanism in its stormy birth and its turbulen infancy, rocked in the cradle of persecution ever the pride and glory of those who sough war upon formalism, and with heroic forti-tude resisted oppression. Persecuted into ploneering, it pushed out over the borde lines of civilization that it might plant its standard in the wilderne's. But it was ever the pride and glory of those whosought to restore in its purity the primitive faith, to be reckoned among the working forces of this world's mighty builders. Not restless transient and nomadic, it aimed at per manent results. It carried with it in tions: the church with its settled pastor the school and the college. It organized with reference to a long campaign. Where-ever it planted a standard it was ready to erect a fortress around it. It looked well to the outposts, but it aimed to make them the centers of aggression, never to be re-taken by the enemy. It dreaded not to domicile the desert, if by spiritual culture it might be made to blossom as the rose would patiently and firmly lay the founda tions wherever it might establish a city whose builder and maker is God. Not con-tent to run hither and thither, scratching over the surface and with shallow sowing and the slightest culture, hoping for a vol-unter crop, it takes up its claim to fence and to build upon it, to subsoil and thor-oughly cultivate the ground, that it may secure the largest and most lasting results.

When the integrity of the nation was at stake, no man could call himself a patriot

who, refusing to imperil his own life, was indifferent to the needs of those who went down to the front. And how can men of wealth in our churches claim either piety or patriotism who care not for the struggles and the suffering of those who as pioneers are in the forefront of the battle to conquer this whole land for Christ? We may hasten the dawn of the millenial day if we will, but only when we have honestly consecrated ourselves and our substance to the Lord, and have to count the wealth of the world as

only the glittering diamond dust cast up

MISSIONS by the whirling chartot wheels of our coming King. (Applause).

SECRETARY CHOATE'S PAPER.

Home Missions for the Sake of America Ably Presented. The paper of Rev. Washington Choate,

D.D. of Chicago was on "Home Missions for the Sake of America." He said, in gubstance: On the pages of the Home Missionary Magazine, bearing date April, 1856, stands

this record:

"Another name has now been added to the list of states and territories occupied by this society. The Home Missionary standard has been planted in Nebraska. At Omaha City the banner of the cross is already unfurled, and other posts await the advance of that peaceful army whose triumphs are for freedom and for what makes freedom good. One missionary has gone to Nebraska." Rev. Reuben Gaylord had entered Omaha. This First church, which now welcomes its mother and the mother of more than 4,000 others, in her first step out into the great field of her labors; this church, become strong with the Christian life which it had gathered and trained, standing in the heart of a great city which has grown up around it, with a sisterhood of nearly half a score in this metropolis of an empire state-this church-this citythis state may not inaptly be viewed in their beginnings, growth, transformations and development as type and illustration of the field and the labor and the fruitage of Congregational Home Missions for the sake of America. If you seek a monument,

In July, 1854, Omaha consisted of one log house. Two score years later the outpost settlement has become the city of 140,000 beople, with every institution that belongs our civilization-commercial, industrial, educational, benevolent, philanthropic, re-

ligious. Contrast in thought that frontier village its temporary homes, its irregular, deep rutted roads, the prairie schooners crossing yon river on the "lone tree" ferry, the open vista in every quarter of the horizon out upon the measureless plains, the newly gathered congregation of our first missionary, meeting in the legislative building of e territory where was organized the firhurch in Nebraska-of nine members; cor rast all that with this edifice which adorns beautiful city, sanctuary of a church that has become the mother of others and the benefactor of many, the contracted vision from these streets lined with massive business block, the almost immeasurable traffic moving east and west over the bridgepanned river-and hold these contrasted ws in mind as type of a transformation that has taken place in form, if not in deat more than 15,000 points between the Hudson river and the Pacific since organization of the American Home Mis-sionary society sixty-eight years ago. The bamlet has become the metropolis

The territory has taken on statehood. The one church, dependent on eastern sympathy and benevolence, has become the group of nearly half a score in this city, while in the state are almost 200 of the pilgrim faith where noble men have wrought, molding e peoples gathering here into a citizenship worthy of the state and nation, shaping the social and educational institutions, opening fountains of Christian influence and benefi ence whence shall flow forth in all coming ne, and with augmenting force, stream of inspiration and benediction and ennoble ment that shall bless the land, and through it the world. Here is a type—tangible, visi-ble, almost measurable—of the work that has engaged this society since its formation. has been laying foundations and rearing the structure of a Christian civilization in city town, and hamlet; among the mines, on the prairie and in the forests, on the mountain ide and in the valley, in all these great, prosperous, growing commonwealths This has been the labor and the reward of host of true, self-denying, heroic men and women, living and tolling under the com-

mission of this society.
Congregational Home Missions for the sake of America have a significant and special-ized meaning today. We meet for the first time under the name which we love and honor for the history that clusters about it. We meet at the almost central point of our great national territory. The name declares the form of life and organization that has grown from the seed planted at Plymouth 275 years ago, and which we hold to be in closest accord with the genius of the nation. We would institute no invidious comparisons working together for the one end. But, in the factor of a citizenship in the nation and a membership in the church trained in each individual to highest intelligence and largest esponsibility and truest self-direction, liscern an accord of spirit and genius that constitutes a deep motive and impulse to the planting and upbuilding of the Church of the Pilgrims-east and west, north and south Congregationalism stands not alone, though it does stand emphatically for a renewed, re generated character—a life within kindled by the divine spirit; but it stands, also, in being

true to its inheritance and loval to its own nature, for a disciplined and developed man-hood and womanhood, with which self-government can safely rest.

