The Central Presby erian.

WHOLE NO. 806.

RICHMOND, VA., WEDNESDAY, JANUARY 12, 1881.

VOL. 16---NO. 24.

Central Presbyterian.

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[Entered at the Post-Office at Richmond, Va., as second-class matter.]

For the Central Presbyterian. Rome and Morals.

PETERSBURG, VA., Jan. 5th, '81. Messrs. Editors,-In that remarkable Catechism of Father Muller's to which I have so often reterred, and which, be it always remembered, is a text book in the 165.) Roman Catholic seminaries, to which Protestant parents are thoughtless enough to send their children, there will be found on page 70, the following question and

"Q. Does the Lord make use of apostate Catholics, such as Martin Luther, Calvin, John Knox, and Henry VIII, King of England, to reform the manners

of the people?

A. The thought is absurd. The lives of those men were evil, and it is only the devil that makes use of them to pervert the people still more. The Lord makes use of His saints, such as a St. Francis of Assisium, a St. Dominick, a St. Ignatius, a St. Alphonsus, to convert the people and reform their evil manners by explaining to them the truths of the faith, the commandments, and the necessity of receiving the sacraments with proper dispositions, and by setting them in their own lives the loftiest example of faith, purity, and all Christian virtues.

Now when we recall the fact that "St. Dominick," one of these proposed reformers, was the founder of the Inquisition, that monster of treachery and cruelty; an ! that "St. Ignatius," another of them, was the founder of the Order of Jesuits, the greatest curse that Europe has ever had, we can form some idea of what the author's view of "reformation of evil manners" must be.

But I happen to have on my table, through the courtesy of the Librarian at Hampden Sidney College, a copy of the published works of one of these "Saints" whom "the Lord makes use of to convert the people, and reform their evil man-

his writings, but he has also been raised to the rank of a "Doctor of the Church," which implies that "his teaching is to guide Bishops and clergy in forming their judgments on difficult cases, and to be a ceivable value will affidavits, and testistandard whereby they themselves are to be judged." Moreover, a new edition of his works has recently been brought out Liguori on that: at Paris, translated into French by approved Catholic divines: and the present Pope, Leo XIII, has accompanied the publication with a letter addressed to the translators (to which I have alluded in a previous article), expressing his high approval of their labors, and declaring among other things that "with the greatest skill he (St. Alphonsus) directed and promoted the moral training of all, so that his writings may be all perused by

ling."
Here then is one of the men who as the representatives of Roman Catholic morals are to reform the evil manners of the people. It is certainly of vital importance for us to know what kind of doctrines and precepts will be taught to our people, if the Roman Catholics should be able—as they are striving so hard to do—to substitute their teachings for those dress by law, yet the mission of this is thought the good ladies and others. But how the ethical writers now in vocase dress by law, yet the mission of this is the ethical writers now in vocase dress by law, yet the mission of this is of the ethical writers now in vogue only to be reckoned a venial sin; and must it be done? We don't want any tableaux the "Moral Theology" of Alphonsus, which is in the original Latin, and was printed in Paris in 1845, under the immediate supervision of P. Mich. Heilig, to himself. Priest and Professor.

the faithful without any danger of stumb-

Out of the great mass of casuistic questions and decisions, I select a few, and those not by any means the worst, because there are many, especially under the seventh (or, as he calls it, the sixth) commandment of the Decalogue, that are too indecent to be quoted.

But here are, first on the subject of the observance of the 9th commandment, such decisions as these:

"A confessor may affirm even with an oath that he does not know of a sin heard Let me detain you with but a single in confession, secretly understanding that

he knows it as a minister of Christ, but not as a man." (Lib. IV, N. 153.) "An accused person, or a witness, if he think himself unlawfully interrogated by the judge may swear that he is ignorant of a crime which in fact he knows, secretly understanding that he does not know it so as to be questioned about it, or to make deposition concerning it.' (Ib. N. 154.)

"An accused person if in danger of capital punishment, or lifelong imprison-ment, or exile, or the loss of all his property, or sentence to the galleys, or the like, may deny a crime even upon oath, at least without grave sin." (Ib. N. 156.) 'A poor man having concealed goods

for his support may answer to the judge that he has none." (Ib. N. 158.)
"A guest, when asked if the food is (Ib. N. 160.)

