



PITTSBURGH, SEPTEMBER 17, 1869.

THE THEOLOGICAL SEMINARY—Opening of the Session. The Lecture at the opening of the Session of the Western Theological Seminary, delivered on Monday, the 12th inst., by Professor Jacobus, to some seventy or eighty students. This may be regarded as a fair attendance for the first day, and that a Monday; but still, there are many who had not returned to their post, and others of whom we hear, who contemplate entering the Seminary, but who had not arrived. It is to be regretted that any should be absent for a single hour from the beginning to the close of the term. Every day is needed for study, and every Lecture forms part of the course, and is essential to the perfection of the instruction. He that would erect a stately and an enduring edifice cannot afford to leave out a part of the foundation stones, nor to have any gaps in the superstructure.

THE THEOLOGICAL SEMINARY—Opening of the Session. The Introductory of Dr. Jacobus was appropriate, and adapted to be a real treasure to every attentive pupil. His subject was, THE THEOLOGICAL STUDENT. 1. He is a high Pattern of Christianity. Not yet a perfect pattern, but an exemplification of the work of grace upon a sinner's heart, real, distinct, to be seen and read of all men, showing much of the mind of Jesus and of the spirit and conduct of Jesus. There is zeal, self-denial, a patient endurance, a labor of love, faith, joy, peace, purity, gentleness, meekness, temperance, goodness. He is destined to be the teacher, guide, and example of others, and he sincerely strives to be just what he would have them be.

THE THEOLOGICAL SEMINARY—Opening of the Session. 2. He is one who strives for a Physical excellence. He needs a strong frame, vigorous limbs, well trained vocal organs. These are the implements of his labor; the means of his usefulness; they are indispensable to the full performance of that for which he lives and studies, and he seeks to have them in large measure.

THE THEOLOGICAL SEMINARY—Opening of the Session. 3. He is diligent in his studies, endeavoring to possess himself thoroughly of every thing presented for his attainment. 4. He does not waste his time in light reading, general literature, and extraneous learning. He is a Student of Theology. He studies the Bible. To qualify himself for the ministry of the Word is his business at the Seminary.

THE THEOLOGICAL SEMINARY—Opening of the Session. 5. Subservient to his work, he aims at high Intellectual cultivation. 6. The student of Theology is a true Gentleman. He heeds the precept, "Be courteous." He maintains a strict fidelity to all engagements, expressed or implied. He knows that much is expected of him, and he strives to attain to, and even to excel, the high standard.

THE THEOLOGICAL SEMINARY—Opening of the Session. 7. He aims at a Completeness and Symmetry of character. He would be a finished scholar and also a man; not careless in his personal habits. He would be good at heart and attractive in his exterior. Sound in doctrine and faithful in rebuke, without rudeness, ill-temper, or moroseness. Whatever things are honest, just, pure, lovely, and of good report, if there be any virtue, and if there be any praise, he thinks on these things.

THE THEOLOGICAL SEMINARY—Opening of the Session. The number matriculated on Monday was larger, we believe, than had been received on the first day of any former Session; and a large increase is still expected.

Sabbath Observance. Occasionally, in our free Republic, questions arise which severely test the wisdom of the citizen, and the principles of the Christian. The theory of our Government is, that religion and politics are to be kept distinct; the enjoyment of religious rights, however, are so dependent on the laws of the land, in their character and administration, and worldly interests are so deeply influenced by prevailing religious sentiments and practices, and these two departments of human interest so intermingled and so affected each other, that to keep them entirely separate in the public activities of life, is no easy task, or rather, is utterly impossible. Temperance, Slavery, and Mormonism, are worldly matters, but they have also religious bearings which cannot be affected by governmental action; and politicians can do as they please, pro and con, to influence party purposes. In these, and all such matters, it becomes the Christian to inform himself as well as may be possible, and to act for social interests under a strict sense of his responsibility to God.

Just at present, the most trying question of this class relates, to the protection of a peaceful and quiet Sabbath, by the civil power. There is no thought of detaching a religious sentiment in regard to the day, nor of prescribing a mode of worship, nor of enforcing worship at all, nor of entering into men's retirement to interfere with what they may privately as themselves are concerned, choose to do. The question relates to their openly and publicly pursuing their worldly business on the Sabbath, to the annoyance, as is affirmed, of their neighbors, and to the injury of the public morals. And the matter presents mainly, just now, in the cities of Philadelphia and Pittsburgh, in relation to the running of the Passenger Railway cars. The whole State of Pennsylvania, however, is likely to be agitated, and agitated politically; for anti-Sabbathism have declared a purpose, to make the giving of a pledge on the part of candidates for the Legislature, that they will endeavor to effect a repeal of a modification of the Sabbath protecting laws, a prerequisite to the obtaining of their votes. This looks very much like bringing religion, or anti-religion, into politics; and it is being done by the opponents of evangelical Christianity.

