#### Miscellaneous.

#### THEOLOGIOO-LEGAL DECISION.

Justice READ, of the Supreme Court of Pennsylvania, has published, in pamphlet form, his opinion in favor of the Sunday Horse-Cars. This remarkable production should be noticed by our religious journals. If the Judge had confined his remarks to the legal aspect of the subject, it might have been passed, without special regard from the religious world, but when he assumes the extra-judicial function of an interpreter of the Divine Word, he challenges our criti-

This judicial decision in favor of Sabbath profanation, touches the most cherished interests of Society. By some fatuity this pamphlet escaped our notice at the time of its publication, but now, that our attention has been called to it, we cannot but express our astonishment at its judicial and theological utterances, as well as protest against its ethical tone and tendencies. Perhaps it is best for us to pass over the judicial utterances-whatever we may think of theminasmuch as the Judge is presumed to be at home in his professional sphere.

We are surprised to find, on the fourth page, this ungrammatical, and unintelligible statement: "England has an established Church, and Scotland has another, and neither have any control over the other." It will puzzle the most astute dialectician, to detect the logical bearing of this unintelligible sentence upon the Car Question. And, then, the writer must needs italicize "have," to show the unwary reader, where lurked the offence against grammar. His quotation and paraphrase of PLINY's letter to the Emperor Trajan, is a remarkable instance of blundering English. "So from Pliny's letter it would appear, the primitive Christians met before it was light, for worship and prayer, which was obviously adopted, [what was adopted?] that it might not interrupt [what might not interrupt?] the lation of these early disciples belonging to the servile and laboring classes." Now, the Judge would have us infer, that because these early Christians met before it was light, therefore they observed no Sabbath, whereas PLINY's letter necessitates the very opposite inference. PLINY states, that the Christians were accustomed to meet on a STATED DAY, state die,—and it is evident, from the history of that period, that this day was the Lord's Day, and that they observed it as the Christian Sabbath. The pamphlet is full of just such historical inaccuracies and paralo-

But the Judge is specially at fault in his Biblical history and theology. We can only notice one or two instances. He assumes that the Sabbath was first instituted at the giving of the law on Street in the state of the street in th and was inaugurated with angelic praise, when the "morning stars sang together, and all the sons of God shouted for joy." The Bible is explicit on this point. "On the seventh day God ended His work, which He had enth day God ended His work, which He had some operated upon sound business principles. made; and He rested on the seventh day ples. from all His work which He had made. And God blessed the seventh da hallowed it, because that in it He had and the extent of territory now in course rested from all His work, which God created and made." (Gen. ii. 2, 3.) This inspired record, and the peculiar phraseology in the decalogue: "REMEMBER the Sabbath Day." establish, beyond question, the Pre-Sinaitic institution of the Sabbath.

In the second argument, the Judge postulates, that "the Sabbath, like all the ceremonial and judicial laws of the Jews, was abrogated at the establishment of the Christian dispensation." This is an utterly groundless assumption. Christ says: "The Sabbath was made for man;" not for the Jews alone, but for Man, in all ages and countries. And nore than this, he adds: "The Son of Man Lord, also, of the Sabbath," and thus lifts to out of all its mere Jewish associations, and outs it, unequivocally, among Christian, and erpetually authoritative institutions. Not loses, but Christ, is "Lord of the Sabath." It belongs to HIM, and HIS authoriy goes with it to the ends of the earth, and o the end of time. The Sabbath is, thereis violated by devoting it to worldly business, and by the neglect of Divine worship, he running of horse-cars on Sunday, involing both secular engagements and the negect of the sanctuary, is, manifestly, a violation of the common law of Pennsylvania. The Judge has utterly failed in his theo-

gical argument. His plea for the running the cars on Sunday, as a work of mercy the poor and laboring classes, is not suslined by valid reasons, and is contradicted y abundance of facts, that have come uner our personal observation. We believe, hat the conviction of the Christian comnunity is, that the unjudicial and manifestunbiblical opinion of Judge READ should reversed.—Lutheran Observer.

#### THE PULPIT-ITS WEAKNESS AND ITS STRENGTH."

An able article upon this topic from the en of Rev. Dr. Graves, of Norwich, is very uggestive. While conceding that the pulpit a power in the land, the article insists hat this power falls quite short of its due iscuss the conditions of its strength and fficiency. These are, first, a decidedly and horoughly evangelical character in all our

We believe it is not, and that this is one

has so finely expressed it, is defective. Al- leum Centre. Good wells have been struck pects and bearings is quite at home in the work of development is being vigorously Christian or something better, though he demand is good, and the tendency still upmay deny every cardinal doctrine of the ward. Bible. Do your duty as a man in society; be true to yourself; don't prate about creeds, which are half mystery and half obscurity; God is worshipped most accceptably when we serve men most faithfully. Piety is quite below the plane of patriotism, and the Christian Church a long way behind the Christian Commission.

