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CORRESPONDENCE.

Letter from Missouri.

Messrs. Editors.—A Virginian traveling in the State of Missouri, finds much not only to interest, but to give him a home feeling. One of the first things he notices, is the fact that some of the best churches are in charge of Virginia pastors, and many of the best members cherish memories of childhood spent in the old Dominion.

Among those noticed during a brief sojourn in the State, is the Rev. George Leyburn, son of our former missionary to Greece. He is acknowledged by all to be an earnest, faithful, and successful man in his work at Lexington, Mo., both as preacher and pastor.

Rev. James Quarles, son of a faithful elder of precious memory both in Missouri and Virginia, is doing a great work as Principal of one of the largest female schools in the State, located also at Lexington.

Dr. Grasty, so well known in his old State, is ranked among the very first preachers in the State of his adoption, and is also sustaining his character as a forcible writer.

Rev. B. T. Lacy is just now without a charge. Though he bears the marks of "time's touches," he retains much of his old humor, and never preached with more vigor, earnestness, tenderness, and power than he does now.

Dr. Rutherford, formerly of Petersburg, Va., in his great and successful work in St. Louis, is too well and widely known to need mention here.

The list might be greatly lengthened with men in other callings, deserving of more than a passing notice. One of these, Mr. Frederick T. Kemper, of Boonville, is as remarkable for his modesty as for his usefulness. He, with other sons of the old Dominion, was trained at Marion College in this State during Dr. Ely's reign there, and came under the influence of such powerful Christian thinkers and workers of that day as Gallagher, of Missouri, and David Nelson, the author of a popular work on Infidelity. He founded the Kemper Family School at Boonville, nearly forty years ago, and seems to be in the meridian of his influence now, having had over fifty young men and boys living in his family during the past session, from ten different States. I recently heard this son of the old mother State repeat parts of a poem learned in boyhood, called, "Hampden Sidney by Moonlight," and express a wish to see it all. As many of your readers are admirers of that venerable historic college, and would no doubt enjoy the poem, I will enclose the lines as remembered, hoping that you may be able to give the entire poem and its history.

I wish your valuable paper could be read in thousands of homes in this western country. Its editorials remind one of the trumpet tones of John Daniel, of the *Richmond Examiner*, of twenty years ago. The themes are very different, but the ring of the metal the same.

Have we not too many Church papers? Why cannot you and some of the others unite in one grand quadruple sheet and send your ringing tones all through our Southern Church? The freedom with which the young people of the present day discuss truths which their parents were taught to receive and believe with reverence and humility, requires to be met with patient, thoughtful, and fearless writing and preaching. Would not such concentration of power, as suggested above, be a good thing?

Hampden Sidney Seen by Moonlight.

School of the prophets, fair for thee
Hath nature hung her drapery,
The trembling aspen, creeping vine,
The lofty poplar, mournful pine,
And deathless cedar, garnish well
The verdant lawns that round thee swell.

And he who now is waking there,
Spending the waning night in prayer,
Or pale and weary poring o'er
The treasured tomes of ancient lore,
Is one who in life's dawn hath given
His life, his health, his all to heaven.

Letter from Canada.

Messrs. Editors.—Our farmers are reaping a bountiful harvest, in what we call here "Queen's weather." A good harvest is the all in all to our Central Provinces, at least our mainstay is agriculture.—This means a continuation of the revival of trade and of "better times." The churches have suffered less than ordinary business enterprises from the depression of the last few years; the number of new church buildings has been very remarkable; but at the recent annual gatherings of the highest courts of the various denominations, it was felt that religious enterprises would share in the general improvement.

Home Missions are the chief concern of all our churches, and will be so for some time to come, for "the land is wide and quiet, and peaceable," and the tide of immigration from the other countries continues steady and strong. Of the three great Protestant bodies, the Methodists, with ourselves, take the lead in Home Missions, the Episcopalians following at an easier pace; while, of the smaller organizations, the Baptists are the most active.

At our recent Assembly, Home Missions came in for a large share of attention. Last year \$29,600 was contributed for the work of the Western Section, which includes Quebec, Ontario, Hamilton, and the North-west Territories. This was \$11,000 short of the expenditure. As the debt had been increasing for some years, and had then reached to more than one-third of the contributions, it was felt that a crisis had been reached. The appeal to the Church to meet the crisis was not in vain. The debt has been paid, the work extended, and for the first time in the history of the Church, a small balance on the right side is shown at the beginning of a new year. The increase of \$17,200 in this fund has been attended by no loss to the other funds, to which, almost without exception, the contributions have been more liberal than during any previous year. We go forward in the hope that the liberality of our people will meet the requirements of the work which the great Head of the Church has assigned us. We need faith, for there is not on record, in modern times, an instance of so large a territory committed to so small a Church, as we find in the Home Mission field of the Presbyterian Church in Canada. With about 650 ministers and 850 pastoral charges and 75,000 families, the Church, to care for the people belonging to its own communion, must needs plant its mission stations and send out its missionaries from the caves of Nova Scotia and Newfoundland to the prairies that stretch to the base of the Rocky Mountains.

