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Action of the Presbyteries

upon the

Report

of the

Assembly's Committee

on the

Revision

of the

Confession of Faith.

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Printed for the Committee

by

The Secretary.



# THE GENERAL ASSEMBLY'S COMMITTEE

ON THE

## REVISION OF THE CONFESSION OF FAITH.

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\*DIED MAY 25, 1891.

# Action of the Presbyteries.

on the

## Report of the Assembly's Committee on the Revision of the Confession of Faith.

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The General Assembly, at its sessions in Detroit, May, 1891, adopted the recommendation of the Committee on the Revision of the Confession of Faith, that its Report of Progress, which had been accepted, should be sent down to the Presbyteries for consideration, criticism, or amendments, with the request that they forward their criticisms and amendments in print or typewriter form by December 1, 1891, to the Secretary of the Revision Committee, and that said Committee be instructed to consider these communications, and prepare its final Report for adoption, modification, or rejection by the General Assembly of 1892. This was done under the direction of the Assembly, by the Stated Clerk. And the action of the several Presbyteries, so far as received, is here given in full, that the Committee may have the benefit of all their criticisms and amendments.

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NOTE - - The number on the right hand of the name of the Presbytery denotes the page on which its Answer to the Overture of the Assembly in 1890 is found. An asterisk (\*) denotes that it desired no Revision or gave no answer.

## THE PRESBYTERY OF ALBANY.\*

"The Presbytery of Albany has carefully reviewed the work of the General Assembly's Committee on Revision, and regards it as having been executed in as satisfactory a manner as its compromise character will allow. In the judgment of this Presbytery, however, but little has been added to satisfy the demands of extreme revisionists, and yet enough to mar the confession in the eyes of those who desire it to remain in its original form. In other words, the work of the committee satisfies neither the revisionists nor the anti-revisionists.

Moreover, this Presbytery believes that the time is not yet ripe for accomplishing a satisfactory and permanent revision of our Confession of Faith. The Biblical and the theological controversies, in which the Church is at present engaged, are not sufficiently decided to enable any body of men, however able or scholarly, to decide what modifications of the Confession are destined to endure.

In view of these facts, the Presbytery of Albany declines to approve the action of the General Assembly's committee, and renews its demand for a brief, evangelical, and irenical creed, which may be used alternately with the present Confession as a basis of subscription by the officers of the Church.

The Presbytery thinks the following benefits would result therefrom:

1. The maintenance of the Westminster Confession in its integrity as a grand historical document.

2. The familiarizing of our Church members, and especially the young, with the doctrines of the Church by means of a creed that shall be more easily digested than the Westminster Confession.

3. The introduction, by such a process, of the Faith of the Church into our cultus, uniting in our public worship the doctrinal and devotional elements.

4. The granting within Confessional limits of such liberty in the matter of subscription as many worthy ministers and elders in our Church crave for the sake of conscience and demand on the score of right."

A true copy.

Attest: J. N. CROCKER, Stated Clerk.

## THE PRESBYTERY OF ALLEGHENY.\*

The Presbytery of Allegheny has given due consideration to the changes proposed by the Revision Committee, but does not feel it wise or necessary to give its judgment on them all. But we respectfully and most earnestly protest against the proposed alteration of Chapter III., because it is calculated to weaken our testimony to one important element of Calvinism, viz.: The doctrine of God's sovereignty in Preterition. We ask that this defect be remedied either, 1st (and this we would prefer), by a return to the statements of the unrevised Confession; or, 2d, by such a modification of the revised statements as will make our testimony to Election and Preterition emphatic and unambiguous. If the first course be adopted, we would suggest that the third Section can be guarded against any erroneous construction by the addition of the phrase (Larger Catechism, Question 13) "to be for their sin inflicted." We also think it desirable that the Confessional phraseology as to the Roman Catholic Church should be modified. But we feel constrained to reiterate our solemn and deliberate judgment that the present attempt to revise the Confession of Faith is most inexpedient and dangerous. We say this, not to depreciate the ability or faithfulness of the Revision Committee, much less from any desire to hinder them in the performance of the task committed to their charge, but the possible improvement of the Confession of Faith seems so small, while the risk, almost the certainty, of injuring it seems now so great, and the present disturbance of the faith of our people so perilous, that we feel bound to record again our protest against it. Since the Revision movement has begun, dangerous doctrinal errors have appeared, against which this historic and venerable Confession has ever been the sufficient bulwark: and we deem it most deplorable that the very instrument of discipline itself should be the subject of such free debate when it is most needed to suppress doctrinal disorder. In view of all this, we must respectfully, but most earnestly beg the Committee on Revision to consider

whether they cannot ask from the Assembly that, for the present at least, the work of Revision shall be discontinued.

I hereby certify that the above is a correct copy of the action taken by the Presbytery of Allegheny on the report of the Revision Committee, November 10, 1891.

J. L. MILLIGAN, Stated Clerk.

THE PRESBYTERY OF ALTON. 10.

At an adjourned meeting of Alton Presbytery, held in Alton, November 9, 1891, the report of the Committee on Revision was approved with the following suggested amendments:

That Chapter III., new Section 3, be amended as follows: Omit the words "and good pleasure of his will" and substitute "and the secret counsel of his infinite wisdom." Omit "some of mankind" and substitute "a vast multitude of mankind." Strike out "or any other thing in the creature." Strike out the whole of new Section 5.

Chapter IX., strike out "of the work," so it shall read "Of the Holy Spirit."

Chapter XII., Section 2, strike out "who is altogether passive in the act of regeneration;" and strike out the whole of Section 4.

IRA C. TYSON, Stated Clerk.

THE PRESBYTERY OF ARIZONA. 10.

The action of the Presbytery of Arizona, on Revision, is as follows:

"The Committee reported recommending that the report of the Assembly's Committee on Revision be adopted verbatim."

ISAAC T. WHITTEMORE, Stated Clerk.

THE PRESBYTERY OF ATHENS. 11.

"Whereas, the General Assembly has referred the report of the Committee on Revision to the Presbyteries for "consideration, criticism, and amendment;" the Presbytery of Athens replies, that the report has been considered; that it appears to



us to be, in the main, a careful, conservative, and judicious report; that the alterations and amendments to the Confession which are recommended in the report seem to us to be in accordance with the truth of God's Word and the faith of the Presbyterian Church; that we suggest that the Committee be reminded of the direction given to the Westminster Assembly, that nothing should be placed in the Confession which could not be clearly proved from the word of God.

We also suggest that the Committee's revision of Section 3, in the Chapter of Effectual Calling, be further amended by placing the words, "are elect," with a comma after the phrase, "by the ministry of the Word."

DAVID R. MOORE, Stated Clerk.

#### THE PRESBYTERY OF ATLANTIC.\*

The Presbytery of Atlantic took no official action on the report of the Committee of Revision.

H. HAMPLETON HUNTER, Stated Clerk.

#### THE PRESBYTERY OF AUSTIN. II.

Your Committee recommend to this Presbytery its general approval of the Committee's work, but also criticism and amendment, as follows, to-wit:

1. In Chapter I., Section 5, insert the words "The truthfulness of the history and the faithful witness of prophecy and miracle," after the word "Church," because, although belonging among the previously recited external evidences to the Holy Scripture, it is confused in the Report with the internal evidences that follow.

2. In Chapter III., Section 3, replace the phrase "Some of mankind" with the words "A great multitude whom no man can number."

Omit Section 5 as a negative statement unneeded, because already implied in Section 3.

3. In Chapter IV., Section 1, omit "of nothing;" also the word "creative" from the sentence "were made by him in six creative days."

4. In Chapter VI., Section 4, insert the word "personal" between the words "many" and "social."

5. In Chapter VII., Section 3, omit the words "unto all those that are ordained unto life," and add after the words "His Holy Spirit," the words "unto them that ask Him."

6. Chapter IX., shorten the title to "Of the Holy Spirit," and refer the entire Chapter back to the Committee for restatement.

7. Chapter XI., change the title to "Of the Gospel."

8. Chapter XII., Section 4, for the phrase "not elected," substitute the phrase "not effectually called."

General approval for the remainder of the Report.

The above Report was accepted and adopted by the Presbytery of Austin, in session at Brownwood, October 31, 1891.

F. F. BARRETT, Stated Clerk.

#### THE PRESBYTERY OF BALTIMORE. 12.

Chapter I. Of the Holy Scripture. Section 5. The insertion of additional words, "the truthfulness of the history," etc. Approved.

Chapter III. Of God's Eternal Decree. The striking out of Sections 3 and 4, and amendment of Section 5, as recommended. Approved.

(New) Section 5, as the amendment of (old) Section 7. Approved.

Chapter IV. Of Creation. Section 1. Recommendation disapproved and referred back to Committee for improved phraseology.

Chapter VI. Of the Fall of Man, of Sin, etc. Section 4. Approved as recommended.

Chapter VII. Of God's Covenant with Man. Section 3. Recommendation disapproved. The striking out of Section 4, with other changes recommended on page 17. Approved.

Chapter VIII. Of Christ, the Mediator. Section 5. The substitution of "Divine Justice" for "the Justice of His Father." Approved.

The proposed new Chapter IX. Of the Work of the Holy Spirit. Disapproved.

New Chapter X. Of Free Will. Section 3. The substitution of the words "indisposed to" for "averse from." Disapproved.

The proposed new Chapter XI. Of the Universal offer of the Gospel. Disapproved.

Instead of the new Chapter XI., recommended by the Assembly's Committee, the Presbytery propose the following:

That a new section on "The Proclamation of the Gospel" be introduced in some appropriate place, say as Section 7, of Chapter VII., in the following or equivalent terms:

"God having no pleasure in the death of any; but loving the world, and desiring all men to be saved, and to come unto the knowledge of the truth; and having provided in Jesus Christ a propitiation sufficient for the world, has given commission to the Church, under the New Testament Dispensation, to preach the Gospel of His Grace unto all nations, wherein he freely offers to all men, forgiveness and eternal life, through Repentance and Faith in the Lord Jesus Christ."

The following to be added as proof texts:

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live;" Ezek. xxx:11. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life;" John 3:16. "God, our Savior, who will have all men to be saved, and come to the knowledge of the Truth;" 1 Tim. 2:4. And He (Jesus Christ) is the propitiation for our sins; and not for ours only, but also for the whole world;" 1 John 2:2. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" Matt. 28:19. "Go ye into all the world, and preach the Gospel to every creature;" Mark 16:15; also Acts 2:38, 16:31; Rom. 3:25 26; 1 John 1:9; Rev. 22:17, etc.

Old Chapter (X.) XII. Of Effectual Calling. Section 2, approved as recommended. Section 3, approved after striking out the word "all" before "infants," inserting the word "elect" before "persons" (line 1) and striking out the phrase "from birth to death" (line 2). Section 4, approved.

The changes recommended in old Chapter XI., of Justification, and in old Chapter XIV., of Saving Faith, as they appear on page 29, were approved.

Old Chapter XVI. Of Good Works. Section 7, approved, after restoring the original word "sinful," in place of the words "not free from sin," as recommended.

Chapter XXIII. Of Religious Worship, etc. Section 4, approved.

Chapter XXIV. Of Lawful Oaths, etc. Section 7, approved as recommended.

Chapter XXV. Of the Civil Magistrate. Section 3, approved as recommended.

Chapter XXVI. Of Marriage and Divorce. Section 3, recommendation disapproved.

Chapter XXVII. Of the Church. Section 6, approved, after amending by inserting the words, "or any other creature," after "Pope of Rome," and striking out the word "universal," after "the Head of the Church."

Chapter XXXI. Of the Lord's Supper. Section 2, approved after amending by substituting the words, "so-called sacrifice of the Mass" for "Roman Catholic doctrine of."

Chapter XXXII. Of Church Censures. Section 2, approved as recommended.

True copy of the Minutes.

JOHN PYM CARTER, Stat. Clk. Pres. Balt.

THE PRESBYTERY OF BELLEFONTAINE. 14.

The Presbytery is pleased, on the whole, with the proposed revision, yet we would overture the Assembly for a shorter creed, like the creed of the English Presbyterian Church, but for two things: first, the obstructives might get hold of the matter and prevent any revision, and second, a consensus creed may prepare the way for a shorter working creed within the denomination.

We have some amendments to suggest to the proposed revision which we would like to see adopted.

Strike out in Chapter III., new Section 5. The last clause of Section 4 is sufficient.

In Chapter IV., Section 1, strike out the last clause. What precedes says all that the Old Testament says.

In Chapter VI., Section 4, make the last sentence to read, "Nevertheless the providence of God, and the common operations of His Spirit repress much evil in unregenerate men, and develop in them many social and civil virtues." That will be nearer the truth on the subject.

In Chapter XI., make the heading to be "Of the Gospel," and in the last sentence of Section 4, substitute for "the extension of the Kingdom of Christ," the words "the spread of the Gospel." The Gospel is an offer. This last change keeps the Chapter to its subject.

We cannot close without saying two things: The two new chapters are excellent, and show that the Church in our day CAN make a creed; and that we would rather see the proposed revision adopted, though our proposed amendments are rejected, than see revision fail.

S. J. BOGLE, Stated Clerk.

#### THE PRESBYTERY OF BINGHAMTON. 15.

Heartily approves in general the changes and additions made by the Committee.

Renews the request for a short, simple, and plain creed, which shall contain the fundamental doctrines of the Westminster Confession, and which shall be used, not as a substitute for their Confession, but as a helpful supplement to it in the work of the Church.

But presents to the Committee the following suggestions and amendments as their report.

Chapter III., Strike out Section 2.

Chapter III., Section 3. Change the phrase "some of mankind" to "many of mankind."

Chapter III., Section 4. Strike out the sentence "Neither are any other redeemed by Christ," etc.

Chapter III., Section 5. Omit entirely.

Chapter IV., Section 1. The old statement preferred.

Chapter VII., Section 3. Strike out the words "are ordained unto life," and insert the words, "ask Him."

Chapter IX. In the title, strike out the words "Of the Work."

Chapter XII., Section 2. Strike out, "is altogether passive in the act of regeneration, wherein," and "he," after Holy Spirit.

Chapter XII., Section 3. Substitute, "Infants dying in infancy, and other persons incapable of being outwardly called by the ministry of the word are not thereby shut out from the benefits of redemption; but rather, being included in the electing grace of God, are regenerated and saved by Christ through the Spirit who worketh when, and where, and how he pleaseth."

Chapter XXIII., Section 4. Strike out the words, "for the forgiveness of all sins except the sin unto death."

Chapter XXIV., Section 7. Omit all after the first sentence.

Chapter XXVII., Section 6. Omit the words "the Pope of Rome," and substitute the words, "any other."

Chapter XXXI., Section 2. Strike out the clause commencing with "so that the Roman Catholic doctrine," etc.

JOUN McVEY, Stated Clerk.

#### THE PRESBYTERY OF BISMARCK. 16.

The Presbytery of Bismarck, after consideration, submits the following criticisms and amendments to the report of the General Assembly's Committee on Revision:

We recognize the exceeding difficulty of satisfactorily altering the Confession without impairing the integrity of the Reformed or Calvinistic system of doctrine taught therein, because the points most objected to by some are an integral part of that system.

While this Presbytery voted in favor of a conservative revision, we would renew with added emphasis our former expression, that we "would prefer, in lieu thereof, a simpler and shorter creed for ordinary and general use."

Turning to the changes proposed by the Committee, we approve of the added chapters, and of those sections not particularly designated hereafter.

Chapter III. For Section 5 of the Committee's report we substitute, "The rest of mankind God ordained to dishonor and wrath for their sin, to the praise of His glorious justice."

Chapter IV., Section 1. Restore.

