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THE RADICAL DIFFERENCE : IN THE LAST ANALYSIS
OF THE CHURCH QUESTION.

It is not pretended, by that portion of the Presbyterian church which holds most tenaciously to the supernatural Element in Religion—and therefore most exactly to the ancient landmarks ; and which, on these accounts rejoiced the most in the deliverance of the church ; that she had been completely restored from her great defection—or completely delivered from all danger, by the wonderful events of 1831–9, and the signal interposition of God at that period.

It is earnestly contended by them, that the great truths which were revived, after a long eclipse, at that era, were found effectual, precisely to the extent to which the church applied them ; that they delivered her from stupor and defection—as well as from oppression and danger, precisely as far as she had courage to follow them ; and that they have marked her extraordinary career of peace, success, and revival in its best sense, from that day to this, precisely as far as that career has been fortunate. Nor would there be the least difficulty, in demonstrating from the writings and speeches of the leading actors in those scenes—and from the most formal conclusions of the highest tribunals of the church : In the *first* place, that this result was foreseen and confidently relied on : In the *second* place, that the corresponding career, in the opposite direction, of the New School branch of the church, was distinctly pointed out, as inevitable : In the *third* place, that it was clearly understood, and repeatedly bewailed in the most conspicuous manner, that the entanglements of the church, by reason of her previous defections,—rendered her incapable *at once*, of the *complete* application of the grand principles and truths which, by God's blessing, saved her : And in the *fourth* place, that the exhortations of the very persons, who were raised up by God, to give shape to all that was done—were most earnest and repeated unto the church, that she should faithfully and to the end, follow out the principles of her vital reformation, as Providence, and time, and opportunity, and the faith and piety of her members would permit.

our Church is bound to her by the closest ties of affinity. But she is German and we are Scotch. Let us not seek to compel her to think and feel just as we do. Her ministry, as a body, are zealous, laborious, and evangelical. Let us not be frightened by the cry of every heresy-hunter. The homes of her people are beside the homes of ours. The Scotchman and the German have been closely associated on this western continent. "Upon mountain slope or plain, in forest or prairie, on river or lake, they are always found side by side." Let us not sever their Christian intercourse. We earnestly hope the next Assembly will take prompt measures to renew the correspondence.

SABBATH RAIL-WAY TRAINS—TO THE PRESBYTERIAN STOCKHOLDERS AND DIRECTORS IN RAILWAY COMPANIES.

We ask our respected brethren to lend an ear to a few plain but honest words, touching this subject, which is of such importance to the morals and welfare of the whole people. If what we say is not true and weighty, we give you full leave to dismiss it as an impertinence: but if, in the sight of God who trieth the hearts, it be found just, then let its justice excuse its seeming officiousness.

The first consideration we offer you is, that by running Sunday 'Trains on your R. Roads, you are sinning as much against your own pockets, as against the law of your God. (No doubt the world will think that this is our strongest, as well as our first point, if we can establish it.) The safety and durability of all your apparatus and engines, require that they shall not be kept perpetually liable to use. There ought to be time for your locomotives to cool out, to be deliberately inspected, and thoroughly oiled. In this single point of view, we doubt not but that a weekly cessation from all labor, would save, in the wear of your enginery, as much as is gained by the profits of your Sunday mails and travel. And the same remarks apply with far more force and certainty to your human machines, your hirelings of every grade. The same God who made the Sabbath rest, made man's frame, and he made the one for the other. Man cannot enjoy the vigour of his bodily and mental faculties, if this rest is neglected. He can do more work, and do it better, in six days, than he can in seven. This is proved by the testimony, not of preachers and divines, (that meddlesome, impractical, pragmatic set!) but of medical men, of manufacturers, of emigrants, and travellers on long journeys, of farmers, of commanders of armies, of able committees of the British Parliament. And if you capitalists knew a little more of that daily toil which you exact of your begrimed and sweaty operatives, you would soon find it true: that the human

frame and mind, after six days' labor, need a whole day's rest; and if they are robbed of it, will lose or waste more than a day in the toils of the next six, from languor and discomfort. Bear in mind then, that all those "hands" who are robbed of their Sabbath's rest by your Sabbath mails and travel, are incapacitated for your service during the rest of the week, to more than the extent of the value of their unlawful work on God's day. They lose for you, during the week, what they had earned for you on the Sabbath.

