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The San Francisco Call

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IN THE TABERNACLES OF THE LORD.

SAN FRANCISCO had a fine object lesson yesterday of the way Christian Endeavorers spend their Sabbath. The churches were all filled to overflowing, the big Pavilions would not hold those who had come to hear themes of Christianity discussed, and there was a noticeable absence of delegates at the Park and Cliff.

The feature at all the churches was the prayer service, a thing unique in its way and peculiar to the Christian Endeavorers.

It was noticed that many of those attending the convention took occasion to make a careful study of the habits of the non-religious in this City. They marveled at the open saloons and the general custom of enjoying Sunday as a day for pleasure rather than for meditation. Californians crowded the beach by thousands, wandered through the Park, and otherwise spent the day in search of pleasure, but most of the Endeavorers attended church or spent the day in meditations.

THE DAY'S WORK.

No sessions were held in the pavilions yesterday morning, but in the afternoon a men's meeting was held at Woodward's and a Sabbath observance meeting in Mechanics'.

Large audiences were in both, while the First Congregational Church was overcrowded with women. Secretary Baer held a largely attended meeting for boys and girls at the First Presbyterian Church.

Dr. Clark presided at Mechanics' Pavilion, where 10,000 people listened to four stirring addresses. The Police Quartet sang "Throw Out the Life Line," and were heartily encored.

The meeting at Woodward's Pavilion was for men only and was undoubtedly the largest one ever held in this City. Rev. J. Wilbur Chapman, D.D., of Philadelphia presided.

The various Christian Endeavor Societies had a deluge of visitors, but all were welcome and new life was instilled into them as a result of this fellowship. The same thing was true in Alameda, Berkeley and Oakland. All of the pulpits in these towns, as well as in this City, were filled by visiting divines.

TO-DAY'S PROGRAMME.

The Christian Endeavor programme in this City will be finished to-day, after which there will be some meetings of importance in Oakland. The programme for to-day is as follows:

The only overflow meeting will be held in Odd Fellows' Hall and will be presided over by William Shaw, Treasurer of the United Society, who will also conduct the consecration service. Rev. Matt S. Hughes, D.D., of Minneapolis will preach the sermon.

For those unable to obtain admittance to these three meetings, an open-air meeting will be held in front of the Mechanics' Pavilion and good speakers will be supplied.

Meetings will be held to-night at Mechanics' Pavilion, Dr. Clark presiding, and Rev. George F. Pentecost, D.D., of New York will preach the sermon; consecration service will be conducted by President Clark and will consist of roll call, responded to by the different State delegations.

At Woodward's Pavilion General Secretary Baer will preside and Rev. J. Wilbur Chapman, D.D., of Philadelphia will preach the sermon. Secretary Baer will conduct the consecration meeting with a roll call, but on a different plan from that pursued at Mechanics' Pavilion.

MORNING SESSION.

MECHANICS' PAVILION—Rev. M. Rhodes, D.D., St. Louis, presiding; C. M. T. Parker, San Francisco, musical director. 9:30, praise service; 9:40, devotional exercises, conducted by Rev. W. H. Scudder, Tacoma; 9:45, address, "The Tenth Legion," Amos R. Wells, Boston; 10, address, "Foreign Missions," Rev. J. C. R. Ewing, Lahore, India; 10:30, singing; 10:35, address, "Systematic and Proportionate Giving to God," Rev. J. R. Davies, New York; 11:05, singing; 11:10, unrolling the "Missionary Roll of Honor," conducted by Right Rev. Edward Rondthaler, D.D., Salem, N. C.; 11:20, brief introduction of visiting missionaries from the field; 11:30, address, "Home Missions," Rev. Nehemiah Boynton, D.D., Detroit, Mich.; 12, adjournment.

WOODWARD'S PAVILION—President F. E. Clark presiding; A. T. Sutherland, musical director. 9:30, praise service; 9:45, devotional exercises, conducted by Rev. H. Mosser, Reading, Pa.; 9:50, prelude, "The World's Prayer Chain," Miss Lilian S. Mead, Adelaide, S. A.; 10, address, "City Evangelization Outside of the Churches," Rev. Charles Roads, D.D., Chester, Pa.; 10:30, singing; 10:35, address, "Deepening the Spiritual Life Inside Our Churches," Rev. J. W. Chapman, D.D., Philadelphia; 11:05, presentation of banner to local city union having reported the best progress in the past year in promoting systematic and proportionate giving to God, presented by Rev. E. L. House, Attleboro, Mass.; 11:10, singing; 11:25, address, "Some Spiritual Returns for Missionary Investments," Rev Thomas O. Crouse, Baltimore; 12, adjournment.