Chapter VII., Section 3. Omit "by His Word and Spirit." For the words beginning "promising to give," substitute "to this end promising to give the Holy Spirit to them that ask Him."

Chapter X., Section 3. Restore the words "averse from."

Chapter XII., Section 4. Restore, with omission of all after the words, "and therefore cannot be saved."

Chapter XIII., Section 1. Restore.

Chapter XVIII., Section 7. Restore; but for "sinful" in the phrase "they are therefore sinful," substitute "not free from sin."

Chapter XXIV., Section 7. Restore.

Chapter XXVI., Section 3. Omit all after the words, "yet it is the duty of Christians to marry only in the Lord."

Chapter XXVII., Section 6. Restore.

Chapter I., Section 1. Presbytery would suggest the dropping of the following words, "they are not sufficient to give that knowledge of God, and of His will, which is necessary to salvation: therefore," believing they imply that salvation is impossible to the unevangelized and that they are unauthorized by Scripture.

Chapter XXVIII., Section 1. We would suggest the propriety of eliminating the clause, "not only for the solemn admission of the party baptized into the visible Church, but also." We believe that baptism does not confer membership, but is to be administered in consequence, and in recognition, of membership.

All of which is respectfully submitted.

JOHN B. HOBART, Stated Clerk.

THE PRESBYTERY OF THE BLACK HILLS. 17.

The Presbytery took the printed copy of the Committee's work as the basis of our action, and did not consider any other parts of the Confession than those the Revisers had altered.

We approve and indorse the report of the Committee in toto with the two following exceptions :

Chapter XII., Section 4. Instead of "cannot be saved," we would read, "will not be saved."

Chapter XXXI., Section 2. We would omit "abominably."

HENRY P. WILBER, Stated Clerk.

THE PRESBYTERY OF BLAIRSVILLE.\*

In accordance with the direction of the General Assembly, the Presbytery of Blairsville hereby sends to the Committee on the Revision of the Confession of Faith, its contribution to the "criticisms and amendments" which the Committee itself requested from the Presbyteries. In a preliminary way we would make two remarks. The first of these is, that with a majority of the changes proposed by the Committee, we are well pleased, and cordially approve of them.

Our second remark is, that our chief dissatisfaction with the work of the Committee, as a whole, is its apologetic and apparently deprecatory tone. This was perhaps, to a certain extent unavoidable, under the circumstances. But it seems to us worthy of inquiry whether it has not been carried farther than either courtesy towards the enemies of the truth, as we hold it, demands, or faithfulness to the truth, as clearly set forth in the word of God, permits.

Leaving the decision of this question to the Committee, we will simply indicate a few points in which we think a change in the language of the proposed amendments might be made for the better. In reference to some of them we are deeply in earnest, in desiring to have them made. The changes we suggest are as follows :

Chapter III. All the omissions and changes proposed in this chapter we approve, with the exception of those made in Section 7 (Section 5 as amended). This section we would leave as it now stands in the old book, except that we would omit the phrase "for the glory of His Sovereign power over His creatures."

We greatly prefer the honest and manly phrase "pass by," to the negative and indirect phrase "not to elect." To pass



by is the necessary and obvious counterpart of to elect. If God elected some out of the fallen race, this necessarily implies that he passed by others.

The changes made by the Committee seem to us justly liable to the suspicion that we are ashamed of our belief, and are trying to hide it under the jugglery of words.

The additions made to this section we disapprove as being out of place in this connection, and because both the truths contained in it are sufficiently expressed in their appropriate places in the chapters on "Free Will," and "The Universal Offer of the Gospel."

Chapter IV., Section 1. We think that some better wording of this section might be made than proposed. We modestly suggest the following: Let the first part of the section remain as it is, and let the last part read as follows: "to create of nothing all things whether visible or invisible, and all very good. In six days the Lord made heaven and earth, the sea and all that they contain." This would avoid the confusion that is liable to arise in the minds of common people from their confounding the terms "universe" and "heavens and earth," and using them interchangeably.

We decidedly object to the word "creative," inasmuch as it seems to be an attempt to revise the word of God, as well as the Confession of Faith.

Chapter IX, Section 3. We would like to have stricken out of this section the words, "Enlightening their minds concerning Divine things, quickening their consciences and drawing them by His grace."

This language is so strong, and is capable of such variable interpretations, as to obscure, if not destroy, the distinction between common and saving grace. The section, without this clause is a sufficient and satisfactory statement of the faith of the Church on this subject.

Chapter XI. Some things in this chapter have been strongly objected to, as more appropriate to a sermon or an exhortation, than to a confessional statement. This is especially true of the third Section, all of which, it seems to us, might be omitted, except the first sentence, and this might

appropriately be added to the second sentence of the previous section.

The last sentences of the fourth Section might also be omitted, as it is only an inference from the statement made in the first part of the section; an inference so obvious that it does not need this formal expression.

Chapter XII., Section 3. We are not at all satisfied with this section as it has been left by the Committee. We are willing to have the word "elect," at the beginning of the section, omitted, but we object to the insertion of the "all." This we do, not because we deny or doubt the salvation of all infants dying in infancy. We all hope, and most of us firmly believe, that all infants dying in infancy are saved. This we hope, however, and believe not on the ground of any positive "thus saith the Lord," but as an inference from other doctrines plainly taught in the Bible. It is not, in our judgment, so clearly a matter of direct revelation as to warrant its being placed, as an article of faith, in a Confession to which assent is required on the part of all Ministers and office bearers in the Church. To insert it there is to make the Confession more "iron clad" than it is at present, and to give less liberty to individual opinion.

We suggest the following wording of this section, though we confess it is not entirely satisfactory to our own minds, as, logically, it is one of the same force and extent as the broad and universal statement to which we object. Nevertheless it is a milder statement, and we can conceive that to some minds it might be less objectionable than the other. The reading which we propose is this: "Infants dying in infancy, and other persons, who, from birth to death, are incapable of being outwardly called by the ministry of the Word, are elect of God, are redeemed by Christ, and are regenerated by the Spirit, who worketh when, and where, and how he pleaseth."

It will be noticed that we have inserted the words "are elect of God." It may be objected to the insertion of this clause, that it is out of place in the Chapter on "Effectual Calling." To this our answer is, that it is no more out of place than the clause "are redeemed by Christ." And as both the

work of Christ and the work of the Holy Spirit, in the salvation of these classes are here fully expressed, it is but logical and right that the part of God the Father, in this work, should also be named.

This is all the more important, because as the amendment strikes out the word "elect," at the beginning of the section, it might be inferred that our Church has come to believe that the "election of God" has nothing to do with the salvation of infants. So far from this being the fact, we suppose it to be the universal faith of the Church, that none of our fallen race will ever reach heaven, but those who were "chosen in Christ Jesus before the foundation of the world." (Eph. 1:4.) In other words, we suppose that we all believe that the electing love of God is the very ground and reason of the salvation of any of the race of man, be they adult or infant.

I certify that the above is a true copy of the action of Blairsville Presbytery on the Report of the General Assembly's Committee on Revision.

D. W. TOWNSEND, D.D., Stated Clerk.

THE PRESBYTERY OF BLOOMINGTON. 17.

*Resolved*, That this Presbytery hereby approves the report of the Assembly's Committee on Revision of the Confession of Faith, and cheerfully entrusts any further changes which the same Committee may deem proper to report, to the piety and wisdom of the said Committee.

After considerable discussion the above was by rising vote unanimously adopted.

W. A. HUNTER, Stated Clerk.

THE PRESBYTERY OF BOSTON.\*

The Presbytery of Boston, in session at East Boston, October 7, 1891, took into consideration the Report of the General Assembly's Special Committee on the Revision of the Confession of Faith, as sent down by the General Assembly of 1891 to the Presbyteries for consideration, criticism, or amendments, with the following results. (The Presbytery resolved

to consider the proposed changes seriatim, as set forth in the Minutes of the Assembly for 1891, pages 26-34.)

Chapter I., section 5, as revised and augmented by the insertion of the clause, "the truthfulness of the history, the faithful witness of prophecy and miracle," was approved.

Chapter III., as revised and changed, was approved.

Chapter IV., Section 1. With the elimination of the last sentence, to-wit: the words, "The heavens and the earth, with all they contain, were made by Him in six creative days," was approved, the last sentence being deemed superfluous.

Chapters, VI., VII., VIII. As revised and changed, were approved.

The new chapter, now made Chapter IX., treating "Of the Work of the Holy Spirit," was approved.

Chapter IX., now made Chapter X., Section 3, as revised and augmented, was approved.

The new Chapter XI., "Of the universal offer of the Gospel," was approved.

Chapter X., now made Chapter XII., treating of "Effectual Calling," was approved, as revised and changed, with the following exceptions: 1. In Section 4, delete the third "they," occurring in line 3, after the comma. 2. Also in Section 4, eliminate the following clause—"however diligent men may be in framing their lives according to the light of nature, and the law of that religion they do profess."

Chapter XI., now XIII., treating of Justification, with the elision of the clause in Section 1, and the substitution of "Divine" for "His Father's," in Section 3, as recommended, was approved.

Chapter XIV., now XVI., XVI., now XVIII., XXI., now XXIII., XXII., now XXIV., XXIII., now XXV., XXIV., now XXVI., and XXV., XXVII., were approved as revised.

Chapter XXIX., now XXXI., treating of the Lord's Supper, was approved as revised, with one exception, to-wit: in Section 2 the phrase, "the Roman Catholic doctrine of the sacrifice of the mass," be changed into "the sacrifice of the mass," inasmuch as others besides Roman Catholics profess to offer

that sacrifice, and it is the pretence of the sacrifice itself that derogates from the sufficiency of Christ's one only sacrifice, and not merely the "doctrine" about it.

Chapter XXX., now XXXII., was approved as revised.

Attest:           ROBERT COURT, Stated Clerk.

THE PRESBYTERY OF BOULDER. 18.

The Presbytery of Boulder expresses general approval of the work done by the General Assembly's Committee on Revision, as thus far reported, and believes they are entitled to the thanks of the Church.

At the same time we do not feel that the report should be sent down to the Presbyteries for final action in its present form. Nor do we feel ourselves competent, at the present stage of progress, to decide what that final form should be.

In view, however, of the grave importance of the whole question, we would venture to urge that the Committee ask of the General Assembly at least another year, that they may consider the suggestions of the various Presbyteries before making their final report.

And further the Presbytery would call the special attention of the Committee to the following points, viz:

We recommend that (Revised) Chapter IX., "Of the Holy Spirit," be condensed.

We prefer the omission of the word "creative," in (Revised) Chapter IV., Section 1.

We would like Chapter XII, Section 3 (Revised), to read something like this: "Infants dying in infancy, and all other persons who, because of undeveloped or disordered mental powers, have never in this life been capable of being outwardly called by the ministry of the word, are redeemed by Christ, and regenerated by the Spirit," etc., etc.

We recommend the omission of (Revised) Chapter III, Section 5.

We recommend the omission in (Revised) Chapter III, Section 4, of the last sentence, "Neither are any other redeemed by Christ," etc.

Respectfully submitted by the Presbytery of Boulder.

Attest:           J. O. G. REID, Stated Clerk.

## THE PRESBYTERY OF BROOKLYN. 18.

Recommends the following changes in the Report of the General Assembly's Committee on the Revision of the Confession of Faith:

Chapter III., Section 3. The substitution of the words "a great multitude" for "some."

Chapter III., Section 5. The omission of the entire section.

Chapter IV., Section 1. The retention of the present text.

Chapter VI., Section 4. The omission of the word "disabled."

Chapter VII., Section 3. The retention of the present text with the exception of the substitution of the phrase "His Holy Spirit to them that ask Him" for all after the words "promising to give."

Chapter IX., (new). The omission from the title of the words "Of the Work."

Chapter IX., (new), Section 2. The omission of the clause following the words "moved by the Holy Ghost," which properly belong under the chapter treating of the Holy Scriptures.

Chapter IX. (new), Section 3. The substitution of the word "arousing" for "quickenings."

[Presbytery suggests a careful revision of the proof-texts of this chapter.]

Chapter IX. (X new), Section 3. The substitution of words "averse from" for "indisposed to."

Chapter XI. (new). The omission from the title of the words "Of the Universal Offer."

Chapter X. (XII. new), Section 2. The omission of the words "is altogether passive," "wherein," and "he."

Chapter X. (XII. new), Section 3. The insertion of the word "mentally" before "incapable," and of the words "we believe," before "are redeemed."

Chapter X. (XII. new), Section 4. The substitution of the following: "Others, who never truly come to Christ, although they may be called by the ministry of the Word, and have common operations of the Spirit, cannot be saved: neither is

there salvation in any other way than by Christ, through the Spirit."

Chapter XI. (XIII. new), Section 1. The omission of the words in parenthesis.

Chapter XVI. (XVIII new), Section 7. The substitution of the following: "Works done by unregenerated men, although they may be things which God commands, and of good use both to those who do them and to others, are yet not free from sin, and cannot make the doer meet to receive grace from God; nevertheless neglect of such things is sinful and displeasing unto God."

Chapter XXI. (XXIII. new), Section 4. The retention of the present text with the exception of the omission of all after the words "for the dead."

Chapter XXV. (XXVII. new), Section 6. The omission of all after the words "There is no other head of the Church but the Lord Jesus Christ.

Chapter XXIX. (XXXI. Section 2. The omission of all after the words "for the same."

Chapter XXX. (XXXII. new), Section 2. The substitution of the following: "To these officers Christ has committed power to receive into the Church, and to inflict or remit censures as occasion shall require."

The adoption of these changes was not unanimous.

NEWELL WOOLSEY WELLS, Stated Clerk.

THE PRESBYTERY OF BUFFALO. 22.

The Committee on proposed Revision recommend the approval of the revision proposed by the Assembly's Committee with following *exceptions*, that—

Chapter III., Section 5, be omitted.

Chapter IV., Section 1, remain without change.

Chapter (IX.) X., Section 3, remain without change.

Chapter (X.) XII, Section 3, be omitted.

Chapter (X.) XII, Section 4, be omitted.

Chapter (XXI.) XXIII., Section 4, remain without change, except that all after the word "dead" be stricken out.

Chapter (XXV.) XXVIII, Section 6. Omit all except "There is no other head of the Church but the Lord Jesus Christ."

Chapter XXIX., Section 2. Section close with the words "praise unto God for the same."

That the title to the chapter "Of the Work of the Holy Spirit" be amended to read "Of the Holy Spirit."

Unanimously adopted.

The above is a true copy of the action of the Presbytery at Sherman, N. Y., October 6, 1891.

WILLIAM WAITH, Stated Clerk.

#### THE PRESBYTERY OF BUTLER.\*

The Report of the General Assembly's Committee on Revision was approved by Butler Presbytery, except that in Section 3, of Chapter XII., it would strike out the word "all" at the beginning of the section, and introduce the word "mentally" before the word "incapable," making it read thus: "Infants dying in infancy, and all other elect persons who are mentally incapable of being called," etc. Also in Section 7, of Chapter XXIV., it would change the word "or" to "of;" in the expression "he hath no promise or ability from God," etc., making it "no promise of ability," etc.

J. R. COULTER, Stated Clerk.

#### THE PRESBYTERY OF CAIRO. 23.

The Committee appointed to formulate the action of the Presbytery of Cairo with reference to the Report of the Committee of the General Assembly on revision of the Confession of Faith, made to that body, at its late meeting in Detroit, Michigan, and by order of the Assembly sent down to the Presbyteries for "consideration, criticism, and amendments," report the following: Presbytery having carefully examined the Report of the General Assembly's Committee on Revision of the Confession of Faith, and considered the various changes proposed by members of Presbytery as amendments to said Report, promptly rejected them all except the two noted below.