But that is by no means the worst of the loss. It is certain that man needs a weekly rest: and if he is robbed of it, the effect must be a feeling of bodily and mental discomfort, a feverish languor, a loss of healthy, mental balance and presence of mind, and a painful sense of fatigue. These discomforts are mentally and morally depraving. The man who taxes his mind every day with his week day cares, must inevitably lose his elasticity and capacity for thinking and judging, in the end. A vigorous constitution and elastic spirits may bear up long: but the break-down will come at last, and come all the more heavily. The mind, before clear and quick, will become muddy, heedless and rash. Is it not thus that many an act of madness in business men, before shrewd and cautious, is explained? They had allowed their minds no Sabbath. It is thus that the portentous catastrophe which closed the previously irresistible career of Napoleon is explained. He had allowed his mind no Sabbath. But the moral degradation effected by the continual sense of discomfort, is more marked still. We have only to refer you to the fact well known, that an army cut off by a retreat from the comforts of their baggage and barracks, is always demoralized by its sufferings. Farmers all know, that young men who are polite and moral amidst the comforts of home, are reckless and dissipated under the hardships of the muddy road, the wagon-yard, and the drizzling rain. This is partly because they are then removed from the restraints of domestic society: but it is also partly because they are deprived by the constant discomfort. It is because the person who is worried by physical hardship and privation, becomes obtuse to the more delicate restraints of the moral feelings, and craves any enjoyment, even though it be unlawful, which will indemnify him for his disagreeable sensations. And the feelings developed by this sense of discomfort are the very ones most dangerous in a R. Road official: recklessness, a disregard of conscientious restraints in small things, and carelessness. The soldier, harrassed with excessive privations and hardships, will throw himself down to sleep under pestilential dews, and on a damp soil, too reckless and indolent to gather for himself a bed of leaves. He will waste to-day, the food for which he will starve to-morrow, and neglect the very arms which are to defend him from captivity and death. Rest assured then of this: that if you deprive any of your officials of their Sabbaths, and entail on them this sense of over fatigue, with the indistinctness of mind, inattention, looseness of conscience, and recklessness, which inevitably follow, you will "pay dearly for your whistle." Some fine morning, they will

smash a new engine for you, which had just cost eleven thousand dollars, and break a regiment of arms and legs, whose owners will tax you a good many thousand more, in the shape of litigation and damages. So, there goes at one stroke, all the filthy lucre of many Sabbath days' desecration: a righteous consummation, little to be lamented, were it not for the piteous effusion of blood—blood less guilty than that of the lordly managers and proprietors, who have ordained the sin and its catastrophe, from their safe and luxurious head-quarters! But if you had spared and cultivated these men's comfort and faculties, by observing God's ordinance, they would have continued attentive, careful and conscientious.

But the supreme folly of this "superfluity of naughtiness" is not yet exposed. Do not you Presbyterians believe, that the only sure foundation of morals is religion? No decent and sensible man of the world dares to dispute it. Do you not know that where you find a man utterly regardless to the fear of God, and his worship, there you usually find an unreliable man? Do you not know that in the main, the respectability, the conscientiousness, the diligence, the honour, of our people, are found among those who respect the ordinances of Christianity? But THE SABBATH embraces within itself almost all that is useful and elevating in Christianity: the sweet domestic rest, the clean apparel, the Sabbath school, the sanctuary, and its sacred services. It will not do, to answer that there are, confessedly, many decent, honest men, who are not regular and punctual in Sabbath observance, and who do not pretend to personal holiness. We may admit this: but, to be irregular in Sabbath observance, is a very different thing from being willing to covenant *always* to break the Sabbath. And usually, he who is willing to bargain this, must be a thoroughly heathenish, and therefore, an unprincipled man. When you determine that you will run Sunday trains in spite of God and man, this therefore is what you virtually resolve: "We will not permit any man who truly fears God and his law, who desires to lead the feet of his little ones to God's courts, and to learn the law of righteousness, to serve us in those Sunday trains. No: we are afraid we might get hold of an honest, reliable man; but if there is any man so heathenish that he is willing to engage to break God's law and man's, weekly, with wicked punctuality—who is prepared to covenant that he will never spend a quiet Sabbath with his household, that he will always neglect the souls of his little ones, and refuse to lead them to the Sabbath School and the sanctuary; ah, he is the man for us! He is just wicked enough, just unprincipled and brutal enough, to be entrusted with myriads of our beloved property, and hundreds of (less) valued lives." Yes, you determine that you will refuse the good and choose the evil, to be engine-drivers, stokers, conductors, ticket agents, wood men, post masters, all along your line—to fill, in short, all those offices which are required by your Sunday trains. And for this religious principle, this conscientiousness, so essential in an official, you propose to substitute, a strict system of discipline and responsibility. Who is to be

trusted, to administer that system conscientiously? You decree that all your officials, up to the highest, shall by all means be unscrupulous enough to direct this Sabbath-breaking organization. You decree that they *shall* cheat God; how can you know that they will not cheat you? But moreover, all men know that there is no system of checks so perfect as to circumvent men who are unrestrained by moral principle. Collusion between dishonest officers can easily evade them all. The true result and meaning of this Sabbath-breaking policy therefore is, to entrust myriads of valuable property, and thousands of dollars of fees, to men who either must be unprincipled by the terms of their contract with you, or are likely to become so, by reason of their compulsory neglect of all religious influences. And here is one of the main explanations of that corruption in management, that confusion and extravagance, which have made all your corporations sink-pockets, even where they enjoy a patronage almost immeasurable. You have "fallen among thieves." But it was your own choice.

