

ding as the votes of either party might determine; and being thus formed into one religious community, all might agree in the wish, that their minister and congregation should form a member of the Presbytery, or the Congregational union, within whose bounds they lay, for counsel and co-operation. Without this submergence of minor differences, a regular ministry could not have been enjoyed in thinly settled districts; and hence, it was so often practised by the people, and approved of by the Church judicatures, as the means of attaining an inestimable good. But, in these very concessions and forbearances, have originated much of the heart-burning and division in the American Church. It is not now a purely Presbyterian body. Its judicatures comprehend a very large number, who, it is alleged, are desirous of subverting the integrity of the Presbyterian constitution. This party seems to be strengthened by another, which is opposed, not only to its government, but to its doctrines. And by such a coalition, many of the orthodox party reckon it not improbable that they will ultimately accomplish their purpose, unless speedy and effective measures are adopted.—Hence, those who conscientiously adhere to the standards of the Church are alarmed, and are uniting together in their defence against the common danger. We, who hold these standards to be a form of sound words, agreeable to the oracles of God, cannot but breathe the fervent prayer that truth and its defenders may prevail. We trust that those who have been admitted into the Church through Christian forbearance and kindness, if they now find that they cannot receive its doctrines, or submit to its discipline, will peaceably retire without acting the treacherous part of destroying the walls of Zion, withun

whose protection they have been, in Christian Charity, admitted. Would to God, however, they would rather submit to the order and government of the Church, than either retire or farther disturb it. Division among Christians is every where to be deplored. It is especially to be deplored, in one of the largest Christian denominations in the new world. In a land where the tendency to disorganization and anarchy is so strong both in Church and State; where insubordination to constituted authority, both spiritual and political, seems to be a developing feature of the democracy; where infidelity has so many advocates, and doctrinal error is so rife, and fanaticism, in its wildest excesses, is with so much difficulty restrained; men who wish well to their country and revere its God, should be ready to make every sacrifice to counteract these evils. But truth must not be the sacrifice, nor the order of God's house. Even at the hazard of division, truth and order must be maintained. But are not they loaded with the guilt of schism, who entered the Church under the express or implied stipulation of conformity to its standards, but now, finding they have acquired sufficient strength, labour by management and stratagem to subvert them?

It was very forcibly impressed upon our mind, from the mixed character of the Assembly, the immense territory from which it was collected, the unequal collegiate advantages enjoyed by the ministers, and the very different circumstances of their congregations, that a great error had been committed in forming one supreme judicature for the whole Church. All the purposes of union, would have been much more effectually attained by a General Synod in each State, as the court of final jurisdiction, and by a very small General As-