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CORRESPONDENCE.

Letter from Rev. Dr. R. L. Dabney.

GOTTINGEN, June 24th, 1880.

Messrs. Editors.—It is said that old Queen Bess, in her day, made a decree that London must not build any more houses, because it was too big already. What would she think of it now? I sympathize with her however, intensely, in her feeling. London is too big, stupendously, fearfully, too big. I had myself pungent illustrations of this evil. My stay (of nearly a fortnight) there was made almost irksome by the dirt, (and London dirt is almost as stupendous as London) the miserably gloomy weather, and the solitude of her teeming multitudes. I learned after I left of the presence in the city of two American friends while I was there, than whom none could have conducted more to the enjoyment and instruction of my stay: one being Dr. Hoge. But what chance had we of meeting? About one in four millions! I very much wonder that I heard of their presence until after we all got home to America; where people are not so numerous but that they may know something of each other. But, by some accident, I did find it out in time to be tantalizing—that was all.

They say that this huge hive now has four millions of inhabitants, and is growing more rapidly than ever. The constant impression I had of its size was, of something frightful and awe-inspiring. As many people, say, as live in all Virginia, both the Carolinas and all Georgia, are huddled together in one patch of ground thirteen by ten miles in extent; and more are coming every year. What is the end to be? What shall be the limit? Is this monster-city to go on, until it fills the whole island? There must inevitably arise some practical check from some whither. Now, let one pause and consider what will be implied in the stricture of that check, when it begins to draw. What a fearful aggregate of human disappointment, misery, and death must result from that depressing cause, whatever it is to be, powerful enough to check the mighty tide of human beings which insists so obstinately in flowing into London? And again; when the tide is arrested at its flood, will British statesmanship be able to prevent an ebb? Or, when the acme is reached, must not the universal law of oscillation prevail? The city, when once it ceases to grow larger, must begin to grow smaller. But the collapse of such a large mass is terrible to imagine. How many human hearts among the four or five millions, must be crushed when that collapse begins?

Indeed, to my mind, the continued happiness of Great Britain, as a whole, seems to be in a very critical condition. Her greatness, population, and wealth are out of proportion to her area. Hitherto, the free institutions, arts, and arms of Britain have made almost the whole world tributary to her, either by commerce or subjugation. Hence has resulted this most artificial structure of British wealth and population at home. It begins to present the aspect of the inverted pyramid, poised hitherto, with apparent steadiness, upon its apex, by the surprising skill of its artificers; and yet, by the very mass of its body towering so stupendously above, and swelling so rapidly, suggesting a sentiment of terror at the thought of the time when this inverted equilibrium is to end. If the inverted pyramid falls, "great will be the fall thereof!" Meantime, many things concur to foreshadow the approaching end of these artificial conditions of abnormal greatness. France, Austria, Germany, the United States, and even Italy and Russia, are gradually learning from Britain the freedom and arts by which they rival her commercial ascendancy and interfere with her dominion over trade. Her own colonies, growing too great, and too democratic to remain dependencies, are bound to her by commercial ties looser and looser; and even begin to wield against the mother country that protective policy which she disclaims for herself. There is

then the eating cancer nearer home, of Irish poverty and discontent. The surely approaching dis-establishment of the Anglican Church when it comes, implies at once a virtual revolution: for with it goes one of the Estates of the Realm, the Lords spiritual. And if the experience of 1640-44 can teach anything, we must conclude that, not many years after the Bishops leave the House of Lords, that House will itself be closed. The leaders of both parties have learned that fatal Yankee secret of endeavoring to manufacture more support for themselves among the voters, by extending suffrage, and thus bringing in new batches of voters, who, they suppose, will be grateful and faithful to them for conferring the new franchise. Lords Derby and Beaconsfield, "Conservatives" as they are, make this bid for continuance in power. Mr. Gladstone, that "Canny Scott," steals their thunder, and then proposes to confirm his lease of power by manufacturing a vast new batch of voters out of the huge masses lying still nearer the pauper line. Thus Britain drifts surely towards universal suffrage, under the same perilous influences which have fixed it on America. When universal suffrage has come; when the Church, that "bulwark of the throne" is gone; when all the wholesome checks of distributed powers are lost in the sole supremacy of the House of Commons; how long will the throne stand? When the dynasty of Hanover is gone, what centre of unity will there be for the vast colonial branches of the empire? Will the great oligarchy of the Indian Empire, will the great democracies of Australia and Canada, consent to be ruled by the democracy of England?

