

# The Central Presbyterian.

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## Central Presbyterian.

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## CORRESPONDENCE.

### The Saratoga of the North-west.

WAUKESHA, WIS., Aug. 4.

Messrs. Editors.—While the eastern portion of the country is favored with many watering places—from Saratoga to the numerous springs of Virginia—and in Tennessee and Arkansas, and other Southern States, medicinal waters abound; it is a remarkable fact that in all the North-west, this side of Colorado, there is but one famous spot where mineral waters can be found in abundance and variety. This is Waukesha, Wisconsin, from which my letter is dated. It may interest your readers to have some account of this crowded resort, and of its interesting surroundings.

Waukesha is twenty miles from Milwaukee, the latter is a beautiful city of more than 100,000 inhabitants, situated on Lake Michigan, ninety miles from Chicago. Waukesha is a charming village of 3,000 people, and contains ten or twelve fountains of medicinal waters. Some are springs and others are wells. Most of the waters are adapted to diseases of the bladder and kidneys, and are frequented by invalids from all parts of the country.—The oldest spring is the Bethesda, but being liable to overflow from the river, the *Silurian* spring, which is much more eligibly situated, and contains additional virtues, is rapidly becoming the leading spring. The action of its waters on the organs above named is similar though more efficacious than the other, and also highly beneficial on the liver and digestion. The water bears transportation and is shipped to all portions of the country, and even to Europe. It has effected many astonishing cures of Diabetes, Bright's disease, and other similar troubles. Mr. J. K. Anderson, of Anderson & Hasslage, proprietors, is a Christian gentleman, a most efficient manager of the large business connected with the spring, and the kindest of men in aiding those who seek this health-giving fountain. The spring is in the midst of handsome grounds, beneath an elegant pavilion, and by its rushing stream supplies the hundreds who come to drink, besides the numerous barrels shipped each day, and the extensive bath houses.

Waukesha is filled with hotels and boarding houses—and all these are crowded with people. The surrounding country is highly cultivated and very picturesque. The land is divided in small farms of one to three hundred acres, produces wheat and other small grain in wonderful profusion, and supports a large population composed of settlers from New England and the Middle States, from Germany, Norway, Denmark, and Wales.

Wisconsin abounds in lakes—it is said there are several thousand in the State—these together with the larger bodies, Lakes Michigan and Superior, which lie on its eastern and northern borders, have a marked influence on the climate. There are forty lakes in this county, I am told; a number of them are in easy distance of Waukesha. Pewaukee Lake is only five miles away, it is six miles long, with an average width of one and a half miles. It is a charming sheet of water, affording good fishing and pleasant sailing. On its banks is one of the most delightful resorts imaginable; it is the widely-known "Lake-Side," containing a large hotel and numerous cottages, situated on a bluff overlooking the fair expanse of water at its base. A little further on are the "Twin Lakes," where is located the Nashotah Mission of the Episcopal Church; it is now a Theological Seminary. Beyond lies Oconomowoc, with the beautiful "Lac La Belle" and other lakes adjacent.—Good roads traverse the country in every direction, affording agreeable drives through pleasing landscapes. The great Chicago, Milwaukee & St. Paul railway, with its two main stems and numerous branches, enables one to travel through Wisconsin with comfort and rapidity.

A visit to Madison, the capital of the State, with its lakes, will repay one; but, above all, the tourist here should not omit seeing the famous "Dells of the Wisconsin." They are the great show of this

region, which, with all its beauty, is singularly destitute of the features of the sublime. The mountains of Virginia are, strange as it may seem, the nearest to us here. Amid so much to please, we miss their serene and lofty heights, as we do also the boundless expanse and the rolling billows of the ocean. In my next I will give some other impressions of this country.

### Rome and "Rufus."

PETERSBURG, VA., Aug. 3d, 1880.

Messrs. Editors.—A celebrated teacher of dialectics once said, "if you find that your opponent has all the argument on his side call him hard names."