Now it would be no relief to the pressure of these considerations, to propose to give your officials who serve on Sunday, some other day's rest in the week, for no other day possesses the Sabbath's rest, quiet, sacredness, and sanctuary privileges. If you give other days, they will be spent on the street, or in the tavern.

Once more: It is obvious that usually, as much gain will be made in the regular and legitimate travel, by six trains a week, as by seven. And then there is the saving of the wear of the rolling stock, one day out of seven. It is well known that the "life" of a locomotive is measured not by years, nor by the relative burdens it draws on its different trips, but by the number of thousand miles it runs. By saving one trip out of seven, one seventh of the wear, and of its cost, is saved, as well as one seventh of the fuel, oil, and all other expenses of running a train. But usually, the same men who travel Sunday, on legitimate journeys, would go on Monday, if no opportunity were offered them to break the Sabbath. Six days' work would carry as much of the legitimate travel as seven: so that there would be no serious diminution of income, and a clear saving of outgoings.

But perhaps a skeptical feeling of this sort has arisen in the minds of our readers—"How can these things be? If these Sabbath trains are so obviously impolitic, how is it that it has not been thought of by our directors themselves? They are pretty shrewd; the pocket nerve is usually very sensitive; there must be some offset to these arguments, or else they would have seen them, in their wisdom, as well as this sapient writer in the good Journal, "the Presbyterian Critic."

Yes, my good brethren, there is an offset, and we will tell you what it is: There is a profit in Sunday trains, notwithstanding these heavy deductions, and we will tell you the secret of it. It is, that you thereby gain a Sabbath-breaking patronage, which you could not have on any other day. It is that you get great car loads of

truant apprentices, loafers, free negroes, strumpets, and slaves, who take a Sunday ride in the morning, and return in your evening train, (if not too drunk), and who would not go any other day. This, and this only, is the source of that profit which is found to remain from Sabbath breaking, notwithstanding all those grievous deductions which we have pointed out. But are you willing to be partners of this low trade, to stun the Sabbath quiet of all the villages along your lines, from twenty to a hundred miles from your great termini, with the roar of the engine and the crowd, string all their taverns and bar-rooms with rowdy guests, bring fish to the nets of all their rum-sellers and gamblers, grieve and injure all their good citizens, and statedly vomit out the crime and pollution of the cities in long tracts, upon the peaceful country, on the most peaceful and sacred day of the seven? Are you willing that your great and dignified corporations shall thus descend, and set themselves cheek-by-jowl with circus-men, tapsters and jugglers, as candidates to cater to the peculiar tastes of the dissolute rabble? Are you willing that the foul gains of this foul trade shall pollute your pockets, and go between your teeth with the bread you eat?

Some will attempt an excuse, by saying, that these Sabbath jaunts are an innocent, needful, and wholesome recreation for these sons of toil and poverty, who thus breathe free air, and see the green fields, and that it is true benevolence to afford the facility. But experience and morals say, that a far more wholesome recreation might be sought at home. Surely it is not best, that these classes should spend their Sabbaths in the crowded and promiscuous car, instead of the sweet domestic quiet, and should seek the end of their trip in the bar-room of the distant village grog shop, instead of the Sabbath School and the church. Surely it is not well to remove them from domestic and social restraints, to plunge them into the foulest company, with all the license of distance and a strange place. Would not the home-Sabbath, under the parent's or master's eye, with its repose, its sacred lessons, its cleanliness, and if need be, its quiet, pleasant saunter, with domestic company, be a better, safer recreation, than a hurried, dusty ride, in the crowded, rushing, thundering train, which ends in profane and drunken riot?

But you may say: "Why all this to us? We are not the majority." We doubt not, that in many cases, you are a strong minority; for the godliness of our Presbyterian folk very generally reaps the promise of the life that now is. But by your own votes, and by your influence on other religious or thoughtful men, you might, in most cases, control the evil. If you said to your partners: "Finding this sin incorrigible by us, we are bound in conscience to free ourselves from participation in it, by selling out." This would soon bring them to reason; for the simultaneous forcing of so many shares of stock into market would be felt to be an evil, which the profits of Sunday work, doubtful at best, would not offset. "But the stock is below par," it may be said, "and such a step would put it lower; we should sell at a ruinous loss." Well, we confess that is unan-

swerable. With Christian men, who set pecuniary loss against duty, we do not know how to argue. Ah, if Christians were as bold, as resolute, as fearless of giving offence to the citizens of Satan's kingdom, as they are towards us, our power would soon be felt against these abuses. But when we truckle and consult only how we may keep fair weather with those with whom there ought to be no peace—when Christian capitalists connive, pocket the gains cankered with sin, and refuse to lift a finger to aid faithful men in their struggles for right; when they are more tenderly alive to the risk of lowering dividends, than of dishonouring God and damning souls, then it is no wonder we are weak.