"A servant ordered to say that his master is not at home, when he really is, may say "he is not here," with the mental reservation "in this doorway," or "in this window," where the servant happens to be standing. He may also say "he has gone out," secretly understanding "on some previous occasion." (Ib. N.

"A wife, asked by her husband if she has committed adultery may answer equivocally that she has not broken her has committed adultery may answer equivocally that she has not broken her marriage vow, since the vow still remains substitute for our present code. Let those in force; or if she has made confession sacramentally of the adultery, she may answer, 'I am' innocent of this crime' since by confession it has been taken away." (Ib. N. 162.)

"He who has sworn to a judge that he will speak what he knows, is not bound to reveal secrets." (Ib. N. 183.)

"A man may swear to a false state-

ment, provided he add in an undertone so as not to be heard, such qualifying circumstances would make his statement

true." (Ib. N. 168.) Liguori asks the question whether one who swears without the intention of binding himself is under an obligation to keep his oath; and answers in the negative, giving the following as his reasons: "Such an oath is not a true oath, both because it wants the necessary condition to the nature of a promissory oath, such as is the intention of binding one's self, and because an oath follows the nature of the out such an intention is not indeed a the promise being evanescent, the oath is also such, and is considered as made without the intention of swearing, which certainly as we have seen is null and void. But if no oath exists, there is no obliga-tion of fulfilling that oath." (Ib. N. 172.)

system of morals should prevail in this hearts that the church may be baptized with a country—this system of equivocation, renewed consecration to the service of God. ners." I refer to the last named of the four reformers above, "St Alphonsus Lig-the truth—and what would become of the truth—and what would become of a special meeting every day last week at 4 morals in the Roman Church. He has not only been canonized as a "Saint,"

If a man who swears to do a thing and at the same time secretly purposes not to do it, is under no obligation to keep his oath: if a man may swear to a false statement by adding sotto voce, the circumstances which materially change the statement mony before courts, &c., be?

Take next the subject of theft and hear

It is certain that one in extreme want may steal the property of another to satisfy his necessities." (Ib. N. 519.) And in this case the author tells us "the obligation to make restitution is not only suspended, but is also extinguished by

"Domestic servant men and women may steal (occulte surripere) from their own masters for the purpose of compensating themselves for their own labor which that the servant's own judgment as to the determining how much of the property of his master he will secretly appropriate

Now suppose for a moment that this part of Liguori's system was introduced, and that every servant in our households, and every clerk in our stores should act upon it. There are very few employees upon wages, and very few officials upon far greater than the remuneration they appointed to get money and refreshments. Not In a brief and simple manner, after the close

class of decisions more—those which have influence to the sin of murder.

"Servants may lawfully assist and cooperate with their masters in the commission of crime, if they do so under fear of incur his displeasure, or be expelled from the house." (Ib. N. 66.)

"If one man murder another in order that a third party may be suspected of the murder, and so suffer loss, the real murderer is under obligation to make

"A guest, when asked if the food is good may answer that it is, even when disability for clerical office) only in case it is in fact insipid, mentally reserving to that he went openly or rashly at a time himself that it is good for mortification." be expected; but it he went secretly and with due caution (clam et cum debita cautela ne a marito inveniatur), then he does not incur "irregularity." It does not seem to have entered the head of this meralist that the adultery itself was enough to work "irregularity" without any nice questions as to the higher or lower degrees of manslaughter or murder, involved in the case.

Such, Christian friends, is the system who think there is little difference between Protestantism and Romanism ponder these facts. Let us not be considered uncharitable when we cry out against a system which proposes for us in this 19th century, and this American country, such a code of morals as that represented by "St. Dominick," "St. Ignatius," and "St. T. D. WITHERSPOON. Alphonsus."

For the Central Presbyterian.

A Week of Prayer.

FREDERICKSBURG, VA., Jan. 10th, 1881. Dr. Hoge's visit to this place was on December 20th, the day of our chief snow-storm. The attendance the next day at the dedication of our beautiful chapel was, of course, much hindered on account of the unpropitious weather: yet it was large, and the services were throughout of a most appropriate and edifying character.