AFTERNOON SESSION.

MECHANICS' PAVILION—Annual junior rally, Rev. J. H. Bomberger, Columbiana, Ohio, presiding. 2:30, praise service; 2:40, devotional exercises, conducted by Rev. C. C. Poling, Portland, Or.; 2:45, singing by Chinese choir; 2:55, greetings from Mrs. Frances E. Clark, Boston; 3, illustrated address, topic, "The Song of the Heart," Rev. R. F. Y. Pierce, Philadelphia; 3:20, exercise by San Francisco Juniors, "The Junior Garden"; 4, remarks by President Clark; 4:10, adjournment.

WOODWARD'S PAVILION—2:30, praise service; 2:40, devotional exercises, conducted by Robert J. Caskay, Salt Lake City; 2:45, singing by Chinese quartet; 2:50, paper, "The Lookout Committee," A. E. McDonald, Chicago; 3:05, paper, "The Prayer-meeting Committee," Miss Lillie M. Dieter, Sedalia, Mo.; 3:10, open parliament, "Ways of Working," John R. Cary, Baltimore; 3:20, paper, "The Social Committee," Charles A. Forse, St. Louis; 3:25, open parliament, "Ways of Working," conducted by W. H. Lewis, Seattle; 3:35, singing; 3:40, paayer service; 3:45, paper, "The Missionary Committee," Miss Frances B. Patterson, Chicago; 3:50, open parliament, "Ways of Working," H. N. Lathrop, Boston; 4, paper, "The Other Committees," Milas M. Shand, Washington, D. C.; 4:10, open parliament, "Ways of Working," conducted by Harry A. Kinporte, New York; 4:20, closing remarks, "The Source of All Power for Service," Charles T. Studd, London; 4:30, adjournment.

CLOSING SESSION.

MECHANICS' PAVILION — President Clark presiding; A. M. Benham musical director. 7:30, praise service; 7:50, devotional exercises, conducted by Rev. F. E. Mallory, Topeka, Kans.; 8:05, sermon, Rev. G. F. Pentecost, D.D., Yonkers, N. Y.; 8:35, singing; 8:40, consecration meeting, conducted by President Clark; 9:30, adjournment.

WOODWARD'S PAVILION—Secretary Baer presiding; J. J. Morris musical director; 7:30, praise service; 7:50, devotional exercises, conducted by Rev. J. V. McCall, Mineral Wells, Tex.; 7:55, anthem by the choir; 8:05, sermon, Rev. J. W. Chapman, D.D., Philadelphia; 8:35, singing; 8:40, consecration meeting, conducted by Secretary Baer; 9:30, adjournment.

AT WOODWARD'S.

Eminent Speakers Address a Meeting for Men.

Musical Masculine Voices Make the Laage Pavilion Ring.

It was rather a somber looking audience that gathered in Woodward's Pavilion yesterday afternoon. Even ample decoration by means of gay badges came far from making that exclusively masculine congregation look as bright and festive as the summer gowns and happy combinations of ribbons, feathers and flowers that constitute impressive features of the mixed gatherings. But then it was such a beautiful day that the little birds that have flitted about inside the building ever since the opening day caught something of the convention spirit and chirped so merrily that the men couldn't help singing heartily, so the depressing effect of an unrelieved sea of masculinity soon vanished. And it was a great meeting.

C. E. Lloyd, Oakland's Chief of Police, acted as musical director, and his was a grateful task. "Onward, Christian Soldiers," was the opening number. This hymn is a favorite with the convention for starting the enthusiasm, and the men were not long in catching the spirit of the swinging martial air. From that on the congregation singing, and there was much of it, was of a nature to make glad the heart of the most ambitious musical leader. During the song service, R. A. Elwood, an evangelist of Philadelphia, sang the verses of "Saved by Grace," and led the congregation in singing the chorus.

Dr. Dawson of Cincinnati opened the devotional exercises with prayer, after which "America" was sung by the audience.

