

effort by the different evangelical denominations to secure a better observance of the Sabbath day. For ten years the chairman of this committee, Dr. James Stacy, labored earnestly, receiving but little encouragement from the other denominations. In 1888 the M. E. Church asked our Assembly to unite with other denominations in forming a national association. During this time various State "Sabbath Associations" had been at work. Those appointed to represent our Church were: Drs. Stacy, Strickler, Hoge, of Richmond, W. T. Thompson, of Charleston, H. M. Smith, of New Orleans, and Witherspoon, of Louisville, Ky.

The results secured by the first year's efforts on the part of this "American Sabbath Union," as it was first called, led our committee to report to the Assembly in 1889 as follows: "We have cause for great rejoicing and unfeigned gratitude to God for the wonderful success with which the movement has already met, and for the results that have thus early been accomplished, giving promise, as they do, that the day is not far distant when throughout our whole country there shall be a Sabbath of quiet, peaceful rest, not only for Christians, who hail it as a day of sacred rest, but also as a day of session from secular labors for the toiling millions who now enjoy no day of rest, from one end of the year to the other. "Never before has a popular movement taken hold so quickly and so extensively upon the hearts and consciences of all classes of our people. The general and deep interest in this matter is evinced by the astonishing fact that in the brief space of one year there has gone up to the Congress of the United States the petitions of more than ten millions of people praying Congress to give to our toiling millions the relief they desire from the enforced labor of seven days in the week."

This history is given at some length because of the encouragement it may bring to us to renew our efforts through the "Lord's Day Alliance" (name changed in 1910). The great present day dangers which now beset the Lord's day, such as picture shows, theatres, baseball, football, golf, Sunday excursions and newspapers, can best be dealt with through this organized Alliance of all the evangelical churches in the United States.

Augusta Presbytery's committee would report second: Within the past two years every Presbytery has been led to appoint a committee on the Sabbath and Family Religion. "Why have such committees," some one will ask? Suffice it to say that Satan and evil-minded men will not make to the Church a present of better habits of Sabbath observance and family religion. If obtained at all the leaders of God's people must fight to win them from the god of this world, and the enemies of our Lord and the right observance of his holy day. If "eternal vigilance is the price of liberty," no less a price must be paid for freedom from bondage to evil habits and customs. Every enemy of God is seeking today to do away with the right use of the Lord's day, and at the same time they would destroy family religion and worship in homes.

Never was greater need than today for every Presbytery in our Church to bear faithful testimony to God's claims to His holy day; to proclaim from every pulpit in our Church the dying testimony of that noble servant of God, Moses, the great law-giver and nation builder, when he said to God's ancient people (Deut. 32:46-47): "Set your hearts unto all the words which I testify among you this day" (which "words" included the law of the Sabbath), "which ye shall command your children to observe to do, all the words of this law" (an

inspired picture of family religion, just what it is). "For it is not a vain thing for you; because it is your life" (i. e., your own individual soul "life," family religious "life," church religious "life," and national religious "life"). Is not all this meant? "and through this thing" (the proper observance of the Sabbath and family religion) "ye shall prolong your days in the land." (Did our God have in mind that nation called the U. S. A. when He thus spake through His servant Moses?)

As the Sabbath is the only day in the week in which the great truths of our religion have a fair chance to reach the minds and hearts of people, this day has a vital bearing upon the life and strength of God's kingdom in the world. Anything that endangers the preservation or the right use of this day strikes at the foundation of the Christian religion. Violation of God's day means rebellion against God, defiance of His authority, as well as danger to man's highest interests.

Neglect of the Sabbath means neglect of the soul, neglect of God, neglect of the Church. Modern conditions present many difficulties that militate against real home life, and the maintenance of religious customs and habits. However the homes of today cannot be strongly and positively religious and Christian unless it some real way the worship of God daily can be maintained. Since the spiritual life of our churches depends upon the spiritual life of our homes, the vitality and efficiency of our churches must continue to be governed by the state of religion in the homes.