On the first Sabbath of this month, January 2d, the chapel was occupied by the Sabbath promise which it confirms, as is certain School, for the use of which it was, in fact, very from Rosenbaum. But a promise with- much intended by its generous donor. The old Lecture-room in the basement of the church was promise, but a mere purpose: therefore left not without many precious memories of years and scenes long past, both respecting the Sabbath School and the weekly meetings for prayer-times when the comfort of God's love and the fellowship of His Spirit were as "the dew upon Hermon." As the congregation now enter upon the use of their elegant accommoda-Let us suppose for a moment that this tions, the prayer, I think, goes up from many

lands by Christians of many denominations; were as gloomy as those of a church could be. and then too it was the week immediately preceding the communion of the Lord's Supper in two years ago. They have been years of rich our church. The weather, both under foot and | blessing. During this time there have been addover head, was about as bad as it could be, yet ed to this church two hundred and ninety-nine the attendance has been excellent, nearly filling (only one less than three hundred) new memthe chapel all the time. The services, conducted bers; eighty-five of these were received from mostly by the pastor, Rev. J. P. Smith, have other churches, many from churches out of the which also participated the venerable Dr. Nall, been very appropriate, and have evidently given city, and two hundred and fourteen on profession of the Synod of Alabama. refreshment, strength, and comfort to the people of faith. of God. Yesterday the communion of the Lord's Supper was administered, when it was announced that four persons had been received as members in full fellowship on profession of their faith, and two upon certificate. Altogether this little Seventeen adults and ten children were baptized. church, in years gone by so "tossed with temthe consumption of what has thus been pest," and even now sorely straitened, as comtaken." Not only so but a "nobleman pared with former times, is much cheered, thankwho is ashamed to beg or work, may steal to supply his wants if he is poor." (Ib. N. 529.)

ing God and taking courage, "steadfast, unmovable, always abounding in the work of the Lord."

Observer.

For the Central Presbyterian. Harper's Ferry, W. Va.

This is the season for entertainments, anniverthey judge to be greater than the salary they receive." (Ib. N. 521.) Here this to think, for the children. Why then should Roman casuist goes on to say that the not the Sunday School, also made especially for compensation need not be in the same the children, have its good time, and contribute kind in which the salary is paid; that to physical as well as spiritual needs? So decided success, "A Kentuckian" writing to thought the good ladies and others of the little that paper, says: value of his services is to be his guide in We don't want any profuse decoration, evernor show, nor stage, but what shall we have? greens, flowers, &c. That was just the thing to tion of Rev. Dr. Robinson, in the interest of be decided. Why not have an address and Columbia Seminary. On Sabbath morning he singing with refreshments for the children? preached to a large congregation at the Second Just the thing. Not much trouble, pleasing to the children and gratifying to the old folks.

cepted. The choir was appointed a committee best thoughts of his life, and produced a prosalaries who do not think their services to prepare some music. Another committee was found impression,

the church was full of happy children and not less happy, but older. A single festoon of done for it. of beautiful little baskets was on either side manly Christian style. The sermon had fitted filled with refreshments. The superintendent the hearts of the people to respond to his appeal. then introduced the speaker, Mr. William L. Wilson, who delivered a most beautiful address, arose and told the circumstances of Dr. Girardeath, or loss, as for instance, lest they should be badly treated by the master, appropriate to the occasion. The children sang line brethren, in the midst of adversity and appropriate to the occasion. The children sang lina brethren, in the midst of adversity and some of their prettiest songs, while the chorister spoliation, had always done their duty so fally of the church and Miss Johnson each sang a and so nobly in every department of the work most beautiful solo. Then the baskets were of the Presbyterian Church, and expressing the distributed among the children, needing more earnest hope that the people of the Second than a hundred to supply all. To the members church would manifest their Christian sympathy of the choir presents of books were made by a and their Christian liberality towards the suffercompensation to the supposed murderer friend, while to the pastor was presented in the ing and down-trodden but grand people of that for the loss he has sustained, if he be a name of the ladies a most beautiful copy of the "worthy person," otherwise he is not." Students' Bible: a gift possessing both ex Students' Bible; a gift possessing both ex trinsic and intrinsic worth. That was the end If a candidate for holy orders be caught in adultery by the husband, and being involved in an altercation he kill the hus pleasant memories.