The Congregational idea shaped the civilization of New England, and wherever that dea goes its necessary effect is to create i higher, truer, stronger self-government in men and women, which idea is also the strength of our nation's life. Congregaionalism has thus a mighty motive to main tain itself in the older and rapidly-changing states, and to repudiate itself throughout this newer and growing part of the land; in the country and in the city; among those of American ancestry, and of European or Asiatic; among the descendants of the once enslaved race and the sons of the aborigines—because of the oneness of its primal idea and that of a democratic nation, whose very existence depends on what the Pilgrim

polity aims at—self-governing people.

A true Congregational church is a pure democracy. It emphasizes supremely the individual, and the force which works most directly for the highest and strongest per-sonal character in all its qualities—intelligence, moral integrity, purity of purpose, spiritual aspiration—is that which is most mightily shaping the nation's civilization Continuing the speaker dwelt upon the novement of the population of the country from the rural districts into the which, he said, was the occasion of two material perils—the spiritual destitution the depleted rural region and the spiritual destitution of the congested center. The towns he showed by statistics to be the cities. The decadence of the town means the deterioration of the social, educa-The decadence of the town

tional, religious opportunities. This is inbarbarism. The Missionary Church, upheld by the nissionary love and sympathy and benevolence of the nation, must continue to do its work for the scattered millions of agri-culturists and village dwellers, even though it remain a missionary, dependent church for many years. We are not to plant thos churches only which are to win the strength of self-support in a brief time; but also to do that missionary work of promoting the Christian church, school, Sabbath and fam ily among the 30,000,000 of the rural and de-

cadent regions. Over against the spiritual destitution of the country stands the perennial problem— the spiritual destitution of the congested

The facts of peril from the massed and corrupt and practically heathen life in our calties are altogether too well known to need ecounting. Here is urban heathenism lenging rural barbarism as a fee to national

Side by side with the spiritual destitution of the country and of the city, intermingling with each and complicating both. Is the third factor of our great problem—the inflow of life from beyond the seas. No thought of Home Missions for the sake of America can leave this factor unnoticed.

So long as the fountains of this inflowing stream are predominantly southern and eastern Europe, races subject to centuries of absolutism or despotism, ignorance and su-persition, so long must the note of watch-fulness be sounded and the call to an evernereased effort to reach and gospelize them be sent forth; for be it remembered that civilization means civilized persons: the ivilized individual-the civilized many.

So comprehensive a view of our respon-sibilities seems pertinent to the time and place of our gathering. From this central point, the magnitude of our national domain a constant factor of the problem—is pressed upon us anew. The home of the colossal nation that is forming here opens before us in its territorial extent as never before. This factor—of a vast natural basis for development—is central in the problem. It underlies all the possibilities of the future; its Sunday school it promotes bible study,

It conditions all the certainties. With a declared agricultural basis for a nation of 1,000,000,000; with a growth that has carried us from a little less than 4,000,000 in 1790 to 62,500,000 in 1890, an average ratio of increase through the contury of 32 per cent for every decade—we are moving on toward the 100,000,000 of the twentieth century, to be doubled, doubtiess, ere the mid-point of that century is turned. But such a growth cannot come to us without a greater test cannot come to us without a greater test
and strain to the national fabric than the
past has presented. In 1860 our population
was 31,000,000. Then the wave of westward
moving life had but just entered the transmissouri states. One half of our great territory was practically unoccupied. Between
1860 and 1890 another 31,000,000 was aided
to us. But thus to double a population when to us. But thus to double a population when the country possessed a vast arable territory for the expanding life to flow out over, to enter upon for homes and occupy as farms with mineral resources almost untouched was a condition to which adjustment was easily made. But in the years before us, to add 60,000,000 to 60,000,000 of population when our once great public domain has passed largely into private ownership, when the be ginning of the end of the greatest agricultural movement known to history is noted, such a duplication, and that again re peated, as is confidently prelicted, within the measure of a lifetime, must subject our social and political institutions to a test wholly unimaginable. problem. If so vast a task as that of perme ating this life with the gospel spirit be no effected as the decades pass, it can never be overtaken; the work will fall of its ac complishment. Here is the urgency now" in home missions. It cannot be de ferred to the future, for our task and duty are to make and shape that future. In our self-congratulations upon the greatness o our nation, there is peril lest the fact be lost sight of that we are yet in the process of "nation-making." Though we have out stripped every European race save the Rus sian, we are still building the nation that is to be. The America that Christian thought forecasts, hopes for, prays for, labors for, it to be reared out of the materials which th coming years shall furnish. Only foundahave thus far been laid. But these have been laid in prayer, consecration, selfsacrifice, deep devotion, and faith in a mighty purpose and plan of God; interwover in this nation's life, discerned in its begin ning, traced through its history, revealed in its crises and deliverances, and inspiring the confidence that, with fidelity, zeal, and unsparing toil, there shall be reared here a national structure that shall be to His honor and glory. Such will be the task of generations, doubtless of centuries. Our cal is to occupy this land in the name and for the sake of Jesus Christ; to plant that organizing force which Christianity imparts to the social life and the civil state in every city, town, village—the living church, bodiment and instrument of the 1 Christ. In the great enterprise of Christian missions, which looks to the conquest of the world for Christ, home missions for the sake of America must have the highest place in the evident fact that Christianized America is to be God's mightlest instrument great realm of bringing the heathenism into the sphere of His redemptive process. Christ's great command "Go preach," is indeed broad as the world wide as humanity, but an American Chris tian's obedience to it begins and continue till the universal aim be accomplished-in that service which finds its field in his own land, and its greatest incentive in Christian

GENERAL HOWARD'S ENCOURAGEMENT President Howard in referring to Dr. Choate's paper said:

In listening to the very able paper of Brother Choate, I was thinking that this is a very large problem. But our Savior has said, "Let not your heart be troubled; let said, "Let not your heart be troubled; let it not be afraid." Our great consolation is that we have Him with us all the time, and that he will help us. I think it was Horace Greeley who used

to say when he was young that he though he could do everything, but after a while he said he found out that he could do scarcely anything. It seems to me that w want to come to this philosophy: I will do just what I can. It isn't much, but I will lo what I can. If we can make somebody happier and better every day because we lived in it, that is something.