These questions make the thoughtful surmise that, although the conservative forces of the British constitution and people have hitherto made change very slow, and have postponed startling novelties for centuries; yet the time is now beginning to approach when great and perilous changes will occur. Prophecy is a dangerous business for those who are not inspired. It may be that Providence may raise up another Chatham, at the critical time, to guide the necessary modifications, with a wise and mighty hand. Or, it may be, that while the political tricksters are fighting their small warfare, for peace, with each other; the cataclysm may come, and upturn everything. But one thing seems clear. British prosperity is an artificial structure. It has grown out of proportion. Britain now produces but little over half her own bread. The pile is too lofty to be secure.

Yours faithfully, R. L. DABNEY.

That Jarratt's Depot Tract.

Messrs. Editors.—I ask space for a little further consideration of the question whether or not the quotations of the above tract were unfair to the author quoted, so as to justify the abusive charges of "falsehood," "garbling," etc., which have been heaped upon Christian ministers whose sole connection with the tract was in certifying to the correctness of the quotations. And, first, as to the relations of those outside of the pale of the Roman Catholic Church to salvation. Some months ago in a card published in the *Index and Appeal*, Father Wilson, the Parish Priest of St. Joseph's church, called some of the Protestant ministers of this city to task for "doctrinally misrepresenting" the Roman Catholic Church: "knowing as they did," said he, "the existence of a commandment in the decalogue which says, 'Thou shalt not bear false witness against thy neighbor,' they should not have committed themselves by its palpable violation." One of the specifications under this charge was that we represented the Roman Catholic Church as teaching that there is no salvation outside of its pale. In reference to this he uses the following remarkable language, (see *Index and Appeal*, June 30th, 1879), "No salvation outside the Catholic Church is a doctrine we never held. We say there is no salvation for those who knowingly and willingly" (the italics are his) "remain outside of the Catholic Church, after being convinced that she and she alone is the Church established by Christ." You may judge of my astonishment when I read those words over the signature of a Roman Catholic priest, knowing as I did that the uniform teaching of his Church for centuries has been to the contrary, and that upon this ground alone it has sought to justify the extreme severities of fire and sword with which it has striven to force a recantation of heresy. But you cannot imagine my astonishment when I found that in the Parochial school under his own supervision and control, a text-book was being used, one whole section of which is headed in large capitals, NO SALVATION OUTSIDE OF THE ROMAN CATHOLIC CHURCH, the aim of which is through more than thirty pages of questions and answers to prove that there is no salvation—not for those who "knowingly and willingly remain outside after being convinced that she and she alone is the Church established by Christ"—but for all, without exception, who die out of the pale of the Roman Catholic Church. This book,

which is published and endorsed by the leading authorities in this country of the Catholic Church, after stating as we have seen in the tract that no one who dies out of the pale of the Church can be saved, asks, p. 89.

Question. "Who are out of the pale of the Roman Catholic Church?" A. "All unbaptized persons, unbelievers, apostates, excommunicated persons, and all heretics." The author then devotes one question and answer to each of the four classes first mentioned, but when he comes to the last class—"Protestants or heretics"—as he calls them, he occupies sixteen pages in an elaborate effort to prove that they must inevitably be lost unless they renounce Protestantism and become Romanists.

