HIS LIFE WAS WELL ROUNDED

[CONTINUED FROM FOURTH PAGE.] be along with others. I will not attempt to classify in exact chronological order the various enterprises and institutions that various enterprises and institutions that
help to make our city what it is today in
which Mr. Kountze took a prominent part,
I have no data to refresh my mind
and must depend entirely upon memory.
When the first railroad from the east, the Chicago & Northwestern, was projected, he was in the front rank with his energy and influence to make the scheme a stern reality. What a thrill of delight swopt over our bearts when it was fixed for a fact that the day of stage coaching eastward was ended. When the plans were laid for the great Union Pacific, he was in the inner circles of our citizens, ever ready to use his powers to bring about the great results. When the eastern terminus was in doubt, and the question of Believue or Omaha trembled in question of Believue or Omaha trembled in the balance, he exerted his every effort to the rescue of our city, and none rejoiced more than he when the issue was favorably decided. I can see him yet throwing his hat in the air when the first ground was broken down upon the river bottom for the great transcontinental railway and the crowd cheered themse boarse for very joy. The locating of the machine shops within our city was a struggle no mean proportions, in which he played of no mean proportions, in which as played a prominent part. And the depot and bridge questions, with all the uncertainties sur-rounding them, again demanded his influ-ence and his aid. Then the Omaha & Great Western, now a part of the Chicago &

our speed, safety and comfort possible.

Allow me to quote the remarks of one of our best posted and most respected citizens, our best posted and most respected chizens, made at the meeting neid in honor of the de-parted a few days ago: "The military head-quarters are here solely through his (Mr. Kountze's) efforts. He went through the city with his coat off to get money to locate the post which has led to the establishment if headquarters and of Fort Crook. When we were struggling to locate the Union Pacific shops he went to New York and Beston and secured the resuits which makes us what we are. He found much to try him, but never rested from his work. He was an honor to the state and city. Omaha should have an abiding faith in such a man."

Northwestern railroad system, with its early

struggle and slow progress, found in him

friend, ready with money and influence for the accomplishment of the desired result in building the road and establishing its depot

and shops within our city limits. As we ride in Fullman palaces over these great highways we seldom think of the toil, anx-

leties and influence of the men who made

I need not remind the old settlers that are here amongst us of the interest Mr. Kountze took in the establishment of the Grand Centook in the establishment of the Grand Central hotel, where the Paxton now stands. It was then considered a sacred duty to provide comfortable quarters for the visitor and the stranger in our midst. And if we go back to the time of the civil war he was not a mere spectator. And when we were all feverish on the subject of immigration to bring population into our territory he was among the most enthusiastic workers and generous contributors. In fact there was nothing either of a public or a pri-vate character that promised good to city or state that he did not encourage and nid. Many both living and dead owe some of their success to his counsel and assistance. Thou-sands in connection with these shops and roads and establishments of various kinds would not be with us, to all human appear ance, but for the worth and usefulness of the departed. That usefulness will be felt for coming generations, and when the hisory of our city shall be written the name of Augustus Konntze will rank among the first of the noble band of benefactors who laid the foundation for the future prosperity of the coming population. And then, as has been suggested in some quiet nook or public resort may some suitable haft of marble or bronze arise to do honor to

As a True Christian.

I now come to speak, briefly as possible, of the departed as a Christian gentleman. This to me is the brightest feature of the man. A beautiful and useful Christian life has gone out from among us. It has been my privi lege to know that life well. One reason why am in this sorrowful service is, doubtless pecause our lives have peen woven together by close intimacy for so many years. When Mr. Kountze located in Omaha he wrote back to Rev. Mr. Ruthrauf, his former pastor at Canton, O., inquiring whether Nebraska could not be taken up as a mission field by the Lutheran church, and a minister sent, with headquarters at Omaha. This correspondence was laid before the synod, and in 1858 your speaker was sent to under take the planting of the Lutheran church in this field. Out of that beginning not only the Lutheran churches of this city, but three synods of our denomination in our state have grown. When I arrived in the village of Omaha I reported to Mr. Augustus Kountze, who received me gladly, and ever since then has been an earnest coworker and a valued friend, bestowing many favors and perform ing many offices of kindness. For lifteen years his paster, I learned to know him, and knowing him only to admire and to love him. Nor can this seem strange, for who could fail to appreciate his spleadid qualities of mind and heart! Who did not discover in him those personal characteristics which may be summed up in the brief expressive phrase, "a Christian gentleman!" Genial, affable, cheerful, companionship with him was always a delight; courtcous, thought-ful, tender, considerate, he never intentioninflicted a wound. He was by instinct a gentleman; he was by grace a Caristian.

