

The American Presbyterian.

New Series, Vol. John A. Weir
\$3 00 By Mail. \$5 00 By Carrier.
50cts Additional after three months.

16 July 68

Genesee Evangelist, No. 1122.

PHILADELPHIA, THURSDAY, NOVEMBER 21, 1867.

Ministers \$2.50, H. Miss \$2.00.
Address:—1334 Chestnut Street.

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THURSDAY, NOVEMBER 21, 1867.

THE STREET CARS AND THE SABBATH.

Great was the surprise and grief of the Christian people of this city, on learning that the Supreme Court of the State, in a full bench, at Pittsburgh, November 6th, had dissolved the preliminary injunction granted against the Union Passenger Railway Company, by Judge Strong, more than a year ago. It was firmly believed that in the forthcoming decision, the finding of Judge Strong would be affirmed, and that the honorable record of our Supreme Court as a bulwark of good morals would be empty sustained. Good men looked upon this branch of our State government as a last and secure resort, as an unfavorable dike against which the lawless waves of depraved popular sentiment would break in vain. Unless the fundamental laws of our State could be changed by legislation, for which there was little expectation, the question of running Sunday cars was supposed permanently settled in the negative. But it has turned out otherwise. A majority of a bare majority of the Supreme Court of Pennsylvania has failed, in this critical hour, to take the part of the great, legalized Christian traditions of our State, in favor of the Sabbath. It has upheld the assault of ungodly men, of grasping corporations, of infidels, Romanists and foreigners, upon one of the most venerable and effective safeguards of public order and morals, and has refused to assume any responsibility in the matter. It has seen the rise of that flood of opposition to the American Sabbath in all our leading cities; it has seen it spread and deepen in our own city; the second in the Western world; and when appealed to in a legitimate way by the friends of the Sabbath among us, who had filled of address from the local authorities, the majority of the judges vote themselves incompetent to do any thing in this matter. They remanded to city officers, too imbecile, too irreligious, to much in sympathy with the mob, too busy courting popular favor to lay a straw in the way of what they presume to be the will of the majority. With them a vote from a drinking saloon is worth as much, perhaps more than a vote from the bosom of a Christian household; they will not lift a finger to maintain the law against violation by the street cars. And it is well understood that as far as mayor and police are concerned, the Sunday Liquor Law itself need be no insuperable barrier against a tolerably public traffic in intoxicating drinks upon that day. But if the Supreme Court, by the decision of three against two—Judges Strong and Agnew being on one side and Judges Thompson, Woodward and Read on the other—has left us to the mercy of our precious city officials, their decision does not touch the fundamental law itself. Judge Read indeed declared the running of the Sunday cars a work of necessity and charity, but he is in an inglorious minority of one. The Sunday law of our Commonwealth stands just where it did before this melancholy decision, which only determines that we cannot appeal to the Supreme Court for its enforcement. The running of the street cars on Sunday is just as much a violation of fundamental law, human and divine as ever. The railroad men have gained not one single right by the decision, but only a greater degree of security in their violation of the rights of others. They are law breakers as much as ever. Their public and powerful agency is given to break down the sentiment of reverence for law in the community. With every step they trample under foot ordinances coeval with the origin of the State and bearing directly upon public morality. If we thought the managers of these companies had souls and consciences we would lay the burdens upon them. If we believed them capable of shame, we would hold them up to public reprobation, as offenders whose crime is enhanced instead of mitigated by escaping the penalty. But we are persuaded such attempts are only labor lost. We can only counsel the Christian and moral people of our City and State not to

lose heart in their struggle against the Sabbath-breaking in every form, so long as the good old laws of the Colony and the Commonwealth remain to give Christian character to the State.

So far it is fair to say that the University of Pennsylvania has taken advantage of the decision of the Supreme Court, Second and Third Sts., Girard Avenue, Green St., Union, Fourth and Fifth Sts., Thirteenth and Fifteenth Sts. It is understood that the Chestnut St. line has voted against running on Sunday. It is understood that the University of Pennsylvania has taken advantage of the decision of the Supreme Court, Second and Third Sts., Girard Avenue, Green St., Union, Fourth and Fifth Sts., Thirteenth and Fifteenth Sts. It is understood that the Chestnut St. line has voted against running on Sunday.

