

MINUTES
OF THE
PRESBYTERY OF FAYETTEVILLE,
AT THEIR
SIXTY-FOURTH SESSIONS,

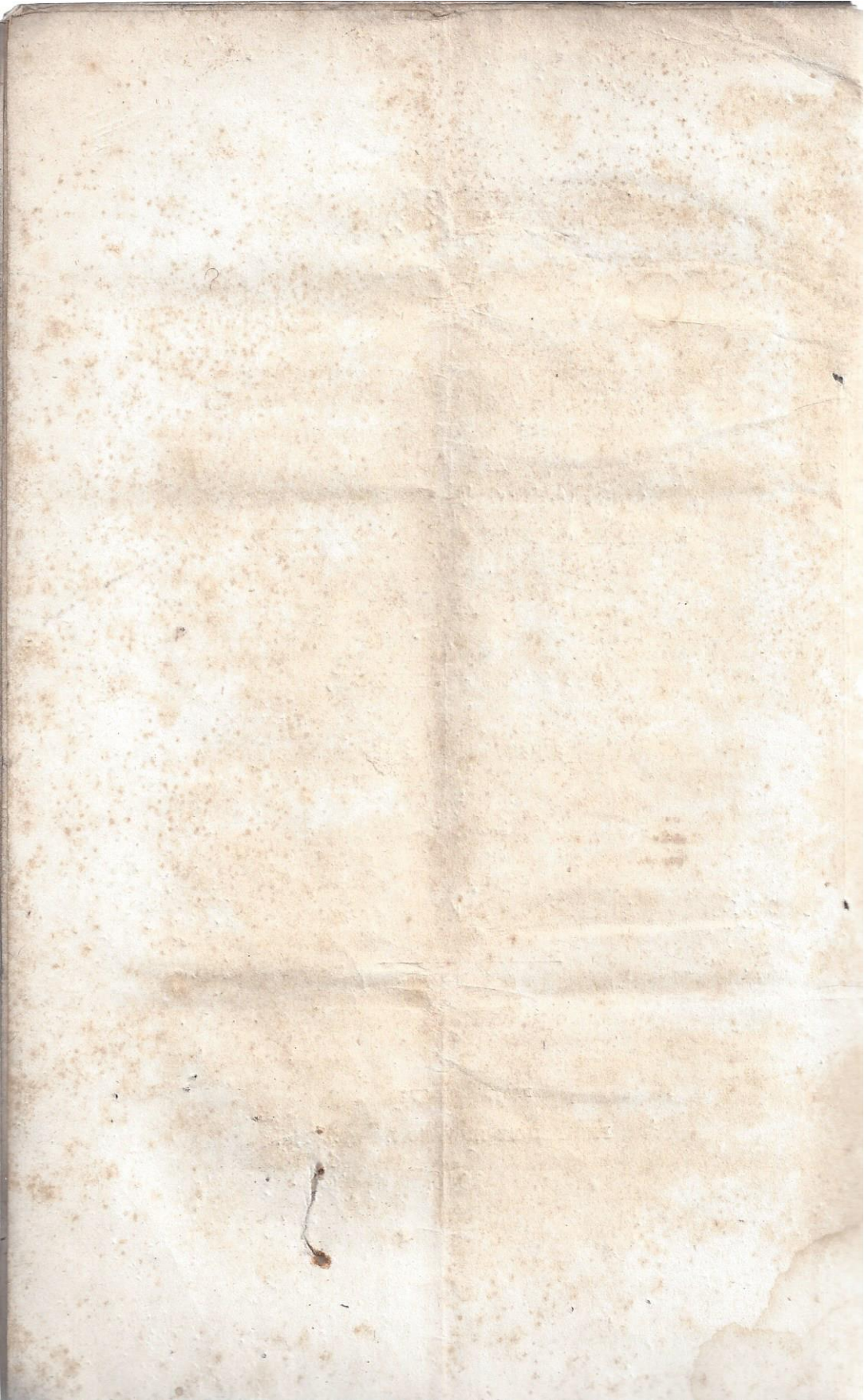
AT
ST. PAUL'S CHURCH,

3d, 4th, and 5th April,

1845.

FAYETTEVILLE:
PRINTED BY EDWARD J. HALE.

1845.



SIXTY-FOURTH SESSIONS
OF THE
PRESBYTERY OF FAYETTEVILLE.

Presbytery met, at St. Paul's church, in the County of Robeson, and State of North Carolina, on Thursday, the 3d of April, 1845, at 12 o'clock, M., according to adjournment.

A sermon was delivered, by The Rev'd Hector McNeill, the Moderator of Presbytery, from *Ezek. xxxiii. 6*: "*But, if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.*"

Opened with prayer.

PRESENT,

The Rev'd Messrs. John McIntyre, Colin McIver, Samuel Paisley, William Brobston, William N. Peacock, Adam Gilchrist, Hector McLean, Evander McNair, Hector McNeill, Arch'd Smith, Malcom Conoley, Arch'd Baker, Hugh A. Munroe, Neill McKay, and Colin Shaw; with Messrs. Arch'd Graham, Alex'r Leach, Normand Ferguson, William McCallum, George McNeill, John McGougan, Joel Williams, Alex'r Ray, John McCann, Daniel C. Stewart, Henry Elliot, James Kerr, William N. Whited, and Alex'r D. McLean, Ruling-Elders.

ABSENT,

The Rev'd Messrs. Robert Tate, Simeon Colton, John R. McIntosh, Hugh McLaurin, and William W. Eells.

The Rev'd Arch'd Baker was chosen Moderator; and Mr. Alex'r D. McLean was appointed Clerk.

The Minutes of the last Stated Sessions of Presbytery were read.

Mr. William McCallum was appointed to collect the Commissioners' fund.

Mr. Daniel C. Stewart was appointed, to collect the Contingent fund.

The Rev'd Arch'd Smith and Mr. John McGougan were appointed a committee of supplies.