In the close relationship I had the honor

to sustain to him—and I felt it to be an honor—he always impressed me as a man of unwavering faith, who accepted God's word with meekness and sincerity, and sought to yield and exact ebedience to all its requirements. Though a man of positive religious convictions and accepted to the control of th tions his faith was not more conspicuous than his modesty, his unselfishness, his in tegrity. He was swayed by no unworthy ambitions, influenced by no petty jealousie He was lifted above what was mean, sordid and envious. He could be relied upon, trusted without fear of disappointment or betrayal of confidence. In short, his character was symmetrical, complete, attractive Strength and beauty were blended in its formation; there was hily work on the stately column. Bending over his new-made grave I wish to lay my chaptet of love and gratitude upon his resting place and say, in the words of the Great King himself, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

His Influence Will Live.

It was his religious devotion that gave emphasis to his real worth. He could not have been the man he was but for his religion This explains why in every relation of his life his character and activity fitted so well into God's plan and gave him everywhere precious usefuiness—in his church, in his own home, in social life, in his special calling and as a citizen. When I consider the early struggles to build up the first Lutheran church in our city and the part he took in it -when I consider the churches elsowhere over the state, and his contributions and co operation-when I call to mind his benefac tions to the church of his choice, and her in-stitutions all over our nation, I can-not resist the thought that the fu-ture historian of our beloved Zion will gladly say, "Though dead, he yet speaketh." When I remember his regular attendance upon the divine worship, in the church, in the Sunday school, in the prayer meetings. in the council meetings, on all occasions, and the delight be took in them, and the joy be felt in the peace and prosperity of his church, cannot but think that the love of Christ reigned supreme in his magnanimous if time would permit I could recount creds of instances where the truth of his piety was put to the practical test. I never knew him to finch. He was glad to do his duty, however humble it was, and often thanked me for pointing out an opportunity

When he left Omaha to go to New York in When he left Omaha to go to New York in 1872, we felt the loss, in the city and in the church. None felt his departure more sadly than he did himself. He then told me that he loved this church, and would never remove his membership from "her sweet communion." He kept his word. Your records show his faithfuiness to the recomise. As a church you will feel to the promise. As a church you will feel the bereavement: you will miss his counse and support. "The sworkmen die, but the work goes on." His departure may can work goes on." His departure may call others to fill the vacancy, or inspire others to great activity and generosity. It is the Lord that huth done it, and "He is too wise to make any mistakes, and too good to be unkind." He will take care of His church and people, as He promised—"I will never leave and never forsake those who put their the distribution of the departed has only gone trust in me." The departed has only gone over the river a little way in advance, to rest under the shade of the trees. "Be ye there-

fore also ready for in such an hour as ye think not the Son of Man cometh.
To his brother and sisters I can only say, To his brother and sisters I can only say, is the Lord that hath done it, therefore bow with submission to the hand that hath dealt the stroke." Follow him even as he also followed Christ and bye and bye you too shall

nter into his rest. To the bereaved wife I know not what te ay. Silence is more sublime than inade-uate utterance. But I will venture only a thought, for we are treading on holy ground liather than murmur at the dealings of the ord may she rejoice that her life was oupled with so good a man and that he was spared to her so long But hush these plaintive musings, all our cars cannot weep back the buried." He has

We will do likewise. Death bath made no breach, In love and sympathy, in hope and trust: No outward sigh or sound our ears can reach But there's an inward, spiritual speech That greets us still, tho' mortal tongues be

It bids us do the work that they laid down. Take up the song where they broke off the So journeying till we reach the heavenly town, Where are laid up our treasures and our And our lost leved ones will be found again."

REV. THOMAS J. MACKEY.

He Discourses Upon the Usages of the

Episcopal Church. At All Saints Episcopal church yesterday morning Rev. Thomas J. Mackey spoke upon the usages of the Episcopal church, which debarred him from extending the courtesies of his pulpit to the Methodist ministers of the general conference.

