

career, to be free from the strife of tongues, and for ever with Christ in the regions of peace and blessedness.

After this it was found that in many parts of the Church dissatisfaction still continued respecting the Synod's deliverance in October, 1843, on the Atonement question; and at the meeting of Synod in May, 1845, various petitions, memorials, and overtures, were presented on the subject, praying for a review of former decisions. A discussion arose as to how the Synod should proceed with so many documents,—some of them praying that the Court should refuse to take up the subject again; and others insisting that it should proceed to review. These last were by far the most numerous, and they complained that substantial differences of doctrine existed among the ministers of the Church, and that even in acts of Synod there were deviations in expression from the accredited standards. Besides these, there were documents referring to personal charges against Dr. Brown and against Dr. Marshall.

It would be quite unseasonable to enter into detail on the prolonged discussions at this meeting of Synod. Many eloquent speeches were delivered. A considerable sprinkling of acrimony and strife was manifested. But it seemed to be the desire of all to preserve sound doctrine, and to avoid the use of doubtful expressions. And, on the whole, a spirit of brotherly love prevailed, which at length brought the whole process, as we shall afterwards notice, to an amicable adjustment.

The petitions for a review of the whole controversy on the Atonement were ably supported by many; and there seemed to be considerable necessity for this, in order to give satisfaction to the Church at large. But the petitions against entering on the subject so as to disturb former decisions, as these were to be understood to have made no alteration on the standards of the Church, were supported in a motion by Dr. Heugh, which, after solemn prayer for Divine direction, was carried by a great majority. It is to the following effect:—"The Synod having heard and considered the memorials, without at present judging of the manner in which they are expressed and in which they have been circulated, prior to their being presented to the Synod,—find that none of the Synodical decisions referred to, implied, or were intended to imply, any alteration of our subordinate standards, which we retain, profess, and believe, as heretofore; that, as the Synod, by their unwavering adherence to these standards, their condemnation of errors in opposition to them, and their having recently excluded from the fellowship and ministry of the Church those who had deviated from its doctrine, have done what seemed desirable, under the blessing of the Head of the Church, for guarding our fellowship against Pelagian or Arminian errors, or doctrine having such tendency: and having in October, 1843, declared the truth of God respecting the relation of the Redeemer, and his sacrifice to those given Him by the Father, as infallibly securing their salvation on the one hand, and on the other their relation to sinners of mankind indiscriminately, being presented in the Gospel as sufficient for all, suited for all, and free to all, irrespective of any distinction between elect and non-elect: That for these reasons the Synod do not deem it expedient to enter further into these doctrinal discussions; they earnestly recommend to the memorialists, and to all under the charge of the Synod, to abstain from this unprofitable strife, and they enjoin on all ministers and