The first of these was sustained by unanimous vote, and the second by a majority of more than three to one.

Chapter III., Section 3. In the clause, "Hath predestinated some of mankind unto life," for the word "some," Presbytery suggests that another term, or phrase, indicating a large proportion of mankind, be substituted, if a suitable one can be found. The word "some" does not seem to indicate "a great multitude which no man can number."

Chapter (X.) XII., Section 3. Inasmuch as Section 1, by the clause, "All those whom God hath predestinated unto life," distinctly limits the subjects of God's effectual call, and the remainder of the Chapter, down to Section 4, is designed to explain how this calling is rendered effectual in the case of different classes of persons; and inasmuch as infants dying in infancy, and others who, from birth to death, are incapable of being outwardly called by the Word, are, by common consent, assumed to be among those who are predestinated unto life, Presbytery suggests, for the consideration of the Assembly's Committee, the inquiry whether the statement in Section 3 would not be sufficiently full and clear, and at the same time more generally satisfactory without the word "all," or any other qualifying word prefixed to "infants," and "other persons;" making the Section, as amended, read, "Infants dying in infancy and other persons who from birth to death are incapable," etc.

In favor of this, Presbytery would suggest that while it is the general — in fact, almost universal — belief, that all infants dying in infancy are saved, and therefore are of the elect, still, many who believe this, seriously doubt whether the Scriptures are sufficiently clear and specific in their teachings on this point to authorize a dogmatic statement to that effect in the Church's Creed.

Omitting the qualifying word "all," as suggested, this Section would refer only to class and mode, and could be heartily adopted by a much larger number.

With these two exceptions, Presbytery approves the work of the Assembly's Committee, and directs that this be forwarded to the Secretary of that Committee as its action in the premises.

BENJ. C. SWAN, Stated Clerk.

## THE PRESBYTERY OF CAPE FEAR.\*

The Presbytery took the following action :

In view of the position taken by this Presbytery touching the question of revision, the Presbytery desired no revision, and so voted over a year ago.

The Presbytery now very respectfully decline to consider the Report of the Committee of the General Assembly on Revision.

JOUN A. SAVAGE, Stated Clerk.

This does not mean that the Presbytery is absolutely out of sympathy.

## THE PRESBYTERY OF CARLISLE.\*

The Presbytery of Carlisle, in session September 29—October 1, 1891, would respectfully report to the General Assembly's Committee on Revision of the Confession of Faith, the following as its action on the Report of said Committee, submitted to the last General Assembly and "sent down to the Presbyteries for consideration, criticism, or amendments."

Chapter I., Section 5. In the judgment of Presbytery, the changes made by the Committee are uncalled for.

Chapter III. Presbytery considers the amendments of the Committee to this Chapter as unsatisfactory, on the ground that the sovereignty of God over the non-elect as well as the elect is not expressed with the fullness and clearness of Scripture truth, and would respectfully refer this whole Chapter to the further consideration of the Committee.

Chapter IV. Approved after striking out the word "creative" from the clause "in six creative days."

Chapter VI. Was approved.

Chapter VII. Presbytery recommends striking out the words "by His Word and Spirit," in Section 3, and the restoration in their appropriate places of the words "and is called the Old Testament," and "and is called the New Testament," so that Chapter VII. shall continue as in the Confession of Faith.

Chapter VIII. Changes approved.

Chapter IX. (new.) Was approved with the following exception: First. In Section 2, strike out the words "in all things pertaining to life and salvation." Second. Would suggest to the Committee the importance of bringing out more clearly the distinction between common and efficacious grace.

Chapter X. (IX. in Confession.) Presbytery would suggest the restoration of the words "averse from" instead of "indisposed to."

Chapter XI. (new.) Was approved with recommendation of two changes: First. Make the title of the chapter simply, "Of the Gospel;" and second, in Section 1, insert the words "without distinction" after the words "to all men," making the sentence to read "He doth freely offer this salvation to all men, without distinction in the Gospel."

Chapter XII. (X. in Confession.) Presbytery approved Sections 2 and 4, as revised; but recommended that Section 3 be changed so as to read: "There is reason to hope and believe that all infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word."

Chapter XIII. Presbytery voted to retain Section 1, as in Confession of Faith, and to approve of Section 3, as revised.

Chapters XVI., XVIII., XXIII., XXIV., XXV. Revision approved.

Chapter XXVI. Revision not approved, but the old desired.

Chapters XXVII., XXXI., XXXII. Revision approved.

W. A. WEST, Stated Clerk.

THE PRESBYTERY OF CAYUGA. 24.

I. The Presbytery of Cayuga hereby expresses its high appreciation of the general character of the work thus far done by the General Assembly's Committee on the Revision of the Confession of Faith, and its sincere desire that the

revision shall be continued and completed along the lines already pursued.

II. We express our especial gratification with the proposed new Chapters, as needful additions to our Confession, and while suggesting that the titles be, "Of the Holy Spirit," and "Of the Gospel," we regard the statement of truth contained therein as excellent and admirable.

III. In response to the opportunity offered for "criticisms or amendments," we would respectfully submit to the Committee the following suggestions of changes to be made in their report:

Chapter III., Section (5) 3. That the words "some of mankind" be changed to "an innumerable multitude of mankind."

Section (6) 4. That the sentence beginning "Neither are any other redeemed by Christ," etc., be omitted.

Section (7) 5. That for this section, as revised, the following be substituted:

"In the eternal purpose and unsearchable counsel of His sovereign will God hath fully included, also, all those of mankind who shall finally be punished for their sins. But this truth is to be so understood as to be in harmony with the declarations of Scripture, that Christ is the propitiation for the world, and that God is not willing that any should perish, but would have all come to repentance and live. Eternal life is through Christ freely offered to all; and as none obtain it, who, by their own fault, finally neglect or refuse God's offer as made to them, so none fail of it save those who thus neglect or refuse."

Chapter V., Section 6. That the first part of this Section be changed so it shall read: "As for those wicked and ungodly men, who by persistent continuance in sin have brought upon themselves blindness and hardness of heart, God not only withholdeth," etc., to the end of the Section.

Chapter VI., Section 1. That all after the words "to permit" be omitted.

Section 2. That all after the words "dead in sin" be omitted.

Section 3. That the words "the guilt of this sin was imputed" be omitted, and the Section made to read, "They being the root of all mankind, the same death in sin and corrupted nature were conveyed," etc.

Section 4. That the words "disabled and made opposite to" be omitted.

Section 5. That the words "both itself and" be omitted.

Section 6. That the words "both original and actual" be omitted, and that the words "bound over to the wrath of God and curse of the law, and so" be omitted.

Chapter VII., Section 3. That the word "all" be inserted before the word "sinners," and that the clause "those that are ordained unto life" be changed to "those that ask Him."

Chapter VIII., Section 8. That the first clause "To all those for whom Christ hath purchased redemption, he doth" be changed to "To all those who accept the purchased redemption, Christ doth," etc.

Chapter (IX.) XI., Section 2. That the final word "it" be changed to the words "his innocency."

Section 3. That the words "ability of" be omitted.

Chapter (X.) XII., Section 1. That the words "and those only" be omitted, and that the words "his almighty power" be changed to "his grace."

Section 3. That for the proposed revised Section the following be substituted: "Those who die in infancy, and others who are incapable of being outwardly called by the ministry of the word, are not thereby shut out from the electing grace of God, or from being regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth; and no persons whatever fail of salvation except those who, by their own fault, resist the Spirit."

Section 4. That the words "common operations" be changed to "gracious operations;" and that the last clause, beginning "however diligent" be omitted to the end of the Section.

Chapter (XI.) XIII., Section 4. That the words "all the elect" be changed to the words "all who would accept his

grace;" and that the words "they are not" be changed to the words "none are."

Section 5. That the word "can," and the same word as occurring in Chapter (XVII.) XIX., Section 1, be changed to the word "will."

Chapter (XV.) XVII., Section 4. That the word "damnation" be changed to the word "condemnation," and similarly in Chapter (XX.) XXII., Section 1.

Chapter (XVI.) XVIII., Section 7, revised. That after the words "not be accepted of God," the words "as grounds of salvation" be inserted.

Chapter (XVII.) XIX., Section 2. That the two clauses beginning "not upon" and ending "of election" be omitted, and the Section made to read, "This perseverance of the Saints depends upon the free and unchangeable love of God," etc., to end of Section.

Chapter (XXII.) XXIV., Section 3. That the sentence beginning "Yet, it is" be omitted.

Section 7. That the word "dangerous" be substituted for the words "superstitious and sinful," and the word "should" be substituted for the word "may."

Chapter (XXV.) XXVII., Section 2. That the phrase "out of which there is no ordinary possibility of salvation," be changed to the phrase "with which it is the duty of all believers, in ordinary circumstances, to be connected."

Section 5. That the clause beginning "and some," and ending "of Satan," be omitted.

Chapter (XXIX.) XXXI., Section 2, revised. That the words "abominably injurious" be changed to the words "grossly disparaging."

Chapter (XXX.) XXXII.. That Section 2 be omitted, and the following words be added to Section 1 (the succeeding sections being numbered to correspond.)

"To these officers are committed the keys of the visible kingdom of God on earth, to open and shut that kingdom by the word and ministry of the Gospel, and by the censures of the Church."

IV. While we, as a Presbytery, express thus our approval of the revision and our desire to have it carried through to a consistent conclusion, we also express very explicitly our conviction of the great need and desirableness for our Church, of a simple and concise Scriptural statement of the truths contained in our "system of doctrine," which statement shall have an interpretative effect, and shall serve both a didactic and devotional use.

Accordingly the Presbytery of Cayuga does hereby overture the General Assembly to instruct its Committee on Revision, or some other Committee expressly appointed for the purpose, to take into consideration the preparation of such a brief interpretative statement of faith; and we call the attention of the Assembly again to the "Suggestions for Revision," previously presented by this Presbytery, believing that therein is afforded "an illustration" of the kind of statement which, still further abbreviated, would be found acceptable.

[NOTE. The "Suggestions for Revision," mentioned above, are the pamphlet prepared by the late Rev. Ransom B. Welch, D. D., L.L. D., and the Rev. Edward P. Sprague, D. D., Ph. D., and adopted by the Presbytery of Cayuga, February 6, 1890.]

Attest:            EDWARD P. SPRAGUE, Stated Clerk.

THE PRESBYTERY OF CEDAR RAPIDS. 35.

On the subject of the Revision of the Confession of Faith, the following paper was adopted:—

1. Hearty endorsement of the new Chapters IX. and XI. as adequately supplying a deficiency in the Confession. We desire that the heading of the new Chapter XI. should read simply "Of the Gospel."

2. Approval of the elision of Sections 3 and 4 of Chapter III., on the ground that they lack sufficient Scriptural support. For Section 7 (new Section 5) they suggest the following: "God's eternal decree hindereth no one from accepting Christ, as he is freely offered to us in the Gospel. Nor ought it be so construed as to contradict the declarations of Scripture, that

Christ is the propitiation for the sins of the world, and that God is not willing that any should perish, but that all should come to repentance."

3. Hearty approval of the addition to Chapter VII., Section 3, of the words, "by His word and Spirit," as necessary to a complete Scriptural statement of the doctrine. They also desire the omission of the words "and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing to believe."

4. Express approval of Chapter X. (XII.), Section 3. They desire also the omission, in Section 4, of all reference to "non-election."

5. Approval of the changes in the form of expression concerning the Roman Catholic Church, in Chapter XXIV., Section 7; Chapter XXVI., Section 3; Chapter XXVII., Section 6, and Chapter XXXI., Section 2.

6. In general, approval of the remaining changes proposed.

W. J. BOLLMAN, Stated Clerk.

THE PRESBYTERY OF CENTRAL DAKOTA. 36.

The Presbytery of Central Dakota, in session at Woonsocket, S. D., September 30, 1891, unanimously approved the Report of the General Assembly's Committee on Revision of the Confession of Faith.

We take it bodily as the best that can now be suggested.

A. M. WORK, Stated Clerk.

THE PRESBYTERY OF CHAMPLAIN. 36.

The Presbytery in session at Burke, N. Y., September 16, 1891, voted on the Report of the General Assembly's Committee on Revision, as follows: "It is satisfied with it." Eight affirmative, 4 negative.

P. J. H. MYERS, Stated Clerk.



## THE PRESBYTERY OF CHEMUNG. 36.

On the revision of the Confession of Faith the Presbytery voted to approve the work of the General Assembly's Committee on Revision, as far as presented, with the following amendments, viz.:—

Chapter III., new Section 3. 1. Omit the words "and good pleasure of his will," and substitute for them the words "of his infinite wisdom," so that the impression of arbitrariness of mere will may be removed. The phrase will then be "according to his eternal and immutable purpose, and the secret counsel of his infinite wisdom, hath predestinated," etc.

2. In the phrase immediately following, omit the word "some" and substitute the words "a vast multitude," so that the reading will be "hath predestinated a vast multitude of mankind unto life," etc.

3. Chapter III., Section 5. Omit the words "was pleased" and substitute the word "determined," since the present phrase is contrary to Scripture, "As I live saith the Lord, I have no pleasure in the death of the wicked."

4. In the same section omit the word "ordain" and substitute the word "leave," so as to read "and leave them to dishonor and wrath for their sin," etc.

5. Chapter VIII., Section 5. Omit the word "purchased" and use the word "provided."

6. Chapter XII., Section 4. Omit the word "elected" and substitute the words "effectually called," so as to agree with the title of the Chapter.

The Presbytery reaffirm the resolution of last year in regard to a new creed, which was:

*Resolved*, That it is the deliberate opinion of the Presbytery of Chemung that, instead of revising the old creed, it will be better and more conducive to the harmony, stability, and spiritual development of the Presbyterian Church to formulate a brief and simple expression of the system of doctrine contained in the Westminster Confession and in the Word of God. To this end the Presbytery of Chemung over-

ture the General Assembly to formulate a brief, simple, and evangelical statement of belief, as held and taught in the Presbyterian Church; which statement shall be regarded as an interpretation of our existing standards.”

CHARLES C. CARR, Stated Clerk.

THE PRESBYTERY OF CHEROKEE NATION.\*

In accordance with the action of the General Assembly and the request of the Committee, our Presbytery considered the Report of the Committee, but neither criticized nor amended.

Though the Presbytery had voted against any revision, the following is the record on the Report of the Committee on the Minutes of the General Assembly, viz. :—

“The Presbytery, by a rising vote, unanimously approved of the Report of the General Assembly’s Committee on Revision.”

A. E. THOMSON, Stated Clerk.

THE PRESBYTERY OF CHESTER.\*

The Committee on the report of the General Assembly’s Committee on a Revision of the Confession of Faith, respectfully submits the following:

We gladly concede that the tentative revision, which has thus been published “for consideration, criticism, or amendments” by the Presbyteries, would not destroy or mutilate the Calvinistic system of doctrine to which we are attached; though it seeks by some modification to draw the sting of attacks which, it is thought, derive their force from confessional forms of statement that are not essential to the doctrines. Chapters and sections in the Confession, and answers in the Catechisms, which remain still untouched, contain the “five points” of Calvinism in their highest and strongest and most undiluted form. Indeed those doctrines so pervade the whole Confession that their removal would wreck the book, nor could one be essentially impaired without marring the whole. Should the Confession be finally amended as thus far proposed by the Committee of the General Assembly, our Church could boldly

claim that it has not abandoned, and is not ashamed of, the doctrinal system which has been its theological heritage; and the Assembly's Committee is entitled to the thanks of the Church for the firmness with which it has evidently striven to conform to the instructions of the Assembly, to work within the lines of that system. We pay this tribute the more freely because we desire plainly to criticize the suggested amendments, some as to their propriety, some as to their necessity.

