

The Central Presbyterian.

WHOLE NO. 780.

RICHMOND, VA., WEDNESDAY, JULY 14, 1880.

VOL. 15--NO. 50.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:
Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at ten cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

(Entered at the Post-Office at Richmond, Va., as second-class matter.)

CORRESPONDENCE.

That Jarratt's Depot Tract.

PETERSBURG, VA., July 8, 1880.

Messrs. Editors.—You have doubtless heard of the sensation produced a few days since by the distribution at Jarratt's Depot of a "four-page tract," entitled, "What Roman Catholics believe." Sensational telegrams were sent to the *Richmond Whig*, *New York Herald*, and other papers, complaining of the outrage perpetrated by the Protestants in circulating this tract. Now I enclose you a copy of the tract from which you will see that it consists simply and exclusively of extracts from a Catechism prepared by a Catholic as an exponent of Catholic doctrine, and issued with the imprimatur of Archbishop Bayley of Baltimore. The awful offence then committed by these Protestants is the same that would be committed by Roman Catholics if they should make a number of extracts from the Shorter Catechism, and publish them as a tract, headed, "What Presbyterians believe."

If they will only do that, we, so far from complaining, will be very much obliged to them. We do not fear to have it known what we believe and teach, but it seems that they do. They become very indignant because we call attention to doctrines that they are teaching every day in their schools. It may be that those into whose hands the tracts fell, were injudicious as to the time and place of distribution. If so, I regret it very much, as the ministers who certified to the correctness of the quotations, had no idea that any use would be made of the tract which could properly be considered discourteous. But our Roman Catholic friends not only complain of the discourtesy in circulating the tract, but accuse the compiler and the ministers who certified to his accuracy and fairness, with misrepresentation of the teachings of the author from whom the quotations are made. The correspondent of the *Whig* says, "many of which" (alluding to the quotations) "the Catholics declare to be utterly false," and a writer in the *Catholic Visitor* of the 3d inst., who signs himself "Rufus," speaks of the four ministers as the "garbling authors," &c. As this charge involves the moral character of the four ministers in question, I solemnly affirm and defy all contradiction that these quotations are not only accurate but that they are the full answer in every case to the question, without the omission of one word or letter. And when "Rufus" undertakes to explain away the meaning of some of these answers by his "course of very weak sophistry," he has to draw from another book altogether. He cannot find a word to sustain him in the book from which we quote, Muller's Catechism, No. 3. He has to refer his readers to the Catechism No. 2, by the same author, which is a distinct work, separately bound, and not at all connected with the one from which the quotations were made to which we referred as accurate and fair.

But perhaps some further quotations from the same work may serve to relieve us from this charge of garbling. So I give your readers a few this week and if "Rufus" is pleased with them I will go on and give more next week. I always like, as far as space will permit, to do an author full justice.

Question. "Is to believe what the Roman Catholic Church teaches not the same as to believe God himself?" Answer. "It is indeed." Q. Are the doctrines of the Catholic Church then entirely independent of Scripture? A. They are, etc. (See answer in tract.) Q. "What then is the principal motive why Catholics believe the truths of their religion: is it because these truths are found in Holy Scripture or because the pastors of the Catholic Church teach them?" A. "They believe these truths only because God teaches them through the pastors of the Church, so much so that, as St. Augustine says, we would not believe even the Bible if the Catholic Church did not assure us that it is the written word of God." So much for the first point as to the doctrines of Catholics not being dependent on the Bible. You see there has been no

garbling there. Now as to the second point—"no salvation out of the Roman Catholic Church," this writer who represents the Church that prates of charity and deals in brimstone has the following questions—which I quote, only giving the answers in so far as may be necessary to show the relation which in the author's view Protestants sustain to salvation.

Q. "How do Protestants make a liar of Jesus Christ?"
A. Jesus Christ says, etc., etc.
Q. How do Protestants make a liar of the Holy Ghost?
A. The Holy Ghost says, etc., etc.
Q. How do Protestants make liars of the Apostles?
A. St. Paul says, etc., etc.
Q. Now do you think the Father will admit into heaven those who thus make liars of his Son Jesus Christ, of the Holy Ghost, and the Apostles?
A. No, He will let them have their portion with Lucifer in hell, who first rebelled against Christ and who is the father of liars.