But you may ask does not the author draw a distinction between "those who know the Catholic Church to be the only true Church and those who do not." I answer that he does not so as to excuse the latter, but only to make the former "more guilty and damnable." As to the latter class we have the following question and answer:

Q. What are we to think of the salvation of those who are out of the pale of the Church without any fault of theirs, and who "never had any opportunity of knowing better?" A. "Their inculpable ignorance will not save them; but if they fear God, and live up to their conscience, God in His infinite mercy will furnish them with the necessary means of salvation, even so as to send, if needed, an angel to instruct them in the Catholic faith rather than let them perish through inculpable ignorance."

This question plainly refers to the heathen who "never had any opportunity of knowing better," and implies that they are saved only by adoption of the Catholic faith—and therefore union in heart to the Catholic Church. It does not bear on the question of the final state of those who die out of the Catholic Church. But the five questions which immediately follow do bear on that point and are as follows:

Q. "Is it then right for us to say that one who was not received into the Church before his death is damned?" A. No.

Q. Why not? A. Because we cannot know for certain what takes place between God and the soul at the awful moment of death.

This looks as if the author would leave a hope yet for a man who lived and died a Protestant, but the next answer sweeps it all away again.

Q. "What do you mean by this?" A. "I mean that God in His infinite mercy may enlighten at the hour of death, one who is not yet a Catholic, so that he may see the truth of the Catholic faith, be truly sorry for his sins, and sincerely desire to die a good Catholic."

Q. What do we say of those who receive such an extraordinary grace, and die in this manner? A. We say of them that they die united at least to the soul of the Catholic Church and are saved."

In each of the above cases, either by the ministry of an angel in life, or an extraordinary grace in death, the person becomes a Roman Catholic in belief and in spirit—is "united at least to the soul of the Catholic Church" and therefore is no longer without its pale. Then follows this question:

Q. What then awaits all those who are out of the Catholic Church, and die without having received such an extraordinary grace at the hour of death? A. "Eternal damnation, as sure as there is a God."

This is the real teaching of the Roman Catholic Church, not drawn from cards intended for Protestant eyes, but from a Catechism expressly prepared for doctrinal instruction in Catholic schools and endorsed by highest Catholic authorities, as "a clear, sound, orthodox exposition of Catholic doctrine." According to this teaching, for the Protestant, however honest, humble, pious he may have been, however saintly his life, however triumphant his death, unless at the last moment he renounces Protestantism and becomes a Romanist, there remains nothing but "eternal damnation as sure as there is a God." Whether Protestants think it right to encourage such teachings by contributing to support Catholic churches, I submit as one of the important questions of the hour.

And now as I wish in my next letter to refer to some matters in the sermon of Bishop Keane, I will, before letting the "tract" go by, refer to the subject of the ten commandments. The tract states that the Roman Catholics strike out one of the commandments from the Decalogue. "Rufus" denies this and says that the Protestants have divided the first commandment into two, and united the ninth and tenth into one. This assertion of his is without a shadow of foundation—is refuted by the very language of the Decalogue, where it will be seen at a glance, that what he calls the ninth and tenth commandments are only one—aimed at the one sin of covetousness—"Thou shalt not covet." Whilst the first and second commandments of the Decalogue as we count them are really two, aimed at different sins—the first at the worship of

false gods, "Thou shalt have no other gods before me"—and the second at the images, "Thou shalt not make unto thee any graven image," etc. But in the question was simply as to the division into ten parts, it would not be so serious a matter. What we call attention to is that all that part of the decalogue which we call the second commandment is *stricken out*. Look at the "Decalogue" as quoted fully in the "tract" from "Father Muller." Where is the commandment—no matter how you number it—which says: "Thou shalt not make unto thee any graven image?" When the catechumen is told to "say the ten commandments," he is taught to say as the first, "Thou shalt have no God but me," and as the second, "Thou shalt not take the name of the Lord thy God in vain." Not one word about graven images. That is a sore point with the Church of Rome. She feels self-condemned in the presence of that precept and therefore she omits it.