I was never more forcibly reminded of this than in reading on my return from Cobb's Island a few days since, the letter of "Rufus" in the *Catholic Visitor* of July 24th, in reply to mine in your columns of the 14th. He does not attempt to answer arguments, or disprove statements, but contents himself with the usual weapon of Catholics—personal abuse. He accuses me of falsehood, dishonesty, untruthfulness, etc. And yet it is interesting to see how hard it is for a man who was once a Protestant and therefore accustomed to "give a reason of the faith that is in him," to bring himself down to the usual Catholic weapon of abuse. Bishop Keane, when he cannot answer an argument stigmatizes it as a "lie," but "Rufus" puts it more mildly as a "false statement." Bishop Keane, when he has no arguments, hurls epithets of "falsehoods" and "slanders daily refuted." "Rufus" is only "sorry that the Doctor is not more honest and truthful." Well, I must say that "Rufus" wields a right good "prentice hand" at abuse, and by the time he has "walked in the genial sunbeams of Catholic faith," as long as Bishop Keane has, he will be doubtless quite as much of an adept in that sort of weapon.

But the difficulty with "Rufus" is that he and I do not agree as to whom I shall take as an instructor in Catholic doctrines, whether himself or Father Muller? He says very truly that "the awfully responsible task of teaching Catholic doctrines," should "be entrusted but to those who have first learned them themselves." Well, I thought when I purchased Father Muller's Catechism, endorsed by Archbishop Bayley and others, that I had found an instructor who could be relied upon. I was very much surprised therefore when in his first letter "Rufus" began with "I distinguish," and went on to make distinctions not found in Father Muller's book, and to teach doctrines just the opposite of those taught by Father Muller himself. And when I replied quoting further from Father Muller to show that his teaching and "Rufus" were not the same, I find that instead of quoting from other authorities to show that he was right and Father Muller wrong, or trying to reconcile Father Muller's statements of doctrine with his own, he only calls me hard names.

Now who is right, "Rufus" or Father Muller? See here for instance; he says in his last letter: "They (Presbyterians) have no faith and therefore cannot believe." Now turn to Father Muller, No. 3, page 98, and read: "In what kind of a Christ do they (Protestants) believe?" A. "In such a one of whom they can make a liar, etc." Q. "Will such a faith in such a Christ save Protestants, etc." A. "No sensible man will assert, etc."

Now then Father Muller says we have faith and do believe. "Rufus" says we have no faith and cannot believe. Who is right? I thought Father Muller was hard enough on us Protestants charging us with "making liars of the Lord Jesus Christ, the Holy Ghost, and the Holy Apostles." But it seems that "Rufus" is harder. He will find in his Douay Bible, James ii: 19, (if he has permission from Bishop Keane to read it) that "the devils also believe and tremble." Surely we are not worse in his eyes than the devils themselves. If they can believe, it would seem that a poor Protestant can. Now I hope "Rufus" won't call me any more hard names, and won't begin to "distinguish" between different kinds of faith—but give me his authority for saying that Presbyterians only "think" and "cannot believe," that I may know who is right, he or Father Muller.

Again, Father Muller teaches that there is no salvation out of the Roman Catholic Church; that for every man who lives and dies out of the Roman Catholic Church there remains nothing but "eternal damnation as sure as there is a God," (see quotations in my letter in *Central Presbyterian* of July 21st.) "Rufus" says there is damnation for those who, "after their vincible ignorance is removed, will not enter her fold." Who is right, "Rufus" or Father Muller?

Again, Father Muller says the doctrines of the Roman Catholic Church are "entirely independent of Scripture." "Rufus" "distinguishes" and says only in the sense that "the Roman Catholic Church was a living, well-defined, and working organization before the Bible was compiled," ("Rufus" ought to know that the

canon of Scripture was completed 300 years before the rise of the Roman Catholic Church) "and therefore, had we no Bible, our Church would now be just what she is."

Father Muller says the doctrines are independent in the sense that Catholics believe these truths not because they are found in Scripture, but "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 was the written word of God." I ask again, who is right, "Rufus" or Father Muller? And now, not to detain you with other instances, my readers will agree with me, I think, in several conclusions—

First, That in countries where the inquisition does not exist, there is full as much diversity of doctrine among Catholics as among Protestants. Thumbscrews and racks have been found very helpful by Rome in suppressing this diversity in Catholic countries.

Second, That as between Father Muller on one side and "Rufus" on the other, as exponents of Catholic doctrine, I am right in taking the former, endorsed by Archbishop Bayley and as quoted in the tract, rather than the latter, who has put himself forward of his own accord and is endorsed by nobody.