Q. Have Protestants any faith in Christ?
A. They never had.
Q. Why?
A. Because there never lived such a Christ as they imagine and believe in.

Q. In what kind of a Christ do they believe?
A. In such a one of whom they can make a liar with impunity, etc.

Q. Do Protestants receive the body and blood of our Lord?
A. No, because their ministers, etc.

Q. What follows from this?
A. They will not enter into life everlasting, and deservedly so, because they abolished the holy sacrifice of the mass.

Q. Do Protestants commit other mortal sins besides those above mentioned?
A. Very many besides.

Q. Do they die in the sins of apostasy, blasphemy, slander, etc.?
A. They do, because, etc.

Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, etc.?
A. No, for they, etc.

Q. What follows from this?
A. That they die in their sins and are damned.

Q. But is it not a very uncharitable doctrine to say that none can be saved out of the Church?
A. On the contrary it is a very great act of charity to assert this doctrine most emphatically.

These very charitable doctrines concerning Protestants and their relation to salvation, are taken from a Catechism which is being taught every day in the Roman Catholic schools and convents to which Protestant children are being sent for cheap education. These are the doctrines of the Church which is seeking to commend itself by fair speeches to our Protestant people. I shall take occasion next week to allude to the subject of what takes place between the soul and God at death, with some further quotations from "Father Muller." I wish to give "Rufus" as much of his favorite author as your columns will allow.

Very truly yours,
T. D. WITHERSPOON.

The following is the tract alluded to in the article of Dr. Witherspoon.

What do Roman Catholics Believe?
Archbishop Gibbons declares (*Faith of our Fathers*, page 13.) "There is no Freemasonry in the Catholic Church; she has no secrets to keep back. She has not one set of doctrines for Bishops and Priests and another for the laity. She has not one creed for the initiated and another for outsiders." If the Archbishop expresses the sentiments of Catholics in this country, they will all be very glad to have their doctrines generally known, and this tract will be of real service to them.

The following quotations are made from a book bought from the teachers of the Roman Catholic school in Petersburg, Va., several copies of which procured from them are now in possession of citizens of Petersburg. If any question is raised as to the accuracy and fairness of these quotations the question can very easily be settled. The title page of the book is: *Familiar Explanation of Christian Doctrine, Adapted for the family and more advanced students in Catholic Schools and Colleges. With the approbation of the Sacred Congregation for the Propagation of the Faith. No. III. New York, Cincinnati, and St. Louis: Benziger Brothers, Printers to the Holy Apostolic See, 1877.* The author is Rev. M. Muller.

ROMAN CATHOLICS BELIEVE THEIR DOCTRINES ARE NOT DEPENDENT ON THE BIBLE.
Page 83. "Q. Are the doctrines of the Catholic Church then entirely independent of Scripture?"

A. They are, because she taught her doctrines and they were believed by the early Christians before the New Testament was written—centuries, indeed, before the Bible was collected in its present form; and she would have done so in precisely the same manner, had they never been written."

ROMAN CATHOLICS BELIEVE THERE IS NO SALVATION OUTSIDE THEIR CHURCH.
Page 87. LESSON XII. "No Salvation outside the Roman Catholic Church." Q. Since the Roman Catholic Church alone is the true Church of Jesus Christ, can any one who dies outside of the Church be saved?

A. He cannot.
Q. Why not?
A. Because one who does not do the will of God cannot be saved.

Q. Is it then the will of God that all men should be Catholics?

A. Yes; because it is only in the Roman Catholic Church that they can learn the will of God! that is the full doctrine of Jesus Christ, which alone can save them."

Page 88. "Q. What do the Fathers of the Church say about the salvation of those who die out of the Roman Catholic Church?"

A. They all, without exception, pronounce them infallibly lost forever."

Page 91. "Q. Are there any other reasons to show that heretics, or Protestants who die out of the Roman Catholic Church, are not saved?"

A. There are several. They cannot be saved, because

1. They have no divine faith.
2. They make a liar of Jesus Christ, of the Holy Ghost and of the Apostles.
3. They have no faith in Christ.
4. They fell away from the true Church of Christ.

5. They are too proud to submit to the Pope, the vicar of Christ.
6. They cannot perform any good works whereby they can obtain heaven.
7. They do not receive the Body and Blood of Christ.
8. They die in their sins.
9. They ridicule and blaspheme the Mother of God and His saints.
10. They slander the spouse of Jesus Christ—the Catholic Church."