I had a beautiful letter given me while was on the way here by an old soldier. There were four soldiers who went out in the war and two of them were killed while absent One of them was a Christian and one when he went out was not, but the one that was not became a Christian because of the example that he saw of the other two Christians, trying to live after Christ. Little things are never little, and wit

God behind them two men can convert the world, when it is the will of the Almighty. Now we have a good brother who is to follow up this beautiful paper, Rev. James S. Ainslie of Fort Wayne WORK OF THE LOCAL CHURCH.

Rev. Ainslie spoke as follows: The noble address to which we have listened has surely freshened in all our minds our conception o the splendor and comprehensiveness of thi home missionary work. This society with its 2,000 commissioned agents and its annual expenditure of nearly \$700,000 is engaged not only in the work of soul saving. It is not so busy saving "souls" that it has no time to save men and women. It is, rather an enterprise of man-redeeming and society transforming. It affects the whole person ality of man, and extends its influ all his interests and occupations, and whil its aim is to reach and to save all of the man it also endeavors to reach all of the men The motto of the New York Sunday School association is, "The bible is the hand of the living teacher to every child in the state." The motto of this society, if I may frame i is, "The gospel by the voice of the living teacher to every individual of this nation." And in carrying the gospel the preacher car-ries the church with him. The Master said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be

added unto you." Long years ago this society discovered that if it could find the missionary and get the means to send him out he would carry with him, as Secretary Choate has just "that organizing force which Christianity imparts to the social and civil life of every nmunity, the living church, embodimen and instrument of the living Christ."

In the few minutes allotted to me I wan

to focus your attention upon the local church as the chief instrument of this society in doing its national work. I mean by doing its national work. I mean by the local church, the group of men, women and children who are gathered together in one place in the name of Christ. You remember the servant girl said to Peter, "Thou also art one of them." You are one of that little group round the person of Christ. They form a compact social nucleus. They meet in the spirit of love and loyalty to Christ, singing his praises and trying to become like him, in the spirit of love and loyalty to one another, helping one another, and encourag-ing each other, and in the spirit of love and loyalty for the highest interests of the com munity in which they live, in order that there may be a light there that shall not be extinguished by business, nor by politics, nor by pleasure, nor by anything else, and shall be a perpetual testimony of the living Christ who can succer and saye.

Christ, who can succor and save. Now, Mr. President, this little Home Mis sionary church is, in itself, a wonderful institution. The "institutional church" has en referred to in the previous address. believe in it. Our new edifice, just completed in Fort Wayne, Ind., was built with a view to the adoption of certain features of the institutional church. But, on the whole, let us remember that the great, commanding work of this society is being done through the average Home Mis-sionary church, which is no trifling matterution. The minister preaches the gospel of Christ, and thereby the humblest tiller of the soil is exalted and becomes a child of the Father and a servant of Almighty God. In the frontier settlement, when the service is held on the Lord's day, the miners throw down their spades and the lumbermen rest from their logging to hear the story of the Savior. It is a wonderful thing to carry the institution of the Christian Sabbath to a carcless, Godiess community. The minister preaches of personal purity and thus estab-lishes a social purity organization—a wing of the White Cross army. The subject of temperance comes up for discussion, and by reasoning and moral suasion the missionary reasoning and moral suasion the missionary endeavors to keep the men from the drink. He also speaks to the corporate conscience of the community, and by local option and prohibition tries to keep the drink from the man. So the church is the best possible temperance society. In times of industrial disturbance and lawlessness the preacher is seal at the front with a message is again at the front with a message counselling peace and respect for law; so the church becomes a law and order league. Through its numerous social gatherings it

it has a message for the citizen at the ballot box, when it declares that "rightsous ness exalts a nation, while sin is a reproact to any people;" and to the church become an organization for the advancement of good government. In its observance of the great festival days of the Christian year it becomes a society for the promotion of good cheer. In its efforts to evangelize the nation and the world it becomes a patriotic missionary society? making every church a mission station and every member a mis-