Third, That inasmuch as "Rufus" has violated all the rules of courtesy by assuming a *nom de plume* which conceals from me his identity, and attacking me in my own proper name, while thus concealed, with charges of garbling, false statement, dishonesty, etc., I might be excused from taking notice of anything he may further write. I hope, however, that on cool second thought he will see the injustice of such a course as he has thus far pursued, and when he replies again, will meet me on the basis of argument—not abuse. The truth is I like "Rufus," although he abuses me so.—There is a kind of independence about him that shows that the true Protestant spirit is not yet entirely quenched. He does not hesitate to set up his—shall I call them "beliefs" or "opinions," "Rufus"—against those of Fathers, Archbishops, and all. I hope this independence of spirit will lead him into the light. I hope he will get the Bishop's "permission in writing" to read the Bible so that the bookseller and himself may be in no danger of prosecution, and "search the Scriptures daily;" and I am sure if he does this with prayer, not to the Virgin Mary, but to our Heavenly Father for light, he will come back to the old apostolic paths as Luther and Calvin and Knox did when they began to search the Scriptures,—and that I shall yet have the pleasure of welcoming him, as I have done many Roman Catholics before him, into our true Presbyterian fold.

T. D. WITHERSPOON.

## NEWS FROM THE CHURCHES.

### Southern Presbyterian.

**Samuel Davies Church Hanover Co., Va.**—On Sunday, July 4th, by invitation, Rev. R. R. Howison visited and preached to the congregations composing this church, viz: to Salem in the forenoon, Beulah in the afternoon, and Bethlehem at night. The congregations were full, and attentive to the "word preached." On Sunday, August 1st, after notice of the object, the congregations assembled at the Salem church. Rev. Wm. Frost Bishop, of Ashland church, attended and preached most acceptably to the large audience assembled. On the same day, by previous arrangement, the Ashland pulpit was occupied, at morning and night service, by Mr. Howison. After the benediction in the Salem church, a congregational meeting was organized—Rev. Mr. Bishop presiding—and, by unanimous vote, a resolution was adopted inviting Rev. R. R. Howison to supply the pulpits of these churches for a period of six months, and appointing a committee to carry out the needed business negotiations. It is hoped and understood that Mr. Howison will accept this invitation. The spirit of the congregation indicated that they would have been equally willing to extend a regular call to the pastorate; but the course pursued seemed most acceptable to all, because it will enable Mr. H. to visit pastorally through the field, and to occupy regularly the pulpits, without permanently changing his present home.

**Mr. Absalom Sydenstricker Ordained as Foreign Missionary.**—Greenbrier Presbytery met in Lewisburg on the evening of the 3d of August, and was opened with a sermon by Rev. D. S. Sydenstricker. There were present six ministers and six ruling elders. The object of the meeting was to examine and ordain Mr. Absalom Sydenstricker. Mr. S. passed all his parts of trial with great credit and was on the morning of the 5th, duly ordained and set apart as an evangelist to labor in foreign lands. The services were of a deeply interesting character, and seemed greatly to impress those present. Mr. and Mrs. Sydenstricker expect to sail for China in a few weeks. They will doubtless be a great acquisition to the mission, and their going forth ought to be an event of great interest to the people of God in all this region. They, with Mrs. Randolph and Mrs. Hall, make four representatives of our Presbytery in foreign lands.  
Lewisburg, Va., August 6th, 1880.

**Rockingham County, Va.**—A correspondent informs us that on the 5th inst., a series of special services, conducted by Rev. Dr. G. B. Strickler, closed at Mt. Zion, in the bounds of the missionary field now in charge of Rev. A. H. Price. Great interest was manifested, and steps have been taken looking to the organization of a church.