Ray. Mackey profaced his discourse by the statement that he had several times been asked why his church did not allow the visiting Methodist ministers to occupy the pulpit, and as some of the questions came from members of his own church he deemed it wise to speak upon the subject. He took the ground that in giving the freedom of their pulpit to the Methodists they would be surrendering a form of church government, for which they had contended for centuries, viz: the "Historic Episcopate" The Protestant Episcopal church differed from all other Protestant denominations in that she contended for great principles rather than for peculiar views on Christian doctrines. They neld the church to be a thing which men could not

make "This church includes in her membership," said the speaker, "all sorts and conditions of men, and our church holds them because she is a church and not a sect. She has nothing to do with speculations about truth. The church is not select. It is for the saving of sinners and, therefore, must be accessible for both intellectual as well as moral sinners.' The declaration of the house of bishops reveals what the bishops contend is the position of the church towards all Christian bodies. The ground of unity is declared to be the ac-ceptance of the following positions: First, The heav scriptures as the revealed word of God. Second, The apostles and creeds as the statement of faith. The two sacraments, baptism and the Lord's supper. Fourth, The historic episcopate. To the first three of these conditions no evangelical church can refuse assent.

The Principal Reason.

"The point on which all cannot agree is the acceptance of the 'Historic Episcopate,' and it is because of their refusal to accept the episcopate that we cannot ask ministers "Now what is the 'Historic Episcopate! It is a guarantee to us of an organization which binds us to the past, and insures to us a continuity as a church of Christ as long as men shall live to perpetuate it. All men be-lieve in the necessity of organization, the only question being as to the nature of such

The speaker then showed the venerable character of the Episcopate, that of all pub-lic institutions in modern Europe the Episcopate was in years the most venerable. 'In the words of Canon Liddon 'It is older than any secular throne. It is by four centuries older than the papacy.' Why, then, it may be asked, do not all Christians accept the Episcopate. It is because of the fact that the Episcopate has been loaded down with theories, which it was never intended to bear, that men have ridiculed an office which has ever retained the love and ven-eration of the vast majority of Christians. It is with the doctrine of apostolic succession as with other doctrines of this church, their theories may be held and held freely and expressed openly, the fact is admitted by all. From the highest view of the episcopate to the lowest all are permissible in this church of Christ. As Bishop Potter declares, 'The endeavor to force the view of our party or school upon the whole church is simply so much partisan insolence. It is the duty of every member of this grand old historic church to lay upon of this grand old historic church to by those those who desire to cast in their lot with us and who are tired of the divisions of protestantism no greater burdens than they are able to bear.

"We recognize with pleasure the grand work the various Christian bodies around us are doing. We pid this great Methodist church, so ably represented in our city, a hearty godspeed in the name of the Lord. As we see their wonderful missionary activity and zeal we feel ashamed of our own want of devotion. It is Bishop Donne of Albany who says: 'It is an acknowledged fact that the abundant blessing of God rests upon the ministry of men lacking the link which

binds them to the apostolic church.' True Spiritual Results Attained. "I readily recognize that true spiritual re-

sults are attendant on the ministers of the great denominations, so that one cannot speak lightly of anyone that casts out deviis in His name. And yet with all these con-cessions the bishop would not nor would I invite the ministers of these churches to preach in our pulpits because our church requires us to invite only such ciergymen as are in good standing in this church and to ask a Methodist minister in his character as as a Methodist minister in his character as a minister and consider him only as a layman from our point of view would be to insult him. Neither is true church unity forwarded by such a course. Are the various Christian churches of Omaha brought nearer together because the Methodist brethren are filling their puipits for a month? Will the Baptists contenless carnestly hereafter for immersion? Will the Presbyterians beless Calvinistic? The fact is that our church in her refusal to allow none but her own lawfully ordained dergymen to fill her pulpits, occupies a post tion that must win the respect of all fair-minded men. We are not overawed by the force of numbers to extend courteforce of numbers to extend courte-sies that after all are mean-ingless and of no insting good results. If we are only a sect and not a church; if we have no higher claim for ex-istence than the perpetuation of some partic-ular doctrine, then the sooner we retire from the field and close our church doors the bet-ter. Because we believe in Christian unity let us hold fast our faith without wavering Our Protestant brethren are drawing neare and nearer to us every day. Let Jesus Christ our Lord be the center of all thought and activity, and with Him as our guide we shall yet be recognized by all men as the church of His founding; that church of which he declared that 'the gates of hell should not

prevail against her." CHRIST IS DIVINE.