But let us look, for one instant, at the moral aspects of this topic. We have tarried too long upon its mere economical views, and feel that we should apologize to our readers, for seeming to wish that they should govern their conduct by arguments so low. There is a most unauthorized laxity of conscience as to their corporate acts, in many minds, which are strict in their personal dealings. Many a man who would not suffer his own carriage to travel on the Sabbath, or his own servants to labor, connives at the R. Road desecration. Now we assert that each member of a corporation is responsible, to the extent of his personal influence, for all the sins of that corporation, until he does all he can to prevent them. If individuals were not responsible for their corporate acts, then all we should have to do, would be to combine, and we should evade every law of God which we wished to break. The guilt would be annihilated by being divided out. But saith God, "though hand join in hand, the wicked shall not be unpunished." If any Christians are inclined to separate their acts as stockholders from their personal acts, in their moral regards, we would commend to them a story of the Middle Ages, which we read somewhere. One of the kings of England came into collision, in his continental wars, with one of those military prelates, who existed in feudal times, and who led his troops in person, and was noted for his ferocity. When taken, and brought before the king, he upbraided him with his unclerical character, and asked him whether it was seemly that a holy Bishop should be seen with his hands dyed with blood. The Prelate answered that he bore two characters, and he had fought as a Baron and not as a Bishop. "Well," said the king, "bethink you what will become of the Bishop, when the Devil begins to roast the Baron for his murders and bloodshed?" The application is easy.

Go, then, brethren, to your depot, on the sacred morning of God's day, when all your tired beasts are at rest, your family is ordered for prayer, and your laborers at home are bedight for church. See those stokers toiling and sweating over the furnace. They are *your* laborers. See that conductor and ticket agent elbowing, fussing, bustling, counting money. They are *your* hirelings, and that is *your* money they are counting for you. Hear that engine thundering away, to affright the sleeping echoes of the Sabbath for hundreds of miles. That is *your* vehicle, and all this discordant scene is *your*

act—*yours* to the extent of your relative right and influence in the corporation. And yours is a like share in the guilt, till you have done all that may be bravely, manfully, honourably done by you, to correct the sin, and to wash your hands of participation in it. And then return sanctimoniously to your own house, where all reposes in most seemly order, lead your household to the throne of grace, and go up and take one of “the chief seats in the synagogue.” Will God be deceived by it? Read the answer in Isaiah, ch. I, verses 12 to 15.

PAPAL ORGANS IN CONGRESS.

WE have exhibited the proofs, which, beyond all question, establish the singular fact,—that a Senator of the United States did, in his place in the Senate, and in face of another Senator, affirm as fact, concerning a Romish Journal, the *Shepherd of the Valley*, that which was not only not fact, but *notoriously* not fact;—denounced by a Journal of the very church in whose behalf the Senator was speaking, as having “*not a shadow or semblance of truth to cover the shamelessness of the invention.*”

It was our purpose in calling attention to this matter—not to challenge the veracity of the Senator—for we had no idea that a gentleman of Mr. Mallory’s standing and intelligence would knowingly have made a false statement in the Senate or elsewhere. Nor can we suppose either that he would condescend to Jesuitical quibble and evasion touching a plain matter of fact. We are shut up to the conclusion—which we shall now proceed to justify fully by other instances—that Mr. Mallory incautiously allowed himself to be imposed upon, and become the mouth-piece of unscrupulous Jesuits, in whom he too credulously confided. That even Protestant Senators have been thus imposed upon we have no doubt. Many of our readers will remember the surprise, with which, about a year ago, the country received the report of a series of speeches in the Senate, in which such men as Mr. Cass, Mr. Everett, and Mr. Butler, gave utterance to most indignant rebuke of a terrible anti-Bedini mob in Baltimore—of which most of the people of that city perhaps, received their first information from the speeches in the Senate—certainly no *such mob* as figured in the speeches of the Senators, occurred. For even the Baltimore Sun, usually relied upon by people in this city, as well posted in all items of city news, reported nothing of this sort, beyond what was termed, if we remember rightly, “a foolish frolic of certain boys and young men from the northern part of the city, in Monument Square.” Those however who were familiar with the private as well as the public theatricals of Washing-