# The Central Presby erian.

WHOLE NO. 822.

RICHMOND, VA., WEDNESDAY, MAY 4, 1881.

# Central Presbyterian.

No. 1015 Main street, opposite the Post Office.

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—
Ministers of the gospel, \$2.50.
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Richardson & Southall, Editors and Proprietors.

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# CORRESPONDENCE.

# Two Colored Churches.

BY REV. ROBERT P. KERR.

In old Liberty county, Georgia, are two large colored churches of the Presbyterian and Congregational denominations, having, respectively, memberships of five hundred, and two hundred and eighty. Having heard a great deal about these congregations, it was with great pleasure I accepted an invitation to visit them and preach in the Congregational church, during a recent meeting of Presbytery. Rev. F. Snelson, (colored), pastor of the last named church, called at an early hour Sunday morning with his horse and buggy to accompany me down to the lower portion of the county where the colored people live. The land lies quite low, and rice culture is the principal industry. Passing among the rich fields, he told me that nearly all the land belongs to colored people. They were on the road, in their own vehicles, very respectable and decent, going to church. Many were walking, but more rode, and all had an air of thrifty industry seldom noticed among their brethren of the cities. The pastor told me they were the most respectable and moral colored people he

refreshing. While we were sitting in his Brussels-carpeted parlor, the church-bell called us to public worship. A congregation of about five hundred were present. amen corner were the organ and a choir of twenty young people who led the singing. The music was good, the attention, and solemn order, above criticism—just as good as can be seen in any white church. They showed an intelligent appreciation of all that was said, and it was plain that they had not been in the control of the was unprepared for the severity that had been shown. He fully expected that after his paper to the Presbytery had been read he would be informed that it was and it was plain that they had not been inconsistent with his remaining in the capacity accustomed to sensationalism and excitement. The pastor, who was for a time missionary to Africa, is a man of great dignity and reserve, commanding the respect of all classes.

the blacks, is not lapsing into ignorance, but on the contrary, is developing and improving all the time. Why is this? The answer is found in two words-education and religion. The Presbyterian church is predominant and the effect is most marked in the superior intelligence and morals of the people. It.shows two things-1st. That colored people can be elevated into good citizens and good Christians. 2nd. That the Presbyterian Church is the best agency to do it.

earnest and hopeful efforts to have Presbyterian churches established and supported among the colored people. If we do, God will crown our efforts with suc-

Savannah, Ga., April 29th. 1881.

middle of February, while the thermometer

"There was enough to kindle a fury of resistshowed about 10°, there was a fearful snow storm all over the country, lasting four days. The street cars of Stockholm could not run, no train could start in any direction nor come in, and no vituals could be taken to the city. The prices of milk, butter, eggs, etc., rose rapidly. The snow in the streets was near two yards high, and in the country it reached a height of this gratuitous accumulation of reproach stung this gratuitous accumulation of reproach stung this gratuitous accumulation of reproach stung and no vituals could be taken to the city. The prices of milk, butter, eggs, etc., rose rapidly. The snow in the streets was near two yards high, and in the country it reached a height of six yards. Many accidents were reported, men perishing on the road, and vehicles of all sorts becoming buried in the snow. The Vicentification of the street of the becoming buried in the snow. The King in-tended to go to Christiana on the 11th, but had to postpone his journey for nearly a week.

(From the Cincinnati Gazette of April 26th.)

Suspension of Rev. F. D. Moore. The Presbytery of Ebenezer Orders His Pastoral Relations Dissolved.

About a year ago the moral sense of the people of Covington rose against the people who were fast turning Sunday into a day of riot, and the agitation for a decent Sabbath which ensued involved all classes of that community. The Kentucky Legislature was moved to pass more stringent Sunday laws, and under these the Sunday Committee, as it was called when it was named with any respect at all, was obliged to have warrants issue for all classes of persons who labored on the Christian Sabbath for the sheer sake of consistency, when some of the magistrates rendered the law nugatory by their action. In the midst of the excitement the Rev. Frank D. Moore preached from the pulpit of the First Presbyterian Church a sermon on the Sabbath, which was so liberal in its views that it was received with loud delight by Sabbath breakers and corresponding dismay by the other party. The following dispatch, received yesterday from Augusta, Ky., tells the final disposition made of his case by the Presbytery to which he belongs:

The Presbytery of Ebenezer took the following action to day in reference to the case of Rev. F. D. Moore, pastor of the Presbyterian Church

First—That the pastoral relation hitherto existing between Rev. F. D. Moore and the first Church of Covington be and hereby is dissolved and the pulpit of that church declared vacant.