Bishop Foss Dilates on the Proof of the Savior's Life and Promises. Bishop Foss addressed a large congregation at the Saward Street Methodist Episcopal church yesterday morning, taking as his text "What Think ye of Christ-Whose Son is He!" Before the bishop began his sermon Rev. H. A. Crane, pastor of the church. stated that he wanted to correct a wrong in pression that had gone out regarding the fraternal delegate from the Methodist Episcopal Church South, who had been represented as having serious objections to being welcomed with a colored delegate. Mr. Crane

ning to end, and that as a lie always traveled faster than the truth he was satisfied that it had been given wide publicity, but in this case he hoped that the truth would speedily overtake and crush it, if only in simple jus tice to the good southern brother who was there seated on the platform and would lead in prayer, and who had never experienced any such unchristian feelings as had been at-Bishop Foss devoted considerable time to

stated that the story was a lie from begin

proving that such a man as Christover lived. He held that it was plainly proven by pro-fane history, and cited events of Nero's time and set forth the occurrences of the years

34 and 64 A. D. He referred to the profane historian of only thirty five years after the death of Christ to prove the devotion of His followers at that early day. He then touched on the character of the man, and touched on the character of the man, holding that He was the most remarkable man whose doings were recorded in history. His work was miraculous, and was so declared by His enemies. It was irrefutable proof of his divine origin. "Christ is what He says He is," said the speaker, "and His testimony regarding Himself is true."
"A train of cars carries you 1,000 miles and

"A train of cars carries you 1,000 miles and aves you within a half a mile of your door, ou will get home all right, and you know. You don't refuse to take the cars because they don't take you to the threshold of your house. So these biblical teachings take you 1,000 miles toward blissful eteroity, and if they leave a half mile of uncertainty or disputed questions, what of it? Let me say that the Holy Chost will take you that

last half mile."

In conclusion the bishop urged the present existence of Christ in His divine form, as evidenced by the perpetually developing his-tory of the church, the transformation of the cross, a thing more horrible than the hang-man's rope, into a thing or perpetual beauty, and the spread of the religion of the only and true God, which was going to lands beyond the seas and bringing in Japanese and Hindostance. The speaker was certain as to what Paul or John or Wesley or Gabriel, or any of the sainted blood-washed throng around the throne would say if asked what they thought of Christ, and he did not think that anyone could dony the existence or divinity of Christ, who was the hinge of the century.

EXAMPLE OF MOSES.

Greatness of the Leader of the Hebrews and His Effect on the World. It might have been caused by the fine weather, which for weeks and weeks has been a rare article, and again it might have been caused by the fact that the good Bishop Fowler was announced to preach that drew such an immense congregation to Prinity Methodist Eoiscopal church vesterday morning. At all events the congregation was there, and such a one has not been seen for many a long day. The body and maiu floor of the church was filled long before the morning services opened. But the people kept on coming, and the doors of the locture room were thrown open. Then they climbed the stairs and filled the gallery, but the line of humanity remained unbroken. Chairs were brought from the neighboring houses to be olaced in the aisles and around the walls. Still there was not room for the many who were desirous of hearing the words of wisdom to be uttered by the learned

bishop. Rev. A. K. Beans, pastor of the church viewed with much satisfaction the great au-dience and then remarked that a few more persons could be accommodated if they would sit upon the pulpit steps. Half a hundred men and women accepted the invitation, while fully 200, who were unable to gain admission,

returned to their homes. After the introductory exercises Bishop After the introductory exercises Bishop Fowler announced that his text was found in Acts vii, 22: "And Moses was learned in all the wisdom of the Ezyptians, and was mighty in words and deeds."

The bishop said that it was a pleasure to listen to the stories of the struggles for freedom as they echoed down from the mountain festness. The armies cried, "Maria Theresa, our queen, let us die for her." The next day the struggle was forgotten. Kossuth landed upon the shores of a country and 10,000 sabers leaped from their scabbards, while millions of freedmen rose up to do him all honor.

Some Bible Biographies.

This, he said, was heroism and self-sacrifice. The deeds were forgotten, but the stories lived. So it had been through all the ages. The truths had elbowed their way the the front and had thrust themselves into the The truths had elbowed their way to hearts of the people.