Among the contributions to the Home Mission funds this year, one is worthy of note, viz: \$1,000 from the Church Record, which had \$1,600 to the good after all expenses were met. It has not been our custom to furnish the Record of the Missions and other work of the Church free. It has been thought that it is of more real service when sent only to subscribers, and there are but few like the elder who recently walked three miles to tell his minister that he could not continue his Record at 25 cents a year. The Record is found in most of our families.

I am intending to write you about our French Evangelization and Foreign Mission work, and our Colleges. I take time now only to say how greatly the addresses of Rev. Dr. Steel, deputy from Australia, Rev. Professor Bruce, from the Free Church of Scotland, and that "prince of orators," Principal Cairns, of the United Presbyterian Church in Scotland, added to the interest of the Assembly. Here are one or two extracts from Dr. Steel's address, which are of world-wide interest: "It was only some fifty-seven years since the first Presbyterian minister went to the Southern hemisphere. Since that time the Presbyterian ministers there had increased to four hundred." "Missionary enterprise in the Southern Seas was only about fifty years old. During that time 300 islands had been evangelized, and 450,000 people, formerly heathens and cannibals, brought within the Christian Church. In Fiji, now a British colony, which not long ago was peopled by as fierce a race of cannibals as existed in any part of the world, there were now 800 churches, 100,000 people in regular attendance on Divine ordinances, and 25,000 communicants. There was a vigorous native ministry, directed by the Wesleyan Missions. This was but a specimen. And how much money had it taken to achieve these great results? About as much as the Montreal viaduct, or a mile of Thames' embankment had cost. How cheap was the highest form of beneficence, the power of doing good! To-day there were about 200 missionaries in China, 200 on the coast of Africa, 600 in India, 100 among the natives of North America, besides those in other parts of the world. When he saw these influences at work, he felt that the day was indeed breaking, when God would speak in every land." R. D. F.

Claude, Ontario, July 17.

Rome and the Bible.

Messrs. Editors.—In the synopsis of Bishop Keane's sermon at Jarratt's Depot, to which reference has already been made, appear the following words in reference to the Roman Catholic Church, "Her enemies say that she will not let her children read the word of God, but though often repeated the charge is utterly false. It is but one of the many lies constantly circulated against the Church, of which if even one-half were true, Catholics would be the worst set of people in the world. But they are false. Any one who chooses can test the falseness of the assertion that the Church forbids the Bible to the people. In any Catholic bookstore, the Bible can be procured by any one in the vulgar tongues, in many various editions, published and spread abroad with the approbation of the Pope and bishops. Every Catholic Pope is expected to have the Bible, and its reading is strongly advised. Yet notwithstanding these potent facts the old slander is daily repeated and often by persons who could know better if they would."

The statement on my part eighteen months ago that the Church of Rome prohibited the free use of the Bible to the laity, drew forth from Bishop Keane a statement in the *Index-Appel* somewhat similar to the above, and though in reply I gave through the same journal the evidence upon which I based the charge, I heard nothing further from him until being now in the neighborhood of Petersburg, and addressing an audience in large measure of Petersburg people, he refers to the subject again, only to indulge in charges of "lies," "slanders daily repeated," etc. Now I do not propose to bandy epithets of this kind. I have never been able to see that there is much argument in them. But I repeat my assertion that the Church of Rome prohibits the free use of the Bible by the laity and I bring the proof.

1. The Council of Trent, the last Ecumenical Council save one (the Vatican) of the Church of Rome, placed the Bible in the vulgar tongues on the list of prohibited books. This act being passed by the Pope, became the supreme law of the Church, binding on all Catholics everywhere throughout the world, and not having been repealed, in so far as I know, by the Vatican Council, the only one having similar jurisdiction, it continues to be the law of the Church; and the Bible, in the common language of the people is, to-day, by law forbidden except under specified conditions to the common people. What those conditions are, will appear from the following quotation of the language of the Prohibiting Act. (Canons and Decrees of Council of Trent, Tauchnitz Authorized Edition, Rule III, p. 232.) "Inasmuch as it is manifest from experience, that if the Holy Bible translated into the vulgar tongue be indiscriminately allowed to every one, the temerity of men will cause more evil than good, it is on this point referred to the Bishops or Inquisitors, who may, by the advice of the Priest or Confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured thereby, and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such written permission, shall forfeit the value of the books to be applied by the Bishop to some pious use; and be subjected by the Bishop to such other penalties as the Bishop shall judge proper, according to the quality of the offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors." Notice now that by this law, no Catholic layman has a right to buy a Bible, even a "translation by Catholic authors," without permission of his Bishop or Inquisitor, and this permission may be given or withheld by the Bishop at his pleasure, and the man who has it must have it in writing. If I want a Bible then, I must apply to a Bishop, (as, thank heaven, we have no Inquisitors in this country yet.) If he thinks my piety will be promoted by it he gives me a written permission to use the Bible. Then I can go to a bookseller and buy one. If he refuses, I cannot buy one without forfeiting my right to absolution and subjecting the bookseller to the forfeiture of the value of the books and such other penalties as the Bishop may inflict upon him. Is this what you call the free use of the word of God. You may say the law is not enforced. Bishop Keane says you can go into a Catholic bookstore and buy as many copies as you want. Well, law does not cease to be law because it is not enforced. Bishop Keane may not prohibit the free use of the Bible but his Church does, and if he is a loyal son of the Church he is bound to do it, to the utmost of his ability.