Second—That Mr. F. E. Earl be ordered to read this sentence from the pulpit of said church next Sabbath morning, according to authority given in the Book of Discipline, chapter 5, article 13.

Third—That Mr. Moore be, and hereby is, suspended from the office and all the functions of the Gornel ministry.

of the Gospel ministry.

Your committee wish it to be distinctly underfour committee wish it to be distinctly understood that we do not recommend the suspension of Mr. Moore upon the ground of a violation of the injunction of the Presbytery made a year since. We make no such charge against him. The reasons for our action are in substance: First-Mr. Moore informs us that he will not and does not intend to submit to our authority condly-that he has renounced the confession of faith as held and interpreted by the Presby terian Church in the United States of America thirdly—that he has most solemnly and publicly recanted his ministerial vows.

(From the Cincinnati Gazette of April 27th.) Rev. F. D. Moore's Reply to the Report of the Committee of Presbytery.

The account in yesterday's Gazette of the proceedings of the Ebenezer Presbytery in reference to Rev. Frank D. Moore, of the First Presbyte-rian church, created a profound surprise, and respectable and moral colored people he had seen anywhere. They have comfortable homes, maintain family discipline, and are accumulating considerable property.

Before going into the church we went through the Academy. It is a handsome building, worth, I suppose, ten thousand dollars, built by the American Missionary Association of Boston. Two white ladies are supported there as teachers by this institution, who are doing good work educating the people. The rooms are fitted up with many modern appliances of education, and kept with the greatest neatness.

The pastor's house and garden are The pastor's house and garden are worthy of high commendation. The air of comfort and respectability was quite refreshing. While we work was quite to be interviewed. It was itively refused to be interviewed. It was stated, however, that the rumor as to the setting

amen corner we ging. The music was good, the ging. The music was good as can be seen in any church. They showed an intellipappreciation of all that was said, at was plain that they had not been stomed to sensationalism and exciteration would be requested. And he intended to sensationalism and exciteration would be requested. And he intended to sensationalism and exciteration would be requested. And he intended to sensationalism and exciteration would be requested. And he intended to sensationalism and exciteration would be requested. And he intended to sensationalism and exciteration would be requested. And he intended to sensationalism and exciteration would be requested. And he intended to sensition would be requested. And he intended to sensationalism and exciteration would be requested. And he intended to sensition would be requested. And he intended to sensition would be requested. And he intended to sensition would be requested. And he intended to the past of the pastor, who was for a time to would be requested. And he intended to the past of the pastor, which he request. Among those present were Gen John W. Finnell and wife, Mr. Hugh and the request. Among those present with undisquised contempt. Third—Having thus answered the exhortation of the Presbytery, confirmed by Synod, made to make the past of the pastor, which he served three within its form meant suggestions of the brethren to remeat suggestions of

remark that he finds himself in the same attitude which he occupied to the Presbytery a year ago, and that after one year's reflection his mind is more resolutely fixed in the condemned opinions' than it was on the day of their condemnation. He regretted that he should have to appear in a character that the spirit he had hitherto encountered might be described as defiant and contumacious, but he had experienced the fruitlessness of denial when the charge that is made is personal and abusive, and the circumstances of personal and abusive, and the circumstances of his trial were such as to render it impossible for him to conduct himself otherwise than as he did. The proceedings against him had been abrupt and severe, and conducted without any —Sweden has this season had one of the severest winters ever known. About the

this gratuitous accumulation of reproach stung into resistance what remnant of submission was

and defended; but his paper had been despised, deem it a sufficient answer to this to qu though not refuted. He had been assailed with portion of the judgment of the Presbytery is exhortations to quit a church that neither desired to keep him nor reject him. In the presence of a congregation of clergymen, in an assemblage of the members of the church, he had been subjected to treatment as unwarranted at it was discourteous. Insults took the place of reason.

Over the declaration that his teachings were harveited, he could have easily held his places.

heretical, he could have easily held his place; over the declaration that they were immoral he could with difficulty have held his place; but to hold it over an injunction not to preach what he unchangeably believed could only be most

dishonorable. dishonorable.

He had been counseled, "Go on and let the Sunday question alone;" and this proposition was not the least of the indignities offered in connection with the matter. "I answer, there connection with the matter. "I answer, therefore, to your sentence of last spring that I will not, for I cannot obey it. You commanded me not to repeat my views concerning the religious character of Sunday. I reply, as respectfully as is possible, that my views remain precisely what they were, or, rather—let me be perfectly

what they were, or, rather—let me be perfectly honest—they are further from your standpoint than they were a year ago." This was not uttered in defiance. No, in a far different spirit. Nothing but the occasion would control him.