THE ROMAN CATHOLICS STRIKE FROM THE DECALOGUE THE SECOND COMMANDMENT.
Page 170. "Q. Say the ten commandments."

A. 1. I am the Lord thy God; thou shalt have no God but me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.

4. Honor thy Father and thy Mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods."

The reader will observe that the 2nd commandment, as given in the 20th chapter of Exodus and which forbids the making and worshipping of images, is omitted; while to make up the number 10, the last commandment, forbidding coveting, is divided into two. Roman Catholics admit that the 2d commandment is part of the Bible, for their versions of the Bible contain it, and yet they strike it out.

ROMAN CATHOLICS BELIEVE THAT PRIESTS HAVE THE POWER TRULY TO FORGIVE SINS.
Page 375. "Q. Does the priest truly forgive the sins, or does he only declare that they are forgiven?"

A. Keys are not given to a person that he may declare the gate to be open, but that he may have the power either to open or shut it. Thus also the power of forgiving sins is not given to priests, in order that they may declare sins to be forgiven, but that they may really and truly forgive or retain them."

Also page 377. "Q. But would not God forgive our sins, if we were to confess them to him alone?"

A. By no means, as otherwise the full power, which Christ gave to the priests of forgiving and retaining sins, would be vain and useless."

The book from which these extracts are made was written by one Roman Catholic priest, edited by another, copyrighted by another, and published by Catholics—"Printers to the Holy Apostolic See." It was also published "with the Approbation of the Sacred Congregation for the Propagation of the Faith," and is used in Catholic schools and colleges. What this book says may therefore be implicitly relied upon as the real doctrine of Roman Catholics. The book has also the imprimatur of Archbishop J. R. Bayley.

We, the undersigned, do hereby certify that we have compared the above quotations with the book from which they are taken, and that they are entirely accurate and fair.

T. T. EATON,
Pastor 1st Baptist Church,
T. D. WITHERSPOON,
Pastor Tabb St. Presb. Church,
CHURCHILL J. GIBSON,
Rector of Grace Church,
J. D. BLACKWELL,
Pastor Wash. St. M. E. Church.

Letter from "Mountain Top," Va.
JULY 6TH, 1880.

Messrs. Editors.—Notwithstanding that I have passed but a few days at this delicious retreat, since my escape from the heat and dust of our city, it is hard for me to realize that the term "heated," or the "heated term," can be applied to any place, so enchantingly cool, pure, and refreshing is the breeze here in the days of summer. The change is so decided, that I could not have credited it, had I not come, and seen, and felt, for myself. Years ago I was at this place for a short time, but marked improvements have occurred since then. The property has twice since then changed hands, the last time very recently. A considerable amount of capital has been invested in improvements during the last two months. The present owners appear to be doing all in their power for the comfort and pleasure of their guests. The rooms are nicely furnished, with hair mattresses, feather pillows, wardrobes, bureaux, etc., including the inevitable rocking-chair, which adds so materially to the comfort of the female sex. Everything around is neat and attractive. Water has been brought from the mountain height, and good inviting bath-rooms constructed. Trees have been felled, to open up an unobstructed view towards the west, from the splendid main porch of the hotel. From the end of this porch one can now at his ease enjoy as beautiful and enchanting scenery as this country affords, and rivaling in its loveliness the land of Burns, or the home of Tell, a view of the celebrated Valley of Virginia, with range after range of mountains stretching as far as the eye can reach.

Thousands of gay wild flowers almost carpet the mountain paths. The monster

rocks that jut up here and there on mountain sides, lend many charms to the scenery by their rugged and primeval grandeur. The famous "Humpback" mountain stands seven miles distant to invite the excursionist over a ride of matchless beauty along the crest of the "Blue Ridge," and to reward him with a view of unsurpassed beauty and rare extent. "Weyer's Cave may induce him to take an excursion in another direction; revealing its amazing wonders, as it does, not many miles from Mountain Top, so that the visitor can reach it by easy stages. There are many other charming rides and walks, and amusements; but, to my mind, the crowning charm of all is the delicious calm—the holy repose—the sitting still and drinking in the glorious, refreshing, never-ending breeze, while contemplating, with unwearied eye, the far-stretching plains and lofty mountains, now bathed in the splendor of the summer sun, and anon overshadowed by a passing cloud.