I believe our Lord meant this church should contain in Right the cure of every There is a latent power speial ill. be called forth. Great as is the work that has been done it is not what it should be. While rejoicing in the splandid achievements of the past we must not forget the sad fact it there are multitudes who drift within the it fluence of the church and of the gospel who are not held and moided into good citizen-ship. A few years ago I heard from the lips of a representative pastor of Albany, N. Y., the statement that every poor girl coming to the house of shelter (a house for the profligate and abandoned in that city), had sometime been a member of a Sunday school. And the records of the penitentlary bore testimony to the fact that 90 per cenof our native born American criminals had been identified with Christian congregations. This does not prove that Christianity is a failure, but it does indicate that the memsership of our churches are not awake to their duties. The minister cannot be leven for the whole community. If our country is to be evangelized every Sunday school teacher, every Christian Endeavorer every member must become a consecrate worker, a faithful soldier of Jesus Christ, But the rank and file of our churches ar not here, and the present methods of com-municating missionary ideas as not ade-quate to reach the majority of our members and train them into a large sense of personal responsibility. We have Women's Home responsibility. We have Women's Home Missionary societies and Women's Foreign Missionary societies and various juvenile societies. We reach the young people some what through the Christian Endeavor and the children somewhat through the Sunday school; but, alas, for any systematic plan for teaching and training seems to be taken for granted that men can not be interested in missions, except as they will make an occasional offering, in response to an occasional call from the pul-pit. Yet it is the men, chiefly, who have the money; and it is the men largely that must look to for the resources to on this great work; let, therefore, the men in the local church be organized into ac-tivity. In a majority of our churches where the membership does not exceed 30 et there be one grand missionary soc including men, women and children, letting t meet once a month, taking the hour of mid-week prayer meeting. brightest and best possible program be ar-ranged, with many taking part. Let every member be thus schooled and solicited and trained until his thought and prayer purse are links to the mighty enterprise of saving America to save the world. And in less than three years the Congregational churches of our land will march to the tune of \$1,000,000 for the cause of home missions OMAHA'S FIRST CONGREGATIONALIST Dr. Duryea: I remember of being deeply impressed at one time at reading of Goethe that he took alarm when he noticed that he was beginning to be unmindful of his bene factors. He was conscious of the intenses selfishness when he found that he had drawn on others' energy and appropriated others services more than he had given in return He wrote out a calendar and appropriated one day in the year to the memory of some one who had been to him a source of help, and on that day he kept that person before his soul by an exertion of the power of

his will. You have heard of the Mormons over here at Council Bluffs; they are all gone. They went up north of us to Florence and stopped there, and you can go out there and see their houses there yet, some of them, where they lived. However, many of these houses were put on wheels and howed to Omaha for the early settlers in this town. You can go out on the Military road also and see how the Mormons constructed their houses. If you had come a little laters we could show you how they had impredently planted sun-flowers here all along the road. They can be traced out to Cheyenne, I think. There was no steamboat on the river in those days, and if you wanted to cross it was needful to

Rev. G. G. Rice, ff I am not mistaken, is here present. He knew how to row across the river by taking a diagonal and aiming up a good deal higher than he meant to go. It was he who brought Reuben Gaylord to this shore. If he will come up here on the platform and show us his arm we will hold out our arms to him with our hands at the ends of them. Rev. G. G. Rice was introduced and said: We rowed over in a cance with paddles. In the winter or in the summer of 1854 the

secretary of the Omaha Land company pro posed that if I would come over and selec two lots for the church they would donate There was then not a house in hem. Omaha, but they were preparing for som buildings, and one of the members of the land company pointed out what they intended to have, and where they were to have the principal business streets, and myself my wife came over and we went with him and selected two lots, and on one of lots the first church was built. I held the deed in trust until Brother Gaylord cam over and they organized a society, and then the lot was deeded over to this society. I would mention one other thing. vinter of 1855 the legislature met here and by invitation I came over one Saturday spent the Sabbath, and I was directed to a

ouse where they kept boarders, members o the legislature. The house sat upo blocks, built after the ground was frozen so it couldn't be banked up, and it was buil of green lumber, sided up with only one thickness of boards. The floor was of unseasoned lumber, which had shrunk, and the thermometer was below zero. There I spent the Sabbath, and at night it was necessary to put on my overcoat and button it up t out the cold. I walked over then or a natural bridge, for the river was frozen over. The next summer Brother Gaylord visited the place and the next winter he commenced his labors here. (Applause). DR. HOPKINS' ADDRESS.

Rev. Dr. Henry Hopkins of Kansas City was introduced and said in part: Our confidence in the statement that Jesus Christ is to be king of nations, as he is king of saints, is the reason for our being in Omaha. We are here as a company of pro-fessed—I had almost said professional—optimists; that is a part of our calling as Christian men and women. We cannot help it. Our Almighty God is almighty help it. Our Almighty God is almighty goodness, and we are still holding onto the first recorded promise and expecting that the seed of the woman will bruise the serpent's We are indeed able to sustain all head. the weary weight of this unintelligible world in the personal and in the corporate life only because we believe that truth is stronger than error, virtue than vice, Christ than Belial, love than hate, and that God and Christ and truth and virtue and love

must by and by triumph.

The Home Missienary society finds the reason for its existence in its firm faith that sent to help to bring in the kingdom of God between the two oceans. This char-acteristic of home missionary people makes necessary for the sake of America that home mission should. Through light and darkness, marching and fighting, long waiting, deadening indifference and ignoble peace, and there must, for the safety of the peace, and there must, for the safety of the republic, be those who never fear, nor flee, nor sleep, nor doubt the coming of the morning. The paper of Secretary Choate is an inspiring statement of our past, and rings with a note of high expectancy, but it has also startled us, if we have ears to hear, with its notes of warning, and in that he is also true to the genius, if I may so speak, of the Christian faith. For the true Christian, though an optimist, is not a sentimentalist, not a lotus eater. He always dares, with holy courage, to look facts in the face, and, if need be, to drag them, hatedares, with holy courage, to look facts in the face, and, if need be, to drag them, hateful and hideous, into the light. He pays the homage of his understanding only to facts; his confidence is born not of indolence and ignorance, but of faith in God and in himself, helped of God. We cannot forget that no true soul ever lived in this world without having at times the great indications of his nature stirred, and the indignations of his nature stirred, and the more Christlike a man he is, the more certain it is that he can neither be indifferertain it is that he can hether be indirec-ent nor silent in the presence of the shames and wrongs of his fellow men. He, cur Lord, was angry, angry with the duplicity and hypocracy of his time. The hottest in-vective and the most scathing denunciation on record he spoke. We do well not to on record he spost. We do wen not to forget the scourge of small cords with which he drove cut those who profaned his father's house. The apostle Paul has left father's house. for us in the first chapter of Romans a