That was the end of the evening's programme. Doxology bene diction, and the affair was over, leaving only pleasant memories.

NEWS FROM THE CHURCHES.

Southern Presbyterian. Roanoke Presby ery.

At a meeting of this Presbytery held at Vil lage Church, January 3d, the pastoral relation was dissolved between Rev. A. B. Carrington church.

Leave was granted to Old and New Concord and Concord churches, to prosecute before Mont- to the main Society. gomery Presbytery, a call for the pastoral services of Rev. John C. Dinwiddie.

The time for the next stated meeting of the Presbytery was changed to Friday, May 6th, at 10 o'clock, A. M.

On the 18th of December, Henry Shepperson, (colored), a member of Village church, was re-ceived as a candidate for the ministry. He has since been received as a student at the Tusca-H. A. Brown, Stated Clerk. loosa Institute.

Union Church, Augusta, Va.-The pastor of Union has again been recognised and cheered by the extended hand of kindness and Christian thoughtfulness. The "New Year's" gift, in which there was a remembrance of all in doors and all out of doors, was one which deerves an expression of much gratitude.

Rev. H. Moseley has declined the call of the Milford church, also an invitation to the Eureka Valley church, and will remain in his present field of labor-Texas Presbyterian.

Rev. S. M. Luckett's Post office address in changed from Milford to Palestine, Texas.-

Rev. R. M. Loughridge is about return ing to his former field of labor in the Creek Nation. His address will be for the present, Eu faula, Indian Territory.-Ib. Rev. J. S. McElroy was installed pastor

of the Presbyterian church, Stanford, Ky., December 19th. The installation services were conducted by Rev. J. J. Chisholm, of Harrodsburg, Rev. H. Glass, of Richmond, and Rev. E. M. Green, of Lexington.

Rev. C. M. Howard, with the pastor, Rev. W. D. Morton, is now conducting a pro tracted meeting in the Presbyterian church, Morganfield, Ky.

Dr. Guerrant commenced his pastorate just

on profession of faith. Twenty-two were dismissed and thirteen died during the same period. Christian Observer.

Nicholasville.—Rev. Russell Cecil has been engaged in a very interesting meeting for several weeks. Rev. Mr. McClure, of Bardstown, was with him in the early part of the meeting. Dr. McKee, of Danville, has been there since. A great deal of interest has been awakened, and ten or twelve have been hopefully converted. Presbyterian Sunday School, Rev. Dr. Cuyler's: The meeting is still in progress, and they are of Brooklyn, held December 5, 1880, it was anconfidently looking for several others to confess

Dr. J. L. Girardeau's visit to Louisville, Ky., in the interest of Columbia Seminary was,

The people of the Second church, Louisville, Ky., Rev. D. Stuart Robinson, pastor, have enjoyed a delightful visit from Rev. J. L. Girardeau, who came to Louisville, upon the invitaafterward, and before the dismissal of the con-An invitation was sent to a young and gifted gregation, he presented his cause. His sermon

South Carolina and the adjoining Synods had

This statement was made in his modest but

After Dr. Girardeau had closed, Dr. Robinson

The cards were then distributed, and to the surprise of every one, about \$1,000 was subscribed during the services, which, during the week, was increased to 1,800, and this notwithstanding the fact that the congregation had very recently paid off a floating debt of six thousand dollars, and is not yet altogether free from debt.