The bible was a book filled with the biographies of men—real men, not as written by the historians. The book did not cover up the faults nor did it conceal the evils. "There we have Noah, wonderful, great Noah." be said, "a man who had faults and was sometimes out of joint, but he was maestic, grand and a real man.'

Then the bishop told about David charm-ing the people with his simplicity; Peter who taught the laws, and John whose love was like that of the maiden's, but whose courage was unequaled by the bravest Highland chieftain. But Moses stood above them all. To look at him as a man his authority was divine and his utterances were infallible. First he was pictured as an infant, laid in the ark among the bullrushes which grew apon the banks of the Nile. There he was found by the king's daughter and his own mother was employed as his nurse. The ittle fellow was taken to the king's house and for forty years he was out of sight to the world. During all of those years he learned wisdom to become mighty in word

"Josephus, who lived seventy-five years after Christ, gave a good picture of Moses," continued the bishop. "He described him as a scholar, a learned inventor. He taught his people to build the war chariots and was the first to suggest the division of land; he aught the music of the Greeks and the language of the Hebrews; he put down the war with the Ethiopians, and upon his return brought with him an Ethiopian wife," Moses, the bishop said, was the General Grant of those early days. For forty years

he had been trained in the courts of the Pharoans and knew all of the plans by which the ghosts were raised. It was he who was destined to guide the oppressed people from bondage and out into the desert; it was be who for forty years stood in close relation to God, leading the people of a slow and slugrish nation.

Aaron, the brother of Moses was a great orator and moved among the slaves of Pharoah, teaching them the lesson that Moses had given him, but it was Moses who went out into the field among the enemies of Pharoah and urged them to strike for their liberties. This was a vast undertaking, to take these millions of bendsmen, broken in spirit and almost worthless, out of Egypt with their wives, children and flocks. Yet God approved and the termenters were left behind, "And here you are," remarked the behind. "And here you are," remarked the bishop. "You have been waiting thirty or years for the Lord to reach down and take you by the coat collars, that you may be lifted up and placed somewhere."

Events in Moses' Life, The bishop painted some beautiful word pictures of Moses, first showing the little pavigator as he floated on the bosom of the Nile. Then he represented him as "byalty to truth," with the trapping of royalty and the province of a crown together with the king's daughter, for a wife spurned and rejected, that he might turn his face to the hot sands of the desert, there to give his people that preciouboon, liberty. There was another picture, it which Moses was taken to the summit of Mount Sinai, from where he looked down and saw his people making the golden calf. In this picture the wrath of God was visible, but Moses was seen speaking and insisting that his duty was to guide his people through

'Inc last word picture was the bishop's mas terpiece, and in it he painted Mount Nebo from which Moses was permitted to view the holy land. There, aged and infirm, the mighty der of the Egyptian slaves looked out over e fertile valleys and, consigning his spiri to God, died.

"Thus we should live," said the bishop in conclusion, "so that when we reach the summit of Mount Nebo we may see the promised land spread out before us beyond the river Lordan." the river Jordan.'

KEEPING THE SABBATH.

Colonel Shepard Talks to the Young Men About the Day. A large audience, composed mostly young men, gathered in the auditorium of the Young Men's Christian association at 5 o'clock vesterday afternoon to hear Coionei Elliott F. Shepard speak. After a brief introduction by Secretary Ober of the association Colonel Shepard said: "It always gives me a great deal of pleasure to appear before an audience of young men. I am still young myself, even though my hair is not as black now as it was some years ago. The name and work of the Young Men's Christian association is very dear to my heart. In New York a good many years ago I had the honor to unite myself with the association, which has grown and soread like a banyan tree until now we have eleven branch buildings in New York City alone, which are proving be a great shelter from the storms which overtake young men.
"Perhaps is was because of the vigor of that association that this beautiful building was erected for the purpose of sheltering, protecting and saving the growing young

men of Omaha. I always try, no matter whore I am, to organize the Christian spirit and sentiment in single men. You remember that Christ said Go ye into all the world and preach the sessel. I hope every one present tries to help Christianize some poor