The Sessional records being called for, it appeared, that the records of the Sessions of the churches of Union and Euphronia, of Fayetteville, of Antioch, of the Bluff, of Bethesda, of the Grove, of Sardis and Tirza, of Black-river and Beth-car, of St. Paul's and Bethel, of Mineral Spring and Ben-salem, of Rockfish Factory, and of Centre, were ready for Presbyterial inspection. Whereupon, the said records were referred, for examination, to the following committees respectively; viz: the records of the Sessions of the churches of Union and Euphronia, to The Rev'd Colin Shaw and Mr. Henry Elliot; of Fayetteville, to The Rev'd Hugh A. Munroe and Mr. William N. Whited; of Antioch, to The Rev'd Messrs. McNair and McNeill; of the Bluff, to The Rev'd Hector McLean and Mr. John McCann; of Bethesda, to The Rev'd William N. Peacock and Mr.

Joel Williams; of the Grove, to The Rev'd Samuel Paisley and Mr. William McCallum; of Sardis and Tirza, to The Rev'd Malcom Conoley and Mr. James Kerr; of Black-river and Beth-car, to The Rev'd Adam Gilchrist and Mr. Daniel C. Stewart; of St. Paul's and Bethel, to The Rev'd John R. McIntosh and Mr. Kenneth McDonald; of Mineral Spring and Ben-salem, to The Rev'd Colin McIver and Mr. John McCann; of Rockfish Factory, to The Rev'd Arch'd Smith and Mr. John McCann; and of Centre, to The Rev'd Messrs. McLean and McLaurin: and these several committees were directed to make reports on the records referred to them respectively, during the present Sessions.

Application was made, in behalf of The Rev'd William W. Eells, for a dismission from this Presbytery, and a recommendation to the Presbytery of Baltimore. After considerable discussion, a motion, for granting to Mr. Eells the desired dismission and recommendation, was adopted; and Mr. Eells was then dismissed, from this Presbytery; and recommended to the Presbytery of Baltimore, as a Minister of the Gospel, in good and regular standing.

Notice was then given, by The Rev'd Arch'd Smith, on his own behalf, and on behalf of those who may concur with him, that he desired to reserve, to himself and to them, the privilege of entering a Dissent, or Protest, against the vote last taken, should it, by him or them, be thought expedient.

Adjourned, to meet, at this place, on to-morrow, at 10 o'clock, A. M. Closed with prayer.



FRIDAY, 4th April, 1845.

Presbytery met, according to adjournment. Present as above. Opened with prayer. The minutes of yesterday were read.

A communication was received from the Session of the Church of Buffalo, informing Presbytery, that they had fulfilled their engagements to The Rev'd Samuel Paisley, in reference to his temporal support; and enclosing a receipt in full, from Mr. Paisley, as the evidence of their having fulfilled those engagements. Whereupon, it was *Resolved*, that the Pastoral relation heretofore existing between the Church of Buffalo and The Rev'd Samuel Paisley be, and it is hereby dissolved; and the said congregation is, accordingly, hereby declared vacant.

A reference, from the Session of Rockfish church, including a Memorial, praying this Presbytery to hold an extra meeting in said church, for the purpose of adjudicating an important and delicate judicial case, was received; and, being read, was referred to The Rev'd Messrs. McIver, Gilchrist, and McKay, with direction to report thereon, as soon as practicable.

The committee appointed, at the last Stated Sessions, to carry into effect the resolution of this Presbytery, respecting the printing of the Minutes of this body, in pamphlet form, exhibited their report; which, being read, was adopted; and is as follows; viz:

"The committee, to whom was intrusted, the superintendence of the printing of the Minutes of Presbytery, respectfully report, that they have performed the duty assigned them; and that the Presbytery are, in conse-

quence, indebted to Mr. Edward J. Hale, in the sum of Forty-three Dollars, viz:

"For printing 300 copies of the Minutes, 14 pages,	\$16 and
"For printing 500 copies of the Report on Davidson College, 20 pages,	27
	<hr/>
	\$43

"They would likewise suggest to Presbytery, the propriety of remunerating our Stated Clerk, for his extra trouble, in preparing a copy of the Minutes for the press; and would name Five Dollars, as a not inadequate compensation for his services.

"Respectfully submitted.

(Signed.)

"ADAM GILCHRIST, Chairman."

The committees which had been appointed, at the last Stated Sessions, to install The Rev'd Hector McLean, as the Pastor of the Church of Philadelphia, The Rev'd Evander McNair, as the Pastor of the United churches of the Bluff and China Grove, and The Rev'd Neill McKay, as the Pastor of the Church of Sardis, severally reported, that the duties which had been assigned to them respectively, had been duly discharged.

The Rev'd Colin Shaw, who had, at the last Stated Sessions, made application to be released from the Pastoral charge of the church of Blackriver, informed Presbytery, that the ground of said application had been removed, by his people; and that, therefore, he considered it his duty to ask permission to withdraw the said application. Whereupon, permission was granted; and accordingly, it is hereby declared, that the Pastoral relation heretofore existing between The Rev'd Colin Shaw and the church of Blackriver, continue undisturbed.

The Rev'd Evander McNair made a report in reference to Mr. Jenkins, which was received, as satisfactory.

The several committees, to whom the records of Church Sessions had been referred, reported, that the books respectively referred to them had been kept with care; and recommended, that they be approved; which was accordingly done.

The Rev'd Messrs. John R. McIntosh and Hugh McLaurin appeared in Presbytery; and having assigned satisfactory reasons for the lateness of their appearance, took their seats.

Mr. Arch'd B. McFadyen, a Ruling-Elder from Long-street church, Mr. Kenneth McDonald, a Ruling-Elder from the Mineral Spring church, and Mr. Robert W. Gibbs, a Ruling-Elder from the church of Wilmington, severally appeared in Presbytery, and took their seats as members.