Very truly yours,
T. D. WITHERSPOON.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Halifax County, Va.—By appointment of Presbytery, Rev. Dr. Wharey, of Charlotte Co., preached at "Oak Level" on Saturday and Sunday, (10th and 11th inst.) On Sunday, the church, with a seating capacity of about three hundred, did not hold the large crowd. After a solemn and impressive sermon the sacraments of baptism and the Lord's Supper were administered. Two little ones were dedicated to the Lord, and three grown persons received on examination into the communion of the church. After a short intermission Dr. Wharey preached again, and kindly consented to remain several days—preaching only at night. The congregations were large and attentive. The sermons were plain, simple, powerful expositions of the plan of salvation.

"Oak Level" is situated in one of the most thrifty and populous portions of Halifax county—about six miles northwest of Halifax (R. & D. R. R.)

The church is a new one—dedicated less than a year ago—and is an unusually neat, commodious country church. To the credit of its little handful of members, be it said, it is entirely without debt. The field is a most promising one, and an active, efficient minister could not fail to build up here a large, strong church. The people are hungry for the strong meat of God's word, and they flock to hear the gospel in its purity and power.

This is the opportunity for Presbyterianism to establish itself in this part of this county on a firm and lasting basis. But there is no pastor. This church, uniting with Mercy Seat (one of the oldest churches in the county, but now by reason of its isolation and weakness long without a pastor) can support a young man. They are anxious to secure the services of a good, earnest laborer. Shall this so important, so promising field remain uncultivated?

News Ferry, Va. T. S. W.

Rev. R. L. Blanton, D. D., of Paris, Ky., has been elected Chancellor of the Central University, Richmond, Ky., in the place of Rev. J. W. Pratt, D. D., who resigned some time ago. Dr. Blanton is a native of Cumberland county, Va., and was educated at Hampden Sidney College and at the Union Theological Seminary. He is eminently qualified for the position to which he has been chosen.

Mr. Charles L. Dabney, son of Rev. Dr. R. L. Dabney, has been elected Professor of Natural Science in Central University, Richmond, Ky. Mr. Dabney is quite a young man, but has given abundant proof of his fitness for this important professorship. He is also an alumnus of Hampden Sidney. Soon after his graduation there he was professor of Chemistry for a brief period at Henry and Emory College in South-western Virginia, but resigned in order to pursue his studies further. He studied at the University of Virginia, and at the University of Gottingen, Germany, where he was during the last session. He will return to America in October.

Bethlehem Church, Hanover Co., Va. On Sunday, July 11th, the Rev. B. L. Converse, of the *Christian Observer* of Louisville, Ky., preached at this church which is now vacant.

Rev. Dr. A. L. Kline has removed to Starkville, Miss. His correspondents will please address him at that point.

Rev. George Summey has changed his Post-office address from Covington, Ky., to Orange Valley, Essex county, N. J.

Rev. Dr. Wm. S. Plumer, we learn, will occupy the pulpit of Dr. Leftwich's church in Baltimore for six weeks.

Rev. Dr. F. P. Mullally.—The *Polyhymnian Monthly*, of Winchester, Va., says of Dr. Mullally's sermon before the Valley Female College:

"Besides the performances of the pupils, a rich intellectual feast was afforded to all. Dr. Mullally, of Lexington, Va., a gentleman of the ripest scholarship, of rare originality of thought, and with much of true Irish eloquence, preached to a crowded house on Sunday morning, June 6th. For one hour and fifteen minutes the Doctor held his audience in spell-bound silence. The attention was the most marked and continued we ever witnessed on an occasion of the kind."

Mebanville, N. C.—The Lord's Supper was administered in our church at Mebanville last Sabbath. It was a time of much enjoyment

and communion with God. Three persons united with the church on profession of faith in Christ.

This church is steadily growing. The Sabbath School has increased very much in the last few months. A few weeks ago a Sunday school was organized about two miles from the church. It is very prosperous. I preach to this school, and other persons who come in from the neighborhood, every first Sabbath, in the afternoon. The session of Mebanville church released me from any obligation to preach at night when I preach at other points in the afternoon. Such preaching is appreciated more than ministers have any idea of. It is carrying the gospel to them; it is going out into the highways and the hedges and compelling them to come in.