"I would like to wail your attention to a passage of scripture in regard to the ob-servance of the Saubath day. Our Heavenly Father formulates His rules in such simple language that there is no mistaking the meaning. Every one can understand His command, Remember the Saboath day to keep it holy. Six days shalt thou labor and

do all thy work.' remember, the Lord blessed the Sabbath day and made it hely. The fourth and lifth commandments are the only two out of the ten which do not commence with 'Thou shalt not.' In both these God has reasoned with His people and promised blessing. You will find in looking over the nations that the most degraded are those who know no Sabbath. In Europe the weakest nations are those who pay the least attention to the holy day. Keep the Sabbath day and you will find out what the blessing is. God gives you health, peace and com-fort. I can't begin to enumerate all the blessings to be derived from a faithful ob-

servance of this day. "My friends, let us apply it to your own lives. Let us see what you are doing to break the law. Can we ride in any of the transportation lines without making several thousand men work! They should be at home with their families. Can you engage in pursuits of any kind, ball games or thea-Can you engage ters, on Sunday without paying some one to labor and amuse you! It becomes your duty to stop this desceration of the Sabbath. There is enough power and force in this body of young men before me today to stop every railroad train, newspaper and street car Omaha. It is your duty not to encourage, but to discourage in every way possible, the breaking of the Sabbata. Remember to keep

AMERICAN SABBATH UNION.

Distinguished and Eloquent Orators Plead for a Better Observance of the Sunday. The mass meeting at Exposition hall restorday afternoon in the interests of the American Sabbath union was one of the largest religious gatherings over held in Omaha,

Long before the time announced for beginning the meeting had arrived every seat in the large auditorium was filled. When Bishop Newman called the assemblage to order the galteries and aisles were packed with people. There were nearly 4,000 people in the building and hundreds were outside who were unable to gain admittance.

The First Baptist church was thrown pen and as soon as the speakers finished at Exposition hall they hastened to he audience at the church, where Dr. Ray presided. Even with the overflow meeting there were many people turned away who could not gain admittance to either meeting.

Bishop Newman presided at Exposition
hall and Chaplain McCabe and Rev. Manley S. Hard of New York conducted the sing-ing. The ten commandments were read by Rev. H. A. Butt, D.D., and prayer was offered by Dr. N. S. Edwards of Baltimore

Bishop Newman Opens the Meeting. In opening the meeting Bishop Newman said that in some respects the American citizen differed from those of other countries. They acknowledged no master save the Almighty and hence the rigid observance of moral principles must be accomplished by the moral elevation of the people.

The Christian church could not afford to allow any encroredments on the sanctity of its Sabbath. "The day has come for us as

Americans to arise in our might, observe this day as the Lord's day, and influence others to observe it in all its purity and integrity." The first speaker was J. H. D.D., recording secretary of the American Sabbath union. He briefly reviewed the history of the Sabbath observance movement. It had its beginning in a memorial submitted to the general conference and approved by that body. Other denominations were invited to participate in the movement and their response was hearty and immediate. It was believed that the time bad come for a concerted action in lefense of the American Subbath. A meeting was called of the committee which met in New York November 13, 1888, and arrange ments were perfected for a larger meeting in Washington on December 11 of the same year. Here the union was organized and during the past four years its work had been far-reaching and fruitful of great results. It had combined the influence of fourteen evangelical denominations in the effort to secure a recognition of the sanctity of the Sabbath day. It had nineteen secretaries who de-voted all their time to the work and fifty-two others who gave a part of their time to the same purpose. He discussed at some length the measures taken by the society to secure the closing of the World's fair on Sunday nd this part of his address was warmly ap

plauded. Colonel Shepard Speaks, Bishop Newman then introduced Colone Elliott F. Shopard of New York, editor of

the Mail and Express and president of the Sabbath Observance commission of the Presbyterian general assembly. Colonet Shepard's reception by the vast audience was in the nature of an ovation. When the applause had subsided he spoke apon "The Fourth Commandment." He read a number of passages from the Old Testament to show the unity of the scrip-tures on this point. The promise offered for the fulfillment of this commandment was mitiess and infinite as God himself. The history of the nations showed how limitlers had been the fulfillment of this promise. Work was the sphere of all man-kind, but their life was not be all work. The mmandment was a revelation from God to man that it was best to rest one-seventh of the time. "He places before us his own example of resting on the Sabbath day, and when it is followed an infinite blessing will be the result. We ought all to thank God that he has annexed his own blessing to the observance of the Sabbath day."

Bishop Warren's Address.