The Rev'd James O. Stedman, a member of the Presbytery of North Alabama, being present, was invited to sit, with this Presbytery, as a corresponding member.

A free conversation, on the state of religion, was made the order of the day, for this afternoon, at 3 o'clock.

A memorial from sundry individuals in the County of Bladen, was presented, praying to be organized into a Presbyterian church. *Resolved*, that the prayer of said Memorial be granted; and that The Rev'd Messrs. McNair, Brobston, and Munroe, together with Messrs. William N. Whited and John Beatty, be, and they are hereby appointed a Committee to carry the wishes of the said memorialists into effect.

The following minute was submitted; and, being read, was adopted; viz:

Whereas it is believed, that there is a large territory within our bounds destitute of the means of grace; and where those who are friendly to Presbyterianism are deprived of the ministrations which they prefer; and as such facts constitute a call upon us for labours; and inasmuch as scrutiny into the condition of the separate parts of the field seems to be required, before we can occupy any particular part, to permanent advantage: Therefore, *Resolved*,

1. That this Presbytery take measures to ascertain the actual condition of its unoccupied territory.

2. As the means of carrying the above resolution into effect, that the Chairman of our Corresponding Executive Committee on Missions be directed to invite and open a correspondence with any persons who may be qualified to give the desired information.

3. That the portion of Presbytery who are Ministers, agree to devote, each one Sabbath, between the close of this Presbytery and the next, in preaching in such destitute places as may contain a population to whom their labours may be acceptable; and that as much as practicable of the week preceding or following the time of preaching, be spent in going from house to house; and that every Minister be required, at each meeting of Presbytery, to report, how far he has complied with this resolution.

4. And as counsel and associate labour have been found beneficial in the experience of other Presbyteries; and is, moreover, in accordance with the Apostolic usage, that two ministers, if practicable, be always connected, in these tours of visiting and preaching.

The *resolution* adopted by this Presbytery, at its last Stated Sessions, in reference to the printing of the Minutes in pamphlet form, in so far as it contemplated a *permanent arrangement*, was *repealed*; and it was resolved, that Presbytery, hereafter, determine, at the close of each Semi-Annual Sessions, whether the minutes be printed at all; and, if printed, in what form.

The congregation of Ash-pole having failed to appear, by their Commissioner, agreeably to citation, to shew cause why their Pastoral relation to The Rev'd Arch'd Baker should not be dissolved, Presbytery granted the prayer of Mr. Baker's petition for a release from the said Pastoral charge; and accordingly, the Pastoral relation heretofore existing between The Rev'd Arch'd Baker, and the congregation of Ashpole, is hereby dissolved; and the said congregation is hereby declared vacant.

The Rev'd Samuel Paisley, being called on to say, whether he had attended, at Tirza Church, to preside over the Session thereof, in a case of discipline committed to the said Session for adjudication, reported, that he had attended, at Tirza Church, for the purpose; but did not find matters in readiness for proceeding to the case in hand. It appearing, from the statements of the representatives of said Session, and others, that the notice of Mr. Paisley's approach had not been seasonably received, a motion was made to renew the appointment. This motion was immediately followed by another motion, for an indefinite postponement of the whole subject. After considerable discussion, embracing the consideration of a variety of points of Church Order and Polity, which were supposed to be connected with this case of discipline, this last motion was withdrawn; and the following substitute was adopted; viz:

From facts produced, touching the character and Ecclesiastical standing of Dr. John McKay, and he, not having attached himself to any Presbyterian Church, within twelve months after the dissolution of the Aversborough Church, as he was directed by Presbytery to do: Therefore,

Resolved, That this Presbytery now say to him, and to the world, that we do not consider him in regular standing in our church;—that he is hereby deprived of the privileges thereof; and that the case be, and hereby is dismissed.

The Rev'd Neill McKay and Mr. William McCallum, were appointed, as Commissioners to represent this Presbytery, in the next General Assembly of the Presbyterian Church; and The Rev'd Adam Gilchrist and Mr. William N. Whited were appointed their alternates.

Mr. Neill McDonald, a candidate for the Gospel Ministry under the care of this Presbytery, produced an Exegesis and a Critical exercise, on the subjects assigned to him by Presbytery; and these performances were referred to The Rev'd Messrs. McLean and McKay, with direction to report thereon, with all practicable expedition.

The Rev'd Messrs. McIntosh, McLaurin, Conoley and Gilchrist, were appointed a committee to examine Mr. Neill McDonald, on his literary attainments, this evening; and make report thereon, on to-morrow.

The free conversation on the state of religion, which was made the order of the day, for this afternoon, at 3 o'clock, was postponed, until to-morrow, at 10 o'clock, A. M.

The following resolution was submitted; and being read, was adopted, viz:

Resolved, That, when, hereafter, any Church Session, entitled to a representation in this Presbytery, shall fail to send a Ruling-Elder to represent them in any of the meetings of this body, such Church Session shall be called on to assign the reasons of their neglect of duty, as in the case of ministers who have been absent from Presbytery.

Adjourned, to meet, at this place, on to-morrow, at 9 o'clock, A. M. Closed with prayer.

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SATURDAY, 5th April, 1845.

Presbytery met, according to adjournment. Present as above. Opened with prayer. The minutes of yesterday were read.

The committee to whom the Exegesis and Critical exercise of Mr. McDonald had been referred, reported; and recommended, that the said productions be sustained, as parts of trial, which was accordingly done.

The committee who had been appointed to examine Mr. McDonald on his literary attainments, reported; and recommended, that the said examination be sustained, which was accordingly done.

A letter was received from Mr. Arch'd Currie, a candidate for the Gospel Ministry, under the care of this Presbytery, now prosecuting his studies in the Union Theological Seminary, giving an account of the manner in which his time has been occupied, since he has been in that institution; stating, that he has been under the necessity of spending a part of his time in school-keeping, for the purpose of enabling him to defray his ne-

cessary expenses in the Seminary, and asking advice, as to the time of his further continuance in the prosecution of his Theological studies. Whereupon, it was

Resolved, That the course heretofore pursued by Mr. Currie, be, and it hereby is approved; and that, as to the future progress of his studies, Presbytery advise him, to take counsel, on that subject, from the Professors of the Seminary, and to be governed thereby.