The Treasurer of the Ladies' Missionary Society of the Charlotte Presbyberian churches sends the following:

The Ladies' Missionary Society of the Eirst and Second Presbyterian churches of Charlotte, N. C., have forwarded to Dr. McIlwaine, Treasand Hat Creek church, and Mr. Carrington was urer Foreign Missions at Baltimore, during the dismissed to Winchester Presbytery, with a view year 1880, the sum of \$380.16 (three hundred) to his taking pastoral charge of Berryville and eighty dollars and sixteen cents). Of this amount \$84 20 was contributed by the Young Ladies' Auxiliary Society which is an appendage

There are one hundred and one ladies names enrolled as members of the Ladies' Missionary Society; and twenty two names enrolled as members of the Young Ladies' Auxiliary Societs for the year 1880 .- N. C Presbyterian

Rev. Calvin L. Stew rt was installed pastor of the Presbyterian church at Piedmont. S. C., on Sabbath, December 19th, by a commission of Enoree Presbytery. Rev. Robert H. Nall preached the sermon, and Rev. R. H. Reich presided, proposed the constitutional questions and delivered the charges .- Ib.

Resolution Adopted .- We the elders of Seminary chapel, Wilmington Presbytery, regretto learn that the Rev. J. J. Hines, after residence among us, leaves soon for a more extensive field. of usefulness in Texas. Whilst we give him up with regret, we hope he will find a people capable of appreciating his inestimable worth.

In behalf of the session of Seminary chapel. BRYANT BENDER, W. J. DICKERSON,

The Mitton Chronicle states that the Rev. T U. Faucette who is now supplying Red House and Oak Hill churches in Orange Presbytery, has been called to the pastorate of the Presbyterian church at Milton, N. C.

A friend in Spartanburg county, S. C., sends us the following:

Rev. C. L. Stewart was installed pastor off Piedmont church on the 19th ult., by the Presbytery of Enoree; the Rev. R. H. Nall preached the sermon, and the Rev. R. H. Reid presided and delivered the charges. The congregation was large and attentive; the services, seleming and impressive. The town and surrounding country open up a wide and interesting field of usefulness for this young pastor. We think the be regarded as the highest authority on be regarded as the highest authority on the Borner Church He has be between man and man?

The First Church, Louisville, has had a superintendent of the cotton factory, elder of season of very remarkable prosperity during the week so largely observed over this and other past two years. A few years ago its prospects Union Sunday School that numbers two hundred

and thirty-one pupils .- S. Presbyterian. Joint Communion .- On last Sabbath, these first Sabbath of the year, the Presbyteriam churches of New Orleans celebrated their joints Communion of the Lord's Supper. The pasters of the city churches conducted the services, inc

It is always a goodly spectacle to witness-this-During the year 1880, one hundred and eleven large auditorium filled with the reverent assemnew members were received, eighty five of them | bly which occupies it on such occasions. holy stillness pervades the scene, every boars responds with deep emotion to the grand and gracious themes on which we are called to meditate.—South-western Presbyterian.

Rev. A. B. Carrington's Post office add dress has been changed from Aspinwall, Charlotte county, to Berryville, Clarke county, Va-Northern Presbyterian.

At the eighteenth anniversary of the Missionary Association of the Lafayette Avenue: nounced that the missionary gifts of the school during the year amounted to \$1,252,40, of which \$500 were given to the support of the Home-Missions of the Presbyterian Board, \$300 totheir Foreign Missions, and \$150 to the Ameri-

lections of the year amounted to \$1,327.18. Since 1870 Dr. Robinson's Memorial Presbyterian church, in New York city, has contributed \$500,000 and received 500 members built and paid for their church edifice, and thoroughly organised for Christian work.

can Sunday School Union. The total class col-

The famous wrangle over the case of the Rev. Nevin Woodside, of Pittsburg, Pa., whe church upon the subject of Faith. Immediately insisted on holding on to his church against the order of Presbytery, has just been decided by the Court of Common Pleas. The Court decides lawyer to deliver the address, and it was ac- was a great one; it bore the impression of the that the Synod and the Presbytery were wholly right and Mr. Woodside was wrong. "We out-not see," say the Court of the Synod's decision, sustaining the Presbytery, "that its judgment, was either unconstitutional or manifestly unjust, and therefore must take it as finally determining far greater than the remuneration they receive. What a time we should have if each one helped himself secretly to enough to make up this very high estimate he is lay two feet deep. But at the appointed to get money and refreshments. For the present, and simple manner, after the close of the service, Dr. Girardeau told of the condition of the Seminary, referred to its past and to its present, and what the Presbyterian people of ants, and under claims set up by them."