There are at least thirty-three amendments in the tentative scheme that lies before us. Any criticism, within the greatest length that a report like this could venture upon, must give only results; and, through the economy of words which must be studied, its expressions must appear arbitrary and dogmatic. Let this be the apology for any peremptory sharpness that the whole may seem to exhibit.

The original point of departure of the whole Revision movement was the third chapter "Of God's Eternal Decree." The changes suggested by the Committee, we are glad to see, do not really alter the teachings of that chapter. They leave its Calvinism intact, so much so that they would really in our judgment be inoperative as far as removing unjust attacks is concerned.

It is proposed to strike out absolutely the third section. The object is either to repudiate the eternal fore-ordination of the lost to sin and death, or at least to avoid the positive expression of it. But it remains just as strongly expressed in the Larger Catechism, A. 13. It is not proposed to strike that out; and the Catechism is as binding as, and more generally known than, the Confession.

The whole attempt, in some way to make the ordination to death logically or chronologically subsequent to the fore-ordination to life, is futile. Strike out the third section, and there still remains the following which it is not proposed to touch: Conf. 5: 4; 6: 1 L. C. 13, 19.

It is to get rid of the last clause of this section that the Committee proposes to strike out the whole; but in doing that, as also by the removal of Section 3, it will be noticed that

it sweeps the angels out of God's decree. But here again the Larger Catechism makes them very prominent: 12, 13, 19.

It is proposed also to strike out Section 4. But the whole force of that is to be put in Section 3, which is modified so as to include the words: "Particularly and unchangeably designed." That is the pith of the section. Does any one suppose assailants of our system of doctrine will overlook that, because it is transferred to the middle of another section?

It is proposed to alter Section 7 by striking out "for the glory of his sovereign power over his creatures to pass by and," and to substitute "not to elect unto everlasting life." This *has* an Arminian glint; but we confess ourselves unable to see the difference, in this matter of election as still retained, between *passing by* and *not electing*. If there be any, the Larger Catechism will still retain the former. (13) And we shall have the Confession teaching one, and the Catechism the other, form of the doctrine.

The additions proposed to Section 5 seem to us to be logically out of place. And both its clauses as far as true are already substantially in the Confession in their proper connection, the first in 7:3; the second in 9:1.

In Chapter X., "Of Effectual Calling" the first section is left untouched, (and so really is the second,) and that contains the essence of the doctrine. But it is proposed to change Section 3, so as, though doubtless not so designed, to make the incapability of being outwardly called by the ministry of the word a proof of election. Where is the scriptural warrant for that? In terms the section as changed would cover not merely infants dying in infancy and the imbecile, but the heathen who are beyond the preaching of the Gospel. It is disclaimed that such was the intention, but the words cannot be relieved from the construction. If that be true we submit that true mercy to the heathen should induce the Church to abandon its whole foreign missionary work. As to the infants dying in infancy the amended assertion is not anti- or contra- but extra-scriptural. It is the universal hope of Christians. But such positive scriptural proof for it as should justify an authoritative

Confessional statement cannot be adduced. The present section is consistent with it and contains it, but does not force it upon untenable ground. If it be the settled purpose of the Church to make the sweeping unqualified Confessional assertion, something like the following would be a better form and more in harmony with the chapter: "The elect who are incapable of being outwardly called by the ministry of the word, among whom are infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth." Or the simple omission of "elect" before "infants" would accomplish it.

The new chapter (9, "Of the Work of the Holy Spirit") is, we think, unnecessary. 1. Its essential truths are already in the Confession, so that it is repetitious and will enlarge the book without any gain. 2. Separate chapters are not devoted to the first and to the second persons of the Trinity and to their work, though to the Incarnate Redeemer there is. This will mar the structure of the book which is based on the true doctrine of the Trinity—tri-unity not tri-theism. Compare the two. Take for instance the first section of the new chapter. Note how all that is in the present book, but guarded against the tri-theistic danger: 2:2 (last clause), and 3: 21:2, 3. In style it is too great a contrast to the book. It is a somewhat diffuse sermon-skeleton, true and valuable, but not a compact creed statement. In structure it would not harmonize with the rest of the Confession.

If it be necessary to add the new chapter "Of the Universal Offer of the Gospel," it seems to us it would be better to add it as an appendix to the book, and not to mar its formal structure. At the same time we are constrained to say that as far as it is the revealed Gospel, its substance is already in the Confession, especially the eighth chapter, of which and of the Larger Catechism 30-32 it is both a broadening and a weakening; and it will not, in the popular mind, relieve our Standards of charges that are commonly made. Expressions will still remain which it will continue to be contended are harsh and repellant.

It has been stated from the Assembly's Committee that the proposal was made to them to omit from 10:1 "and those only," but it was designed to meet that "by the statements found in the new chapters and elsewhere respecting the freeness and universality of the scheme of grace." But so long as the Confession retains 3:6, last clause, 8:5; 8:8; 10:1; 11:3; 11:4, and Larger Catechism 32, 67, 68, the difficulty which it is thus sought to meet will remain; and the sharp opponent can mercilessly assail the attempt.

The above are the material changes which the Assembly's Committee has published. In addition there are a considerable number of verbal ones, the most of which would be unobjectionable in themselves. We rapidly particularize them.

The insertion in the first chapter, "Of the Holy Scripture," is true, though it is not a happy rythmical specimen of inter-linking.

The complete transformation of the first section of Chapter IV., "Of Creation," is not only inartistically done, but will be a glaring blunder so long as the fifteenth question and answer of the Larger Catechism, and the ninth of the Shorter Catechism remain as parts of the authoritative Standards of the Church; nay so long as the fourth commandment is recognized. Look into the Dictionary for the meaning of *the universe*, and then substitute it in the amendment for the world, and see what a tangle it makes.

In Chapter VI, Section 4, the insertion of "that is spiritually" would express what all have understood to be the meaning. In the corresponding part of the Larger Catechism (25) the words have always been found, and also in the ninth chapter (3 and 4) of the Confession which goes with this chapter. Whether it be imperatively necessary to insert the words here, may find an answer in the fact that Paul (in Rom. 7:) says: "In me dwelleth no good thing." He means spiritually though he does not use the word. If the "all" before "evil" be struck out here, it will still be found in the Larger Catechism 25, and with a sweeping addition, and "that continually." As to the addition to this section, its substance is repeated in the new chapter, "Of the Holy Spirit."

The words proposed to be inserted in Section, 3 of Chapter VII., "By His Word and Spirit" are unnecessary, and misleading.

The omission from Chapter VII., of Section 4, and of the words "and is called the Old Testament" in Section 5, and "and is called the New Testament." in Section 6, is an unimportant verbal correction, of which an explanation will be found in A. A. Hodge's Commentary on the Confession of Faith. "The present administration of this Covenant by Christ in one aspect of it evidently bears a near analogy to a testament or will executed only consequent upon the death of the testator. And so in one passage our translators were correct in so translating the word *diatheke*, Heb. 9: 16, 17. But since Christ is an ever living and constantly acting Mediator, the same yesterday, to-day and forever, this word, which expresses his present administration, should in every other instance have been translated dispensation, instead of testament."

In Chapter VIII., Section 5, and Chapter XI., Section 3, the substitution of "Divine Justice" for "the justice of his father" adopts the expression now in the Larger Catechism. Yet in the economy of redemption the Father here appears as the representative of the God-head, and in a scheme of revision which, in one part, aims to give increased prominence to the Third person of the Trinity, is it necessary to withdraw from prominence the First person?

In Chapter IX., Section 3, why change "averse from" into "indisposed to?" The Lexicon defines "averse" as "disliking, unwilling, having a repugnance of mind, unfavorable, *indisposed*." The words are thus synonymous.

Just what is aimed at by the verbal changes in the fourth paragraph of Chapter X., we cannot see, unless, in addition to a lowering of the Divine Sovereignty, it be to salve the consciences of non-professors in our churches. Is it well now to encourage the error of non-profession? (This deals with hearers of the Gospel; not with heathen).

The striking of the words "they have, not of themselves" out of Section 1, Chapter XI., seems to be causeless. They are exact Scripture words, too.

The substitution of "sinners" for "the elect" in Chapter XIV., Section 1, makes it conform to the corresponding Larger Catechism answer. Taken in connection, however, with the suggestion to remove from 29:2 the words "the alone propitiation for all the sins of the elect" and to substitute for them "for sin," it shows a sensitiveness about keeping election, and the definiteness of the propitiation as not for sin in the abstract but for the sins of the elect, prominent, which can avail little while the direct teachings of the Confession remain as they are.

The milder reprobation of works done by unregenerate men, which it is proposed to substitute for Section 7, Chapter XVI., may be better; but the transposition of words by which it is effected is not happy in style.

If the change proposed in Chapter XXI., Section 4, be effected, the form repudiated still remains in the Larger Catechism 183.

To drop "as nursing fathers" from Section 3, of Chapter XXIII., might do no harm, especially as the book is not dealing with unweaned babes. The changing of "damnation" into "condemnation" in 29:8, and the insertion of "ministerial and declarative," in 30:2, are changes which could not in themselves be objected to; though we suspect there is no misunderstanding anywhere of the sections as they stand.

Does the Committee propose by striking from xxiv:3, "or maintain damnable heresies," to encourage any of our young people to bind themselves in the life union to such? The description is inspired. The Revised Version in II. Peter 2:1 turns the "damnable" into "destructive," (the margin, "sects of perdition") but that does not modify the essential truth. Shall we hesitate to declare that Christians should not marry the maintainers of "damnable" or "destructive" heresies, who belong to "sects of perdition."

The changes suggested in our Confessional protests against the Church of Rome are highly objectionable. As an independent statement and in a new document the words proposed to be substituted in Chapter XX, Section 6, for the present declaration would be admirable; but the proposition to strike



out that historic declaration, and to admit that the Presbyterian Churches of Scotland, Ireland, England and the United States have been for 250 years affirming a falsehood, what an advocate of the change has styled "a colossal slander," is too humiliating to command our assent. Our Church should not be swayed to the repudiation of its old doctrine by the fact that many exegetes among us have in this respect been perverted by the falsely called liberalism of the day. The Papal Church too, *is* an idolatrous Church. Recent *ex cathedra* promulgations of the Pope have brought that out more clearly; and the teaching to that effect should not be eliminated from Chapter XXIV., Section 3. Nor should "Popish" be stricken from xxix:2 and "Roman Catholic" be substituted for it, on the ground that the word "Popish" is an objectionable epithet. The differentiating feature in the Church of Rome is the Pope. The modifications of that name are peculiarly expressive of the organization and cannot be rebuked as insulting epithets. We would not favor an abusive epithet; but words drawn from an ecclesiastical fact cannot be considered such. And while in social relations we may in courtesy speak of the Roman Catholic Church, in our Confessional Standard we may not recognize it as a *Catholic* Church. In what sense of the word can we ecclesiastically recognize the Church of Rome as *Catholic*—universal—embracing all true branches of the Christian Church? By doing it, we write ourselves down—unchurched. We submit very earnestly that this is not the time to lower one iota of our protest against the Papal hierarchy while cultivating nothing but the kindest feelings toward its adherents, and loving them as friends and neighbors.

#### RECOMMENDATIONS.

Our review of the whole work submitted to our criticism leads to the following general conclusions, which we recommend the Presbytery to adopt:

1. Some of the changes suggested, if finally adopted, will make the Confession self-contradictory. Those changes, in their trend and as explained by advocates, do not work in with statements that remain untouched. The book while still

essentially and unimpeachably Calvinistic will not be self-consistent in all its expressions.

2. Some statements which are modified in the Confession remain unmodified in the Catechisms which are of equal authority with the Confession. Hence we shall have our Standards differing on the same point.

3. The modifications in statement of the system of doctrine which are suggested will not deliver us, as we believe, from the misrepresentations and perversions which were a ground of appeal for revision. They will gain us nothing against controversialists and maligners.

4. The difference in style between the old book and the modifications, especially the two new chapters, strikes everyone and is conceded by the revisers themselves. The Confession has not only a unity of doctrine, and a consistency of logic, but a majesty and compactness of style which has commanded the admiration even of its opponents. This revision will mar that. We regret to see it so dealt with in the house of its friends.

5. The Westminster Confession is the common heritage of all the Presbyterian Churches in Scotland, Ireland, England, Canada and the United States. This work of revision if carried out will raise another wall of separation between them and us; and we long for a closer union.

6. It seems to us, therefore, that this Report of a Committee of such ability is itself a proof that the Confession cannot be successfully revised. In this opinion those of our number who favored the effort now concur with those who opposed it. On the other hand the latter concede there is in the revision feeling a desire which should be acceded to. A short didactic and devotional creed, for the reading of the masses and for devotional use on occasions in our congregations, would be a great help to the Church. We, therefore, suggest to the Assembly's Committee to take into consideration the question of asking to be discharged from the further prosecution of the "experiment" of amending the Westminster Confession, and to be empowered to enter upon the preparation of such a creed. And we hereby respectfully overture

the General Assembly to take such action. Let the old historic document, born in troublous times, consecrated by the blood of martyrs and confessors, freighted with the history of two hundred and fifty years, sacredly bound up in its phraseology with the spiritual experience of many of us, who have studied it night and day and worked it into our being, so that it is not possible for us to make any changes in it our own — let it stand in its unity, its completeness, its majesty, its *authority*, and let us have in addition to it a short Creed that shall not depart from the system of doctrine contained in it, but shall present, in a popular didactic and devotional form, which we can freely use in our congregations and circulate among others, those truths which our Church holds.

R. M. PATTERSON, Chairman.

I hereby certify that the above paper was accepted, and its recommendations were voted on seriatim and adopted, with but one dissentient, and also as a whole, but one voting in the negative.

JAMES ROBERTS, Stated Clerk.

THE PRESBYTERY OF CHICAGO. 37.

*Resolved*, The Presbytery of Chicago, holding the present results of revision to be unsatisfactory, and not believing that any results likely to be obtained under the present theory and process of revision will be satisfactory to the mind and heart of our Church, does, therefore, hereby

*Overture* the General Assembly, to turn entirely from the project of revising the Westminster Confession, and to take diligent steps to have proposed to the Church such a simple and scriptural declaration of those things which are most surely believed among us, as shall be for the practical help and edification of all our members, and for a testimony to the world of the faith which was once for all delivered to the saints. And further,

*Resolved*, That a copy of this overture be furnished as the reply of this Presbytery to the Assembly's Committee of Revision.

Adopted by a vote of 52 to 18.

JAMES FROTHINGHAM, Stated Clerk.

## THE PRESBYTERY OF CHICKASAW. 28.

The Presbytery of Chickasaw has carefully considered the suggested changes in our Confession of Faith, as reported to the General Assembly at Detroit, and by it sent down to the Presbyteries for their consideration, approval, or amendment. As the result of its prayerful study of the changes proposed by the Committee of the Assembly, the Presbytery of Chickasaw voted to fully and heartily endorse all such changes and additions, with the following exceptions, viz:

In Chapter III, Section 3 (as amended), we would prefer to strike out all after the words "out of His mere free grace and love."

In Chapter III, Section 5 (as amended), we prefer that it should read after the words "as He pleaseth," as follows: "to pass by; yet so as thereby neither is any limitation put upon the offer of salvation to all, upon condition of faith in Christ, nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer."

In Chapter IV, Section 1 (as amended), strike out the words "the Heavens" in the last clause, and change it so that the clause will read: "the earth with all that it contains was made by Him in six creative days."