**Uniontown, Alabama.**—The Presbyterian church at this place has just completed the manse, which they have erected for their new pastor, Rev. E. T. Baird, D. D. It is one of the most commodious, and decidedly one of the most conveniently arranged houses in the place; and Dr. Baird's family are now comfortably installed in it. It is a two-story frame building, with eight family rooms, besides the usual out-buildings. Moreover, the house and garden have been enclosed with a neat picket fence. Though a part of the old manse, which had become dilapidated, was used in the erection of the new house, the cost of the improvement is between \$1,800 and \$2,000; a most creditable showing for a church of less than fifty members. On the second Saturday of June the Presbytery of South Alabama met at Uniontown and received Dr. Baird as a member, and on Sabbath installed him as pastor of the church. Rev. H. R. Raymond, D. D., the Moderator of Presbytery, presided, preached an able sermon, and delivered the charge to the people; and the Rev. E. Anderson the charge to the pastor. There was a full congregation present, and the exercises were solemn and impressive; at the close of the services many citizens and members of other churches united with the members of the church in giving Dr. Baird their right hand in token of their cordiality. Since the spring meeting of Presbytery there have been six additions to the church.—*Christian Observer.*

**The church of Waynesville, (N. C.)** was organized by our lamented brother, Rev. Alfred J. Morrison, assisted by Rev. D. T. Towles, on the 27th of November, 1875, with only eight members. This light band has steadily increased until it now numbers twenty-three, and has two valuable ruling elders in the persons of Mr. J. Radcliff, the clerk of the court, and Mr. James Parks, formerly of Mecklenburg. It is still the day of small things with them, and any contribution forwarded to either of the above named will be gladly received and wisely appropriated. These brethren deserve help, for they are making sacrifices for Christ. Think of men having nothing to rely on but their labor giving \$100, \$150, \$200, and even \$300 to build a house of worship. When we remember how scarce money is in all this region, how hard it is to make a dollar, let rich Presbyterians all over our State, who have their thousands in bank stock and at interest, look at this expression of love for Christ and the Church of their fathers, and hasten to the help of our Waynesville brethren.

N. C. Presbyterian. Wm. E. McILWAIN.

**Mt. Tabor Church, South Carolina.**—A correspondent writes that "an interesting union meeting closed at Greer's, S. Carolina, last Sabbath week, which continued for two weeks. Mt. Tabor church has been greatly blessed. Nine members were added to the Presbyterian church; eight to the Baptist; and fourteen to the Methodist. Many backsliders were reclaimed. Twenty-five or thirty were anxious, most of whom expressed hope in the mercy of God through Christ, and will soon unite themselves with some branch of the Christian Church. Mt. Tabor congregation is building a house of worship in the town, and we hear, intend making it their permanent place of worship."  
*Southern Presbyterian.*

**Rev. R. E. Sherrill** writes to the *Southern Presbyterian* from Sequin, Texas: "I do not think our friends in the older States fully realize our wants or appreciate our claims here in western Texas. Our churches are scattered, and as yet feeble, but two being fully self-sustaining in our Presbytery. And yet, as to contributions, none in our Assembly, in proportion to number and means, make a better showing. Nor can any part of our Church show a similar number of more earnest, laborious, and self-denying ministers. They are proverbially so. Yet, in almost every instance, their inadequate and ill-paid salaries must be supplemented by private efforts,—exhausting some little homestead patrimony, tilling the soil, teaching, or the teaching of their wives already sinking beneath the crushing burdens of western life. Yet in no part of the Southern Church is it more important that the field be immediately and thoroughly cultivated."

**Rev. S. S. Brown** was, on the 2d Sabbath of July, installed pastor of Concord church, Miss., by a committee consisting of Revs. W. A. Alexander and Theodore Hunter.

**Church Dedicated.**—Smyrna church, La., was organized in March 1878; since then this little band of fourteen have been without a house of worship until the 4th Sabbath in July. At this date a concourse of people, some from a distance of twenty-five miles, assembled and heard the dedication sermon by Rev. W. C. Dunlap, D. D., of Shreveport, La. All seemed delighted at the masterly effort. During the meeting three young persons were received into the church.  
*St. Louis Presbyterian.*

**Vermilionville, La.**—At Vermilionville all is astir. A little city is being laid off by the railroad company, near to their depot, and much work is being done toward laying a foundation for its future prosperity. The Opelousas and the Houston roads converge at this point, making a business centre. Our church at this point—organized but a few years ago—gives abundant evidence of spiritual life. They have

a neat church building, and have just purchased a beautiful and tasty pulpit and furniture from Boston.