Would that all the tired and weary ones could come here and find rest and refreshment. The place can easily be reached, the train stopping for passengers at the Augusta end of the tunnel. It is also expected that a telegraph office will soon be opened here.

Yours truly,
AURORA.

NEWS FROM THE CHURCHES.

Southern Presbyterian.
Newbern Church, Pulaski county, Va.—At a congregational meeting held July 4th, the Newbern church elected the following officers: Ruling elder—J. H. Latree and J. L. Barton. Deacons—H. Howe and Ernst Vogt.

Jackson, Tenn.—Rev. J. W. Hoyte, of Nashville, writes in a note: "I have just returned from a visit to Jackson, Tenn., from assisting brother Witherspoon in a meeting. Forty-eight were added to his church and two to the M. E. Church. Brother McNair, its former pastor, who sowed the seed there so faithfully must rejoice at the ingathering."

We regret to hear, through the N. C. Presbyterian, of the protracted illness of Rev. J. M. Atkinson, D. D., pastor of the Second Presbyterian church at Raleigh, N. C.

Rev. Mr. Petrie, of the Presbyterian church, will preach at Orange Court House next Sunday, (July 11th), by Presbyterial appointment.—*Charlottesville Chronicle.*

Rev. W. S. Plumer, D. D., who has been sojourning at the Greenbrier White Sulphur Springs for the benefit of his health, came over to Lewisburg on Saturday evening last, (July 3d), and remained until Monday morning. He was the guest of Mr. Thomas Mathews. He preached an interesting sermon to a large congregation in the Presbyterian church on Sunday morning and also delivered a brief address in the same church at night.—*Greenbrier Independent.*

Tarboro Church, N. C.—The quarterly Sacramental meeting was held in the Tarboro church on Sabbath, July 4th. Five were received into the communion of the church; two by letter, and three upon examination; and thus the good work goes on.

There is a remarkable fact in connection with this church. While there are accessions to the church from time to time, the number of members continues about the same, as one no sooner unites with the church, than another makes application for a letter of dismission to some distant church. Since the writers' connection with this church, just the same number have been dismissed to other churches as have united with this in the same time.

While we have but twenty-eight resident members, we find by reference to the church register that twenty have gone out from the church; good, substantial members to other churches, so our loss is some one's gain. We have twelve non-resident members, whose names were put on this book by the Evangelist, who reside in Wilson, Weldon, and other places. The church building at Rocky Mount is now entirely completed, and best of all it is paid for too. We want some of the brethren to hold themselves in readiness to come to the dedication of the church after a while. Sabbath before last two elders were elected, and were ordained at night.—H., in *N. C. Presbyterian.*

The Presbytery of Ouachita.—The Presbytery of Ouachita embraces within its limits nearly the whole of the southern portion of the State of Arkansas. Truly, a wide field of Christian labor, and yet, I am sorry to say, only partially occupied by the Presbyterian Church. There are, however, encouraging evidences of church growth and extension, more especially in that part of our territory south of Little Rock, penetrated by the St. Louis and Iron Mountain railroad. Some of our brethren there are fully aware of the importance of planting Presbyterian churches in the thrifty towns springing into vigorous growth around them. Three important points on the railroad and the country adjacent have recently been occupied, and now have church organizations there. These new churches, Shady Grove, Prescott, and Fulton, all give promise of future growth and usefulness. Rev. W. T. Howison, now in charge of the churches at Hope and Arkadelphia, has kept a watchful eye upon the surrounding field, and with holy strategy is endeavoring to lay hold of the available places for our Church. He seems indefatigable in his efforts; going into the regions round about; doing the work of an evangelist, and is meeting

with encouraging success. The probabilities are that church organizations will soon be formed at two other points, at least, in that territory. And the Lord, in his goodness, is sending forth new laborers into this important harvest field.

Rev. Mr. Robertson is now supplying the churches left vacant by the death of Rev. W. B. Crawford. He has entered upon the work with zeal; the people are highly pleased with him, and the probabilities are that he will remain with them permanently.

Rev. Mr. Burke, formerly of Missouri, is laboring at Prescott and Marlbrook churches, and will, we hope, join our Presbytery, and continue to serve us at those points.