In Chapter VII, Section 3 (as amended), we suggest that you strike out the words "unto all those that are ordained unto life," and substitute the words "unto all them that ask Him."

In Chapter XII, Section 3 (as amended), we prefer that it should read: "All infants dying in infancy, and all other elect persons who are incapable of being outwardly called are redeemed by Christ and regenerated by the Spirit, who worketh when, and where, and how He pleaseth."

In the same Chapter, Section 4. "Inasmuch as they never truly come to Christ, they cannot be saved," we prefer to have changed so that the sentence will read: "Inasmuch as they will not come to Christ they are not saved."

In Chapter XVIII, Section 7 (as amended), we would suggest that you add after the words "and can not be accepted of

God," the words "as meritorious," so that the clause will read: "They are therefore not free from sin, and cannot be accepted of God as meritorious, or make a man meet to receive grace from God."

It would have been possible for this Presbytery to have accepted other changes tending to the simplification of our Confession of Faith, but as we hope for some new and short formulary of Christian doctrine, we have not deemed it wise to suggest further changes at this time. We venture to express the hope that the Report of your Committee as it shall be finally presented to the General Assembly in 1892, at Portland, will satisfy the desire for Revision, and yet preserve all the essential elements of our venerable and honored Confession of Faith.

WM. T. KING, Stated Clerk.

THE PRESBYTERY OF CHILlicoTHE.\*

The Presbytery of Chillicothe would hereby state that they have carefully considered your Report, and would respectfully submit the following recommendations:

That in Chapter III, Section 3, the words, "an innumerable multitude," be substituted for the word "some." That the Committee recast Section 5.

That in Chapter IV, Section 1, the last sentence beginning with the words, "The Heavens and the earth," be stricken out.

That while we express hearty approval of the doctrine of Chapter IX, we would recommend it be condensed.

That in Chapter XII, Section 3, the word "mentally" be added before the word "incapable." That Section 4 be stricken out.

That in Chapter XXXI, Section 2, the latter part, beginning with the words "so that the Roman Catholic doctrine," be stricken out.

SAMUEL W. ELLIOTT, Stated Clerk.

THE PRESBYTERY OF CHIPPEWA. 38.

At an adjourned meeting of the Presbytery of Chippewa, held at Phillips, Wis., Nov. 10, 1891, the "Report of the Gen-

eral Assembly's Committee on Revision" was considered, and the following action taken:

I. Presbytery expressed its appreciation of the thorough and careful work of the Committee, and tendered them sincere thanks for their labors.

II. Presbytery neither approved the report nor criticised it in particular, but instead thereof made the following recommendations:

1. That the General Assembly, at the earliest opportunity, prepare and publish a declaratory statement vindicating the Confession of Faith from charges frequently brought against it through misconception and misrepresentation.

2. That the General Assembly appoint a Committee for conference with other Presbyterian bodies with a view to the preparation of a Pan-Presbyterian Confession, which shall take the place of the Westminster Confession, but which shall still retain inviolate the Reformed or Calvinistic system of doctrine.

3. That the General Assembly prepare an authoritative abridged statement of Presbyterian doctrine for popular (not clerical) use.

C. C. TODD, Stated Clerk.

#### THE PRESBYTERY OF CINCINNATI. 40.

Presbytery would say that it substantially approves the Report of the Assembly's Committee, and regards it as evincing the fact that the Church is still endowed with many minds fitted to express for her her faith in the most systematic, logical, and scriptural form. In some subordinate particulars, however, it would recommend the following modifications, viz:

1. That amended Section 3 of Chapter III., "Of God's Eternal Decree," be itself so amended as to read for "some of mankind" the words "a great multitude of mankind whom no man can number," and for the word "without" be substituted the words "not because of." The insertion of a scriptural statement with reference to the number of the redeemed removes the impression often received that the fact of election, necessitates the conclusion that the number of the elect must be relatively small.

2. Omit from Section 6 (4) Chapter III., the last sentence beginning "Neither are any other." The two following considerations acting with unequal force upon Presbytery united it in recommending this elimination. First, it lays an unnecessary and misleading emphasis upon the restrictive element in election, and secondly, since, in the language of Dr. A. A. Hodge, "In the time this Confession was written the phrase 'to redeem' was used in the same sense in which we now use the phrase 'to make atonement for,' it seems to commit the Confession to a limited rather than to a general atonement, whereas its omission neither excludes the one or the other as a test of orthodoxy."

3. That amended Section 5 (originally Section 7), Chapter III., be itself so amended as to eliminate the words "not to elect unto everlasting life, but," grammatically harmonize the remainder of the language therewith, and transfer "so as" from before "thereby neither," to before "to hinder," etc.

The first change while placing all the redeemed under the gracious decree of election, and ascribing all the glory to God, places the lost under a decree of perdition "for their sin," ascribing to them all the responsibility and shame thereof. Thus is avoided the dangerous implication, that because the election of grace is without foreseen merit, the ordination of the lost "to dishonor and wrath," is without foreseen demerit. The transfer of the words "so as" from one place to another, is not designed to change the sense, but to simplify the language and make its meaning more clear.

4. That Section 1, Chapter IV., as amended, be referred back to the Assembly's Committee, with the statement that Presbytery is equally divided upon the question of approving the phrase "creative days," and requests the Committee to reconsider, and if possible, recast the language of their report on this section, or if it seem best, to omit any statement whatever with regard to the time of creation.

5. That amended Section 4, Chapter VI., be itself amended by omitting before the words "spiritually good" the words "all that is," and by changing "spiritually" into "spiritual." By this emendation the fact is more clearly brought out that the

sinner's opposition is not to every form of good, but to the essential principle of all good, that which gives to all actions and experiences their ability to please God, and therefore capable of coexistence with the formal practice of many virtues. It also harmonizes with the Committee's own amendment, omitting "all" before "evil," which emphasizes the complementary truth that the sinner's inclination is not towards every form of evil, but towards that lawlessness and revolt against the Divine authority which is the essence of evil, and which may coexist with abstinence from even common vices.

6. That Chapter IX, "Of Free Will," be referred back to the Assembly's Committee, with the request that the Chapter be recast, especially in the first and third sections, in such a way as to avoid the apparent contradiction between the two phrases, "wholly lost all ability of will," etc., and the added sentence, "yet it is his responsibility," etc., and that the doctrine of man's freedom and responsibility as a moral being be more clearly stated.

7. That the word "Universal" be stricken out from the title of the new Chapter XI, so that it will read, "Of the Offer of the Gospel." By this change the title will define more accurately the contents of the Chapter, which includes more than the single item of the scope of the offer of the Gospel.

8. That amended Section 3, Chapter X. (now Chapter XII.), be itself amended by the insertion of the words "elected by God" after the words, "word, are," and before the words "Redeemed by Christ," etc. This change brings the section into harmony with the principle of the Confession that the saved are coterminous with the elect, and avoids the apparent placing of infants and incapables in a class of non-elect individuals, who are, nevertheless, redeemed and regenerated. Moreover, it recognizes the principle of election in reference to those whose salvation depends upon its exercise in the most unqualified form, inasmuch as they cannot in any sense choose God, or yield themselves to His grace.

9. Presbytery expresses its desire to see in Chapter (X.) XII., a statement concerning elect persons who have not been called by the ministry of the Word.



10. That Section 4, Chapter (X.) XII., be amended by substituting for the words, "they never truly come to Christ and therefore," the words "as they will not come to Christ that they may have life," and after the word "saved," substituting for the remainder of the section the words "Neither is there salvation in any other way than by Christ through the Spirit." The first of these changes brings out in the judgment of Presbytery more distinctly and in scriptural language, that the obstructing agency to salvation is the obdurate will of man, who resists the Divine grace.

The latter change avoids the seeming implication of the original text that men ever do so diligently frame their lives according to the light of nature as to conform to its requirements in all particulars. For the Apostle Paul declares of both Jew and Gentile, that there is no difference, for all have sinned, one with the law and the other without it. We thus avoid an antithesis which is unreal and misleading.

11. That for Section 7, Chapter (XVI.) XVIII., "Of Good Works" of the Assembly Committee's Report, there be substituted the original section in the Confession of Faith, with the omission of the words "for the matter of them" and also the words "are therefore sinful, and," and also the word "more" from before the word "sinful."

12. That in Section 3, Chapter XXIII. (now XXV.), the words "and property," be inserted after the words "to protect the person and good name," and after the words "either upon pretence of religion or infidelity" be inserted the words "to practice immorality."

These amendments seem especially desirable at a time when the rights of property are being assailed in the name of infidelity, and immorality defended, as in the case of Mormonism, in the name of religion. Moreover they are in accord with the decisions reached by the highest courts of the land on these subjects.

13. That Section 2, Chapter (XXIX.) XXXI., of the Assembly Committee's Report, be amended by the insertion of the words "and celebration" after the word "doctrine," and before the words "of the sacrifice of the mass."

14. That the Assembly's Committee be requested to make in Section 2, Chapter (XXX.) XXXII, a fuller statement as to the nature of the "keys."

The foregoing Report of the Committee on Revision of the Confession of Faith of the Presbytery of Cincinnati is hereby certified to be a true copy, and is hereby forwarded to the General Assembly's Committee, pursuant to the direction of the Presbytery.

Attest:            EDWARD T. SWIGGETT, Stated Clerk.

THE PRESBYTERY OF CHOCTAW. 18.

The Presbytery of Choctaw voted unanimously a year ago for revision. It would now put itself on record as heartily approving many of the changes proposed by the "Committee on Revision" in its Report to the last General Assembly. We especially commend the manifest determination not to impair the integrity of the Calvinistic (or Reformed) doctrines as set forth in our venerable Articles of Faith, and the desire to exhibit the truth concerning "the Work of the Holy Spirit" and "the universal offer of the Gospel" with proper fullness of statement.

As the Committee's Report is referred to us for suggestions to aid the Committee in amending and perfecting the Report before submitting it as the sense of the Church for the final action of the General Assembly, we note, in the way of exception, a tendency to prolixity. It seems to us that we might wisely depart from the example of our fathers, who saw fit to expand and virtually repeat the statement of those particular doctrines which were then most subject to controversy. A doctrine once plainly announced as an accepted Article of Faith, we think, might thereafter be taken for granted without reaffirmation.

More particularly as to changes, Presbytery offers the following suggestion:—

Chapter III. Section 3, omit what follows the word "love" in line six, and annex the last three lines of Section 5, beginning with the word "yet." Omit all that precedes the word "yet" in Section 5.

Chapter IV. Section 1, after the word "nothing" substitute "the heavens and the earth and all things therein, making them in six creative days."

Chapter VI. Section 4, for the words "to all that is Spiritually good, and wholly inclined to evil" substitute the words "to that which is Spiritually good, and wholly inclined, to that which is Spiritually evil."

Chapter IX. Condense.

Chapter (IX.) X. Section 3, omit "is" after the word "yet," and insert "is" after the word "agent."

Chapter XI. Condense.

Chapter (X.) XII. Section 2, omit the phrase "at all" in second line. Section 3, omit the whole section. Section 4, omit the words "not elected."

Chapter (XVI.) XVIII. Section 7, omit. (What is really essential therein is sufficiently stated in Chapters (IX.) X., and XI).

Chapter (XXIV.) XXVI. Section 3, insert the phrase "when marrying" after the word "Christian," in third line.

Chapter (XXX.) XXXII. Section 2, insert the word "visible" before the word "kingdom," in first line.

After all, however, Presbytery regards the matter of revision, as the General Assembly did when entering upon it, in the light of an experiment; and it now submits, from the results exhibited in the action of the Presbyteries on the Report, that no revision can now be made that shall fully satisfy the majority of our people. It, therefore, suggests that the next General Assembly be asked to relieve the Committee from further efforts in the work of revising the Confession, and assign to it the more hopeful task of formulating a short creed, less polemic and more devotional in its character.

A true copy.

Attest: JOHN EDWARDS, Stated Clerk.

## THE PRESBYTERY OF CLARION.\*

1. That to finally adopt the changes suggested by the Assembly's Committee would make the Confession self-contradictory. These changes, in their particular bearing, will not work in with many statements of the Confession which remain untouched.

2. That as we believe the Catechism to be of equal authority with the Confession, and as some statements which are modified in the Confession remain unmodified in the Catechisms, we shall have standards differing on some of the same points.

3. The proposed changes will not deliver us from the misrepresentations and perversions which were made a ground of appeal for revision.

4. The diversity of style between the Confession and the modifications, especially the two new chapters, strikes every one, and is conceded by the revisors themselves. The Confession has not only a unity of doctrine and a consistency of logic, but a majesty and compactness of style which has commanded the admiration of its opponents. This revision will inevitably mar that.

5. That as the Westminster Confession is the common heritage of all Presbyterian Churches in Great Britain and Ireland, Canada and the United States, the work of revision, if carried out in this way, will raise another wall of separation between them and us, and we long for a closer union.

6. We, therefore, suggest to the Assembly's Committee to take into consideration the question of asking to be discharged from further prosecution of the experiment of amending the Westminster Confession. But at the same time we respectfully overture the General Assembly to empower said Committee to enter upon the preparation of a short didactic and devotional creed for the reading of the people and for use on occasions in our congregational worship.

J. S. ELDER, Stated Clerk.

## THE PRESBYTERY OF CLEVELAND. 41.

We herein transmit to you our reply to your request for "criticism and amendments," etc., to your report to the Assembly. The references in this response are to your report as printed in the General Assembly's Minutes for 1891. We give assent to the report in all points not herein specified.

Page 27, Chapter III., Section 3. We prefer the words, "not because of" to the word "without," in the phrase, "without any foresight," etc. Section 5. We prefer that this be omitted, or if it be retained, that the words, "to pass by," be retained instead of, "not to elect unto everlasting life."

Chapter VI., Section 4. We prefer that the words, "utterly" and "wholly," be altogether omitted.

Chapter IV., Section 1. We prefer the old form unaltered.

Page 30, Chapter IX, Section 3. We prefer the omission of the words, "wholly," "all," "any," and "altogether," and instead of the words, "indisposed to" that good, we prefer the old form, viz: "averse from."

Page 31, Chapter (X.) XII., Section 3. We prefer, "Infants dying in infancy, and all other elect persons, who are incapable," etc. Section 4. We prefer its omission.

Page 33, Chapter (XXV.) XXVII. We prefer the omission of all in italics.

But we would prefer that the Church should pursue the course indicated by the following supplementary paper, viz:

The Presbytery of Cleveland respectfully advises the General Assembly that our sentiment is averse to the prosecution of the attempt to revise the Westminster Confession. Instead thereof we would prefer to leave the time honored symbol untouched, on account not only of its truths, but of its historical relations to the faith of the Reformed Churches; and to construct and adopt, as an additional symbol for practical use in the churches, a Confession much more brief, less dogmatic and philosophical, better suited to the needs of the current time, and expressed more nearly in the exact words of Scrip-

ture. Such a Confession, we believe, would be less subject to misunderstanding, and bring the people more compactly into sympathy with the Church as a body.

This alternative report was adopted by the Presbytery without a dissenting vote.

Attest :            E. BUSHNELL, Stated Clerk.

THE PRESBYTERY OF COLUMBIA. 42.

The Presbytery recommended the adoption of the Report of the Special Committee on the revision of the Confession of Faith with the following exceptions :

Chapter (X.) XII. Of Effectual Calling. Strike out Section 3. Let Section 4 become Section 3, and make Section 4 read as follows :

“While the duty of proclaiming the Gospel to all men is clear and imperative, and while the proclamation of the Gospel is the ordinary means of salvation for all who are capable of being called thereby, and while it is certain that no one is saved except through the mediation of our Lord Jesus Christ, and by the working of the Holy Spirit, yet it does not follow, nor is it required to be held, either that any who die in infancy are lost, or that God may not extend His mercy to those who are beyond the reach of the ordinary means of salvation, as it may seem good in His sight.”