"The Sabbath an Imperishable Command ment," was the subject of Bishop Warren's address. The bishop said that the Lord had blessed the Sabbath ty sending a double por tion of manna to the pilgrims in the wilder ness on the preceding day in order that they might keep the Sabbath holy. The greatest blessings were promised for the observance of this commandment and the direct penal ties predicted for its neglect. These promises had never been repudiated nor the judgments for Sabbath descration repealed. The Lord spoke more about the Sabbath than he did bout murder and covetousness and false hood. Heaven itself was but the budding glory of the eternal rest of which the Christian Subbath is the earthly type.
"The Sabbath and Its Civil Sanctions"
was discussed by Judge Lawrence of Ohio.

three sources to which to look for a guide to duty. These were the bible, the book of nature and the law of the land. How far the law should carry out the injunctions of the others was a question for America of the start of the law should carry out the injunctions of the others was a question for America of the others. ican statesmanship to consider. Everywhere pature taught the duty of observing the Sabbath and develop it to the worship of God. He who worked continually during seven days in the week was punished by physical and mental decay and early death. The obligation of the legislature to enact laws for Sabbath observance was imbedded in the very foundations of the constitution. Christianity had been a part of the sontiment of this country from its earliest history, and the legislature had a right to pronibit anything that might in any way interfere with the right of the churches to observe the Sabbath day according to the precent of their religion. He heid that the law had no right to legalize shows and expositions, as they kept people shows and expositions, as they kept people away from where they could be reached by the churches.

Closing of the World's fair.

"The Legislature and the Sunday Closing of the World's Fair" was the subject of an address by Senator J. T. Edwards of New York. Nothing, he said, was legal that tended to secularize the Saobath. It had been said that the last legislature of New York had not been quite perfect, but the fault was with the people. Higher than the legislature stood the booth where the citizen cast his bailot. One thing the New York legislature had done, and that was to order

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that their exhibit at the World's fair should e closed on Sunday, Dr. Carmen, the fraternal delegate from Canada, was the next speaker. He dis-cussed Sabbath observance in general and the movement in Canada in particular. He thought that the people could be brought to properly observe the Sanbath by the in-

fluence of reason and moral sentime Rev. G. S. Chadbourne, D.D., spoke upon The Sabbath and the Home." Bishop Ninde took for his theme "The Sabbath and Christian Activity."
Rev. J. W. Hamilton, D.D., considered
"The Lord's Day and Its Perils."

WAGING THE BATTLE.

Fierce Fight in Which the Church of Today is Engaged.

The First Methodist church was filled to overflowing yesterday morning. Dr. Buckley of New York preached the sermon. He took a text from the Book of Kings where the children of Israel were warring with the king of Syria. Through the inspiration of Elisha the prophet, who saw in his mind's eye a great host of warriors coming to assist the children of Israel, the king of Israel was encouraged to make the right and to defeat the Syrians and scatter them to the four

Dr. Buckley found in this account of the Israelites' victory a lesson for the Christian people of today. He held that Christians should not depend upon the visible forces alone for the Lord had invisible hosts that could accomplish great things if His children would only trust Him. The speaker then summed up the visible army of the Lord on earth. He mcluded the ministers, the members of the various churches, all good people, the young peopie's societies, the Christian colleges, the Sabbath schools, all the religious publishing houses, the publication of good books and the work of every organization having the evangelization of the world in view. Against this he arrayed the hosts of sin, the salcon, the gambling dens and all the pitfalls of infiquity. The battle, he said, was a fearful one to contemplate. It was a greater battle than ever was waged by the children of Israel against the king of Syria.

The thing that was necessary for the Methodist church to do, he said, was to avoid the dry rot into which many other denominations had sunk by attempting to cater to fashionable people and at the same time neglecting the poorer classes. When a church had reached that point where the preacher was not expected to do much but to a stylish appearance at fashionable dinners and to assist uncouth but accidentally rich people to entertain, then the doors of that church aught as well be closed so far as its relations to the welfare of numanity were concerned. What the world needed, he said, was the preaching of the gospel, not the reading of kid glove (s avs.

At the close of the sermon Chaplain Me-Cabe and Bishop Newman took up a sub-scription for the benefit of the church and about \$2,000 was raised in a few minutes.

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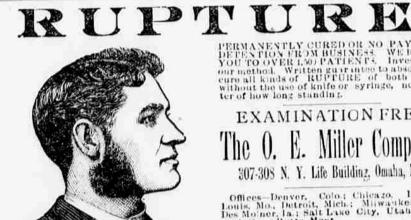
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