Neglect of religious truth and duty in the homes, during the week, indicates that Christian parents lightly regard their church vows and that they lightly esteem the spiritual blessings needed by themselves and their children. This leads to neglect of the Church catechisms and also of infant baptism. Where there is no religious conversation, and no instruction given, religious acts cease. What constitutes religion if not what we say, think and act?

As Moses reminds us in the long ago; these matters are "heart" questions: "Set your hearts on these things." Until our people, in all our churches want, desire "these things," they will not be cherished. No resolutions adopted by Church courts, nor laws passed by civil government, and not even the preaching of God's word on these matters will of themselves secure for us the results so greatly desired. Only the deepening of spiritual life in God's people can bring it to pass. Real fellowship with a glorified Christ, and a consecration to his service on earth will again awaken songs of praise, in the home, at the hour of family prayers, as strange a sound today in some city blocks as in the prison when the songs of Paul and Silas were heard at midnight.

Bear with me while this report is closed with the encouraging words of the great prophet Isaiah (58:13-14), "If thou turn away thy foot from the Sabbath, from doing thy pleasure, on my holy day, and call the Sabbath a delight the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure; nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. For the mouth of the Lord hath spoken it."

Washington, Ga.

No matter if you are hidden in an obscure post, never content yourself with doing your second best.—General Phil. Sheridan.

FIFTY YEARS IN BRAZIL.

By Rev. Edward E. Lane.

The Southern Presbyterian Church began its great adventure in Brazil in 1869. The leaders of the generation that survived the Civil War—"there were giants in those days"—Dr. R. L. Dabney, Dr. Moses D. Hoge and Dr. Leighton Wilson, recognized the duty of the great North American republic to bring the Light that makes all things new to what was destined to become the United States of Brazil. The first class to graduate from Union Seminary, Va., after the surrender at Appomattox, furnished the first Southern Presbyterian missionaries to Brazil. These had been preceded by two or three ministers of the Northern Presbyterian Church and one Congregationalist. These men, with some later additions, were the founders of the Protestant Church in Brazil, volunteers in

"The legion that never was listed,
That carries no color nor crest,
But split in a thousand detachments
In breaking the road for the rest."

Was the venture of fifty years ago worth the cost? The yield speaks for the sowing and the fruit for the planting. A vigorous and promising young church has been given the world.

Numerically the Brazilian Church has so multiplied that from infancy she has passed into a vigorous youth. The General Assembly of the Presbyterian Church in Brazil has three Synods, numerous Presbyteries and fifteen thousand communicants. The Independent Presbyterian Church numbers eight thousand. There is already a growing friendliness between the two churches which will result in a happy union, provided it is not hurried by church politicians. The increase of the Presbyterians is at the average rate of fifteen hundred professions a year. The total Protestant membership in Brazil is now fifty thousand, including Episcopalians, Methodists, Baptists and Congregationalists. Of these at least one half are Presbyterians. When the smallness of the force is recalled the multiplying missionary graves, the wide expanse of territory, the superstition and ignorance of the human heart and the ever-present "human equation," among both missionaries and natives, with its toll of mistakes and disasters, one of the most brilliant advances of the Church in the spread of Christianity is being made in Brazil.

The first converts in all lands are among the poor, and its gracious influence has power to lift all. The second generation of Christians stands on the shoulders of the first. One believing shoemaker in Brazil has today among his sons a physician, a minister and teacher, a naval officer and a civil engineer. The best Greek scholar in Northern Brazil, now dead, was once a lamp lighter of the streets. The leading railway engineer of Brazil, an elder, is the son of a native Presbyterian minister. Several Protestants are members of the Federal Congress. The best known and most influential paper is the "Journal do Comercio," printed in Rio de Janeiro. The former editor and present proprietor, Dr. Jose Rodrigues, has published a little book entitled "Studies of the Bible." It could only be written by a Christian. For the writing of this book he collected a large library of the best authorities. During its preparation he held a Bible class in the editorial offices attended by prominent men, among them the new president of Brazil.

A great purpose in Protestant missions to Roman Catholic countries is the development