(The above is a quotation of Section 3, of the Declaratory Statement attached to the new creed of the Presbyterian Church of England.)

GEORGE C. YEISLEY, Stated Clerk.

THE PRESBYTERY OF COLUMBUS. 42.

The consideration of the Report of the Assembly's Committee on Revision was entered upon, and after considerable discussion, was decided by the adoption of the following paper :

“Having full confidence in the wisdom and piety of the Assembly's Committee on the revision of our Confession of Faith, and feeling that we are well represented on that Committee in its Secretary, in whose scholarship and judgment we

implicitly trust, we return the Report to the Committee for fuller consideration and perfecting; and we direct that any papers that have been prepared by members of Presbytery, looking to the improvement of this Report, be referred to the Secretary, the Rev. Wm. E. Moore, D. D."

JAS. A. EWALT, Stated Clerk.

THE PRESBYTERY OF COUNCIL BLUFFS. 42.

1. In Chapter III., Section 5. Strike out the sentence in the fifth line, which reads, "Not to elect unto everlasting life."

2. Chapter IV., Section 1. The word "creative" be stricken out of the last line.

3. Chapter VI., Section 4. Insert before the word "Providence," in the sixth line, the terms, "Word and."

4. In Chapter X., Section 3, that the word "averse" be substituted for the word "indisposed."

A. L. SARCHET, Stated Clerk.

THE PRESBYTERY OF CRAWFORDSVILLE. 43.

At the stated fall meeting of the Crawfordsville Presbytery, held September 18, the overture on the revision of the Confession of Faith, as submitted by the Assembly's Committee, was answered in the affirmative.

This Presbytery approves of the work of the Committee as submitted to the General Assembly.

Some of us would be much pleased to have the Old Confession of Faith left as it is, and a brief new one prepared for general use and broadcast distribution.

DAVID R. LOVE, Stated Clerk.

THE PRESBYTERY OF DAKOTA. 44.

*Resolved.* That we approve of the Report of the Committee on Revision, and have no changes to recommend therein.

JOHN P. WILLIAMSON, Stated Clerk.

## THE PRESBYTERY OF DAYTON. 44.

What the Committee on Revision has done, sustains and confirms the confidence and good hope we had from its appointment by the General Assembly, and we feel, claims our prayers earnestly for the continued guidance till its work is accomplished, which we believe it has been under thus far.

We give hearty approval to the Committee's conservative avoidance of trenchant and radical treatment of our venerable Confession, and express our general satisfaction with the report.

Besides asking reconsideration by the Committee on Revision of the two items in our first answer that they ignored viz.: the word "damnation" twice in a section of three lines in Chapter XV, and "our Lord's coming," instead of the words "the end of the world," in Chapter XXIX, we offer no forms of words for insertion in any place, even while thinking that there are a few changes and some omissions from the report that we would prefer, and we simply defer to the assured higher competency of the Committee, desiring earnestly two things:

I. That the Committee will, for the rest, with the same conservative care and firmness, and equal candor, canvass all wishes and proposals additional to those they had before, and by all the light they can avail themselves of, reconsider and finally conclude as they shall be led.

II. We earnestly desire and ask that the Committee will give its best pains to secure, that all changes of phrase in the old text, all insertions, and the two important new Chapters, shall be made as compact, as terse, and homogeneous with the original as possible, so that the Confession eventually shall be the least *pie-bald* possible in consequence of the revision.

W. W. COLMERY, Stated Clerk.

## THE PRESBYTERY OF DENVER. 45.

1. That the report of the General Assembly's Committee be adopted with the following exceptions, viz.:

In Chapter III., Section 3, instead of "hath predestinated some of mankind unto life" read "hath predestinated unto life a great multitude whom no man can number."



In Chapter IV., Section 1, instead of "six creative days" read "six days."

In Chapter VII., Section 3, instead of "offereth by His word and Spirit unto sinners life, etc." (to end of section) read "offereth by His word and Spirit unto all men life and salvation on the condition that they repent and believe in the Lord Jesus Christ."

Chapter X., Section 3, we recommend returned to the Committee to be recast.

In Chapter XII., Section 3, substitute for this section, as found in the Committee's report, the following: "The salvation of those who die in infancy and of all other persons who from birth to death are incapable of being outwardly called by the ministry of the word, is secured in the electing love of God, and the redemption purchased by Christ is applied to them by the Holy Spirit, who worketh where and when and how He pleaseth."

In Chapter XII., Section 4, strike out "however diligent men may be in framing their lives according to the light of nature and the law of that religion they do profess." 2. That Presbytery overture the General Assembly to formulate a short comprehensive evangelical creed adapted for popular use."

W. W. MORTON, Stated Clerk.

THE PRESBYTERY OF DES MOINES. 46.

The Presbytery of Des Moines approves the general character of the work of the Assembly's Committee on Revision of the Confession of Faith, and calls the attention of the Committee to the following suggestions concerning changes which in its judgment are desirable:

1. That Chapter (IX.) X., Section 1, be made to read: "God hath endued the will of man with that natural liberty which makes him a free and responsible moral being, and as such he is neither forced nor by any absolute necessity of nature determined to good or evil." And that the proposed addition to Section 3 be omitted.

2. That Chapter IX., of Free Will, Section 3, be rewritten so as to express in a way not to be misunderstood the Script-

ural teaching on this subject. (Points — The word “convert” in the present text is not used in its technical sense, or, if it is, then the phrase following is not Scriptural.)

3. That the word “damnation” in Chapter XV., Section 4; Chapter XX., Section 1, and Chapter XXXIII., Section 2, be changed to the word “condemnation.”

4. In Chapter XXIX., Section 9, the attention of the Committee is called to the desirability of obviating misunderstanding liable to arise from the assertion of the guilt of ignorant recipients of the elements. The form gives rise to the inference that the ignorant may be a different class from the ungodly.

5. That the proposed addition of a sentence to Chapter IV., Section 1, be omitted.

Presbytery instructed the Stated Clerk to report to the Committee that a motion to drop Chapter III., Section 3, was lost and the proposed revision was approved by a vote of 26 to 4.

Attest: E. A. WALKER, Stated Clerk.

THE PRESBYTERY OF DETROIT. 46.

The report of the Assembly’s Committee on Revision was taken up seriatim, and, after a spirited and protracted discussion, the recommendations were adopted with the following exceptions:

Chapter I, Section 5. Of the Holy Scriptures. The amendment is a statement of external evidence; the sentence in which it is placed is a statement of internal evidence of the truth of Scripture. We recommend that it be incorporated with the first sentence of the section that it may read:

“We may be moved and induced by the testimony of the church, the truthfulness of the history and the faithful witness of prophecy and miracle to a high and reverent esteem for the Holy Scriptures.” Unanimous.

Chapter III. Of God’s Eternal Decree. Section 3. Insert after the word “predestinated” the phrase, “in Christ.” Majority vote.

Strike out the phrase “some of mankind” and substitute “a great multitude which no man can number.” Unanimous.

Section 4. Strike out the last sentence beginning "neither are any other redeemed, etc., etc." Majority.

Section 5. Strike out the whole section and substitute the following :

The decrees of God concerning mankind are to be so construed as to be in harmony with these declarations of Scripture, viz., that Christ is the propitiation for the sins of the whole world; that God is not willing that any should perish, but that all should come to repentance and life, and that God so loved the world that He gave His only begotten Son; that whosoever believeth on Him should not perish, but have everlasting life. Majority.

Chapter IV. Of Creation. Section 1. We disapprove, and express our preference for the reading in the old section with the striking out of the words, "or make of nothing." Majority.

Chapter VI. Of the Fall of Man, etc. Section 4. We approve the first sentence. We disapprove of the rest of the section as more properly belonging to Chapter (XVI.) XVIII., Section 7, and recommend that its substance be incorporated with that part of the Confession. Unanimous.

Chapter VII. Of God's Covenant with Man. Section 3. We disapprove the insertion of the phrase "by His word and Spirit" as misleading and confusing, inasmuch as it seems to make the means a part of the covenant and transfers to the word and Spirit what exclusively belongs to Christ. Majority.

Chapter IX. Of the Work of the Holy Spirit. The Title. Strike out the phrase "of the work." Unanimous.

Section 1. We approve with the insertion of the words, "proceeding from the Father and the Son," after the word "Trinity." Unanimous.

Sections 2, 3, 4, and 5. We disapprove and recommend the entire recasting of these sections: 1. The matter of the second section belongs more properly to Chapter I. of the Holy Scriptures. 2. They lack comprehensiveness, omitting many of the most conspicuous works of the Holy Spirit, as instanced in the old Confession. 3. They seem sometimes extra-biblical, as when they attribute "grace" to Him who, in Scripture, is universally represented as the agent of the Father and the Son.

4. They make loose and unauthorized statements, as when the Holy Spirit is said to "lead all believers into all truth." Unanimous.

Chapter X. Of Free Will. Section 3. Strike out all after "ability of will" to "by his own strength." Thus amended we approve. Majority.

Chapter XI. Of the Universal Offer of the Gospel. Title. Strike out "of the universal offer."

Section 4. Strike out all after the words, "it is therefore the duty," as sermonic and not confessional. Thus amended we approve. Unanimous.

Chapter XII. Of Effectual Calling. Section 3. Insert the word "elect" before the word "persons." Strike out the phrase "from birth to death." Thus amended we approve. Majority.

Section 4. Strike out "elected" and substitute "effectually called."

Strike out "they" in the expression, "they cannot be saved," as ungrammatical. Thus amended we approve. Unanimous.

Chapter XXV. Of the Civil Magistrate. Section 3. We approve: With the overture that the Assembly's Committee be instructed to prepare an additional section for the consideration of the Presbyteries concerning the responsibilities of national life and administration to the laws of God. Unanimous.

Chapter XXVI. Of Marriage and Divorce. Section 3. Insert "Papists" after "Infidels." Thus amended we approve. Unanimous.

Chapter XXXI. Of the Lord's Supper. Section 2. Strike out "Roman Catholic" and insert "Romish." Thus amended we approve. Unanimous.

The Presbytery of Detroit thus acting, as requested by the General Assembly, would, nevertheless, reiterate its expression to the General Assembly of 1890, preferring that the Westminster Confession of Faith be retained untouched as an historic document, and that speedy steps be taken for presenting to the church the consensus creed.

WM. A. McCORKLE, Stated Clerk.

## THE PRESBYTERY OF DUBUQUE.\*

The Committee on the Revision of the Confession of Faith presented its report, which was received and adopted, and is as follows :

Your Committee, to which was referred the proposed revision of the Confession of Faith, begs leave to report :

After careful examination of the proposed revision, your Committee finds the work in the main unobjectionable and worthy of approval. The Church, as voiced in her Presbyteries, demanded changes in our Confession, but under well defined restrictions. General Assembly's Committee of twenty-five addressed itself to its work with commendable zeal, and, thus far, has executed it with marked wisdom and ability.

2. Nevertheless, your Committee is constrained to submit to Presbytery certain changes in the proposed revised Confession to which it must object. Some of these consist of the substitution of weaker expressions of doctrinal statements than those found in the present Confession, to the lowering, we fear, of the truths involved. Of this kind is the change in Chapter XVI., Article 7, where the works of the unregenerate are now described as sinful, but in the new changed into "are not free from sin." In the opinion of your Committee the word sinful is abundantly sustained by Scripture, e. g. Gen. 6, 5, Rom. 8:7-8, and by the nature of sin, which must ever take into account the relation of the agent to God, and his state of heart before Him. In the like spirit, Chapter IX., which now reads, "The natural man, being altogether averse from that good," is changed into "is indisposed to." So weakening the inspired statement, "The carnal mind is enmity against God," "so then they that are in the flesh cannot please God." This may seem the most likely method to remove prejudice against religion; but its only effect will be to make a soft bed for the the self-righteous, lower the demands of the law and render apprehension of the need of regeneration more difficult. It will be seen that the proposed change "are not free from sin" is also applicable to the good works of the righteous. Far

better that the Confession, Chapter XVI., Article 7, remain unchanged, or if it must be changed, let all substitution for "sinful" be omitted.

3. The one chapter in the revised Confession, to which we most earnestly object, is that on Effectual Calling. In the opinion of your Committee the work of the Assembly's Committee on Sections 3 and 4 is open to the following objections:

1. It fails to remove an ambiguity fully recognized by all students of the Confession. In our present Confession these sections describe four different classes, of which two will be saved and the other two will be unsaved. The former class consisting of "elect infants" and "other elect persons who are incapable of being outwardly called." Who are these incapables? Are they idiots and like imbeciles? or are they heathen only, as Dr. Shedd and many others maintain? or are they both? i. e., does the word incapable only refer to incapacity of mind? or does it rather mean incapacity of circumstances? or does it cover both? Under the present Confession no dangerous consequences follow from this uncertainty and consequent ambiguity, seeing the word elect is a safeguard against such. In the proposed Confession no such safeguard exists. The word all, removes all limitation; hence, if the language is descriptive of incapacity of circumstances, the persons spoken of are the heathen, who, from birth to death, never heard of Christ. Then the doctrine of the revised Confession is, that all heathen who never heard the Gospel are saved. Surely such a doctrine, if accepted, would present a powerful motive for leaving the unchristianized world in utter darkness of the Gospel, and would greatly retard missionary efforts. Nothing should appear in our symbols that can be construed into teachings so dangerous, or that will tend to give aid and comfort to those unfriendly to foreign missions. Some of your Committee have submitted the section, now under consideration, to persons of different gifts and training, and without expressing any opinion, have asked them, what this teaches about the heathen? The uniform answer has been that those, who never had the opportunity to hear the Gospel, will be saved.

Another and equally important question is this: Who are they of the fourth class, described as "not professing the true religion," etc.? Who are these? The heathen? Or, as some maintain, men like Mill, Hume, Martineau, who live in Christian lands, reject the Gospel and instead diligently frame their lives according to the light of nature.

If the second of the four classes be the heathen, this last must be something other than the heathen, viz.: self-sufficient moralists, who are diligent to frame their lives according to the light of nature and the law of that religion they do profess. If this last is the class referred to, then the proposed change is revolutionary and alarming.

The change proposed in connection with this fourth class is very significant and ominous. We do not affirm that any of the Committee fully comprehended the far-reaching doctrinal consequences of this proposed change as read in the sense just stated, and in which sense the present Confession has been often understood by our ablest textual critics. Our present Confession distinctly teaches that this fourth class cannot "be saved in any other way whatsoever," except they "truly come to Christ," and with the greatest emphasis wisely adds, "to assert and maintain that they may, is very pernicious and to be detested." The new Confession carefully avoids any such prediction. Instead, it presents us with an abstract statement that neither is there salvation "in any other way than by Christ through the Spirit." Here personal coming to Christ is not the one thing necessary, but rather Christ through the Spirit, as if designed to endorse such opinions as those that would place Martineau & Co. among the faithful. Your Committee regards such change at the present time, especially, perilous and to be avoided.