Again the Bishop says that "every Catholic family is expected to have the Bible and its reading is strongly advised." It may be true that such is the expectation and advice of Bishop Keane. It is not of his Church. St. Alphonsus Liguori, who stands at the head of all Roman Catholic theologians, who was canonized in 1816 by Pope Pius VII, and whose writings Leo XIII, the present Pope, has recently commended in the highest terms, not only himself condemns the private reading of the Scripture, but declares that the Council of Toledo in 1239, of Biterensis in 1245, and the Councils of Jerusalem, Mechlin, Camarace, and many others condemned the translation into the vulgar tongues of the Scriptures for the use of the common people. The Council of Toulouse thus ordained, "We forbid the laity to have the books of the Old and New Testament in the vulgar tongue." Cardinal Bellarmine says that "the people would not only get no good, but much hurt from the Scriptures, for they would easily take occasion of erring both in doctrine of faith and in precepts concerning life and manners." Peter Deus, whose theology is used as a text book in Catholic institutions, says, "This law," referring to the Rule of Prohibition by the Council of Trent quoted above, "has been received and hitherto kept (with some variation on account of the prevailing spirit of some regions) in by far the greatest part of the Catholic world. More indulgence has been granted only when it was necessary to live among heretics." Here then the great Catholic theologian has told the naked truth. In Catholic countries such as Italy, Spain, and Austria, the rule which prohibits the Bible to all who have not permission in writing is strictly enforced. But in countries like England and the United States, where the free spirit of Protestantism would be in painful contrast with the bigotry and tyranny of such a rule, "more indulgence is granted by the Bishops in enforcing the rule." Only let Romanism gain the ascendancy here, and the rule will again be enforced, and you and I will have to get written permission from a Bishop before we can buy a Catholic version of the word of God.

Rev. Mr. Seymour, in his "Mornings with the Jesuits," tells us that he went a few years ago—before the present advance of Protestantism in Italy—into every bookselling establishment in the city of Rome to try to purchase a copy of the Holy Scriptures. He says, "I could not procure a single copy in the Roman language and of a portable size in the whole city of Rome; and when I asked each bookseller the reason of his not having so important a volume, I was answered in every instance that the volume was prohibited or not permitted to be sold. Martin's edition was offered to me in two places, but it was in twenty-four volumes and at a cost of 105 francs"—nearly twenty dollars. Though the Roman Catholics of the world speak more than sixty languages, which have been reduced to writing, I am sure that that Church has never translated the Bible into one-tenth of them—and yet every "Catholic family," says the Bishop, "is expected to have the Bible." How is he to get it when it has never been translated by his own Church, and Protestant translations are not only forbidden but denounced and anathematized in most unmeasured terms.

How, in face of all this, can Bishop Keane claim that the Catholic Church expects every family to have the Bible, especially when he knows that on the face of the Douay Bible—the approved Catholic translation—under the heading ADMONITION, appear the following words, "It was judged necessary to forbid the reading of the Scriptures in the vulgar languages without the advice and permission of the pastors and spiritual guides whom God has appointed to govern His Church. Nor is this due submission to the Catholic Church to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning."

Here it is then. Even "men accomplished in all kinds of learning" can read the Bible only by permission of their pastors and spiritual guides. In the greater part of the Roman Catholic world this permission cannot be had, and if it could, it would be of no avail, for there is no authorized translation into any language which the layman can read. He can find translations of "The Lives of the Saints," and other books of that kind, but none of the Word of God. Why do they refuse to translate the Bible and anathematize our Bible Societies for doing it, except that they do not wish their people to have the Bible. It would open their eyes—dispel the illusion of immaculate conception, worship of images, prayers to saints, and all such superstitions. It is hard for the Church of Rome to make progress where the Bible is in the hands of the common people.