Bro. Hall ministers to this little flock twice a month, with encouraging prospects. One Sabbath he will devote to Opelousas or Bellevue, and the other in missionary work at Lake Charles. Here is a wide field for Christian effort—an open door. Our congregations were good, and on Sabbath every seat was filled.  
*S. M. in South Western Presbyterian.*

**Columbia Theological Seminary.**—After a long period of affliction, the smile of the Lord seems to be resting upon this Institution. Lately there has been manifest improvement in its finances. The floating debt, which last fall was \$6,500, has been reduced to about \$2,700. Within a few months, an investment of \$10,000, which has not been yielding any income for several years, has become interest-bearing. Since the Assembly met, over \$2,000 have been received from a debt, that has long been considered worthless.

The prospect for raising the "Howe Memorial Fund" is good, and daily brightening.

God grant that ere long its doors may be reopened!—K. in N. C. Presbyterian.

**The Howe Memorial Fund.**—Last May the doors of the Columbia Theological Seminary were closed for an indefinite period. Of the two great reasons, one was the want of funds. The Alumni, at their meeting in Charleston, resolved to remedy this and re-open their beloved institution by raising \$30,000 to endow the chair of Biblical Literature. In honor of Dr. Howe, whose fifth year of service as Professor in the Seminary ends next January, this endowment is to be called the "Howe Memorial Fund."

The raising of the endowment has actually begun. The plan adopted consists of two parts: first, to ask each Alumnus to raise a certain sum; secondly, to ask those who are friends of the Seminary to aid in this matter as much and as quickly as they can.

The first contribution was from a gentleman in a Northern State, who has often before shown himself to be a staunch friend of our Church, and who is a member of the Associate Reformed body. Hearing of the cause, he gave liberally and at once; as the following extract from his letter will show: "About one hour ago I received yours on the 23d. . . I send my check for \$100 to the fund, and regret that pecuniary difficulties prevent my doing more at this time."

A FEW PRACTICAL REMARKS.

1. If a member of another Church delights to give \$100 to re-open our Seminary, are there not members of our own Church who ought to be glad to do the same, or even more?

2. If one, not an Alumnus, is thus ready to respond to the needs of the Seminary, ought not the Alumni to be equally willing to respond to the cry of distress from their own Alma Mater?

3. If we admire and praise the promptness of our liberal friend, should not we be moved to give at once—and go to work at once, to raise our appropriate part of this endowment?

The proverb, "He gives twice, who gives quickly," applies in this case. So also the words of the wise man, "Whatever thy hand findeth to do, do it with thy might." M.

### Northern Presbyterian.

The entire Church will be glad to learn that Rev. R. H. Allen, D. D., of Philadelphia, has accepted the office of Secretary of the General Assembly's Committee on Freedmen, to which he was recently elected. From every part of the Church the Committee has been congratulated upon the election, and now since the appointment has been accepted there will be rejoicing among all the friends of the Freedmen's cause. The Committee expects immediate and large contributions to its treasury, that its work may be greatly extended. Dr. Allen will spend the next few weeks in visiting churches in New Jersey and other places contiguous to Philadelphia.—*Presbyterian Banner.*

**Practical "Fraternal Relations."**—The Second Presbyterian church of Lexington, Ky., observed the sacrament of the Lord's Supper last Sabbath. Rev. Dr. Bartlett, of the First church, preached an excellent and appropriate discourse, and officiated in the administration of the elements in a manner that was touching and comforting and greatly appreciated by the participants. During Dr. Bartlett's connection with the First and Mr. Christie's with the Second church these congregations have been gradually drawn closer together, and now seem to be in sympathy with, and do heartily cooperate in, every object that has for its aim the advancement of Christ's kingdom. Both churches will unite in union missionary services on the afternoon and evening of the second Sabbath of August (8th), and be addressed by Rev. Charles W. Forman, who has been for about thirty-five years a missionary to India. Mr. F. is a native of Mason county, Ky., and a brother of Rev. Ezekiel Forman, of the Southern Church.—*Id.*

**The Board of Foreign Missions** has given much study to the estimates of the expenses of the missions for the current year. These reach the large sum of \$535,248. The increase over last year's expenditure for the same objects is partly owing to the withdrawing of restrictions which seemed to be necessary heretofore, but it is chiefly owing to the growth of our work in the fields of most of our missions. There is every reason to believe that the Church will cheerfully make provision for this enlargement.  
*Id.*

(Continued on 5th page.)