REV. NEWMAN HALL.

We have had our visit from this distinguished London preacher and worker for the masses, and in spite of the expectations raised by newspaper notices at every stage of his American career, we are not disappointed. Newman Hall, if not one of the most splendid of orators or most powerful of logicians or most profound of theologians, is one of the manliest, simplest and most Evangelical of preachers. He is a fine specimen of the self-possessed, common sense earnest talker to the people. He early convinces the hearer that he is his friend. While his language and illustrations and arguments are level to the humblest capacity and though at times his discourse is seasoned with wit, it never descends to vulgarity, to the use of mere clap-trap, or to low manoeuvres for creating a sensation. Newman Hall's greatness consists, in the perfect ease and ceaseless activity with which he uses his powers, rather than in the greatness of the powers themselves. And yet there is some indescribable charm in the matter and manner of his simple, lucid discourses, that places him in the front rank of the better sort of popular preachers.

Liberal as he has been in the opportunities afforded to our citizens to hear and see him, they have not been sufficient to gratify their interest. Thousands have crowded to the churches and halls in which he has preached and lectured. Mr. Barnes' and Mr. Suydam's churches on Sabbath, the first Baptist and Epiphany (Episcopalian) on Tuesday, all very large buildings, were crowded to an unwonted degree on each occasion by eager listeners. And Horticultural Hall was completely filled on Monday night to hear his Lecture on Britain and America. Our loyal people are keenly alive to the great debt they owe Dr. Hall and his associates in England, for watching and correcting the unfriendly tendencies of popular opinion towards our country during the war; and they mean these magnificent receptions in part as a grateful acknowledgment for these services. Newman Hall is a man

whom all evangelical Christians and all friends of freedom and good government, should hold in honor. And there is no doubt that his presence in this country, his extremely popular labors, his direct arguments, and especially his sublime and solemn appeals such as he introduces at the close of his lectures in England and America, must contribute largely towards restoring and establishing the much-to-be-desired entire alliance between the two leading Protestant nations of the globe.

OLD PINE STREET CHURCH.

This venerable organization, now so joyfully celebrated the opening of its renovated and beautified place of worship, on Sabbath, November 10th. A suitable and animated discourse was preached by the pastor, Rev. R. H. Allen, assisted by Dr. Meigs, Rev. Dr. Harper of the M. E. Church, Rev. Samuel Sawyer and Rev. S. A. Robinson; of Springfield, N. Y., took part in the services. The gallery has been renovated and the breastwork rebuilt; the pews have been completely modernized, and upholstered in rich style; the walls and ceiling have been frescoed in admirable taste, and the mode of lighting quite altered. In the vestibule a splendid marble tablet to the memory of the late pastor, the lamented Brainerd, is conspicuously placed. It corresponds in size and general appearance to the tablet to the memory of the fallen soldiers of Pine Street Church in another part of the vestibule. The upper angle of the tablet is occupied with representations of the cross, the crown and the shepherd's crook, carved in heavy relief and surmounted with the words: "He gave some pastors." Beneath is the inscription:

REV. THOMAS BRAINERD, D. D.
Born June 17, 1804.
Died Aug. 22, 1866.
For thirty years pastor of the Old Pine Street Church.
An earnest preacher, a true philanthropist.
And a Christian patriot.
He fulfilled by his labors his daily prayer.
That the world might be the better.
For his living in it.

It is pleasing to see that reverence and affection for the good men of the past, mingle so prominently in these manifestations of continued vigor for the future. Over thirteen hundred dollars were subscribed to meet the balance due on the improvement which cost fifteen thousand dollars.

On Thursday night the re-opening was further celebrated by a social re-union in the lecture-room.

A NEW AND IMPORTANT COLONIZATION.

The old crowded hive in Kensington has swarmed at last. The movement long in contemplation and many times deferred, at last has been brought to pass, without the necessity of some such providential interference, as often accomplishes by violence, what the people delay to do by wise and common consent. In perfectly harmonious understanding with the portion which remained behind, it was last week voted by three hundred members of the congregation, to colonize into a new enterprise, carrying the pastor, Rev. W. T. Eya, with them. With a brother of such tried efficiency in and out of the pulpit, and with such a large and important force to begin, we cannot doubt the speedy and entire success of the movement by the blessing of God. A preaching place has been secured and public services and Sabbath-school commenced. In some parts of our city, our Church suffers from undue extension; the difficulty in Kensington has been the protracted need of such extension. Old Kensington Church ought to have been the mother of two or three flourishing churches by this time. Having once begun, we may hope the work of multiplication will not cease in that populous neighborhood.