Application was made, in behalf of Mr. Peter McNab, a Licentiate, for a dismission from this Presbytery, for the purpose of placing himself under the care of the Presbytery of East Alabama. Whereupon,

Resolved, That this request be granted; and Mr. McNab is hereby dismissed from this Presbytery, and affectionately recommended to the Presbytery of East Alabama, as a Licentiate, in good standing.

The Rev'd Simeon Colton appeared in Presbytery; and having assigned a satisfactory reason for his absence from the former part of the present Sessions, took his seat.

Agreeably to the order of the day, Presbytery now entered into a free conversation on the state of religion within its bounds; and The Rev'd Messrs. Smith and McLaurin were appointed a committee to take notes during the conversation; and to prepare a connected summary of the information thus collected, as soon as practicable.

During the free conversation which was held on the state of religion, The Rev'd Evander McNair, and Mr. Henry Elliot, each, gave a very interesting statement, concerning the religious instruction of the coloured population, in the churches of Long-street and Sardis. Whereupon,

Resolved, That these brethren be, and they hereby are requested, to prepare a report, in writing, of these labours of love, and their results, to be forwarded, by our Commissioners, to the General Assembly.

Whereas, the Synod of North Carolina, at its last Stated Sessions, appointed a committee to promote the more extensive circulation of the works issued by the Presbyterian Board of Publication; which committee is known and designated as the committee of Colportage; and whereas this Presbytery highly approve of this measure; Therefore,

Resolved, That all the members of this Presbytery be directed to make early and suitable exertions, by promoting collections and procuring donations and subscriptions, to aid the operations of the said committee; and to transmit such funds as they may obtain for promoting this object, to Mr. George McNeill of Fayetteville, Treasurer of the said Committee, with all practicable expedition.

The committee to whom the Reference and Memorial from the Session of Rockfish Church had been referred, reported, that, in their judgment, an extra meeting of this Presbytery, for the purpose stated in the said document, could not be held, without great inconvenience; and that such an appointment, would, therefore, be inexpedient. In this view of the subject, Presbytery concurred; and it was, therefore, *Resolved*, That it be, and it hereby is recommended to the said Session,—should they still think it most desirable that a superior judicatory should first try the judicial case alluded to in the said document,—that they refer the said case to this Presbytery; and cause the parties thereto, to be in readiness for issuing the said case, at the next Stated Sessions of this Presbytery.

Mr. Murdoch Murphy, a Ruling-Elder from Centre Church, and Mr. Daniel A. Graham, a Ruling-Elder from Bethel Church, appeared in Presbytery; and took their seats, as members.

The committee appointed, at the last Stated Sessions, to take into consideration the subject of the religious instruction of the coloured population, informed Presbytery, that they were unprepared to report. Whereupon, the said committee were directed to make report on the subject referred to them, at the next Stated Sessions of this Presbytery; and The Rev'd Neill McKay was appointed Chairman of the said committee.

The committee of supplies exhibited their report; which, being read, was adopted; and is as follows; viz:

"The committee of supplies respectfully recommend to Presbytery, the adoption of the following appointments, for the supply of the destitute; viz:

"The Rev'd William N. Peacock, to preach at Dr. McLeod's, in Montgomery, 1 Sabbath; and at Pee Dee Chapel, 1 Sabbath:

"The Rev'd Hector McLean, to supply Lumberton, 1 Sabbath:

"The Rev'd Evander McNair, to preach in the County of Sampson, 1 Sabbath; and in the County of Johnston, 1 Sabbath:

"The Rev'd Colin Shaw, to preach in the County of Onslow, 1 Sabbath:

"Mr. Duncan Black, to supply the Grove Church, 1 Sabbath; and Keith Church, 1 Sabbath:

"The Rev'd Robert Tate, to supply the Church of Hopewell, 1 Sabbath:

"The Rev'd William Brobston, to supply the village of Lisbon, 2 Sabbaths:

"The Rev'd Arch'd Smith, to preach at McPherson's, in Richmond County, 2 Sabbaths:

"The Rev'd Hugh A. Munroe, to supply Whitesville, 1 Sabbath:

"The Rev'd Neill McKay, to supply Cypress Church, 2 Sabbaths: and

"The Rev'd Hugh McLaurin, to preach at Naked Creek, 2 Sabbaths.

"The above appointments to be fulfilled, before the next Stated Sessions of this Presbytery, at such times as may be most convenient for the persons appointed; and the following appointments, at the Church of Sardis, during the absence of the Pastor of that Church, while in attendance on the General Assembly, as our Commissioner; viz:

"The Rev'd Adam Gilchrist, 1 Sabbath:

"The Rev'd Evander McNair, 1 Sabbath: and

"The Rev'd Simeon Colton, 1 Sabbath.

"Respectfully submitted.

(Signed.)

"ARCH'D SMITH, }
"JOHN MCGOUGAN, } Committee."

The Rev'd Messrs. Neill McKay and Evander McNair; and Messrs. Henry Elliot, John McCann, Joel Williams, and Alex'r D. McLean, obtained leave of absence, during the remaining part of the present Sessions.

Mr. Daniel A. Graham was appointed Temporary Clerk, in the room of Mr. Alex'r D. McLean, who obtained leave of absence.

The collectors of the Contingent and Commissioners' funds reported that they had discharged the duties assigned to them; and the money they had collected, was, by order of Presbytery, placed in the hands of Mr. George McNeill, to be, by him, delivered to the Treasurer of Presbytery.