picture of the unspeakable degradation of humanity without God in his day, which, like the last Judgment of a nightier Angelo, hangs in the world's sky. Every prophet of God and every child of God, small or great, having anything of the prophet spirit has seen and hated, exposed and denounced evil, whether Savonarola, or Luther, o Huam, or Knox, or Lincoln, or Lowell, o Harriet Beecher Stowe. This Christian at titude toward sin and all evil is the second reason why we need home missions for the sake of America. Consciousness of wrong, indignation against it and opposition t Secretary Choste presented in powerful lines some of the dangers which threaten the republic. The debased foreigners' menace, the municipal menace, the startling and in-creasing danger of spiritual destitution in the country district, but of other facts in-dicating eminent and deadly peril he could not speak nor have I time so much as to enumerate them. It is impossible also to even mention certain causes and tendencies in our political, industrial, social and religious life which menace, not only per but the stability of our institutions. for one, after deliberate survey, I am ready to say that, looking at the visible and most apparent trend of events, and after studybig causes and tendencies in the light of much of our modern thinking, the outloo of our country seems to be an exceedingly dark one. Nay, I am ready to freely ac-knowledge that except for the presence of the indwelling and outworking spirit of Jesu Christ, an unseen spirit which political economy takes no account of and the man of the world despises, a spirit which is other than truth, abstract more than commercial honesty, the spirit which is revealed only in his cross, the spirit of love in self-sacrifice except for this, despite our sciences and I teratures, our schools and commerce and laws the case would be hopeless. And it is a least an open question whether unless there be a vast increase of the manifestation of this spirit it is not hopeless already. My personal belief is that, in order to save the republic, there has got to be a great awaken ing, a new energizing and a new directing of the followers of Jesus Christ. But I be Leve we have promise that it is on the way that it is here waiting to be apprehended Meantime we may stay ourselves on the old fundamental truths in which all the saints have trusted. rusted. We may stay ourselves or God is and man is. God has a part in the history of the world, the materialist to the contrary notwithstanding, and person ality is a mighty transforming force in his tory, if a fatalistic philosophy has demon

strated the folly of trying to make the world We must keep alive here in the center of the continent the great traditions that started yonder by the sea and help preserve strongly marked, in our time and place, these neaven-born characteristics of Congregational life. To evangelize and to teach is not ou whole task. To Christianize is more than this It is teaching them to observe all things whatsoever I have commanded you. A Christianized society is the aim of all our efforts-an embodied Christianity. This would be the Kingdom of God set up in the world. To this task the generation in which we live, the providence of God and the lead-ership of Jesus Christ, through His mighty spirit, are calling us. Let us not be deaf to this call. The church is a means of saving men and of saving society. These days are critical; along the nation's horizon lie clouds dark with portent, and lightened and streaked by the play of forces that may be either le loose for destruction or harnessed for benefi-cence. There is need of applied Christianity. There is need of conscience, of truth, of justice, of purity, in business, social and political life, but, above all, of love in sacrifice which is Christianity. These we must have or perish. Our churches exist not for the rearing and training of those who shall make real and actual this Christian ideal; they ex-ist for the lifting up of Christ on the cross, not only in tircless proclamation, but also in the daily living of its members, always and everywhere, that He may draw all men to There are signs that our churche are awake to this call and are trying to mee this demand. They are learning to believe more in the church and also in the kingdom. If we have an "understanding of the times we may be called of God to lead in a nemovement, as we were called to lead in be half of liberty, of missions and of Christian

Dr. Clark announced that arrangements had been made with The Omaha Bee to print an eight-page supplement next week to contain the proceedings of the convention in

The meeting adjourned after prayer by Rev. Mr. Ellis of Neligh, Neb.

## THURSDAY EVENING.

Feeling Reference to a Stricken Brother-Papers Read. Rev. William Kincaid, D. D., who was down for the first paper at the Thursday night meeting, was detained at home by

sickness in his family, and Rev. J. D. Kings bury read his paper. He said: "Our beloved brother has written paper at the bedside of his dying son, and I read it because I know that in his deep af fliction his heart has been more and more in his work and in this missionary cause and there is, therefore, a peculiar meaning in these words which have come out of his

heart in this time of sorrow.' The paper, entitled "Home Missions for the Sake of the World," was as follows: Our beloved brother, Rev. M. W. Mont gomery, whose familiar figure we shall never again behold upon this platform, but who being dead yet speaketh, began his address at Saratoga last year with these words: "We ought never to lose sight of the fact that in all the problems concerning the future of the United States we ning not only for the interests of the United States, but also for the interests of whole world. The United States of today i the mountain top of hopes of many nations and the morning beams which shine upon our hills and upon our temples give great joy to millions of people in many lands." Let these words of our departed co-worker be our motto for this evening. Let us pray that American home missionary enterpris may never become provincial. The truest and most effective patriotism is that which carries the world upon its heart. That love of fatherland which loves the fatherland alone may serve the politician, but nothing less than the whole great world for which