Sentiments like these, arrayed in the finest culture of the age, glowing in the light and flowing in the numbers of poetry, inlaid with much of moral science and gemmed by the fascinations of a brilliant but pretentious literature, have had an influence upon the pulpit—how should they not? and themes utterly Christless in themselves and in their bearings have found their way into it, and many of our churches have become little more than moral reform societies, as may be seen by the state of discipline among

#### THE PENNSYLVANIA OIL REGION.

OIL CITY, Venango Co., Pa., July 8, 1868. As history is said to repeat itself, so do speculations follow one another in this favored land of ours. Many of your readers have doubtless painful remembrances of the wild speculative oil fever that raged to such a fearful extent in the years 186± and 1865. The sufferers who invested their money in swindling oil companies, of whose real value bors or occupations of the day—a large por- they knew nothing, have obtained experience, if nothing else from their investment The oil region is not deserving of the odium bestowed upon it by this class. Scarce halfa dozen oil companies have ever been formed here, and about all of them proved paying ones. If credulous persons insist upon boring for oil on Wall-street, this region should not be held responsible for their misfortunes

The possibility of another speculative movement in oil lands does not seem re mote. The commencement made this sea son is a fair indication. For the last three years general stagnation has reigned throughout the entire region in all branches of business, caused by the collapse of the extent that would certainly excite the ad-

Lands heretofore deemed worthless for and oil-boring purposes are in good demand of development is in extent fully quadruple that of all the previous years. This development is being made by the old operators to a great extent, and in all portions of the oil fields oil is being obtained in pay ing quantities from a larger per centage of wells than in any p evious year. Lands that were freely offered one year ago at prices ranging from \$10 to \$100 per acreare now held at \$1,000. \$1,200 and \$2,000 per acre is being freely paid at Pleasantville oil

The excitement is intense, but has taken a decidedly practical shape. Lands are bought now for development and not for speculation. Five dollars per barrel for oil at the wells pars the producer very handsomely for producing and development. Improvement in machinery and practical knowledge has materially improved the chances of obtaining paying wells in the last few years. At present the demand is fully equal to the supply, and every effort fore, a part of Christianity, and enters with it being made to keep up this last to an tinto the common law of the Common average. Those versed in the statistical wealth of Pennsylvania, and, as the Sabbath history of business tell us that to keep up the present daily production it is necessary to have not less than 300 new wells going down, or rather in process of drilling.

Oil Creek Valley is effectually drowned out by waters, and the bluffs now supply he greater portion of its production. The close proximity of the wells in many of the choice producing localities of the past season, have suffered from a similar cause. Wells interfer, and flood each other, and then the territory is held practically worthless. No one feels inclined to incur the trouble and expense of plugging up or casting the wells, and pumping off the water, so long as an abundance of new territory is close at hand, where no annoyance of the kind exist, at the commencement at least. Water-courses and gas veins have generally the same connections below the earth's surface that streams have above the same. At least such has been the writer's

experience in the Oil Region. The general bearing of oil courses is now definitely ascertained to be northeast and southwest, and can be traced the entire distance of producing localities by this general direction, with occasional spurs like the nd proper measure, and then proceeds to Pithole Oil Region. As all these facts are being ascertained, the oil-miner can operate with more certainty than in former years. This state of affairs will be still further home. ulpit ministrations. Is the pulpit soundly, simplified by practical skill, until oil-mining Girls of known vicious ingly, earnestly Evangelical? To this it is can be prosecuted with the same decree of others will be welcomed. can be prosecuted with the same degree of certainty as any other kind of mining and

The principal new oil fields are Pleasant the causes of its weakness. The relation of | ville and locality, Shamburg, and the terris topics to Christ is too little regarded. tory lying adjacent to and parallel with | june 25 6mos

The polarity of truth, as Bishop McIlvaine | Oil Creek, extending from Reno to Petromost any theme which is moral in its as | at various points in this range, and the pulpit. The discrimination between moral- prosecuted. Never to my recollection has ity and religion, between humanity and god- general business been in a more prosperous liness, is not clear and sharp. We have fallen state, or has the future of the Old Region upon times when the worldly virtues which looked so bright. It would be well for many an atheist possesses arrogate to them- holders of oil stock o be looking up the selves the place and worth of Christian graces. same, as these kind of lands are being con-Doctrine is held of little account,—a relic of stantly brought into market, and will comthe dead past. A man's faith, it is asserted, mand fair prices. Oil on the creek and at has little to do with the question whether the wells in different localities is being sold he is a Christian or not. Religion is religion; at this date at \$5 a \$5 75 per barrel, and the man who does the manly thing is a commands at Oil City \$6 per barrel. The

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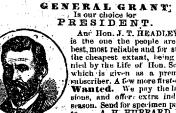
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