#### THE REFORMATION JUBILEE.

The Seventh Semi-Centennial Anniversary of Luther's Defiance of the Pope-How it is Being Celebrated in Phila-

By the time that Leo X ascended the Papal throne, a great portion of the Latin Church was ready for a spiritual revolt, awaiting only the opportunity and occasion. Both were destined to be given by Martin Luther, whose name has become indelibly associated with the great Reformation of the sixteenth century as its foremost hero. Leo X, anxious to complete the magnificent cathedral of St. Peter, in the Eternal City, adopted a novel method whereby to secure the money that would be required. This was the promulgation of an indulgence to all throughout the Christian world who chose throughout the Christian world who chose to perform certain conditions, chief among which was a contribution towards the building of St. Peter's. A Dominiean monk by the name of Tetzel was intrusted with the dispensation of these indulgences in Saxony, and he appears to have conducted his operations in a way that was extremely repulsive to many of his co-religiouists. He was accused of going far beyond the doctrines received by the Roman canonists of the trines received by the Roman canonists of the age, and of disposing of the Papal absolution in a manner that differed but little, if at all, from an out-and-out sale. In Martin Luther, Tetzel found his most formidable and enthusiastic antagonist. The latter was at that time the Professor of Scholastic Philosophy in the University of Wittenberg, and he at once prepared in the Latin language a series of "theses," ninety-five in number, in which he combated and denounced the practices of Tetzel. These and denounced the practices of Tetzel. These
"theses' submitted the whole matter in controversy to the decision of the Pope of Rome, to
whom Luther still acknowledged the most implicit obedience; but notwithstanding this acparent orthodoxy, they contained the germs of
the Protestant doctrines which were soon
destined to sweep over Germany and England.
On the 31st day of October, 1517, just three
hundred and fifty years ago, Luther posted up
his "theses" on the doors of the Schlosskirche at
Wittenberg, and the great Reformation was

Wittenberg, and the great Reformation was thus fully inaugurated. A copy of the "theses" was sent to the Archbishop of Magdeburg, accompanied by a note in which the author beseight that dignitary of the Church to put an end to the scandalous proceedings of Tetzel.

Through the agency of the press, which was
then for the first time turned to account in a
popular agitation, Luther's proceedings were popular agitation, Luther's proceedings were spread all over Germany, creating an intense excitement and much bitter disputation. Attempts were made by certain ecclesiastical dipiomatists to compromise the difficulty, but they failed; and in July, 1519, Luther beld his famous disputation with Dr. Eck, the champion of Catholicity, at Leipsic, the result of which only tended to widen the breach between him and his followers and the Church of Rome, Step by step, the author of Church of Rome. Step by step, the author of the ninety-five "theses" was thus led from his original intention of resisting abuses in the Church, to an open defiance of its authority, and denunciation of its dogmas and practices

as contrary to the teachings of Corist.

To-day being the seventh semi-centennial anniversary of the promulgation of the "theses" by Luther, it is being observed with appropriate ceremonies by the churches of this city which are in communion with the Evangelical Luthers branch of the Protestant Church Special theran branch of the Protestant Church. Special religious services were held in the leading churches of the demonstration this morning, an account of which will be found below.

The, will be continued this evening, at halfpast 7 o'clock, at St. Andrew's Church, at the northeast corner of Broad and Arch streets; at St. Mark's Church, on Spring Garden street, above Thirteenth; at St. Peter's Church, on Carpenter street, above Ninth; and at St. John's Church, on Race street, above Fifth.

#### ST. MATTHEW'S CHURCH. Addresses by the Rev. Edwin W. Hutter, D. D., and Rev. Dr. Stork.

At St. Matthew's Church, on New street, which has received the just designation of the "mother of churches," the day was observed with appropriate and solemn services. The interior of the church was handsomely decorated that the and heavilgh plants and a choice with rare and beautiful plants, and a cuoic display of evergreens, all being arranged with great taste and artistic skill. In the pulpit recess, a portrait of Martin Luther, gracefully festooned, was conspicuously displayed.

great laste and artistic skill. In the palpit recess, a portrait of Martin Luther, gracefully festooned, was conspicuously displayed.