2. Your Committee objects to the omission of the word elect, in the above sections, for the following reasons: *a.* The word and the thought which it express are pre-eminently scriptural. In both Testaments God so expresses Himself. The Presbyterian Church has never been ashamed of this word; she has rather gloried in it as one of her banner words. We know nothing that should change her attitude now to this

word or the doctrine it expresses. *b.* The clause, as it now stands, is accurate in fact and form. It cannot be denied that all who are saved are elected, and all who are elected will be saved. Hence it is strictly true that elect infants will be saved. *c.* The logical connection of this clause and entire sentence, to the foregoing, demands this word or its equivalent. The main thought is how God saves His elect. In the preceding sections we learn how God saves those elect persons who hear the Gospel, and now it remains to teach how the remaining portion of the elect are saved. *d.* The use of this word, as applied to infants, gives prominence to the truth that infants are not saved because of their innocence or aught else than the sovereign love of God. *e.* The omission of the word, elect, is not warranted by the misrepresentations which have been urged against our doctrine of the salvation of infants. There is a better and safer way to rid ourselves of such misrepresentations on the part of honest lovers of truth, and others should not influence us. *f.* The expression, elect infants are regenerated, etc., does not imply that there are non-elect infants, who are not regenerated. Such a construction is contrary to the plainest principles of logic. When it is said helpless infants require care, it is not implied that any infants are not helpless; but rather that because helpless, they need care. When as in our A. V. Eliphaz asks, "Shall mortal man be more just than God?" he did not mean that some men are immortal, but rather that, seeing they are mortal, it is the more obvious that they cannot be purer than God. In like manner the word elect infants may be descriptive of the whole class and yet give a cause for the predicate rather than a limitation of the subject.

Lastly, we, your Committee, object to the substitution of the word "all" for "elect;" in both parts of Section 3. Your Committee fails to find any statement or principle in Holy Scripture that warrants the dogmatic statement of the salvation of all infants. No argument hitherto advanced in support of this necessitates such an article of faith. The most that should be affirmed is that the Bible gives good grounds for such an opinion; but there are other views, held by multi



tudes of students of the Bible, fairly within the realm of Christian liberty. It is contrary to the principles of Protestantism and the liberty of the Gospel to lay down as an article of faith what cannot be proved from Scripture.

Your Committee would prefer these sections to remain unchanged and guard against all unjust and injurious interpretations by an explanatory note, stating that the expression "elect infants" is not intended to imply that there are any non-elect, but are ready to consent to some change such as is suggested in the following recommendations:

It is recommended that the following modifications in the proposed revised Confession of Faith be forwarded to the Committee on Revision, as expressing the earnest judgment of the Presbytery of Dubuque in regard to the changes proposed.

1. That Chapter XVI. (Old), Section 1, remain unchanged.
2. That the second clause of Chapter XII., Section 3, be omitted, and that the whole section read as follows: "Infants dying in infancy, are, according to the purpose of grace, regenerated and saved by Christ through the Spirit, who worketh when and where, and how He pleaseth.

W. O. RUSTON, Stated Clerk.

THE PRESBYTERY OF DULUTH.\*

Recognizing the eminent ability and wisdom displayed in the Report of the General Assembly's Committee on Revision, yet Presbytery would venture to suggest the following amendments:

Report of Assembly's Committee, p. 13. Decree. Chapter III, Section 3. In line 4 substitute for "some of mankind" the words "a multitude which no man can number," and omit all from the word "love" at the end of line 6 to the word "thereunto" inclusive, at the end of line 9.

Section 5, p. 15. In line 4 substitute the word "leave" for the word "ordain."

Chapter VII., Section 3, p. 17. Covenant. After the word "salvation" in line 5 substitute the clause "upon the sole condition that they repent and believe on the Lord Jesus Christ."

Chapter X., Section 3, p. 23. Free Will. For "indisposed," in italics, replace the words "averse from."

Chapter XII., Section 2, p. 27. Effectual Calling. Strike out from the word "not" in line 2 to the word "regeneration" inclusive in line 3, and in line 4 substitute "man" for "he."

Section 2, (old) p. 26. Substitute "all" for "elect" (in old book, Chapter X.) and omit "elect" before "persons" in line 4, and so amended retain the old Section 3.

Section 4, p. 27. In line 1 substitute for "others" the words "other persons."

Chapter XXVII., Section 6, p. 35. Substitute: "There is no other head of the Church but the Lord Jesus Christ, and the claim of any other to that position is without warrant in Scripture or in fact, and a usurpation dishonoring to the name and authority of Jesus Christ."

Chapter XXXI., Section 2, p. 37. Lord's Supper. Omit "Roman Catholic."

JAMES A. PAIGE, Stated Clerk.

THE PRESBYTERY OF EAST FLORIDA. 46.

The following paper was read and unanimously adopted:

In formulating a confession, or in revising one already in existence, there are two fundamental considerations to be kept in view: 1. That the confession should state the truths contained in the word of God. 2. That these truths should be expressed in their right harmony and proportion.

There are other things that it should state, facts rather than inferences; that it should be plain, clear and brief as possible, which are desirable—but these are essential.

The Westminster confession as it stands is a monument of clear, earnest desire to state the truths of the Bible, and to give prominence to essential truth, even though it should bear hard on the ideas of the natural man. For grand and clear definition, it will perhaps remain unsurpassed. But it is not strange that the faults of all human productions have found an entrance in its statements. In that very fact is an argument for inspired

statement in which there is no error. The great fault, and that which, more than all other, needs revision, is the failing to put the truth in the right harmony and proportion.

It seems proper that the Confession should begin, as it does, with its testimony respecting the scriptures, and then that it should speak of the being and attributes of God. But, having gone thus far, what should come next? Some would take up the doctrines in Biblical order, as, "Creation," "Providence," "The Fall," "The Covenant," etc. This is the order in part of the Confession. If it had been adhered to fully, the natural place for election would have been after the calling of Abraham. They, however, varied from this order, with the apparent purpose of emphasizing what seemed to them the great doctrine, or central truth, of revelation after speaking of the Scriptures, and the Being of God, and that is God's eternal decree. Perhaps to them in that age, and with the controversies which then existed, this may have seemed the proper thing to do. But it is obviously a mistake, and the sooner it is acknowledged and rectified the better. Were we to ask the Christian thought of this generation, what is the central idea which God had in revelation, there would be but little hesitancy in agreeing on the statement that it was the redemption of lost man. And so, after speaking of the Scriptures and of God, if we wish to emphasize some truth, which should be as a key note to the whole confession, it would not be the eternal decree, but the wondrous plan of redemption. In some form the title and the whole chapter should be altered, not so as to eliminate the doctrine of election, but to put it in its proper relation to the great central fact of God's love in sending His Son. The love of God is the arch which spans the chasm between Heaven and lost man, while the abutments which sustain and make it effectual, are his character and purpose. Let each truth stand in its proper place and relation, otherwise we obscure their lustre and hinder their progress.

It is not easy to construct a new chapter, which will harmoniously fit into its place in an old and symmetrically formed document, but better many incongruities than perpetuate the putting of truth out of its just proportion.

The following chapter is submitted as an attempt to meet the central thought which should be stated after the chapter on the Scriptures and the being of God, if we follow the general plan of the Confession. Doubtless modifications will be needed, but the thing arrived at will be best seen by putting the idea in form even if that form be imperfect. Chapter III., "God's wondrous plan in the redemption of man."

I. God as a Sovereign Infinite in His plans and purposes, governs all things according to counsel of His own will, yet, so far as he has revealed Himself in His word, the great end which he has proposed to Himself is the redemption of man through His Son Jesus Christ.

II. In carrying out this purpose, the way was prepared by a long course of discipline and instruction with His chosen people under the old dispensation. Type, sacrifice, and prophecy pointed to Him who was to be the great Deliverer.

III. In the fullness of time Christ came, making full atonement for sin, and placing Himself as the head of a new race, united to Him by faith, and over whom He is to reign as Head and King forever.

IV. As all men through the fall are dead in trespasses and sins, and left to themselves neither would or could have turned from their evil ways, God chose Abraham and his seed as a type of those whom afterwards he called to be saints, (Rom. 1:7).

V. Those thus chosen in Christ and who by virtue of that choice and their union to him are justified and also glorified, (Rom. 8:30), are called by the Holy Spirit through the presentation of the Gospel message and yet so that no violence is offered to the will of the creature.

VI. How the purpose of God and the freedom of responsibility of the creature are preserved are to be left as one of the inscrutable mysteries, not only of grace, but of God's providential government. We believe in the election of God and yet in grace as in nature, he that does not sow, shall not reap. The offer of the Gospel is free to all, and the condemnation of those who do not accept is that which Christ himself expressed, "ye will not come to me that ye might have life," (John 5:40).

VII. It is not for us to enquire with too much curiosity, whether many or few are saved, (Luke 13:23 and 24), yet this appears that all who come to Christ by faith belong to his chosen people; and that this includes those who believed in the promises respecting Him before he came, and from the example of the Ninevites we also hope that it includes those who guided by the light of nature repent of sin and trust in the mercy of God. And from Christ's love for little children and His saying that of such are the Kingdom of Heaven, (Matt. 18:3 and 19:13), we are warranted in the belief that all dying in infancy are saved through his atoning blood. If to any this hope respecting the heathen and infants seems too positive, this is certain that at the last the redeemed will be a great multitude, whom no man can number, (Rev. 7:9). And that the whole plan will in the ages to come show the exceeding riches of God's grace in his kindness towards us through Christ Jesus, (Eph 2:7).

VIII. As this redemption through Christ is man's only hope of salvation, the first duty of those to whom it is made known is to accept. Failure to do so is the great sin under the Gospel. A second duty incumbent especially on believers is to proclaim this Gospel to every creature, until the Kingdom of Christ shall be extended throughout the whole earth.

Sections 7 and 8 are intended to cover in part the ground taken in Chapter X., on effectual calling, and also the new chapter on the universal offer of the Gospel. The latter has been formed to balance Chapter III., as it now stands. That chapter if amended in some such way as suggested, would hardly leave any necessity for the new chapter, and it could at least be abridged.

J. K. WRIGHT, Stated Clerk.

THE PRESBYTERY OF EAST OREGON. 46.

Touching the subject of revision, the following action was taken :

*Resolved*, That in view of the complication of the subject of revision, and the great diversity of sentiment on the whole question, we recommend the preparation of a supplementary

creed, simple and brief, to express the fundamental doctrines of Christianity to which subscription shall be given by our ministers and ruling elders, leaving our Westminster confession as a venerable symbol of the past, and as a monument of past struggle and success.

T. C. ARMSTRONG, Stated Clerk.

THE PRESBYTERY OF EBENEZER. \*

Having carefully considered the report of the Committee on Revision sent to it by the General Assembly of 1891, respectfully makes the following suggestions, viz.:

Chapter I., Section 5. No criticism.

Chapter III., Section 3. No criticism, except that the words "not on account of" be substituted for the word "without."

Chapter III., Section 5. Strike out "was pleased" and "not to elect unto everlasting life, but to," so that the first half of the section will read: "The rest of mankind, God, according to the unsearchable counsel of his own will, whereby He extendeth or withholdeth mercy as he pleaseth, ordained to dishonor and wrath for their sin, to the praise of His glorious justice."

Chapter IV., Section 1. We prefer the old section.

Chapter VI., Section 4, Chapter VII., Sections 3, 4, 5, Chapter VIII., Section 5. No criticism.

Chapter IX. Omit the words "of the work" of the Holy Spirit in the title.

Chapter X., Section 3. No criticism.

Chapter XI. Omit "universal" in the title.

Chapter XII., Sections 2 and 4. No criticism.

Chapter XII., Section 3. Amend so as to read: "All persons chosen unto eternal life that are incapable of being outwardly called by the ministry of the word, are redeemed by Christ and regenerated by the Spirit, who worketh when, and where, and how He pleaseth."

Chapter XIII., Sections 1, 3, Chapter XIV., Section 1. No criticism.

Chapter XVIII., Section 7. Omit from the Confession entirely.

Chapter XXIII., Section 4, Chapter XXIV., Section 7, Chapter XXV., Section 3, Chapter XXVI., Section 3, Chapter XXVII., Section 6. No criticism.

Chapter XXXI., Section 2. Amend so as to read: "The Roman Catholic doctrine of the sacrifice of the mass is dishonoring to Christ's one only sacrifice for sin and injurious to the souls of men."

Chapter XXXII., Section 2. No criticism.

The vote was taken section by section, and was practically unanimous.

Done in Lexington, Kentucky, September 30, 1891.

JAMES P. HENDRICK, Stated Clerk.

THE PRESBYTERY OF ELIZABETH. 47.

The Presbytery of Elizabeth having considered the report of the General Assembly's Committee on Revision, sent down to the Presbyteries by the General Assembly of 1891, would respectfully report:

1. Presbytery desires to express its cordial approbation, in general, of the work accomplished by the Assembly's Committee on Revision.

2. We are of the opinion that the new Chapters IX. and XI., of the Revision, being "Of the Work of the Holy Spirit," and "Of the Universal Offer of the Gospel," present most Scriptural doctrine and facts, and constitute a valuable addition to the Confession of Faith.

3. While it is altogether probable that if the members of the Presbytery were to express in full their individual views quite a number of emendations would be suggested in the various parts of the Committee's Report, nevertheless in view of the possible effect of the suggestion of many changes, most of them not of vital importance, as rendering less probable the final adoption of any Revision of the Confession of Faith, Presbytery contents itself with offering the following amendments, to-wit:

1. That Section 5, of Chapter III, of the proposed Revision be stricken out, as containing declarations which may serve to perpetuate controversy in the Presbyterian Church, and

which are not so clearly revealed in the word of God as to be essential in a statement of doctrine as held by the Calvinistic or Reformed Church.

2. That Section 3, of Chapter XII., be amended by striking out the words "all infants dying in infancy and all other persons" and insert in their place the words "all other elect persons."

3. That Section 6, of Chapter XXVII., be amended by striking out the words beginning with "and the claim of the Pope of Rome," to the end of the sentence.

Adopted by the Presbytery of Elizabeth in session at Bergen Point, N. J., October 7, 1891.

SAMUEL PARRY, Stated Clerk.

THE PRESBYTERY OF EMPORIA. 48.

Your Committee to whom was referred the matter of the Revision of the Confession of Faith respectfully report that they have examined the same and have unanimously agreed to, and do hereby recommend the approval of the report of the Assembly's Committee on Revision, as found in the Minutes of the General Assembly, and that the following further changes be made:

I. Strike out last clause of Section 3, Chapter XXIX., viz.: "but to none who are not then present in the congregation."

II. Strike out the word "all" in Chapter VI., Section 6, in the clause "all miseries," etc.

III. While the changes in Chapter III. and old Chapter X. are much preferable to the old version, yet the Presbytery of Emporia recommends to the General Assembly's Committee that they go further and eliminate from the whole Confession all expressions that give any ground for the idea that God, for the good pleasure of His will, has foreordained or predestinated any person or class of persons to dishonor, wrath and everlasting death, and that especially the two words, "not elected," in Section 1, new Chapter XII., be omitted, that the statement may be made clear that men are not lost because they are not elect, but only because of their sins.



The above is a correct copy, from the Minutes of Emporia Presbytery, of the record of the action of the Presbytery on Revision.

JNO. H. BRIGHT, Stated Clerk.

THE PRESBYTERY OF ERIE. 48.

The Presbytery of Erie, in session at Jamestown, Pa., September 9, 1891, considered the revision of the Confession of Faith, recommended by the General Assembly's Committee on the same.

The Revision was taken up seriatim, read and approved with the following exceptions:

In Chapter III., Section 5, recommend to amend by inserting after "neither is," "it to be inferred that the number of these is large in comparison with the number of the elect, nor is."

In Chapter IV., recommend to retain the old Section 1, instead of the revised.

In (new) Chapter X., Section 3, recommend to strike out the last or italicized sentence, and express the thought where it belongs, by amending (old) Chapter IX., Section 1, to read thus: "God hath endued the will of man with that natural liberty which makes him a free and responsible moral being and as such he is neither forced nor by any absolute necessity of nature determined to good or evil."