Rev. Mr. Davies, a recent graduate of Union Seminary, Virginia, is visiting Carolina church, in Clark county. We hope to be able to add the name of this young man also to our ministerial roll. Taken altogether, are not the prospects brightening for us in that part of the presbyterial territory?—W. A. D., in the *Christian Observer.*

Cottage Grove is located eighteen miles west of Rocky Mount. From a correspondent we learn that on the 19th the committee of Presbytery organized a church at that point, with thirty-three members from Rocky Mount, and three new members. This is the fruit of the labors of Rev. A. R. Banks during fifteen year past. Three elders were elected (two were ordained) and installed. They are J. S. Milling, M. D.; S. M. Self, and John Wilson, and one deacon, David Y. Milling.—*Id.*

Gainesville, Ga.—Twelve communicants have recently been added to the church at Gainesville, Ga.—eleven on profession of their faith, and one by examination.—*Southern Presbyterian.*

The Rev. Charles Olmstead Reynolds, a member of the Presbytery of East Florida, died on Saturday night, July 3, in the city of New York. He was born at Hartford, Conn., in 1832, and was educated in Yale College, from which he was graduated. He studied for the ministry, and after a short term of labor at the North he was compelled, in consequence of impaired health, to seek a warmer climate. Going to St. Augustine he took charge of the Presbyterian church there, and for thirteen years served as its pastor.

The Ladies' Aid Society of the Canal Street Presbyterian church, New Orleans, has just completed the monument erected to the memory of the Rev. M. W. Trawick, their former pastor. It consists of a grassy mound, with an elegant shaft erected upon the top of it, the whole elevation being about seventeen feet. It has been completed at a cost of over seven hundred dollars, and is a beautiful expression of their own affection of their late pastor's worth. —*S. W. Presbyterian.*

The camp meeting at Good Hope church, Jones county, Miss., will begin August 18th. Arrangements are made for a pleasant and profitable Presbyterian reunion in the Piney Woods. —*Id.*

Northern Presbyterian.
Illinois.—In a communication from Cyrus H. McCormick to the Executive Committee of the Board of Directors of the Theological Seminary of the Northwest, dated June 18th, he says: "I have to say that, in compliance with your request, in connection with the call given by the Fourth Presbyterian church to its pastor, as a further inducement to Dr. Johnson, and considering, as I did, the great value of his services to the Seminary, especially in view of the present unsettled situation of the institution, I felt it to be proper, on its behalf, to propose to him to deliver lectures to the students on homiletics or sacred rhetoric. I have told him that, if requested to deliver such lectures, I would guarantee the payment, by the Directors of the Seminary, of \$2,000 per annum therefor. I am now ready to say, and do say, to the executive committee that if you will request Dr. Johnson to deliver such lectures during the coming seminary year, for which no other means has otherwise been provided, I will for this, become responsible to make a compensation satisfactory to him." The committee addressed Dr. Johnson on the subject, and he has agreed to deliver the lectures on the conditions specified by Mr. McCormick. —*Presbyterian Banner.*

The Chinese Presbyterian Church in Oakland numbers fifty-eight members. Five persons were received at the last communion service at the Chinese chapel, San Francisco; Dr. Loomis, pastor, officiating. Two were women from the Woman's Mission Home. We are glad to hear that several young Chinamen from the Rev. Mr. Condit's mission in Oakland are in correspondence with Dr. Eells of Lane Theological Seminary regarding a theological course preparatory to their return to China as trained missionaries.—*Evangelist.*

The Rev. Charles H. Foote, D. D.; a member of the Presbytery of Grand Rapids, and pastor of the Presbyterian church at Ionia, Mich., died at his residence on the 28th of June, of disease of the heart. The Presbyterian Church loses one of its most faithful and useful ministers in the departure of Dr. Foote. He had been for some time in ill-health, but was thought to be recovering. He was pastor for some years in the North Presbyterian church of St. Louis, Mo., where he labored with much zeal and self-denial. In Evansville, Ind., where he preached for a time, he was greatly respected and beloved. —*Presbyterian.*

Rev. Dr. E. P. Terhune, at the anniversary of the First Church Sunday School, Springfield, made an earnest plea for Bible study on Sunday afternoon instead of a sermon. Mrs. Terhune has a class of twenty-five young men