THE FAIR AT HORTICULTURAL HALL.

The First Church in Mantua, Rev. H. Aug. Smith pastor, is about undertaking the bold and serious enterprise of a great fair in this large and beautiful hall next week. The congregation, which occupies one of the most important growing neighborhoods in the city, contemplate rebuilding their edifice—a step greatly needed—and this fair is part of the machinery by which the necessary means are to be raised. We cannot doubt that the place, time, and the energy of the ladies and gentlemen engaged in the

arduous work, will call out a corded and generous response from our people. With such response the effort may be made a great success. We are assured that no objectionable features whatever will be allowed in the management of the fair. A number of tickets have been left at this office which we shall be happy to dispose of. For other particulars, see advertisement.

Let us crowd up the hall and encourage our brethren of Mantua by a grand success.

OUR CHICAGO CORRESPONDENT.

Let us crowd up the hall and encourage our brethren of Mantua by a grand success. Let us crowd up the hall and encourage our brethren of Mantua by a grand success. Let us crowd up the hall and encourage our brethren of Mantua by a grand success.

UNIVERSALIST CONFERENCE.

The North-western Unitarian Convention is followed closely by that other branch of Liberal Christianity. The North-western Conference of Universalists has been holding a special session here, beginning on Friday last, and continuing for three days. The chief object which brought them together appears to have been the devising of ways and means for extending the interests of the denomination. Though representing seven States, the list of delegates was very small. The discussions were continued all through the day and evening of Sunday; the same as on the two preceding days. It was debated for two days whether the sum of \$15,000 could be raised during the year, in all these States for Home Missionary, educational and church erection purposes. Some were of the opinion that \$10,000 was as much as could be gotten. Finally, on Sunday, under the influence of speeches from Mrs. Livermore and others, who threatened to adjourn to the basement and raise the entire amount themselves, it was voted to attempt the raising of \$25,000 for all these ends. Considering the numbers and undoubted wealth of the body, this must certainly be regarded no very magnificent sum. Some people may think that "Liberal Christianity" exemplifies its liberality chiefly in giving away that which is not its own.

A SENSIBLE MOVEMENT.

The Young Men's Christian Association, the Christian Union (Liberal), and the Citizens' Relief Association, have wisely resolved that the true interests of public charity will be better subserved by one institution than by three. They therefore propose to unite for this purpose in a single organization, under legitimate charter, with power to hold property to the amount of \$100,000, whose purpose shall be strictly of an eleemosynary nature. This Society will be separated from all other religious or sectarian work, with its separate place of business, devoted entirely to charitable ends.

HETERODOXY.

You may remember that Rev. Clay McCauley, a recent graduate of the O. S. Seminary here, was not long since denied ordination by a Congregational Council on the ground of unsoundness in doctrine. Mr. McCauley was thereupon summoned before the Chicago Presbytery, on the morning of the 12th instant, and after a full examination, convicted of heretical and unscriptural views. Six months time was offered him in which to revise and correct his views; conditioned on his refraining, meanwhile, from preaching. This he declined to accept, and he was accordingly deprived of his license to preach the gospel. It is proper to say that Mr. M. professes to have undergone a change of views since his licensure.

SOLDIERS' FAIR.

A Fair for the benefit of the widows and orphans of soldiers, was opened with much eclat, in the Rink, upon Washburn avenue, on Wednesday evening last. Major Rice made the opening address, and was followed by others in appropriate

and eloquent remarks. Much enthusiasm has been shown for this object, and large results are expected. It is said five hundred persons of the class named are dependent on charitable aid for support during the coming Winter.

SABBATH SCHOOL CONVENTION.