"If the necessity arise, if a fitting occasion presents itself, I shall speak again on this subject; and, if needful, again and again: and every time I shall obey my conscience, but not your injunction, in repeating and expounding the doctrine which you have condemned."

There were certain axioms at the basis of Christianity, but the Sunday question was not

Christianity, but the Sunday question was not one of them. When immaterial things are ranked with essential, naught but refusal re

mained.

"First, then, I can not obey because you have commanded me to suppress in my public teaching that which I know to be true. You will regard this reason as preposterous only when you forget that you contemptuously reject all of the matter. You assume the authority to declare that the 'Sunday question is no longer open.' I am at loss to describe this extraordinary proposition. I am called upon to accept that a question upon which the Scripture is confessedly obscure, upon which Christendom is notoriously divided, upon which the public mind swings between two extremes, 'is public mind swings between two extremes, 'is no longer open.' \* \* \* It is needless for me to challenge your right to deliver this command. If you assume this dreadful authority, and are minded to exercise it here and hereafter, then here for hereafter I repudiate and repel it. Any slavery were better than this, whose hid den shackles blind the heart and mind, and unbind the towns only so far as to premit it to bind the tongue only so far as to permit it to proclaim the disgrace and bondage of mind aud proclaim the disgrace and bondage of mind and heart. My second reason is not so far reaching, but simple and good. I can not obey, because you have exceeded the right by which you are qualified to sentence me at all. His first allegiance, he asserts, is due to the Bible, and then to the confession of faith. The conclusion of the Presbytery was founded on neither, but on the intolerable basis of a majority opinion of the clergy. His third and last reason is given thus: "I cannot obey because your sentence rests upon a view of my relation to the creed or confession of the Church which I did not accept in my ordination, and which I emphatically refuse to accept now." When he vowed obedience to the confession of faith he did not thereby, he says, pledge obedience to any dictum regarding it, and if it had been or should be regarded in that light, it was under a mistake, and he renounced and recanted that yow. His views were not at war with the confession of faith, and could not have a second a mistake, and he renounced and recanted that vow. His views were not at war with the confession of faith, and could not be so construed, only it was held that the commonly received interpretation was the true and only permissible one. He concluded with a strong allusion to the inalienable right of every Protestant, the right of private independ right of private judgment.

The committee to whom was referred the paper of Rev. F. D. Moore reported:

We listened with close attention to the reading and exposition of the paper by its author, and have since examined it carefully and thoroughly, and find that: First—Mr. Moore in the beginning of the address and also on page 8 affirms that his views of the doctrine of the Sab Mr. Moore reached home last evening, and bath day, as that doctrine was restated by this

considered by him as settled, but shall all be freated by him as open questions. The requir-ing of him to preach the doctrines of the Church of which he was ordained a minister, as these doctrines are interpreted by the Church herself, and the forbidding of him to hold and teach doctrines contrary thereto, he denounces as a violation of Christian liberty, and asserts that any slavery were better than this, whose hid en shackles bind the heart and mind and unbind the tongue only so far as to permit it to proclaim the disgrace and bondage of the mind and heart.'

and heart.

Fifth—He acknowledges that his views on the doctrine of the Sabbath are at war with the confession of faith as commonly interpreted But he complains that, while attempting to show to the Synod that his views are not at war with the confession when rightly interpreted, he "was not heard." If he means by this to assert that his presentation of his views had no effectto convince any member of that body of their truth, the state\_ent "I was not heard" is true. If he means that his statements were not listen-

ed to then it is not true
Sixth—He asserts more than once that the

portion of the judgment of the Presbytery itself.
(Art. 2, page 138; art. 3, page 139.)
Seventh—He states not what his ordination vows in his judgment bind him to do, but what they shall not bind him to. That his vows do not hold him to obedience to "his brethren in the Lord" where that obedience is demanded when the district that obedience is demanded. the Lord" where that obedience is demanded upon the dicta of the confession, the word of God being set aside "as you," the Presbytery, "have done in this case," he adds. The meaning of which is that when the Church, through its divinely appointed agencies, enjoins him to do or not do a certain thing, and quotes the dictum of the confession, that confession already having been accepted as containing the system of doctrine and government contained in the Scriptures, and as deriving all its authority from those Scriptures, then his vows do not bind him to obey the said injunction unless it comports with his own views of Scripture. He adds, if with his own views of Scripture. He adds, if the Church attempts to enforce upon him its interpretation of its own standards, then "I solemnly recant those vows."

