

opposite in their nature and operation. Two important families in the great Christian community, who might have lived peacefully under different roofs, and maintained a friendly intercourse with each other, have been brought beneath the same roof, and yet without an entire incorporation.—Contact has not produced real union, except in a comparatively few instances: on the contrary, original differences of opinions and prejudices in relation to the principles of government and order, in many points of great practical moment, have, for a number of years, been widening instead of narrowing—and those who would have been friendly as neighbours, have, at last, by being forced together in the same dwelling, after many and painful conflicts, furnished abundant evidence of the necessity of some effectual remedy. We cannot consent to meet any longer upon the floors of the several judicatories, to contend against the visible inroads of a system, which, whether so designed or not, is crippling our energies, and which, by obvious but covert advances, menaces our very existence. We are in danger of being driven out from the home of our childhood.

While, however, we complain and testify against the operations of this unnatural, unwise, and unconstitutional alliance just referred to, we wish it to be distinctly understood that we do it, chiefly because of our sincere belief that the *doctrinal purity* of our ancient Confession of Faith is endangered, and not because of the preferences we have for a particular system of mere church government and discipline. We hold the latter to be important mainly from their relation to the former. Hence, we wish it to be distinctly understood, that we have not, nor do we wish to have, any controversy with the system of Congregational church government upon its own territory. Towards the churches of New England, which stand fast in the faith once delivered to the saints—towards the distinguished and excellent brethren in the Lord in those churches, who are now testifying against the errors which are troubling *them*, as they are troubling us, we entertain the most fraternal esteem and affection. Let there be no strife between us: and there will be none, so long as there is no effort made by either body to intrude upon the domestic concerns of the other. We want no more than to be allowed the fair and unimpeded action of our own ecclesiastical principles. We desire to stand upon our own responsibility, and not to be made involuntary sharers in the responsibility of other bodies and systems of action, with which we cannot

entirely harmonize. We desire to perform our Master's work upon principles which we prefer, because they are the first principles of our own ecclesiastical system of government—recognizing at every step the propriety and necessity of responsibility, and refusing to commit to any man, or body of men, large and important trusts, without the right of review, control, and, if needs be, speedy correction.

These being our views, we earnestly urge upon the attention of the Assembly, the following items of reform.

1. While we wish to maintain as heretofore, a friendly correspondence and interchange of annual visits, with the evangelical associations of New England, we are anxiously looking to the General Assembly in the hope and belief that it will take into immediate consideration the plan of union adopted by the Assembly of 1831, (See Digest, p. 297, 298)—and that it will perceive in the original unconstitutionality and present pernicious operations of that plan, reasons for its immediate abrogation.

2. While we desire that no body of Christian men of other denominations, should be prevented from choosing their own plans of doing good, and while we claim no right to complain, should they exceed us in energy and zeal, we believe, that facts too familiar to need repetition here, warrant us in affirming that the organizations and operations of the so called American Home Missionary Society, and American Education Society, and their branches of whatever name, are exceedingly injurious to the peace and purity of the Presbyterian Church. We recommend accordingly, that they should be discountenanced, and their operations as far as possible prevented, within our ecclesiastical limits.

3. We believe that every Church, Presbytery, or Synod now in nominal connection with this Assembly, but which is not organized on Presbyterian principles, should be immediately brought into order, dissolved, or disconnected from the Presbyterian Church.

4. We believe that it is highly important that, at the present time, Presbyteries should be directed to examine henceforward all licentiates and ministers applying for admission from other denominations, on the subjects of theology and church government, as well as personal piety and ministerial qualifications, and to require of them an explicit adoption of the Confession of Faith, and Form of Government.

5. We desire that immediate measures be taken, in order that such members of any Presbytery as hold any of the errors, or