It is the duty, as all intelligent Christians must admit, of every man to carry his religion with him to the polls. He is always, and every where, accountable, and should ever act in reference to the Divine will, for God's glory and man's good, as he is to give an account in judgment and have his eternal award; but still, it is to be regretted, when any question of religious sentiment, or of a religious institution, becomes intermingled with party politics. For the sake of a pure Christianity, and of a free and upright decision on State questions, we would keep the two things as separate as may be practicable.

In favor of running the cars on the Sabbath it is argued, that city laborers need the recreation and the country air, and that many people need these vehicles as a means to reach their places of worship. Against the running, it is urged that the violation of a sacred ordinance, interferes

with worship, promotes dissipation and immorality, and is, on the whole, deeply injurious to the public weal. Letters have been drawn from the Mayors of Boston, New York, and Toronto, affirming that the running of the Sunday cars in these cities does not lead to the sports, drunkenness, and disorders which are alleged. Other persons bear a different testimony.

The laws of Pennsylvania, as they are, and have always been, are clearly against the running of the cars, it being an ordinary worldly business. And these laws are strictly in accordance with the social compact by which we are banded together as a community. The founders of the Government were Christians. Their language is to be understood and interpreted as that of Christians. The Sabbath has been from the first, protected and honored, as by a Christian people. Christians now contend for no new thing. They propose no innovation, no connection of Church and State, no amalgamation of religion and politics. They ask only to continue things as they have been from the origin of our social institutions. They would prevent innovations which they deem subversive of the people's best interests. Will they firmly resist the assault made upon them? If they will, but stand together they are abundantly able to maintain their rights.

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Christians, and all men who love sound morals, knowing thus the purpose and policy of their opponents, should learn to be wise. Union on their part will sustain the Sabbath. Let them not on principle. Let them resist the beginnings of evil. Let them, not in their discussions, introduce any novelties, any new restrictions or injunctions, nor any denominational peculiarities. The laws as they are, if righteously administered, are abundantly adequate; and they interfere with no man's conscience. They constrain no one in anything. They are not restrictive as regards the prosecution of worldly business on the Lord's day. They are but protective of that quietness which is favorable to every man in the enjoyment of his religious rights. They are favorable to Presbyterians, Episcopalians, Baptists, Methodists, Quakers, Romanists—all who can pretend to the Christian name; and to none are they injurious. Then, let all good men unite in maintaining them inviolate.

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But ever since, the extreme Northern men have been preparing for a struggle on the same question, at the approaching Conference. The editor proceeds to remark: Under the circumstances, the prospect is well calculated to provoke the earnest, sober thought among the members of the Methodist Episcopal Church. There are, it is estimated, thirty thousand slaves owned within the limits of the Northern division of the Church. In the great event of the proposed repeal of the law prohibiting slaveholding, these and their owners would be bound to stand with the South, and to the injury of the public morals. And the matter presents mainly, just now, in the cities of Philadelphia and Pittsburgh, in relation to the running of the Passenger Railway cars. The whole State of Pennsylvania, however, is likely to be agitated, and agitated politically; for anti-Sabbathism have declared a purpose, to make the giving of a pledge on the part of candidates for the Legislature, that they will endeavor to effect a repeal of a modification of the Sabbath protecting laws, a prerequisite to the obtaining of their votes. This looks very much like bringing religion, or anti-religion, into politics; and it is being done by the opponents of evangelical Christianity.

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with worship, promotes dissipation and immorality, and is, on the whole, deeply injurious to the public weal. Letters have been drawn from the Mayors of Boston, New York, and Toronto, affirming that the running of the Sunday cars in these cities does not lead to the sports, drunkenness, and disorders which are alleged. Other persons bear a different testimony.

The laws of Pennsylvania, as they are, and have always been, are clearly against the running of the cars, it being an ordinary worldly business. And these laws are strictly in accordance with the social compact by which we are banded together as a community. The founders of the Government were Christians. Their language is to be understood and interpreted as that of Christians. The Sabbath has been from the first, protected and honored, as by a Christian people. Christians now contend for no new thing. They propose no innovation, no connection of Church and State, no amalgamation of religion and politics. They ask only to continue things as they have been from the origin of our social institutions. They would prevent innovations which they deem subversive of the people's best interests. Will they firmly resist the assault made upon them? If they will, but stand together they are abundantly able to maintain their rights.