The Rev. Dr. Hutter, the Pastor, opened the services with an invocation, and thereupon announced in brief and general terms the purposes these feativities were designed to subserve. As he understood them, they were not, as was too often the case, to heap denunciations on the Roman catholic Church and clergy, or its memberable of even by remotest implication to deny to them, along with all other Christians, a "little clear to mansions in the skies." Rising superior to any narrow denominationalism, or sectarian partisanship, the aim of the worshippers here assembled is simply for themstees, before God and men, to testify their own convictions as to the teachings of the Biole, and to do their own work in their own way, assailing no one, melesting no one, but aswarding to others cordially and universervedly the same liberty of thought, of speech, and of worship, in which we ourselves rejoice and are glad. This is the distinguishing glory of our free institutions, and that glory the speaker for one would not tanish for the sake of any denomination, church, sect, or party. Nor did the Rev. speaker interpret these festivities to mean mere glorification of the name and memory of Luther. That would be an expenditure of time and talent without adequate compensation. Regarding Luther as an illustrious instrument revolutions recorded in the world-hig name and memory are, of course enshrined in our hearts' fondest and best affections. Nevertheless, we do not delity Luther. We do not receive his writing, as we do the Apostles, as under the immediate inspiration of Heaven. We do not receive his writing, as we do theirs, as free from the possibility of a mistake or error. Above all things, we bear in mind that it was not Luther who was crucified for use-that our salvation is of Christ, and not of Luther. Hence a higher purpose animates us in these festivities than profiless landation of Luther.

effort.

At the close of Dr. Hutter's address the congregation sang, with great spirit, the appropriate bymnisond." Blow ye the trumpet blow, the gladly solemn sound." Luther's rayorite Pasim, the 46th and passages from Isalan, were rend and a fervent address to the Throne of Grace was presented by Rev. Dr. Albert. Theree pon the Sunday school united in anging an original hydra, composed expressly for this coasion, by Rev. Dr. Stork, commencing as follows:

"Hail, our immortal Saviour.
Our Prophet, Priest, and King:
All hail, beroit Lather.
T'y work of Faith we sing:
When four the gloom of e for's night.
There rose she dawn of Goa; ei light.
And Freedom's echoes ring.

"Chorus—I am grad I'm in this army,
In this Beformation army,
Yes, I'm glad I'm in this army,
And I'll battle for the Bight.
When from the gloom of error's night
There rose the dawn of Gospel light,
And Freedom's echoes ring."

The Rev. Dr. Stork, of St. Andrew's Church next addressed the audience. He said:—"The Apocalyptic symbol of the Reformation is an angel, holding in his hand a little book, open. That little book, the Bible, had been closes; and it was the first great work of Luther to break the seal and open that book for the world—free as the sir and universal as the light of new the world—free as the seal and open that book for the world—free as the seal and open that book for the world—free as the seal and open Bible was the right of every man to read it, as above all human Crecus and Councils, the only infallible rule of faith and practice. The Reformation was not so much the evolution of any specific describe as the realisation of personal liberty—liberty of individual access to Christ, whenut the intervention of any mediators, human or angelic—liberty of access to the Word of God, and the exercise of private ladgment untrammelled by the decrees of Councils, and maswed by the fires of marriyrdom. The sacredness of the ladividual man in his soul and consci-nce and religion, we conceive to be the great idea and potential principle of the Reformation.

"In these days of controversy and division about of personal liberty—liberty of individual access to Christ, which the intervention of any mediators, human or angelio—liberty of access to the Word of God, and the exercise of private ladgment untrain melled by the decreas of Councils, and anawed by the first of marryrdom. The sacredness of the individual man in his soal and conscience and religion, we conceive to be the great idea and potential principle of the Reformation.

"In these days of controversy and division about the phylacteries of Protestantism, the Church is drifting. A tierman flux on a staff was placed on the top of the organ, hanging over the choic.

cipies of the Reformation. Some, in their demand for absolute subscription to a more extended and complicated confession or faith, and the virtual subcordination of the sacred right of private judgment to the Church, and in their seal for a more uniform and elaborate ritualism, are actually losing sight of the primordial elements of the Reformation, and are relepaing into the dand formality and exclusivational despotism of the anne-Reformation period.

"It may be well, during the Jubilee, to revive in the dim censciousness 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 above sill human councils and authority. Let us, like Luther, seek to promote experimental plety, 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.