"Some of us in the East have always heard," said Rev. J. William Chapman, D.D., of Philadelphia, who presided during the afternoon, "that San Francisco abounded in two classes of people. We have always been told that San Francisco contained some of the best people in the world—and I am certain we have found it so. We have also been told that all the bad people were not shut up in New York and Philadelphia. But I wish to say that San Francisco has something we have never found in any city we have been in before. I refer to the Police Glee Club. They are with us to-day and are going to sing to us."

The blue-coated singers were almost embarrassed by the ovation, and truly it was a royal welcome which they received. The club never did better than it did yesterday in rendering "Throw Out the Life-Line," and the audience tumultuously signaled its appreciation. The club responded with another number, and still another before the audience reluctantly allowed it to leave the platform.

The club consisted of: First tenors—Joseph F. Redman, T. P. Walsh, W. Symonds, R. F. Graham; second tenor, Marcus Anderson. First bassos—G. B. Baldwin, I. Tuchler, J. L. Nelson, P. C. Peters, L. Rankin, P. H. McGee; second bassos—L. Livingston, T. J. Bailey, M. O. Anderson, W. W. Wilson, O. B. Merrick.

A motion was made from the body of the house and unanimously carried extending a vote of thanks to the officers for the entertainment they had furnished. Rev. Mr. Conkling of Madison, Wis., then offered a prayer for the police force and municipal officers generally. He cited the Glee Club as an example of what it was to be in the public service and yet acknowledge God.

F. A. Jackson, assistant secretary of the Y. M. C. A., invited the delegates to visit the Y. M. C. A. building, and urged the men present who resided in this City to join the association.

Rev. Ford C. Ottman of Newark, N. J., was the first speaker of the afternoon. He preceded his remarks with a few nice things about the San Francisco police force. "My remarks this afternoon," he said, "will be upon the twenty-seventh chapter of Acts, in which the voyage of Paul when he landed at Malta is spoken of. I took the chapter because I consider it to be a sort of parable of many a human life. You have doubtless often heard life likened to a sea voyage. I believe that the best picture of a human life is to be found not in something which is afloat, but such a vessel as is described in the first part of this chapter, where the vessel is riding at anchor in what is known as a fairhaven.

"I believe the worst thing that can happen to any man is to cast away from his safe anchorage in Jesus Christ.

"In this chapter, first of all, you see Paul standing forth when he saw that the sailing was dangerous, and warning the voyagers that the trip would be with hurt. But the centurion believed those things that were said by the master and the owner of the ship more than the things that were spoken of by Christ. How many times does it happen in real life that we believe those whose material advantage influences them when Jesus Christ is warning us that a certain undertaking is dangerous.

"After awhile Paul stood forth and said, 'Ye should have hearkened unto me and cut loose from Crete.' Tell me, ye who have served God, did you ever find anything is to be gained by cutting away from righteousness. Then Paul said, 'Be of good cheer, for the Lord Jesus Christ has stood by me this night, and no harm will come unto you.' Brethren, you can't get away from Jesus Christ, no matter how far away you have drifted, God can always find you. When the mariners saw their danger, they commenced to shoal water and cast out anchors. It seems to me that a man cannot live very long in this life without beginning to shoal water, and he will feel that his journey is coming to an end.

"I care not who the man is—some day he will cast the lead, and find thirty fathoms, and then but twenty, and then ten, and he knows he is in danger. The time is coming when he will run his ship aground where the great swelling tide of eternity runs in, and when upon his deathbed he will find his faculties slipping away. What is a man to do when he finds his life slipping away, and he finds he has become a shipwreck from the faith. I would like at the eventime of my life that it would be as the prophet said, 'And it shall come to pass that it is light.' Let us pray that when the end comes we will all be found at safe anchorage in our Lord Jesus Christ."

A male quartet from Oakland rendered a selection which was enthusiastically encored. The singers were: W. J. Oakes, E. H. McCandlish, L. T. Mervin and E. A. Sherman Jr. "How will thou do in the swelling of Jordan?" was the text of Rev. J. Wilbur Chapman's address. "Dr. Ottman spoke of a sea," he said, "I will speak of a river. I say to you that if you put your faith in Jesus Christ your sins will leave you as soon as you come close to him. The River Jordan in the estimation of some people is that it stands for a peculiar something that lies between us and eternity. We say of our departed friends that they have gone down the Jordan, that they have passed over. The River Jordan runs through a rocky country, and when it overflows the inhabitants find refuge in caves. Remember these points in my story.