"The firm patriot there, Who made the welfare of mankind his care Shall know he conquered." Let us consider, then, what is the bearing of this American home missionary work in which we are engaged upon the future des tiny of earth. Is it true, as Mr. Mont gomery said, that "the United States of today is the mountain top of the hopes of many nations?" Is this simply a poet fancy, or is it true? Is it true, as Prof. Austin Phelps declared, that "we should look on these United States as first and foremost the chosen seat of enterprise for the world's conversion;" that, "forecasting the future of Christianity, as statesmen for cast the destiny of nations, we must believ that as goes America so goes the world? Is it true, as Dr. Joslah Strong affirms that 'he does most to Christianize the world and to hasten the coming of the kingdom who does most to make thoroughly Christian the United States?" It is our conviction that these utterances express the simple. sober truth, truth that should give shape and color to every plan that Americ Christians adopt for bringing the world Christ, truth upon which we shoul meditate and pray until our whole being i fused into one glowing aspiration and pur pose to save this pivotal nation upon which the destiny of the world shall turn.

missionary of the cross.

OUR RELATIVE POSITION. What is the relative position of America among the nations of the earth? Prof. Brice affirms that she "marks the highest level, not only of material well-being, but of intelligence and happiness, which the race has yet attained." This is not an idle Yanke boast, but the conclusion of a distinguishe English scholar and statesman after pro found personal study of our country and its institutions. The eminence thus asserted of America appears in the land itself, its situation, its extent, its resources; in the char-acter of its people, of sifted Anglo-Saxon stock, the race upon which, in the opinion of the ablest modern thinkers, the future of mankind depends; and in the fact that it is the most favored home of the resourceful English tongue, of late wonderfully prev-alent, and destined, in the view of many, alent, and destined, in the view of many, to become the common language of the world. This eminence characterizes the religion of our land. All modern progress is linked with the reformation, but in this country, as Edmund Burke pointed out, "we have the dissidence of dissent, and the protestantism of the Protestant religion." There are other countries that are deeply religious, others that are highly intellectual, but there is probably no other country where there is such deep religious feeling in combination with such high intellectuality as here. The

American type of piety dominates the mind as well as the heart. The eminence of America is seen, too, in her Christian legislation. She is not only the home of liberty, but of liberty embolied n law. A century and a quarter ago General Gage explained to the English govern-ment that all Americans are lawyers or smatterers in law, and that, even then, nearly as many copies of Blackstone's "Com-mentaries" were sold in this country as in Singland; and Mr. Gladstone has given it as his deliberate judgment that the American constitution is "the most wonderful work ever struck off at a given time by the brain and purpose of man." It has come, there-fore, to be the recognized mission of this ountry to develop a legislative system which shall express, more perfectly than any human system yet has done, the blea of human otherhood and an equality of human rights addition, the eminence of America appears in the diffusion of knowledge among ther common people; in her philanthrophies; in the extent and rapidly improving quality of her Eterature; in her progress in art and science; and, especially, in her inventive skill, in which, by the sober judgment of intelligent men, she leads mankind.

And these advantages she is in the way o use for the benefit of the race. She oc-

uples a conspicuous position, exerts a pecu-

lar fascination, and exercises exceptional

influence among all people. That glowing

passage of the ancient prophet, which probably suggested to Mr. Montgomery his fig-

nountain is established in the top of the

mountain is established in the top of the mountains, and exalted above the hills, and all nations flow unto it. Many people say let us go up to the mountain and America shall teach us her ways and we will walk in her paths, for out of America shall go forth the law, and the word of the Lord from the United States." From the first

from the Chited States. From the first discovery and early settlement of this con-tinent, and especially since our war for in-dependence and the adoption of our federal constitution, the gaze of the world has been

riveted upon this country.

As a result all

ure of the mountain top, may be applied, most literally, to this favored land. "I

ations flow toward us, and, what is of specal significance in these recent years, there is also a useful refluent tide. Ocean travel has become so cheap that immigrants can afford to revisit their native lands. can tourists observe that the steerages are full in going as well as coming; laborers, domestic servants, small farmers, petty tradesmen, having tarried here awhite and learned our ways, are reurning to spread throughout Europe knowledge that they have gained and the spirit they have breathed in this free and enlightened land. Among the Italians landing here in a recent year there were 57,947 males to 12,829 females, indicating that the great majority do not come with the inten-tion of settling here, but to accumulate money and return to their country to enjo it. But, then, we do not wait for the world to come to us, we go to the world. We are not a hermit nation, we go much abroad. Americans are renowned as travelers and are found in every clime, mingling, according to their democratic notions, with all classes of people, observing, investigating and appropriating on the one hand, and, on the other, stimulating, suggesting and im-parting. We discover and report what is going on even in the dark corners of the earth-Turkish outrages in Bulgaria, Rus sian barbarities in Siberia, English immoral ities in India and Spanish abuses in Micro nesia. By the recent lamented death of distinguished man attention has been turned to what a single American family has ac complished in these directions. Through David Dudley Field, as the English Lord Sherbrooke has said, America has led man kind in the art of jurisprudence and in the pacification of the race. His five revised codes, in which Christian legislation is sim-plified and made effective, have wen their way, not only in this country, but through England and the British colonies, even to Hong Kong and Singapore: and to him more than to any other man, belongs the honor of introducing the gospel of arbitration as a practical and successful expedient the statesmanship of the world. the statesmanship of the world. His "Outlines of an International Code," providing for a peaceful settlement of differences has been translated into French, Italian and Chinese. An eminent chancellor of England once said: "Mr. Dudley Field of New York Chinese. has done more for the reform of laws than any other man living." Out of America shall go forth the law. His brother, Cyrus W. Field, through American scientific enter-prise, linked the nations by menas of the Atlantic cable, sending, as the first message,