T. D. WITHERSPOON.

—They advertise in England now what are called "Sanctuary Shoes" just as "baptismal pants" were once advertised in this country. One of the papers says that "Sanctuary Shoes" are guaranteed not to "sneak," and therefore have a better claim to be used than belongs to most of the bits of Ritualism.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. Dr. J. M. Atkinson, of Raleigh, N. C., whose illness was mentioned some time ago, is, we are glad to hear, able to preach again.

Rev. N. M. Woods, of Norfolk, Va., is spending his summer in St. Louis, Mo., his former home, and will supply the pulpit of the Central Presbyterian church (Rev. Dr. Branks) during the vacation of the pastor.

Rev. A. S. Moffett, pastor of the church of Loch Willow, Lexington Presbyterian, announced to his congregation on Sunday the 18th inst., that it was his purpose to ask the Presbytery to dissolve his pastoral relation. The congregation will take steps to prevent this, if they can. Mr. Moffett has received an invitation to take charge of the churches of Petersburg and Lewisburg in Tennessee, and has gone to make them a visit.

Rev. L. H. Blanton, D. D., and the Central University.—On the 21st inst., the Presbytery of Ebenezer met in the Presbyterian church of Paris, Ky., to consider the application of Dr. Blanton for a dissolution of his pastoral relation in order that he might accept the office of Chancellor of Central University.—Dr. Blanton's letter giving his reasons for accepting the office of Chancellor was read. The commissioners of the church entered an earnest protest against the removal of their pastor, and the committee of the Board of Curators was heard in favor of the change, and after a full hearing of the case the Presbytery resolved by a vote of four to three to dissolve the pastoral relation. So Dr. Blanton goes to the University.

Rev. Dr. C. H. Read, of this city, is at the Sweet Springs.

Rev. J. R. Jacobs has been installed pastor of the church at Corpus Christi, Texas, by a committee of the Presbytery of Western Texas.

Rev. R. McIlwaine is preaching at the Franklin Street Presbyterian church, Baltimore, during the absence of the pastor, Rev. Dr. Murkland.

Rev. W. A. Slaymaker was, on the 4th Sabbath of June, installed pastor of Fairview, Friendship, and Bethesda churches, all in the vicinity of Marion, Ala. Dr. E. T. Baird preached the sermon and gave the charge to the people; Dr. Raymond presided, proposed the constitutional questions, and gave the charge to the pastor.—Southern Presbyterian.

Rev. Thomas R. English has been elected pastor of the church at Yorkville, S. C. We are glad to learn that the congregation is actively preparing to build a manse for its pastor.

Rev. Stuart Robinson, D. D., has left the city in search of renewed health and vigor. Hard work has made this necessary. It is reported that Rev. Dr. Girardeau has been requested to fill his pulpit during his absence, and there are earnest hopes that he will consent. The reports from Virginia of Dr. Robinson's recent visit to the University of Virginia are all in glowing colors.—Christian Observer.

Rev. F. H. Johnston writes, in a private letter of July 16th, to the *N. C. Presbyterian*: "Had a very pleasant trip of about a week in Surry and Yadkin. Rev. J. C. Alexander, our agent of Sustentation, was with me. We visited Mount Airy, Elkin, and East Bend, preaching at each place to good and attentive congregations. This field is an important one, in view of projected railroad improvements opening to the world one of the finest sections of our State. It has not been occupied by a minister since the death of brother Baird, more than two years since. He accomplished much good, and his memory is dear to the feeble Presbyterian flock in Mt. Airy and Elkin. If it can be prevented our church should not allow the fruit of his labors and of those who preceded him to be lost."

Installation.—Rev. A. McFadyen writes to the *N. C. Presbyterian*: "After having served the South River chapel congregation for nine years as stated supply, I was on last Sabbath, in the presence of a large and attentive audience, installed pastor of that church. Rev. Colin Shaw presided, and with his usual earnestness, preached an appropriate sermon. The charge to the pastor by Rev. James Kelly, was admirable, and Rev. K. McDonald was so unusually happy in the delivery of a charge to the people, that I would like to hear it repeated in all my churches."

During my term of service as stated supply of this church, there has not been a jar between minister and people. We hope by the help of God that the relation just formed, bringing us closer to each other, may be even more pleasant and successful than the past."

Davidson College.—A committee reporting on the condition of Davidson College, gives the following statement as to its finances: "The collections from interest and the bank dividends are this year \$6,026.74 more than they were last year. The increase in this particular is due, in part, to the collection of overdue coupons belonging to previous years. The debts of the College this year are \$512 less than they were last year. The income which is reasonably counted on and expected for the year to come, exceeds our anticipated expenses. The whole debt resting upon the College is only \$1,812, and we think there is good reason to hope it will all be lifted in the course of the next two years. And then there is an increase of available assets to the amount of \$2,360. These stand now at the figure of \$88,500, while the real estate is estimated to be worth not less than the sum of \$150,000.—Southern Presbyterian.

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