The complaint of The Rev'd Arch'd McQueen to the General Assembly, against this Presbytery, for refusing to grant the prayer of his Memorial, was produced; and Presbytery was, at the same time, informed, that it was Mr. McQueen's wish, to have the privilege of subjecting it to some

modifications, before sending it to the General Assembly. This privilege was granted; the reading of the complaint was dispensed with; and the duty of such response thereto as may be deemed necessary, was confided to the Commissioners.

The Stated Clerk was directed to write to those Churches who have not paid their respective portions of the Commissioners' fund, and request them to forward their respective arrearages, with all practicable expedition, to the Treasurer of Presbytery:—and also, to ascertain, if possible, what Churches have been delinquent, in paying the assessments laid on them, for the support of The Rev'd Hugh A. Munroe, while labouring, as the Domestic Missionary of this Presbytery; and urge them to make early payment of the arrearages that are due, into the hands of the Treasurer, that he may be enabled to settle with our Missionary, as soon as possible.

Whereas the Synod of North Carolina, at its last Stated Sessions, has recommended to all the Presbyteries of which it is composed, a uniform course of action, in relation to Domestic Missions; and whereas this Presbytery do agree with the said Synod, in considering it as very desirable, that the whole Church should unite in one system of operations, in reference to this interesting work, therefore,

Resolved, That the following plan, as recommended by the said Synod, be adopted by this Presbytery; viz:

1. That this Presbytery doth hereby renewedly declare itself directly auxiliary to the General Assembly's Board of Missions.

2. That our standing, corresponding, executive committee of Domestic Missions be, and they hereby are authorised, as their opportunities and means may, from time to time permit, to recommend Missionaries; designate their fields of labour; receive funds for their support; suggest the amount to be paid to each; and report, Annually, their doings, to this Presbytery, and to the Board.

3. That the Assembly's Board issue all Commissions, and draw upon the Treasurer of this Presbytery for such sums of money as may have been stipulated for the support of the Missionaries employed, so far as the Missionary funds in the hands of the Treasurer of this Presbytery will admit; it being understood, that any deficiency which may exist in the Missionary fund of this Presbytery, for the support of Missionaries employed within our own bounds, is to be supplied by the said Board; and that, should there be, at any time, in our Missionary fund, a surplus over and above what may be due to the Missionaries employed, such surplus shall be deposited in the Treasury of the said Board.

4. That the General Assembly's Board be respectfully requested, to send, occasionally, into the bounds of this Presbytery, such Agent as they may consider necessary, for raising the funds needful, to carry into execution, their benevolent plans.

5. That it be earnestly recommended to the Churches within the bounds of this Presbytery, whenever such an Agent may come, to receive him cordially.

6. That The Rev'd Adam Gilchrist be, and he hereby is appointed a Domestic Missionary Agent, for this Presbytery, for the purpose of presenting, Annually, to the Churches, the subject of Domestic Missions; which he is to do, either personally, or by correspondence with the Pastors and Sessions, as he may find most convenient; and to urge upon the several Churches, the duty of giving to this cause, their liberal support.

7. That the "Missionary Chronicle" be recommended, as well worthy of the patronage of our Churches.

Resolved, That it be, and it hereby is recommended, to the Corresponding Executive Committee on Missions, to confer, whenever it may be practicable, with the Licentiates of this Presbytery; and, if possible, find employment for them, within our own bounds.

In obedience to the injunction of the Synod of North Carolina, Presbytery proceeded to the choice of an Agent for Foreign Missions within its bounds; and The Rev'd Arch'd Smith was duly chosen, for this purpose. The duty of this Agent, as prescribed by the said Synod, is, to attend to this subject, within the bounds of the Presbytery, by correspondence and personal interviews with Pastors and others, as he may find practicable, and all other convenient and suitable means; and to do, especially, whatsoever he can, to cause a yearly contribution to be made to this object, in every congregation; and to make a written report of his proceedings, to this Presbytery, at each Spring meeting, and to the Synod, every Fall: it being understood, that, whatever expense may be incurred, in the prosecution of his Agency, is to be defrayed out of the collections made.

The Rev'd Adam Gilchrist not being prepared to fulfil the appointment of Presbytery, to preach, on the relation of Baptized children to the Church, and the duty which the Church owes to them, arising from that relation, it was

Resolved, That the same appointment be, and it hereby is, again renewed; to be fulfilled at the next Stated Sessions of Presbytery.

Mr. McDonald delivered a Lecture, and a popular Sermon, on the subjects assigned to him, by Presbytery; both of which were sustained, as parts of trial, previous to licensure.

Presbytery examined Mr. McDonald, on Theology, natural and revealed, on Ecclesiastical History, the Sacraments, and Church Government; and his examination, on all these subjects, was sustained, as parts of trial, previous to licensure.

Mr. McDonald, having passed through all his appointed preparatory trials, with approbation, Presbytery proceeded to license him, to preach the gospel, in the manner prescribed in Chapter xiv, Sections vii, and viii, of the Form of Government of our Church; and the following record of this transaction, was ordered to be made; viz:

"At St. Paul's Church, on Saturday the 5th day of April, A. D. 1845, The Presbytery of Fayetteville, having received testimonials in favour of Mr. Neill McDonald, of his having gone through a regular course of literature; of his good moral character; and of his being in the communion of the Church: proceeded to take the usual parts of trial for his licensure: And he having given satisfaction as to his accomplishments in literature; as to his experimental acquaintance with religion; and as to his proficiency in Divinity and other studies; the Presbytery did, and hereby do, express their approbation of all these parts of trial: And he having adopted the Confession of Faith of this Church, and satisfactorily answered the questions appointed to be put to Candidates to be licensed; the Presbytery did, and hereby do license him, the said Mr. Neill McDonald, to preach the gospel of Christ, as a Probationer for the Holy Ministry, within the bounds of this Presbytery, or wherever else he shall be orderly called."

Ordered, that Mr. Neill McDonald be duly furnished with an authenticated transcript of the foregoing record.