cated in a striking address the cause of home missions before the recent anniversary of this society in the city of Washington. These are notable, but not solitary, in-stances. Who, for example, can estimate the influence of three such American trav-elers as President Julius Seelye, Rev. Joseph Cook and Dr. George F. Pentecost as they elucidated the profounder aspects of Chris-tian truth before the 1,000 Hindoos who speak the English language? Such are simply the spontaneous and undersigned effects of American life and thought upon the destiny of the world. If, besides, we take into account our vast organized efforts through literature and missions and government agencies, to exert a wholesome in fluence abroad, we shall gain some hension of America's impress on the world An ancient philosopher asked for a pou sto, a standing place, and he would lift the earth. We have found it, O Archimedes!

America is the divinely provided fulcrum, upon which placing the gospel lever we are moving the world. METHODS EMPLOYED.

Now let us make no mistake as to the means by which this work has hitherto been

'Peace on earth, good will toward men.'

Another brother, Stephen J., has illustrated

since Abraham Lincoln's time, American

Christian jurisprudence on the supreme bench

of the United States. Still a fourth, Henry M., has been called "the unspeakable trav

the most distinguished hospitalities of the

world, he has made enlightened American ideas the table talk not only of renowned statesmen, but also of princes and kings.

A sister of this remarkable family was

nissionary of the American Board to Asia

Minor, and her son, who now sits beside his uncle in the national supreme court, advo-

Welcomed, in all his journeys

done and must be done in the future. A short time since, to one riding through the the Savior died can adequately inspire the country town of Haddam, Conn., was pointed out a humble residence by the wayside as "the house where David Dudley Field was born." These four eminent men, whose work has just been described, with their missionary sister, were the children of a Congregational minister, who labored for a time under a home missionary's commission in the wilds of western New York, and who probably never received a salary in excess o the average annual stipend of the missionaries of this society. The Haddam parsonage itself reminds one of many home missionary homes at the west. This world-wide work has been done by men who were born into a missionary household, educated in a mis sionary college, and are buried, one by one as they are called away, in the old mission ary graveyard at Stockbridge, Mass., the scene of the missionary toils of John Sargent, Timothy Woodbridge, Jonathan Edwards and David Brainerd. It is from such parentage and amid such environments that the American manhood is produced upon which we must rely to revolutionize the world. The history of Haddam and Stockbridge and of the missionary college at Williamstown has been repeated over at Williamstown has been repeated over and over again in the interior and at the west, and with like wonderful results. The great men of this nation, and multitudes not known as great, but who nevertheless have left their impress for good upon the times and upon the world, have been brought forth under similar influences. The regeneration of individual sculs through the greated the truth announced by the Savior gospel, the truth announced by the Savior to Nicodemus when he said, "Ye must be born again," this is the fundamental agency or again, this is the tondarian again, in securing the salvation of mankind. It is well for us to discuss "new methods; there must be new methods. But let us not neglect the one indispensable method which Christ prescribes and experience commends. It is well to consider the introduc-tion of "a new social order" and "the com-ing of the kingdom." But let us not lose ing of the kingdom." But let us not lose ourselves in generalities and overlook the only possible agency by which a new order introduced and the kingdom ushered in. Men are to be rescued, one by one, from the power of sin, organized into local brother

hoods of Christian believers, for their devel opment in character and sanctification through the truth, and then sent forth to

take, each his part, under the guidance of the Spirit, in the regeneration of the world

The ethical philosopher, Dr. Felix Adler, who, as the son of a Jewish rabbl, brings an unprejudiced mind to the question, re-

cently drew a contrast between the ancient

Israelitish prophets and Christ. "The prophets of Israel," he said, prophets of Israel," he said, "were inter-exted in the regeneration of society; Jesus was interested primarily in the regeneration of the individual. The idea of the prophets vas a political idea; that of Jesus and of the early Christians was anti-political, or at least nonpolitical. The aim of the prophets was to establish on earth a perfect, model commonwealth. The individual as such was to be saved in the salvation of the people. But Jesus said: 'The kingdom of God is within you.' Now our primary task as home missionary workers is duce men who have taken the kingduce men who have taken the kingdom of God within them. We need
not fear that they will not find a
place and a way to make their
influence felt in the salvation of the world.
As General Sherman said at Atlanta: "Go
in anywhere, general. There is lovely fighting all along the line." And we are not
training our hame mislonary gups at so training our home misionary guns at so long a range that we cannot see the shot strike. Our new work among the Slovaks in Johnstown, Pa., was reported for the first time just a year ago; but, said Dr. Schauffer in a recent letter, "You will be pleased to know that a Slovak converted at Johnstown, having returned to Hungary, is working directly in his own home there. I have a very interesting letter from him in have a very interesting letter from him in which he tells of the opposition and the suclieves, converted, I firmly believe work we are doing for Slovaks and Magyars in this country is going to have a great reflex influence in Hungary, which is a dead as any country which has the word of

In the spring of 1882 a missionary was sent by the society to a little struggling church in Dallas, Tex., consisting of cleven women and one man. Twelve years have passed. That struggling church has become the mother of a group of Texas home mis-sionary churches, and these churches main-tain at the present time, at their own charges, a missionary and nine coworkers in India and three entire missionary familles, including ten commissioned laborers in central Africa. A consecrated young lady does a little personal home missionary work in the city of New York, and to her great joy a Cuban refugee. Alberto J. Diaz, is converted. Within half a dozen years is converted. Within half a dozen years that refugee is preaching the gospel in Cuba to audiences sometimes of 3,000 people, and six Protestant churches, with a membership of 1,909, and seventeen missionary out sta-tions are organized. Such instances could be indefinitely multiplied. These are but specimen results