"There are some people who believe that the religion of Jesus Christ is only a good thing to die in. They seem to think it a good sort of insurance against death. But religion is more than that. It is a good thing to live by. The man who is a Christian is a better husband, a better father, a better citizen. I believe that and you believe that.

"It is to the people who believe the first way I am going to talk. I want to say that any man in this audience who has within him a single unforgiven sin has the seed of death. The worst thing in this world is that little word of three letters, and when you spell it, s-i-n, you get the hiss of the serpent away back in Eden.

"I want to speak a little about drunkenness, because it is on the increase. I would to God I could speak the word that would make every man who is approaching drunkenness to put away the awful cup. I have a right to-day, not only as a minister, but as a man, to lift a voice against that which is the sin of the day. Some of you men are drinking just a little. We had one in Philadelphia. He moved out of a palace into a hovel. After a while word came that his baby had died. He had not clothes to put on it. The neighbors went in and put the little white things on it.

"They took the man in to see the child. The tears ran down his face, but his hands reached down the little one's dress until he took the shoes from his dead baby's feet, and while the funeral was yet in preparation those little shoes were pawned for drink. It had made the father worse than a demon. When I heard that story I said: 'Please God, I'll go up and down the line lifting my voice wherever I can to condemn this evil.'

"I have a right to cry to every man who is being caught in the passion of gambling. Men, in the name of God stand back; the avalanche is coming!

"Suppose, men, you should refuse to come to Christ in life, and the death hour should come and the water reach to your knees, and then to your neck, and then submerge you. How then would you feel in the swelling of Jordan?

"I want to say a word to men who are in the cave of infidelity. My heart goes out to the man who says 'I can't believe as you do. I don't know as I want to, but I would not say a word to take away your hope, if it is a hope.' Somehow I like that man, but I don't like the man who sticks his hands in his vest and says, 'The old-fashioned religion was all right once, but we have grown away from it.'

"Has Gladstone grown away from it? That greatest thinker the world has today, who counted it an honor to kneel in the little chapel and read the prayers in the absence of the rector. I tell the truth when I say I would rather be the humblest peasant with faith in Christ than the greatest infidel the world has ever seen.

"The man who is in the cave of morality abhors drunkenness and all these other sins, but there is no morality aside from the faith of Jesus Christ. I look out today upon this sea of faces. Some men here are lost. I would not be true to my ministry if I did not give you an invitation to be saved. There is some boy here to-day a slave to his appetite and his passions. I preach to him."

The speaker called upon all those who wished him to pray for them to rise, and the audience rose in a body. Dr. Chapman then closed his address with an invocation.

Rev. Dr. Case pronounced the benediction.

SABBATH LAWS.

Discussion of a Growing Evil at the Big Pavilion.

A Wide Divergence of Views Expressed by the Various Speakers.

The meeting at Mechanics' Pavilion in the interests of the Lord's day was a success in every way. Fully 10,000 people were assembled in the auditorium when the services began and not less than 2000 more were on the outside waiting for a chance to get a seat.

It was evident that neither the meeting for men at Woodward's nor the meeting for women at the First Congregational Church took all of either sex. In fact the crowd was so great that for the first time there was a complaint that the air was not what it ought to be, and it took all of President Clark's pursuasive powers to prevent a number of people leaving the hall after the first address.

There was much divergence of opinion among the speakers regarding just what they thought to be the proper way to observe the Sabbath, and this divergence ranged all the way from a strict Puritanical home-staying to a day in the parks and museums. The last speaker, Rev. Robert Johnston of London, Canada, rather had the best of the argument when he said that until the church itself kept the Sabbath holy it could not expect those who were not members to do so.

There was quite a theatrical air about the Police Glee Club, in full uniform, which was brought in to entertain the delegates just after there had been a bitter denunciation of theaters. But the audience fully appreciated the "Lifeline" and applauded so strenuously that the club sang, "Still, Still With Thee," and received compliments from both President Clark and Dr. Strong, who addressed the meeting upon the subject of "The Civil Sabbath."