The Annual reports of the several Church Sessions, exhibiting the num-

ber of communicants, deaths, dismissions, suspensions, baptisms, and contributions, in their respective congregations, were received; and their contents were ordered to be placed on record; and are as follow; viz: From the congregations of Rockfish, McPherson's, Buffaloe, Brown Marsh, South-river, Lumber-bridge, Bethesda, Mineral Spring, Ben-salem, Shiloh, Union in Duplin, Ashpole, Mount Pisgah, Hopewell, Keith, Mark's creek, Beth-car, Smyrna, Elizabeth-town, Cypress, Six runs, and Rockfish Factory, no reports were received. From all the other congregations, the statistical information received, may be found comprehended in the following particulars; viz:

COMMUNICANTS.		BAPTISMS.	
Total in communion, since the last report,	2319	Adults,	38
Added on examination,	89	Infants,	94
On Certificate,	14	Total of Baptisms,	132
	<hr/> 2422		
		CONTRIBUTIONS.	
Died,	47	For Domestic Missions,	\$149
Dismissed,	32	For Foreign Missions,	406
Suspended,	9	For Education,	20
	<hr/> 88	For Publication,	7
		For Commissioners' fund,	91
Total now in communion,	2334	For the Contingent fund of Presbytery,	26
		Total of Contributions,	\$699

The Stated Clerk produced an Annual Report to the General Assembly; which, being read, was adopted; and from which, it appears, that Presbytery, at this time, consists of Nineteen Ministers; and have, under their care, forty-five churches, five licentiates, and six candidates;—that, on the 24th of August, 1844, they lost, by death, The Rev'd Theophilus G. Potts; that, on the 19th of October, 1844, they lost, by death, The Rev'd Allan McDougald; that, on the 6th of November, 1844, they licensed Mr. Hector McAllister, to preach the gospel; that, on the 3d of April, 1845, they dismissed The Rev'd William W. Eells, with a view to a connexion with the Presbytery of Baltimore; that, on the 4th of April, 1845, they dissolved the Pastoral relation of The Rev'd Samuel Paisley, to the congregation of Buffaloe, and declared the said congregation vacant; that, on the same day, they received reports, from committees appointed at a former meeting, announcing, that The Rev'd Hector McLean was installed, as the Pastor of the congregation of Philadelphus; that the Rev'd Evander McNair was installed, as the Pastor of the united congregations of The Bluff and China Grove; and that The Rev'd Neill McKay was installed, as the Pastor of the congregation of Sardis;—that, on the same day, they dissolved the Pastoral relation of The Rev'd Arch'd Baker, to the congregation of Ash-pole, and declared the said congregation vacant; that, on the 5th of April, 1845, they dismissed Mr. Peter McNab, a Licentiate, to put himself under the care of the Presbytery of East Alabama; and that, on the same day, they licensed Mr. Neill McDonald, to preach the gospel.

Ordered, that an authentic copy of the said report, be forwarded to the next General Assembly of the Presbyterian Church.

The committee appointed to prepare a connected summary of the information received during the free conversation on the state of religion, exhibited their draught of said summary; which, being read, was adopted; and is as follows; viz:

“The Presbytery has, this year, as usual, to speak of a mixed state of

things;—of good and evil mingled together in different degrees,—furnishing occasion, both for humiliation and thanksgiving.

“We have reason to humble ourselves, for a manifest indifference, in some parts of our bounds, to the interests of the immortal soul, and to the things of eternity. That “Idolatry,”—“the love of the world,” with its pleasures and vanities, seems to hold the highest seat in the affections of many, who appear to “forget God.” Sabbath desecration also prevails, in some parts of our bounds;—visiting,—starting to, or returning from market, on that holy day;—nay, more, spending that emblem of the “rest that remaineth to the people of God,” at the *Grog-shop!* And although these things are not laid to the charge of any members of our church; yet, they furnish cause for mourning; as being in a christian land, yea, in our beloved country. But, there are other gross immoralities into which some of our members have fallen, occasioning sore troubles to the church; and, necessarily causing themselves to be excluded from its privileges. Truly, we have abundant reason to clothe ourselves in sack-cloth and ashes; and to fall upon our knees.

“But, in the midst of deserved wrath, God has remembered mercy. For his many and precious favours, we have abundant reason for thanksgiving and praise. Where sin abounded, grace did much more abound. Where two have been excluded, twelve have been added to the church. And although none of our churches have enjoyed a great out-pouring of the Holy Spirit, producing what is commonly called a revival; yet, God has evidently been with us; and there have been additions to the different churches, varying from one to fourteen. Two new churches have been organized; and a committee has been appointed to organize a third. Three installations have occurred; and two Pastoral relations have been dissolved. In many of our churches, the good attendance, the increasing congregations, the close attention, the fixed eye, the anxious countenance, all manifest a growing interest in the concerns of the immortal soul; and encourage us to hope for “times of refreshing from the presence of the Lord.”

“Some Sabbath-schools are discontinued during the Winter, to be resumed in the Spring; but Catechetical and Bible classes are more generally attended. A few of our churches have neither of these nurseries of piety, and instruction in spiritual things.

“Temperance generally prevails, among the members of our church; but, Alas! not universally. In some churches, this cause is lamentably declining.

“The cause of benevolence, too, varies, in different churches; in some, increasing; but, in others, decreasing, manifesting a corresponding declension in piety.

“Two County Bible Societies are regularly sustained; and, in another County, our Church is making efforts to circulate the Bible, and also the books of the Board of Publication. A Library, circulating among them, is exciting a deep interest; increasing their knowledge, deepening their piety, arousing their conscience, and generally doing great good. O, that all were thus furnished! But, we are sorry to say, that not only few Libraries have been obtained, but also, that the resolutions of Synod, to establish a Depository of the books of the Board of Publication, and those of the Presbytery, to establish a Depository of Bibles in Fayetteville, have not been responded to generally; and our expectations have been disappointed. “O Lord, revive thy work!” However, there are some few books at command; and two or more colporteurs are expected, soon, to enter the field. May the Lord go with them, and bless their labours!