CONGREGATIONAL HERITAGE. I must not emit to mention, too, that our eritage as Congregationalists imposes an

obligation which, perhaps, we are too slow to recognize. If, as we have seen, it is the mission of America to furnish ideals in civil government, why is it not equally her mis-sion to suggest the ideal system of ec-clesiastical control? The two things, the spiritual and the civil order, were elaborated by the fathers side by side and cannot be separated either in thought or fact. A free church implies a free state, and a free state a free church. The truth is that the Almighty gathered together upon these shores from the persecutions of the old world a picked company, and set them at work, under unprecedented conditions of religious inspira-tion and civil freedom, to evolve a perfect polity, both for church and state. America, then, owes it to the world to give forth the results thus far attained, both in the civil and ecclesiastical realms. In the provi-dence of God we meet for the first time this year as the Congregational Home Missionary society. This aspect of our work has not been pressed with unseemly haste. On the contrary we have yielded gradually and, in a sense reluctantly, to our destiny. Our preference was for organic co-operation our preference was for organic co-operation in home and foreign missions with Christians of every name. God has ordered it otherwise, and are we not to accept this ordering as an indication of the course He would have us pursue in secking that unification of Christendom upon which all our hearts have been set? What we have falled to bring about by denominational con-cession and self-abnegation we must now seek to attain by a firm and loving insist-ance upon the polity through which alone unification can come. Richard Baxter's scheme of comprehension, "In essentials unity, in nonescentials liberty, in all things charity," is illustrated all things charity," is illustrated in Congressionalism as in no other Christian illustrated order. We hold nothing as essential which is not admitted to be e sential by every evan-gelical denomination. Thus the elements of division and repulsion are reduced among Congregationalists to the lowest conceivable terms. It is the genius of Congregational. ism to let down every possible bar to fellowhip. If, therefore, Christian of our communion it must be by the com-plaint that there not bars enough, which is the same as saving that one cannot enter the household of faith because so many doors are open. Let this suffice as to faith. Now as to polity, our theory of the complete autonomy of the local church makes fellowship possible with every body of believers under the sun. We are not a national but a world wide church, and are thus specially fitted and prepared to conduct our home missionary enterprise, not for the sake of America alone, but for the sake of the world, The logical and irresistible conclusion to this train of thought is, that the planting and nurturing of Congregational churches in America is our first and best work for the world. Our first work, because all our other Christian activities flow forth from and depend on this. Our best work, because in no other place on earth can we obtain so mighty a purchase for the elevation of mankind. It was the keen perception of these facts that led the late Judge Currier of St. Louis, in the words of his biographer, "to mass his giving largely on the Home Mission society," because, having "a sense of the overwhelming importance of converting America to Christ" and believing that "the true way to help all benevolent causes is to help the local church," he held that "upon the Home Misshonary society depends the existence of every benevolent society we have." It be-comes us not only to give liberally, but to give wisely. It is believed that there is among sincere Christians very little, if any, of that "telescopic philanthropy" which Dickens describes as caring more for the natives of Borrioboola Gha than for the perishing at our door, but it is likely that there s a vast amount of fatal miscalculation as to where our gifts and efforts will do the most good. The more we study the problem in all its numerous relations, immediate and remote, the more shall we feel the superlative importance of maintaining American Congregational home missions for the sake of the world. DR. SCHAUFFLER'S ADDRESS. Rev. H. A. Shauffler, D.D., followed him,

Rev. H. A. Snaumer, B.B. tomosco saying:

Brothers and Friends of the Home Missionary Society: When I heard my brother, Dr. Clark, and my brother, Dr. Fraser, who is in Oblo, tell this morning the most important parts of the news from the Bohemian field I felt relieved because I was very sure that I should not be called upon to tell you any old story tonight, which I am always very much afraid to do, but when I heard Dr. Kincaid's paper here tonight, I declare, I don't know but I have night, I declare, I don't know but I have adopted that version of the verse in the psaim which the little fellow did in my wife's class in Bethlehem Bohemian Sunday school, when he was being taught the verse n which occurred the following words: Forgiveth all thy iniquities," he rendered t, "Who forgiveth all thine antiquities," and if I am guilty of any antiquities, please forgive me.

Joking aside—what more noble theme

could we have than that which has been read before us this evening, the climax of the deliberations and of the considerations of the great truths that have been brought before us up to this point in this glorious meeting. "Home Missions for the Sake of the World?" America not for us, but America for all other nations of the earth that it can reach with the gospel of Jesus Christ as God has committed that gospel to it and allowed it to interpret it by His own people and by His own favored Christian institutions to the admiring nations of the

It is a wonderful thing, it is an inspiring thing as well as a delightful thing to be per-mitted to accomplish two distinct results in the pursuit, in the direct pursuit of but one—to be permitted to accompilsh ultimately the results while we are doing something that is right before us here. Now that is just exactly what every one who that is just exactly what every one in is praying and giving and working for the Christianization, the complete Christianiza-tion, of our land is doing. He is doing just what Joseph did when he saved Egypt, for he not only in that hour saved his poor old father's life, but he carried out an important part of God's great plan for the salva-tion of the whole world. That is what

(Continued on Seventh Page.)