Just after Miss Kay closed her address on "Woman's Part in Sunday Observance," a large number of people in the back part of the auditorium left their seats and started for the door. President Clark called them down, but he received the reply that the air was too bad and they were going where it was fresher. In order that the next speaker, Rev. W. H. G. Temple of Seattle, might not be interrupted by the exodus President Clark called for music, and in ready and apt response Mr. Husband announced "Speed Away," amid the laughter of those who "caught on."

Mr. Temple had considerable to say on "Modern Forms of Sabbath Desecration," and was very vigorous in his denunciation of what he termed the prime evils in this direction. He gave a paraphrase of Shakespeare's "Seven Ages of Man" from a Christian standpoint, which in a manner belied his denunciation of actors and people of the stage.

The presence of sixteen policemen on the platform just before the address of Dr. Josiah Strong of New York on "The Civil Sabbath" afforded that gentleman a good object lesson, and he began his address by saying that if all cities had such men on their forces the Sunday laws would be much better enforced everywhere. After this tribute the doctor defined the difference between the divine and the human Sabbath, and showed how most of the arguments for and against Sunday laws were based upon wrong premises, and said that most of those who argued began with a wrong basis of attack on and defense of Sabbath laws. He said that Sabbath laws were not based on the divine feature, but were the result of physical necessity of the individual.

He denied the right of any man to work on the Sabbath, even if he desired to, because he said those who did not wish to work on that day had the right of protection in their business, and if they did not work and some other man did he would draw away all of the Sabbath-keeper's custom. The man who desired to rest on the Sabbath should be protected from the competition of the man who preferred to chase after the dollar.

He said the trouble with the average American was that he was in too much of a hurry all the time, and illustrated this by a story of a missionary friend of his who went up the street in Constantinople, and as he hurried along he passed group after group of men, and as he came abreast of them they called out something to him in their own tongue. He finally came to believe that they were offended with him and were applying an epithet, and asked a friend who was with him what they meant. The reply was that they were exhorting him to "go slow."

A Bohemian who came over to America said that his first experience in this country—it even began as he was going down the gangway of the steamer—was the constant cry to him to "hurry up." This was the characteristic of the American who is always sorry that he was not born twins, in order that he might crowd two days work into one. It was this spirit that was responsible for much of the Sabbath-breaking in a mercantile way.

He believed in the prohibition of certain amusements on Sunday. Not from a divine standpoint, but because they were immoral, and immorality was a menace to the safety of the State. Just as ignorance was a danger to the State and the State had the right to enforce her educational laws, so it had the right to enforce prohibitory laws against any amusement that had a tendency to make people immoral.

The amusing feature of the address of Dr. Strong came from behind the speaker, for he overstepped his time and there was a slight sound from the buzzer. The doctor was apparently deaf to its admonitions, for he continued to talk. Then the buzzer became more insistent, but it had no effect. Louder came the buzz, until it sounded like the whirr of the tail of an angry rattlesnake. The doctor was un-

NEW TO-DAY.

What a great quantity of work a "good housekeeper" finds to do! There are so many little time-and-strength-taking chores that have no names. And it must all be done whether the housekeeper feels like it or not. This is true of men's work too, but men's manual labor is never so complicated as housekeeping. In some way or other "the world's work must be done." This iron-clad rule is harder on women than it is on men. A man can't be as sick as a woman.

As a man's organization is simpler and stronger, it follows that his ailments are less complicated. He is not subject to the chances and changes, physiologically, that come to the average woman.

If a woman is in good health there is no more healthful employment than housework. Generally speaking, there is no happier woman in the world than the one who is well and busy all day long "making home" for dear ones who depend upon her. But how different when every breath is pain, every step torture! This state of health, in nine cases out of ten comes from derangements of the delicate, feminine organs of generation. The family doctor inquires first concerning these. He most usually insists upon an "examination." From this the modest woman naturally shrinks. She is right. Excepting in very unusual cases of "female weakness" examinations are unnecessary. Dr. Pierce's Favorite Prescription is a simple, natural remedy for these ills. It cures gradually, safely, permanently. Here is one testimonial out of thousands:

"I was ill four years with 'female weakness.' I took two bottles of Dr. Pierce's Favorite Prescription. I do my house work now without pain or faintness." Yours truly,

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