"We rejoice, that increased attention is now paid to our coloured population. Some of our churches have provided ample accommodations for them, that they may attend, comfortably, at all times, on public worship. The servant, as well as his master, is now considered a part of the Pastor's charge. Some of our Ministers divide their labours, on the Sabbath, equally between the Whites and Blacks,—preaching one sermon to each. Others preach to, and catechise the Blacks (after Jones's plan) alternately. And these efforts have been invariably blest. Their knowledge is increased; their moral character is improved; and many of their souls are converted to God. Of the additions made to these churches during the past year, more than two to one have been of our coloured population.—Glory be to God. For further details, on this subject, the Presbytery would respectfully refer the Assembly, to the report of Mr. Henry Elliot, which is here subjoined."

Ordered, that an authentic transcript of the preceding summary, be forwarded to the next General Assembly of the Presbyterian Church.

The following is the report of Mr. Henry Elliot, as submitted by him, in writing, agreeably to the request of Presbytery; viz:

"Soon after I professed religion, I began to feel an interest for the moral training and religious instruction of my servants, and those around me. At that time, they were not entirely destitute of all means of grace. Those of my two brothers and my own (who are spoken of here, as one family,) had a house of Worship built, by their masters, for their own special benefit; and there was also provision made for them, in all the houses in which their masters usually worshipped. Those who professed religion had principally connected themselves with the Methodist Episcopal Church; and were preached to, by a Minister of that denomination, in their own house of worship, once in every month. The Presbyterian Ministers also divided their labours; and preached, during the Summer months, two sermons each Sabbath; one to the white, and the other to the coloured part of the congregation. These means were, in some degree, blest; but their progress in religious knowledge was not so great as some of us wished. I invited them to join me in Family Devotion. They readily accepted the invitation; and often met me, in my chamber; where we spent, together, many pleasant, and, I hope, profitable evenings. Our exercises were, principally, reading and explaining the scriptures, prayer, and singing. I also met them, in their own houses; and led their prayer-meetings. I still found most of those who professed religion, strangers to that faith which purifies the heart, and overcomes the world; and too much inclined to yield to their lusts: but, the greatest difficulty to overcome was, their intemperate habits; the formation and growth of which, it must be owned, had been chargeable upon myself and other masters, by our furnishing them with spirits, in order to enable them to perform more labour. Their work was, generally, laborious and profitable; most of them had much money; and other facilities being good, they could, at all times, procure and use as much spirits as they wished. I then attempted to reform my own; and offered, to each adult male, Five dollars, annually; and, to each woman and boy, half that sum, so long as we should be permitted to live together, if they would abstain from the use of all intoxicating drinks. To my utter astonishment, but two families, and not more than two or three persons from other families, accepted this offer. This greatly discouraged me; but, knowing the work to be of very high importance, I did not feel at liberty to abandon it. I then made a renewed attempt, to impress, more deeply, upon their minds, religious truth; and procured a copy of the Catechism published by The Rev'd Charles Colcock Jones; and commenced his system of oral instruction. I formed two classes;—one at Sardis Church, six miles from my residence; and the other, at my own house. I met the class, at the Church, on Sabbath mornings, at 10 o'clock, A. M.; and continued with them until 2, P. M. The number of that class varied, from 20 to 40 scholars. The class, at my house, assembled, at 4 o'clock, P. M.; and continued together till the close of the evening. This class was larger, and more punctual in their attendance, than the other; frequently numbering 60 scholars; of both sexes; and of all ages. The school was always opened with singing and prayer; in which, at first, I was myself their leader. I then questioned the class on a lesson, causing them to stand while reciting, asking and answering all the questions myself, until some of the class could get the answers fixed upon their memories. They were, then, required, one after another, to lead the class, until all could answer. This

done, I caused the class to sit down; and attempted to explain the lesson to them, giving them the scripture proofs; and then, causing them to stand up again. I required them to repeat, after me, all the scripture proofs, until their memories could retain them. When I discovered that the class was drowsy, (as is too common with them,) if they had been long sitting, I allowed them to take a short recess. If the recitation had been short, I read a hymn, and caused them to sing it. They delight in that part of worship; and generally sing very well. Frequently, from half an hour to an hour of our time, is devoted to special prayer, for the blessing of God on our class. This part of our service is performed by the male members of our class, most of whom are willing to lead in public prayer; and many of them pray to edification. This is a great relief to me; inasmuch as the other duties are as much as I am able to perform.

"About the time I commenced the system of instruction here detailed, I consulted some of the leaders of the class, touching the propriety of forming a Temperance Association. Two or three important men, readily assented; and others agreed to join us, more from a sense of duty, than from any very strong natural inclination. I at once discovered, that those who were members of the Church, and of the Bible class, felt it their duty to hold together, in every enterprise that was calculated to promote the interest of either. I immediately wrote two pledges, upon the principle of total abstinence; and gave them to two of the most active men; and requested them to obtain all the subscribers they could, by a certain day. The pledge was unpopular; because it bound those who might adopt it, to abstain from the use of beers, and of sweet cider. Believing that I could effect my object, without requiring abstinence from the use of those articles which they considered as among the allowable comforts of life, I modified the pledge, by striking off, from the list of prohibited beverages, sweet cider, and Persimmon and Spruce beers; so that abstinence was required, only from all intoxicating drinks. Many of the most influential men immediately signed the pledge. A meeting was called, on the 26th of December 1842;—a constitution and rules were adopted; and officers were elected; and a society was formed, consisting of 38 members. This society has, since, increased, to the number of 96 members; and I have pleasure in saying, that they are, generally, the most active and zealous advocates for Temperance, I have ever met with. Since the organization of the society, but two members have been charged with a violation of their pledge. Both of these came in, at the next regular meeting;—confessed their faults;—professed penitence; and begged for restoration to membership in the society. When the President put the question, I was much astonished, to hear an almost unanimous vote, in the negative;—all giving the same reason; which was, that, if the offending members had not honor enough, to adhere, inviolably, to their pledge, they were not fit to be members of the society. I then arose and pleaded their cause with all my ability; and moved for a re-consideration of the vote, which had refused their restoration. My motion prevailed; and the offending members were restored. There are no white members in the society, except my wife and myself. I act as Secretary, and keep a regular record of the proceedings of the society. All other business is transacted by the coloured members. We have four regular meetings within the year; and at each of these meetings, addresses are commonly delivered, by four or five of the members. Many of them make excellent speeches; illustrating every thing by facts, and often by their own personal experience. The influence of the society, is more extensive than I anticipated. There are yet several persons on the plantation, who have not joined the society; and have strong prejudices against it; who, formerly, were very intemperate; but who, now, have not been known to use ardent spirits, in their families, within the last two years; and I am informed, moreover, that its influence has reached my neighbours.