"Let this be a year of sincere and profound grattude to God for a pure Gospel, a present Saviour, and the hope of clernal life. Let it be a year of more earnest and abounding prayer for the Hoty Spirit to give efficiency and power to the preached Word in the salvation of souls. Let it be a year of more entire consecration of ourselves and all we have to Christ and His Kingdom. Let it be a year of more entire consecration of ourselves and all we have to Christ and His Kingdom. Let it be a year of more entire consecration of ourselves and all we have to Christ and His Kingdom Let it be a year of more entire consecration of ourselves and all we have to Christ and His Kingdom Let it be a year of more entire consecration of ourselves and full of glory."

At the closs of Dr. stork's address, which was, likewise, expressly prepared

"Shall we gather in the Battle, Where our noble sires have tred? Holding up the Open Bible. Trusting in the living God.

"Chorus.—Yes, we'll gather round the Banner,
The beautiful, the beautiful Banner,
Gather with our fires round the Banner,
And welcome The Junil.co."

And welcome THE JUBILEE."

Able and eloquent addresses were also delivered by Rev. Dr. Albert, Rev. Heck, and Rev. Klineteller. The congregation then united in singing the splendid anthem. "Glorious things of thee are spoken, Zhot, city of our Go!," Another address was delivered, and another by musung—this time one of the Reformation hymns contained in the General Synods Hvmn Book. The exercises throughout were of a solemn and spirited character, and gave much salisfaction to all who participated in or witnessed them.

ST. JOHN'S CHURCH.

Sermon by the Rev. Joseph A. Seiss, D.D. At St. John's Church, on Race street, above Fifth, a brilliant scene was presented. At either Fifth, a brilliant scene was presented. At either side of the entrance to the spacious church were large and beautiful evergreens, and immediately on entering the building the eye was saluted by an amount of decoration in evergreens and flowers which has rarely been equalled in this city. The vestibule and the stairways leading to the audience-room were beautifully festoened with evergreens, as well as the audience-room itself.

ence-room itself.
At either end of the inclosure about the altar was a magnificent vase, resting upon blocks of variegated marble, and surmounted by a beautiful bouquet, while a long wreath of flowers encircled it. The altar railing was tastefully decorated with evergreens interspersed with flowers, large groupings of which were stationed here and there within the inclosure. In front of the altar was a cross in white flowers, and in the recess immediately in the rear was an-other and larger emplem of the Christian religion

other and larger emblem of the Christian religion in evergreens. Surmounting the arch were the words, "By Grace ye are saved," the columns supporting it being entwined with creeping vines. At either side of them, near the top, were the words, "Seventh Jubilee."

But the most noticeable feature about the altar were two monster bouquets, each about three feet in height, in which all the rarest and most beautiful flowers were displayed. The walls of the church and the front of the galleries were also set off by double and triple festions of evergreen, interpersed with wreaths of toons of evergreen, interspersed with wreaths of the same material, and with bright little nose-gays of flowers. The effect of these multitudinous decorations was as startling as it was

At half past 10 o'clock, in the presence of a large audience, the Rev. Joseph A. Seïss, D. D., pastor of the church, commenced the preliminary exercises, after which the congregation united in singing the hymn commencing with the stanza: -

> "Before Jehovah's awful throne Ye nations bow with sacred joy; Know that the Lord is God alone: He can create, and He destroy.

The Pastor then read as the lessons of the day the 46th Psalm and the 15th chapter of Revel to tions; and after an impressive prayer by the paster, the congregation again joined in singing the hymn commencing with the stanza:—

Zion stands with hills surrounded-Zion, kept by paw'r divine; All her fees shall be confounded.
Though the world in arms combine;
Harpy Zion.
Whata favor'd lot is thine!"