Brethren, let us branch out more and make our church aggressive as well as conservative. Let the churches send out their pastors often to build up the waste places and enlarge the borders of our Zion.
T. J. ALLISON,
July 8th. N. C. Presbyterian.

Carrollton, Ky.—Rev. J. W. Graybill, who is in Carrollton, awaiting the readiness of the church to send him to his chosen field of work in Mexico, tells us of a blessing on his present work. We hope it may be but a foretaste of his future reaping. He writes, under the date of July 6th: "We have had a glorious meeting in our church in Carrollton. Rev. Mr. Helm preached every night and twice in the day. His sermons were very pointed, earnest and impressive. The audiences were very large, and the last night, with its aisles filled, persons were compelled to leave for want of room in the house. Our little band is revived. Eleven were added—nearly one-third of its original number of members. Many others are interested. Mr. Helm was too sick and broken down to preach longer."—*Christian Observer*.

Owensboro, Ky.—Rev. J. C. Molloy writes to us July 5th: "Yesterday was the day for our summer sacramental service, and the services were of a very interesting character. There were four additions on profession of faith reported since the first of May. Since that time, we have also forwarded to Baltimore for Foreign Mission about one hundred and ten dollars."—*Id.*

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The Rev. W. H. Weaver was installed pastor of the Madison Street Presbyterian church, Baltimore, Md., June 27. Rev. Dr. I. M. Rendall, President of Lincoln University, preached the sermon. Mr. Weaver was a student in the University, and goes at once to his work.

Shiloh Presbyterian church, Knoxville, Tenn., (colored), under the guidance of Rev. G. W. Le Vere, organized about the close of the war, has grown from twelve members to one hundred and twenty. It has a large and flourishing Sunday School, and a very good edifice.

The congregation of the First Presbyterian church, Baltimore, (Dr. Leftwich) have determined to build a parsonage on Park street in the rear of the church. The amount necessary to complete the building has already been contributed, and the work will be commenced very soon.

The Rev. John McC. Holmes, D. D., of the State Street Presbyterian church Albany, N. Y., preached his third anniversary sermon on the first Sabbath in June. During the year 57 members have been received. The roll of the Sunday School has contained the names of 1,037 members, and 11 of the scholars have professed their faith in Christ. During the year the exterior of the church edifice and the adjoining grounds have been put in order, at an expense of over \$1,700.

The Rev. John S. Sands, of the Eighth United Presbyterian church, Pittsburgh, Pa., has accepted a call from the Arch Street Presbyterian church, Philadelphia. Mr. Sands expects to enter upon his duties about the 1st of September.

Installation.—The Rev. Edward M. Deems was installed as pastor of the Westminster Presbyterian church in Twenty-second street, New York, on the afternoon of July 11th. The Rev. Charles F. Deems, father of the incoming pastor, preached the sermon, in which he said he could bear witness now that every hour spent in his forty years of ministry, which had been spent in thorough fidelity to the demands of conscience, had been an hour marked by the conscious presence of his Divine Lord. Dr. Howard Crosby delivered the charge to the pastor, and the Rev. Dr. Erskine N. White the charge to the people.
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Other Churches.

Jonathan Edwards.—The Rev. Dr. Tryon Edwards in a letter to the *Boston Transcript* says: "All the collected manuscripts of Dr. Edwards were many years ago placed in my possession by all the then living grandchildren of President Edwards. At the request of a large publishing house in Edinburgh, Scotland, I began, not a 'corrected' but an enlarged edition of the works of Dr. Edwards, as it was believed that perhaps two volumes of valuable matter might be prepared from the manuscripts hitherto unpublished. The Rev. Dr. Dwight of Portland, Me., and Professor Park of Andover, Mass., were to have been associated with me in the work. Not a page however of the proposed work was ever issued from the press, and the only reason of its suspension was the failure of the Edinburgh firm, which of course put a stop to the intended publication. Personally, I know of no suppression of any opinions of Dr. Edwards much less of any omission or change of expression that would or might in the least his well-known theological or doctrinal views."
(Continued on 5th page.)