The plan of the innovators is, not at once to attempt the abrogation of existing laws, but to make them locally and partially inoperative, by new enactments. They hope, not suddenly, for the abolition of the Sabbath laws throughout the State. They mean, at first, to get but authority to vote, in the city of Philadelphia, and in the city of Pittsburgh, whether or not the cars may be run on the Sabbath. This proposition they strongly hope to carry. Thus far they speak of taking pledges from the party candidates. This, if they can succeed, will be a beginning; the entering of the wedge; the first letting out of the water.

Christians, and all men who love sound morals, knowing thus the purpose and policy of their opponents, should learn to be wise. Union on their part will sustain the Sabbath. Let them not on principle. Let them resist the beginnings of evil. Let them, not in their discussions, introduce any novelties, any new restrictions or injunctions, nor any denominational peculiarities. The laws as they are, if righteously administered, are abundantly adequate; and they interfere with no man's conscience. They constrain no one in anything. They are not restrictive as regards the prosecution of worldly business on the Lord's day. They are but protective of that quietness which is favorable to every man in the enjoyment of his religious rights. They are favorable to Presbyterians, Episcopalians, Baptists, Methodists, Quakers, Romanists—all who can pretend to the Christian name; and to none are they injurious. Then, let all good men unite in maintaining them inviolate.

"The Future of the Methodist Episcopal Church in the North." Such is the heading of an article in the last number of Harper's Weekly, from which we take a few facts for the information of our readers, without expressing any opinion upon the subject for ourselves. It is to be borne in mind that the Messrs. Harper are among the leading lay members of the Methodist Episcopal Church in the North, contributing liberally to its advancement, and taking a deep interest in its future. In the article, attention is called to the fact that the election of delegates to the General Conference of May, 1869, is progressing, and that the indications are that the ultra Northern party will have something more than a majority in the General Conference at Buffalo. The Weekly then says:

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Those who are unfamiliar with the subject, may need to be informed that the discipline of the Methodist Episcopal Church excludes from membership all persons who engage in the buying and selling of men, women, and children, with the intention to enslave them. This rule has always been so interpreted as to apply solely to persons who reduce free human beings into slavery; the great object of excluding such persons from membership has not been considered as covered by the rule; and, until 1866, no attempt had been made to impugn the membership of lay slaveholders who belonged to the Methodist Church North. Even those Northern men who, in 1844, took so active a part in denouncing the Southern bishop who had acquired slaves with his wife, and, at that time, questioned the right of laymen to hold slaves, without impairing their Church membership, in the General Conference of 1866, however, the ground was taken, that the great object of the rule covered the mere act of holding slaves, as well as the act of reducing free men into slavery; and that if the general phraseology of the rule was not plain enough on this point, it should be made plain. A vote was taken; the old interpretation of the rule was sustained.

But ever since, the extreme Northern men have been preparing for a struggle on the same question, at the approaching Conference. The editor proceeds to remark: Under the circumstances, the prospect is well calculated to provoke the earnest, sober thought among the members of the Methodist Episcopal Church. There are, it is estimated, thirty thousand slaves owned within the limits of the Northern division of the Church. In the great event of the proposed repeal of the law prohibiting slaveholding, these and their owners would be bound to stand with the South, and to the injury of the public morals. And the matter presents mainly, just now, in the cities of Philadelphia and Pittsburgh, in relation to the running of the Passenger Railway cars. The whole State of Pennsylvania, however, is likely to be agitated, and agitated politically; for anti-Sabbathism have declared a purpose, to make the giving of a pledge on the part of candidates for the Legislature, that they will endeavor to effect a repeal of a modification of the Sabbath protecting laws, a prerequisite to the obtaining of their votes. This looks very much like bringing religion, or anti-religion, into politics; and it is being done by the opponents of evangelical Christianity.

It is the duty, as all intelligent Christians must admit, of every man to carry his religion with him to the polls. He is always, and every where, accountable, and should ever act in reference to the Divine will, for God's glory and man's good, as he is to give an account in judgment and have his eternal award; but still, it is to be regretted, when any question of religious sentiment, or of a religious institution, becomes intermingled with party politics. For the sake of a pure Christianity, and of a free and upright decision on State questions, we would keep the two things as separate as may be practicable.