Eighth—He says further of his vow to accept and teach the truths of the Word of God as explained in the confession: "I did not mean that my road through the Word of God should be forced to run parallel to the creed and be meekly broken off at any point of divergence."
"I claim the Protestant right of private judgment."

ment."

To this your committee would say amen. In common with all Protestantism, the Presbyterian Church holds to the right and defends the privilege of private judgment, the right of every man to interpret the Word of God for himself. But private judgment is one thing and the public authoritative announcement of that judgment as a minister of the Presbyterian Church professing her doctrines and bearing her name. professing her doctrines and bearing her name, is a very different thing, when that judgment differs toto colo from the known judgment of the Church.

This latter of Mr. Moore claims the right to do, according to his own above quoted admis-

Lastly, Mr Moore proceeds to say near the conclusion of his paper: "I shall not pause if the Word of God overturns the creed, article by article, down to the minutest syllable." That is to say that if his views of the teachings of the Scriptures as he further advances in his inves-tigations so incline him, he will reject the whole creed, and fly from its teachings as from vice and pestilence.

The recommendations of the committee for the vacating of Mr. Moore's pulpit were pub-lished in yesterday's Gazette.

# Abingdon Presbytery

Met at Glade Spring, April 20th, 1881. Preent, 16 ministers and 14 elders.

Rev. J. P. Briscoe was chosen Moderator and Rev. W. E. Hill and J. C. Allison, clerks.

Presbytery, and the churches of Hillsville and church. Grayson were granted leave to employ Mr. Mebane as stated supply.

Rev. Mr. Hill declined the call to Laurel Hill. Mr. Hill was installed pastor of Newbern church ast September.

A committee was appointed to organize church at Galena, Wythe county, if the way be Anchor of Hope church was allowed to re

manse; the pastor, Rev. W. V. Wilson, concur-

A letter of affection and encouragement was ent Rev. G. W. Painter, Hangchow, China. The criticisms on the Directory were many

The reports show some progress and growth. Rev. I. N. Naff and Dr. R. C. Craig were hosen delegates to the General Assembly; Rev. D. Thomas and E. B. McClanaham alternates. Presbytery adjourned to meet August 31st, at Hillsville, Carroll county. E. H. B.

# Presbytery of Columbia.

ne exception answered to their names. There vas a representation of fourteen elders.

Rev. D. L. Wilson, Moderator. Rev. J. C. laldwell, clerk pro tem.

The name of Richland church was changed to hat of Brick church.

nown by name of Hopewell church.

on principal; Rev. C. F. Williams alternate. to preach the Gospel. Elder, Dr. J. M. Towler principal; Elder Maj. leo. B. Boyles alternate.

tire approval of the Majority Report, and its church. dissapproval of the animus of the Minority Re-

Revised Directory of Worship.-Resolved, That the changes proposed in the Directory for Worship, are not deemed of sufficient importance to justify the adoption of the Revision as sent down by the Assembly for the action of

Statistical report shows an increase of 99 in following: membership, 73 by profession of their faith and 26 by letter.

4th, at 7:30 P. M. Present, six ministers and

Plaquemine church obtained permission to employ Licentiate J. W. McClure, of Bethel Presbytery, for six months.

Commissioners .- Rev. M. B. Shaw and Elder S. P. Greves, with Rev. R. F. Patterson and Elder F. W. Stratton, alternates.

Presbytery recommends the adoption of the Majority Report on Retrenchment and Reform. Domestic Missions.-The committee was ingrouping our fields and securing, if possible, three new ministers for the work. Its ministers are urged to spend one month if rossible around the labors of the committee, yet, it left slumbering in my heart."

His appeal to the Synod had been a lesson of gall. His position had been carefully stated gall. While I resolvery would avoid seeming to the work. Its ministers are undervalue the labors of the committee, yet, it is our judgment upon his views of the Sabbath. We our destitute fields.

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Presbytery met in Lancaster, S. C., on Friday, April 1st, at 7:30 P. M.; and was opened with a sermon by the Rev. H. B. Pratt.

The Rev. T. R. English was elected Moderator, and Prof. W. H. Witherow, Temporary

Present, 17 ministers and 22 elders.