The Reverend Doctor then spoke as follows:

Friends and Brethren: By the grace of God we have lived to see the three hundred and fiftieth anniversary of the birth of the Reformation, and the sexenth lishment of our Evangelical Church, and the seventh jubilee. The Jubice dates back to the carliest ages, when God commanded the fittieth year to be hallowed, and the proclamation of liberty throughout all the world, unto all the inhabitants thereof. For twelve or fitteen centuries this jubilee was celebrated, but it is not this Jewish Jubilee was celebrated, but it is not this Jewish Jubilee was renow to celebrate. There is a Protestant Jubilee as well, which is ever with us. In the freedom with which the Son of God hath made us free, who shall forbid us and who shall condem us for giving, once in a life-time, a free expression to our pious delight and the pure and holy display which greets us this happy morning. We have a gracious Lord who hath loved us unto death, redeemed us by His blood, and left us the gracious promise of participation in His glorious rest. No acrylees are too great, no expressions of gratitude too extravagant on this occasion. We cannot make too full or too reverent an acknowledgment for our mercles. Therefore we mark the seventh anniversary of the day on which our great privileges were restored, and give it the sweet name of the Jubilee.

Dr. Seiss then announced as his special text the 1994 Centre. The Reverend Doctor then spoke as follows: -Dr. Seiss then announced as his special text the 122d Psaim, commencing with the words:-

"I was glad when they said unto me, Let us go into the House of the Lord."

This is the third of the Psalms of "ascent" or going up to the grand gatherings of the Jews, expressing great delight at the prosperity, strength, and glory of Jerusalem. It is a song of the Church, adapted to every age—a genuthe jubile song. It manifests three features—a grateful gladness, an admiring contemplation, and a zealous devotion. The Psalmist claims that the Lord has a chosen resturp place in this world, a House of God. There he showed an acceptance of His people's worship, and gave them His benedletion. O, that we could have seen and heard and felt the gladness of this visible intercourse with God! But the Christians, as well as the Jews, have their Zion. That ancreat house was only the type of another and better tabernacle not made with hands, a heavenly Jerusalem, the city of the living God. The Lord's House still stands, where He still communes with man. It is fashioned of living stones and has been standing longer than any Jewish tabernacle. Though at times befuled by idelatrous pilests, it has been purified and restored, and now stands in the midst of the word, overspan log the nations and offering them a sanctuary. Wherever the saints now assemble, there is the House of God.

The speaker then referred to the lack of energy and success, and the adverse circumstances which had marked the history of the Courch during the greater part of the pash baif century, by which the progress of the distinctive thurch of Lother's labor and love in America was greatly retarded. But this jubilee day witnesses a great revival of the Church which had done to much for Ge many and Scandinavia in the early centuries of the Reformation.

The speaker then referred to the damiring contemplation of the Psalmiat, and sketched in a vivid manner the stopendous labors attending the planning and founding, and building of the Holy City—how great and good men lived and deed, how miracles were wrought, how the dead were raised, how angels and more than "I was glad when they said unto me, Let us go into

The Chuich is the only distinctive thing on earth which is a tetensely one. All its members are fellow-cit zens tog-ther there is one body, and one ip rit, and one God and Father over all. And

"From different temples though it rise, One song alone ascends the skies." Biot out its testimone, and you extinguish the sun of the world of grace. Lodged forever in the giorious city of the saints are the testimonies of the Lord, thus rendering it the kreatest and most glorious thing on earth. In its contemple too the great heart of Paul bent and almost bloke, under the weight of its glory.

glory.

The speaker closed his eloquent and fervent discourse by referring briefly to the zealous devotion of the Psalmist and the sublime office of prayer and supplication. Let us, than, pray for the good entate of Zion and for the greatest prosperity of the Church.

ST. MARK'S CHURCH. Sermon by Rev. George F. Krotel, D. D. The services at 8', Mark's Evangelical Lutheran Church, in spring Garden street, above

The most beautiful portion of the decoration was around the altar. The railing of the chancel was covered with beautiful wreathes, baskets, and bouquets of natural flowers. In the contre was a very large bouquet of white flowers; directly behind this, the assistants' desks were covered with flowers, in the midst of which lay the Bibles. The pulpit was handsomely decorated, and in a centre niche was a handsome cross of white flowers; against the wall, back of the pulpit, was a pedestal of evergreen and flowers. the pulpit, was a pedestal of evergreen and flowers, supporting a lancy stand, which was sur-mounted with a cross, on each side of which was a beautiful shield, on the left of which was the word. Luther, "and the date 1517. On the shield, on the right, the word "Melancthon," and the date 1867, the whole inclosed in evergreens, forming an arch, surmounted by a large white cross of beautiful flowers. The whole presented the appearance of a beautiful garden in spring. The choir was greatly augmented for the occa ston, and a band of wind instruments accompa-nied the choir. The anthems were rendered in the finest style. The order of exercises was as follows:-