The Chicago and Cook Co. S. S. Union has just concluded its ninth annual session. The exercises continued during two days, closing with a large popular gathering in Farwell Hall, last evening. Twenty-five schools were represented. The reports showed very satisfactory results from the operations of the last year, in conversions among the scholars, increased attendance, and new schools organized upon the field. The discussions were of a practical nature, concerning chiefly the best modes of doing the Sunday-school work, and the Convention was a very profitable one to those immediately concerned with it.

REV. DOCT. NELSON.

As reported telegraphically this morning that Rev. H. A. Nelson, D.D., of St. Louis, has accepted and accepted an appointment as professor in Lane Theological Seminary. The Doctor Nelson will be a most useful man; his position he may accept, will be doubtless one who knows him. Yet there are very many who will deeply regret that he has for whatever reason, seen fit to retire from the important post he has long held with equal honor to himself and advantage to the country and the Church.

Chicago, Nov. 15, 1867.

THE LUTHERAN SEMI-CENTENNIAL.

The Lutheran Churches of this city and vicinity, celebrated on Thursday, October 31st, the seventh semi-centennial of the inauguration of the Reformation. The 31st of October, 1517, was signified by the act of Martin Luther in nailing to the door of the Cathedral in Wittenberg his ninety-five theses, by which he committed himself to the movement whose issues were so momentous. The Philadelphia celebrations just passed were prepared for with great care, and the interest which the occasion secured met the expectations of all concerned. Each of the now rival wings of the Lutheran Church of this country, (the adherents of the Pennsylvania Synod, or old Lutherans; and those of the General Synod, or American Lutheran,) went by itself the former holding its morning and principal service in Dr. Kroetz's Church, and the latter in the Church of Dr. Hutter. Each party took occasion to proclaim itself the true representative of the Lutheranism of the Reformation. The Pennsylvania Synod, so far as we are able to understand the matter, claims to be the conservator of a literal Lutheranism in the exact state of doctrines and sacraments as they were left by Luther, thus making no account of the immaturity in which so vast a revolution must have been left after so few years of trial. The General Synod party passes beyond the letter to the spirit of the great Reformer, presuming what advances he would have made in a Protestant faith, and what large views he would have taken on the subject of spiritual regeneration, had he remained to witness in this world the subsequent outpouring of the light and Spirit of God. They would have the Lutheran Church to be what they suppose Luther himself would be, were he now among us. The views of the former give them a natural bias towards the doctrine of sacramental grace, and a pretty extensive ritualism, and these formalistic tendencies have not been slackened by the spirit which the disruption engendered. Concerning the American, an ultra-distinguished from the old Lutheranism, we presume Dr. Stork meant to speak, when, as reported, he said at the meeting on the 31st in Dr. Hutter's church, that:

"The Reformation was not so much the evolution of any specific doctrine as the realization of public liberty—liberty of individual access to Christ, without the intervention of any mediators, human or angelic—liberty of access to the Word of God, and the exercise of private judgment untrammelled by the decrees of Councils, and unswayed by the fires of martyrdom. The sacredness of the individual man in his soul and conscience, and religion we conceive to be the great idea and potential principle of the Reformation." He added:

"In these days of controversy and division about the philacteries of Protestantism, the Church is drifting away from the great ideas and fundamental principles of the Reformation. Some, in their demand for absolute subscription to a more extended and complicated confession of faith, and the virtual subordination of the sacred right of private judgment to the Church, and in their zeal for a more uniform and elaborate ritualism, are actually losing sight of the primordial elements of the Reformation, and are lapsing into the dead formality and ecclesiastical despotism of the ante-Reformation period. "It may be well, during this jubilee, to revive in the dim consciousness of the Church the true spirit of Luther and bring into proper conspicuity the true genius and ideas of the Reformation. Therefore, let us bring out and hold up the great ideas of the Reformation. Let us, like Luther, exalt the Bible above all human confessions, and Christ above the Church, and the right of private judgment and liberty of conscience about all human councils and authority. Let us, like Luther, seek to promote experimental piety and genuine revivals of religion, by faithful preaching and believing prayer; remembering that the history of Protestantism, in its origin and early progress, is simply the history of an extensive and mighty revival of religion."

*The Morning Post of Saturday, says that its "statement recently made, that a number of police officers were recently seen on a Sunday evening drinking in a low tavern, has been questioned. We desire to state that we are prepared to substantiate that statement. Some of the men referred to stayed in the tavern a full hour."