"These means, I humbly hope, God has approved. We enjoy his smiles. He has prospered us, in our secular pursuits. We have more time to devote to the service of God;—more money to give to his cause; our servants are more godly, more regular at their business, oftener found in their proper places;—are humble and obedient, cheerful and happy;—not serving with eye service, as men pleasers, but acting as in the immediate presence of God, whom they have been taught to know, as a Spirit, who is every where present, taking knowledge of all they do, and will bring them to judgment, even for every secret thought.

"Some of my friends, who are also masters, have entertained and expressed some fears concerning me, that too close an association with coloured people, might prove to be some detriment to that dignity, which I ought to maintain; and that my influence among them, and my authority over them, might be diminished: but, I find, from experience, that the reverse of this is the fact. I am now more esteemed by them, better served, and more respected, than other masters; and I hope and believe, that they yield me this superior esteem, service, and respect, from the best of motives.

"I have been called up to make this report, in Presbytery, in the presence of many masters. I would say unto you,—Go, and do likewise. You are the guardians, not merely of the temporal necessities and comforts, but also of the spiritual interests of your servants. God holds you accountable. You cannot shake off the responsibility of giving your servants religious instruction. They are dependent upon you; and have been taught to look to you, as their spiritual guides. To you, in a great degree, is committed, the care of their souls. God has placed the necessary means of grace in your power. Use them, in an humble dependence upon God; and you will soon realize the fruit. Leave not this important business to your Ministers and other Teachers. My Pastor has well said, that I would not entrust the religious instruction of my servants entirely to him and our Methodist Brother McLenan. I thank them for what they are doing; and I thank God for sending them to us; but, I hope, I will ever feel, that they have been sent,—not to remove, but to lighten the burdens that God has laid upon me.

"I should not here neglect to report, that The Rev'd Messrs. Evander McNair and Neill McKay have adopted the same system of oral instruction, in their respective Churches, with good success; and have greatly increased their coloured audiences.

"Respectfully submitted.

(Signed)

"HENRY ELLIOT."

Ordered, that an authentic copy of the preceding report, be forwarded to the next General Assembly of the Presbyterian Church.

The following Protest was submitted; and, being read, was admitted to record: viz:

"We, the undersigned, find ourselves constrained to enter our solemn Protest, against the vote of this Presbytery, by which The Rev'd William W. Eells was dismissed from this Body, and recommended to the Presbytery of Baltimore, as a Minister of the Gospel in good and regular standing; for the following reasons; viz:

"1st. Because the said Rev'd William W. Eells, did, on the floor of the Synod of North Carolina, utter words, which, in our opinion, furnished evidence of a very unbecoming spirit towards his brethren of this Presbytery; viz: "That Fayetteville Presbytery was *marriage-mad*;" and (in a certain case of discipline,) "acted more like *tyrants* than *christians*;"—with other uncivil and uncharitable expressions. This language is, to us, rendered more offensive by the fact, that, at the first introduction of the "Marriage-Question" among us, Brother Eells appeared to be as warm and decided in condemning the connexion in question, as any other of the majority. And, although he has had sufficient time for reflection, and ample opportunity to make concessions, instead thereof, he has, to individual members of Presbytery, (if their reports be correct, which we do not doubt,) continued to justify his impropriety,—with this aggravation,—that, when he said "Presbytery," he only meant *an individual member thereof*. The undersigned here wish it distinctly understood, that we yield to none in advocating the freedom of debate, within proper and christian limits; especially as we occasionally indulge ourselves therein; and we could readily forgive, even a faulty excess of such freedom, if the person indulging it, should, on cool reflection, discover any relentings. We protest,

"2dly. Because, we consider the dismissal and recommendation of Brother Eells, under such circumstances, as an act of unkindness towards the Presbytery of Baltimore,—as not conforming to our blessed Saviour's rule, of "doing unto others, as we would that they should do unto us." We protest,

"3dly. Because, we believe, that such a precedent has a tendency to encourage others to pursue, and to persist in, a similar course;—to the scandal of religion, and to the disgrace of this body.

"For these reasons, and also, to the end, that future generations may not charge us with the toleration of the offence herein referred to, we, the undersigned, claim the privilege of entering this, our solemn Protest, on the Records of this Presbytery."

(Signed)

"ARCH'D SMITH, } *Ministers.*

"COLIN McIVER, }

"ALEX'R LEACH, *Ruling Elder.*

Resolved, That the Minutes of the present Sessions, be printed, in pamphlet form.

The Rev'd Adam Gilchrist, and Messrs. Barge and Martine were appointed a committee to carry this resolution into effect; and to devise a plan for causing the sale of the Minutes, when printed, to defray the expenses thereof.

Resolved, That the thanks of this Presbytery be given to the families composing the congregation of St. Paul's Church, for their kindness and hospitality to its members, during the present Sessions.

Adjourned, to meet, at Union Church, in the County of Moore, and State of North Carolina, on Thursday, the 30th of October next, at 12 o'clock, M.

Concluded with Prayer, and the Apostolic Benediction.