At bali-past 10 o'clock the organist performed a grand introduction on the crgan, after which the choir sang the introductory anthem, "Glory be to God on High." The past'r theu read the Forty-eight Psalm, the choir responding, after which the choir sang, "O God, Have Morey Upon Un." which was followed by Te Deum Landamus. The "Confession and Creed" was then read followed by the Epistle for the day, Psalm xivi. The choir then sang the "Halleiulah chorus," from the Messiah. The pastor's assistant read the Gospel lesson, Revelations xiv. I-is; which was succeeded by the Apostie's Creed. The pastor then offered a prayer for the festival of the Reformation, which was followed by the grand hymn, "Ein Feste Burg unser Gott."

The Rev. George F. Krotel, D. D., then delivered the sermon for the day, of which the following is an abstract. The text was taken from the 18th chapter of St. Matthew, vs. 31, 31, and reads: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of muserd seed, which a man took and sowed in his field, which is indeed the least of all needs, but when it is grown it is greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereot."

The pastor add:—The kingdom of heaven, says the Lord Jesus Christ, is like a grain of mustard in its growth.

In both of these parables the Lord sets forth the

among herbs, and becometh at ree, so that the birds of the air come and lodge in the branches thereot."

The pastor said:—The kingdom of heaven, says the Lord Jeans Christ, is like a grain of mustard in its growth.

In both of these parables the Lord sets forth the growth of His kingdom—in one the outward, in the other the inward. And what is true of the grand kingdom at large is true wherever the kingdom is known. In the individual hears it is like a grain of mustard seed or a particle of leaven, and in a single-church it is the same. On this account have I selected this text, I wish to show how the Courch of the Reformation is like to a grain of mustard seed. The Church, like the seed, had small beginning. In view of the smalless of steeds. Christ was the small seed planted in the midst of humanity eighteen hundred years ago. He has grown and become the literal germ of life, and all men must look to Him for salvation. The apostles were the twelve little mustard seeds which were to spread over the whole earth. The Church of the Reformation is a great branch of the old tree, the seed of which was planted in Palestine 1890 years ago. The earth of the Meformation is a great branch of the old tree, the seed of which was planted in Palestine 1890 years ago. The enumer and the most of the lot of the Reformation is a great branch of the dold tree, the seed of which was planted in Palestine 1890 years ago that monk went with 50 propositions in his hand and nailed them to the door of the church of Wittenburg, little thinking he was the grain of mustard seed that was to cause such a great commotion. The Pope at this was inclined to treat this with contempt. They thought it was a mustard seed cut of which nothing rought it was a mustard seed cut of which nothing rought it was a mustard seed cut of which nothing from the sum of the part of the church of the Reformation? The Lord did not ose the parable for nought; He alluded to the same is the Church of the Reformation. The power that moved Lanler was 600. Little by littl

ber Luther, Melancthen, and all who have labored in this good work, but we give thanks to God; for it is He who has given growth to the tree. We thank Him; we decorate our house of worshly to him; but let us thank Him with our hands; let us each give something to His cause. We are called on to renew our faith. He has planted the Church and watched over it. It grows, many a man has died. Lutzer often became faint-hearted; but the tree has grown and spread, and it is now three hundred and fifty years stronger than over. Trust in God; who will fear 'neath such a banner? We are called upon today to hold fast that which we have, to be loyal to the tree, and to Him who planted it. It is beneath banners that men renew aliegiance. It is in the Square of Independence that our hearts beat responsive to hearts that beat years ago. So we feel to-day. Forward, bravely, in the name of God! Bring forth fruit for every branch that brings not forth fruit as place pray that the cause may prosper and that every tongue may confess that Jesus Christ is the Lord. We change the song and say "Flourish ob, tree, may thy branches be strong and thy fruits gladden the nations and all people be gathered round Thee to say giory to God in the highest, and on the earth peace and goodwill towards men." Amen.

The Lord's Prayer was then offered by the

The Lord's Prayer was then offered by the pastor, after which the choir sang the chorus, "Litt up Thy countenance, O Lord," which was followed by the hymn "Hallelujah." The doxology was then sung and the benediction delivered. To-night the church will be brilliantly illuminated on the occasion of the children's

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