On Saturday the subject of the Columbia Seminary was considered. The Presbytery expressed its pleasure at hearing the encouraging statements of the Financial Agent; heartily approved of the purpose of the Board to raise the endowment of each chair to \$40,000; urged those churches that had not yet raised their apportionment of the Howe Memorial to do so as soon as possible; and cordially commended the effort of the agent to raise within the bounds of this Presbytery an additional \$4,000; of which \$2,000 will be for the endowment of the Third Professorhip, and \$2,000 for that of the Fourth Professorship.

## Macon.

Presbytery met at Fort Gaines, Ga., April 13th. Six ministers, including Rev. W. A. Carter, of Columbus, who was received at these sessions, were present; together with Rev. J. V. Worsham, lately of Missouri.

Revised Directory .- The action was decide lly unfavorable to its present form, and it was considerably amended, supplemented and modified. Retrenchment met with little favor, the sentiment of Presbytery being generally adverse to most of the revolutionary changes, suggested by the advocates of the scheme.

Presbytery is heartily in accord with the Sabbath measures now being prosecuted by the Assembly, towards securing a more general and spiritual observance of the day

Commissioners. - Rev. H. F. Hoyt and Elder T. W. Fleming, principles; and Rev. L. Wilson and D. F. Wilcox, alternates.

# Atlanta.

Presbytery met at Stone Mountain, Ga., April 13th. Present, twelve ministers, one licentiate, twenty ruling elders.

Rev. H. L. Deane was dismissed to the Presby of St. Johns. The church at Lithonia was dissolved, and

the members directed to join the Salem church. The license of Mr. J. T. Bruce was, upon his own request, revoked, and himself placed under Rev. B. W. Mebane was received from Orange | the jurisdiction of the session of the Newman

Dr. Mack presented the claims of the Semnary at Columbia, whereupon Presbytery gave its hearty endorsement to his mission, and most cordially commended him and his cause to the liberality of the people.

Rev. J. N. Bradshaw and Elder T. D. Frierson, principals, and Rev. J. L. King and Elder W. L. Shumate, alternates, were elected commissioners to the General Assembly. They were induce the salary of its pastor to \$700 and a structed to invite the next General Assembly to meet in the First church, Atlanta.

The Presbytery recommended further consideration of the Directory of Worship and the enlargement of the committee.

The plan of conducting the Home Mission, Invalid and Evangelistic Work, was changed; Presbytery resolving hereafter to give to the Central Committees one tenth of the sums contributed to these schemes, and to retain the balance to do its own work at home.

# Holston.

Presbytery held its spring meeting at Bristo! The stated meeting was held at Fayetteville, Tenn., April 13th. Thirteen ministers and six-Tenn, April 14th, 1881. All the ministers with teen elders were present. Quite a number of ministers from other Presbyteries and churches were present. Rev. James B. Converse was received from

the Presbytery of Louisville.

Mr. J. M. Cowan, candidate for the ministry, was transferred to the Presbytery of W. Texas. The recent organization of a church near Bu- Mr. J. B. Duvault, of Leesburg church, was ord's Station, Giles county, Tenn., will be examined and received under the care of Presbytery as a candidate for the Gospel ministry. Commissioners to Assembly .- Rev. D. L. Wil- Mr. M. W. Millard was examined and licensed

A committee, appointed at last meeting to organize a church at Jonesville, Va., reported Retrenchment and Reform.-The Presbytery that they had organized said church, and it was gave unanimously and "unhesitatingly its en- enrolled under the name of Lee Presbyterian

Retrenchment - The following resolution was adopted almost unanimously:

Resolved, After having considered the Major Resource, After having considered the Majority and Minority Reports on Retrenchment and Reform, Presbytery is of the opinion that the changes recommended by the Minority Report are unwise, and that the agitation of the question is hurtful to the benevolent work of the Church.

Revised Directory.-Presbytery adopted the

1. We recognize a revision as proper.
2. We recognize in the revision submitted by the Assembly's Committee, as compared with the old, a relaxing tendency which we do not approve. This appears especially in the Directory for the sanctification of the Sabbath. This chapter we deem defective; too much so to be remedied by excitations.

chapter we deem defective; too much so to be remedied by criticism.

3. We object to the form prescribed for a public profession of faith in Christ as a personal Saviour, While it is true the examination before the session is back of that, yet very soon that form will be accepted if not by the members, certainly by others, as the condition of membership in the Presbyterian Church.

4. We do not object to the insertion of forms, provided their use be strictly optional. But the form for the administration of baptism, and for the celebration of the Lord's Supper, and for the

the celebration of the Lord's Supper, and for the structed to carry out its suggestions, as to re- visitation of the sick, and for marriage, can be