In (new) Chapter XXVII., Section 6, recommend to strike out all after the first clause.

In (new) Chapter XXXI., Section 2, recommend to strike out all after the word, "same."

Recommend to strike out entirely Chapter (XXX.) XXXII., Section 2.

These proposed amendments were agreed to with great unanimity.

AMZI WILSON, Stated Clerk.

THE PRESBYTERY OF FARGO. 50.

The Presbytery of Fargo, having originally asked for the minimum of revision, and believing, after the tentative work of revision has been done, that it is impracticable to go farther,

would hereby express itself as averse to farther attempting to alter, amend, or in any respect change the Westminster Standards.

Its first preference is to allow these valuable and venerable documents to stand for all that they represent of truth, majesty, and fidelity to the teachings of the sacred Scriptures, and in all the historic importance of which they are possessed, unimpaired and untouched; and that for popular use, a brief yet comprehensive statement of our doctrines be formulated, to meet the exigencies of the Church and the times as they now exist.

If, however, it is inevitable that revision must follow, then secondly, as a Presbytery we suggest emendations as follows:

In Chapters I. and II. of the Confession add, after the enumeration of the sacred books, the following: "All these are given by the inspiration of God, to be the rule of faith and practice, and are, therefore, to be reverently received by all as the infallible word of God—the utterances of the Holy Spirit—and therefore authoritative and final in all matters pertaining to faith and life," and by striking out the closing words of the section beginning with "all" and ending with "life."

Amend Section 5 of the Revision, by inserting after the word "Church" the following words: "the truthfulness of the history and the faithful witness of prophecy and miracles," so as to read, "we may be moved and induced by the testimony of the Church, the truthfulness of the history, and the faithful witness of prophecy and miracles, to an high and reverent esteem for the Holy Scriptures, and the heavenliness of the matter, etc.

Amend Chapter III., Section 3, of the Revision, by inserting after "predestinated," the following words, viz: "An innumerable company," and strike out "some."

Amend (6) 4, of the Confession, by striking out the last sentence beginning with "neither" and ending with "only."

Amend 5, of the Revision, by changing "was pleased" to "saw fit."

Amend IV., 1, of the Revision, by omitting the last sentence beginning with "The" and ending with "days."

Amend VI., 4, of the Revision, by inserting the word "personal" before "social," striking out "nevertheless," and transfer all this part of the section to Chapter XVIII. "Of Good Works."

In X., 3, of the Revision, substitute "inclination" for "ability."

In (X.) XII., 1, of the Confession, strike out the words, "and those only."

Section 2 we prefer to read: "This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who, being altogether passive therein, is quickened and renewed by the Holy Spirit, and is thereby," etc.

Let (X.) XII., 3, of the Confession, read, "All infants dying in infancy, and such other elect persons as are incapable of," etc., as per revised report.

In (X.) XII., 4, let "elected" be replaced by "effectually called," and the rest read as suggested by the Committee.

Let XVIII., 7, of the Revision, read: "Although works done by regenerate men may be such as God commands, and be of good use to themselves and others; and although, under his providence and as led by the common operations of his Spirit, they may be restrained from much that is evil, and evidence many personal, social, and civil virtues, yet because these works proceed not from a heart purified by faith, nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are not righteous, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing to God."

In XXVI., 3, of the Revision, strike out "infidels" and substitute "ungodly."

In XXXI., 2, of the Revision, for "abominably injurious to" substitute "abhorrent and to be repudiated by all who accept of."

This will certify that the above action on Revision was unanimously taken by the Presbytery of Fargo in session in Fargo, North Dakota, November 17, 1891.

J. SHIELDS BOYD, Stated Clerk.

## THE PRESBYTERY OF FLINT. 49.

The Presbytery of Flint does not make any suggestion as to the revision of the Confession of Faith, except in Article 7, Chapter III. (Section 5, R. V.), which they would prefer to be in the following words:—

God's eternal decree hindereth no one from accepting Christ, as he is freely offered to us in the Gospel, nor ought it to be so construed as to contradict the declarations of the Scripture that Christ is the propitiation for the sins of the whole world, and that God is not willing that any should perish, but that all should come to repentance.

GEO. S. WOODHULL, Stated Clerk.

## THE PRESBYTERY OF FORT DODGE. 50.

On the Report of the General Assembly's Committee on the Revision of the Confession of Faith, the following was adopted: "We express our cordial and hearty approval of the two new Chapters IX. and XI., on the "Work of the Holy Spirit," and the "Universal Offer of the Gospel," to which might be added, in more direct terms, some reference to the missionary work of the Church, conditioned on the lost condition of the heathen world.

We also approve all those changes in the Confession that give emphasis to the truth that "Christ died for all," and that the atonement He made is sufficient for all.

We approve the changes made in Chapter III. "Of God's Eternal Decree," and would be pleased to have the Committee go still further, and to eliminate from the Confession all expressions that give any ground for the idea that God, for the good pleasure of His will, has ordained any to dishonor and wrath; and, as may have been done in the words, "not elected," Chapter XII., Section 4, any shadow of the thought that the reason why those who being called by the ministry of the word, and may have some common operations of the Spirit, are not saved, is because they are not of the elect.

We approve of the insertion, Chapter VII., Section 3, "By His Word and Spirit," and the other minor changes which the Committee have made, and trust that God may guide them in the future as in the past.

WM. M. EVANS, Stated Clerk.

THE PRESBYTERY OF FORT WAYNE. 50.

"We have gone carefully over the whole report of the General Assembly's very able committee, and, while approving of its work in general, would propose the following for your adoption :

Chapter I. The addition in Section 5, proposed by the General Assembly's committee, is approved.

Chapter III. 1. The striking out of Sections 3 and 4. Approved. 2. In new Section 3 for "some of mankind," we propose the substitution of "an innumerable multitude of mankind." 3. From new Section 4 eliminate the last sentence, beginning with the words "neither are any other," etc. Because, however true in itself, it is an unnecessary stumbling block for the people. 4. In new Section 5 eliminate the words "not to elect unto everlasting life, but," and the pronoun "them" after the word "ordain." Because, while we believe that predestination or election unto everlasting life is a sovereign act of God's goodness, and does not pre-suppose anything whatever in the creature as the cause thereof, we do not believe that the same can be truly said of foreordination to punishment, but punishment necessarily pre-supposes transgression in the persons punished. The rest of the chapter is approved.

Chapter IV. Eliminate the words "of nothing" in Section 1, because it cannot be proved by the Scriptures; and, if asked what we believe concerning it, we say that we have no opinion on the subject.

Chapter VI., Section 4. 1. The addition of the words "that is spiritually good" approved. 2. In place of the other added words, beginning "nevertheless the providence of God," etc., we propose the substitution of the following: "Nevertheless, man in his fallen state possesses a moral nature, and is capa-

ble of exercising many social and civil virtues," because: 1. In the proposed addition of the General Assembly's committee, there appears from the connection to be an implication that the "social and civil virtues" spoken of are of the same kind as spiritual good, only less in degree, while the words we propose indicate that they are of a different kind. 2. It is a fact that fallen man has a moral nature which is capable of high cultivation, totally apart from any knowledge upon his part of spiritual good; and it is a fact that there are distinctive virtues. 3. For the rest, the effects of the operation of Providence are described in the chapter under that head; and the effects of the operation of the Holy Spirit upon unregenerate men are described in the new chapter under that head.

Chapter VII., Section 3. 1. The addition of the committee, "by his word and spirit," approved. 2. We propose, further, the striking out of all after the word "saved," because the new chapter on the Holy Spirit presents the matter truly and fairly, without a stone of stumbling. The other changes, proposed to be made in this (VII.) chapter, approved.

Chapter VIII. The change proposed in Section 5 approved.

New Chapter IX. On Work of Holy Spirit. 1. The addition of the chapter and also the place approved. 2. Sections 1 and 2 approved. 3. In Section 3 we desire that the words, "the Lord and Giver of Life," should be stricken, because they are un-Scriptural, the title, "Lord," in the New Testament being appropriated to the Lord Jesus, and He declares Himself to be the Giver of Life. (See John V., *et passim*.) 4. In Section 4 we desire as follows: *a.* Insert "persuading and enabling them to embrace Him by faith" between "Christ Jesus" and "regenerating," leaving out the corresponding clause where it occurs further on, because this is the proper order. *b.* After "He dwells in all believers" add "by their faith in Christ," because this Scriptural addition makes the subject clearer. *c.* After the word "comforter" add "strengtheners," so as to read, "as their comforter, strengtheners, and sanctifier," because of reasons perfectly apparent to every student of the New Testament, and of the fact that the idea of strengthening is almost, if not altogether, dropped out of the English "comforter." *d.* Strike out

the words "and as the Spirit of adoption and of supplication," inserting in their place these, "inciting them to prayer," because: 1. The Spirit of adoption is the Spirit of the Son. (See Gal. IV : 6.) 2. Because the Holy Spirit is nowhere in the New Testament called the "Spirit of supplication," and we do not consider that the Old Testament instance gives the expression sufficient prominence for insertion here and in this manner. *e.* Eliminate "all" in the clause "leading them into all truth," because, while we believe it to be Scriptural that the Holy Spirit does lead believers into the truth, we understand the promise in its unconnected form to apply only to those inspired to reveal the holy mysteries to us. We desire that Section 4 of Chapter IX. read as follows: "Section 4. The Holy Spirit is the only efficient agent in applying and communicating redemption. He effectually calls sinners to new life in Christ Jesus, persuading and enabling them to embrace Him by faith, regenerating them by His almighty grace, and freeing them from the bondage of sin and death. He dwells in all believers by their faith in Christ, as their comforter, strengthener, and sanctifier, inciting them to prayer, leading them into the truth, making the means of grace efficacious in their edification, strengthening them for all duty, sustaining them in all affliction, and performing all other gracious offices by which they are sanctified, sealed, and made meet for the inheritance of the Saints of life." 5. In Section 5 strike out the last sentence. The doctrine is un-Scriptural and erroneous, because: 1. It is not the peculiar office of the Holy Spirit to "preserve" the Church; the triune God preserves the Church. 2. More seriously, it is not the Holy Spirit who will present the Church, the bride of Christ, to Christ; but Christ will present the Church, His bride, to himself.

Chapter X., Section 3. 1. The substitution of "indisposed to" for "averse from" approved. 2. After the words added to the close of Section 3, add also there, "and God offers His Holy Spirit to all men to do for them what they cannot do for themselves," or words to that effect.

New Chapter XI. The addition of this chapter "of the universal offer of the Gospel," approved. And the only change

we have to suggest is a transposition in Section 2 of "truly repent and believe in Him," so as to read "believe in Him and truly repent."

Chapter XII. In place of section 3 amended we decidedly prefer the following: "Infants dying in infancy and other elect persons incapable of being outwardly called by the ministry of the word, are regenerated and saved by Christ through the Spirit, who worketh where, and when, and how He pleaseth." Section 4 as amended is approved, with the exception that we desire to have "because" substituted for "inasmuch as."

Chapter XIII. The proposed changes in Sections 1 and 2 are approved.

Chapter XVI. 1. In Section 1 the substitution of "sinners" for the word "elect" approved. 2. We also propose to substitute "Holy Spirit" for "Spirit of Christ" in this section.

Chapter XVIII. Section 7, as amended, approved.

Chapter XXIII. In place of the change proposed by the General Assembly's committee, we would prefer simply to strike out the words "those of whom it may be known that they have sinned;" make the last clause read, "nor for the sin unto death."

All the other changes proposed by the General Assembly's committee in Chapter XXV., Section 3, Chapter XXVI., Section 3, Chapter XXVII., Section 6, Chapter XXXI., Sections 2 and 8, Chapter XXXII., Section 2, are approved.

We also propose that the Presbytery overture the General Assembly as follows: "The Presbytery of Fort Wayne, in addition to favoring the revision of the Confession of Faith, which is now in progress, hereby overture the General Assembly to take steps for the formation of a new and brief creed for congregational and popular uses.

The above was adopted section by section by the Presbytery of Fort Wayne.

M. M. LAWSON, Stated Clerk.



## THE PRESBYTERY OF FREEPORT. 52.

Chapter III., Section 3. Omit all of the section beginning with "Without any foresight," etc., except the last clause, and attach to this the clause of Section 5, which is in italics and beginning with, "Yet so as," etc., omitting all the rest of Section 5. Also omit the word "mere" before "free grace."

Chapter IV., Section 1. Omit the last clause beginning with the words, "The Heavens and the earth," etc.

Chapter VI., Section 4. Omit all after the word "corruption" to "do proceed," etc.

Chapter X.—"Free Will." Introduce the words, "to regenerate or," before the words, "to convert," etc.

Chapter XII., Section 4. Omit last clause, "however diligent," etc.

Chapter XXVII., Section 6. Strike out all after the words, "Lord Jesus Christ," etc.

Presbytery recommends that the Committee be requested to re-write the section with reference to the Lord's Supper, stating only the doctrine of the Presbyterian Church.

Presbytery passed the following resolution, viz.:

While Presbytery approves of the Report of the Committee on Revision, with the exceptions noted above, we are strongly of the opinion, with the light we now have, that the most expedient course for the Church to pursue is to set about the formulation of a new and much shorter Confession.

THOMAS A. ROBINSON, Stated Clerk.

## THE PRESBYTERY OF GENESSEE. \* .

*Resolved.* That the Presbytery of Genessee, in answer to the request of the General Assembly for criticism, &c., upon the report of the General Assembly's Committee on Revision, express its satisfaction with said report as it now stands, and its approval of the same as a whole. That this Presbytery would make no criticisms or suggestions, believing that the work of an acceptable revision is assured in the hands of the Committee.

JOSEPH E. NASSAU, Stated Clerk.

## THE PRESBYTERY OF GENEVA. 52.

Your Committee would report that: We have read carefully, not only the changes proposed by the General Assembly's Committee, but the entire Confession of Faith, and would say that in reading the whole of it continuously from beginning to end, we are impressed with the grandeur and superiority of our old Confession.

It is a most worthy and lasting tribute to the learning, piety and power, mental and moral greatness of the fathers of the Church, who made it and gave it to the world as a didactic setting forth of the great system of truth taught in the Holy Scriptures.

It was, however, the work of the leaders of the Church in the middle of the seventeenth century, and is in its form and structure better adapted to the wants and condition of the world of that day than this. It is not, therefore, surprising that there should be in the Presbyterian Church a wide-spread call for revision. Such a call does not necessarily signify a departure from the old faith of the Church, nor a lack of confidence in and love for the old Confession, but rather a desire to meet more fully the enlarged operations of the Church and the greatly increased intelligence of the world in this last decade of the nineteenth century. In reading together the entire Confession we have often used the word "unnecessary," very rarely the word "untrue."

Your Committee would further say that we are impressed with the fidelity and excellence of the General Assembly's Committee on Revision.

Their report shows that they have been true to the instructions of the Assembly, and have fairly represented the prevailing mind of the Church as expressed in the action of the Presbyteries.

It is with diffidence that we offer any criticisms on the work of such men as compose that Committee, but inasmuch as they recommend that the report "be sent down to the Presbyteries for consideration, criticism or amendment," we suggest certain

alterations rather by way of omission than of amendment. We recommend:

1. That Chapter I., Section 5, of the report of the Assembly's Committee, be approved.

2. That Section 2, of Chapter III., be stricken out, as well as Sections 3 and 4.

3. That Section 5 become Section 2, and be amended so as to read thus, "God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will hath predestinated of mankind unto life, a great multitude whom no man can number and hath particularly and unchangeably chosen them in Christ unto everlasting glory out of His mere free grace and love."

4. That Sections 4 and 5, with certain omissions, become Section 3 and read as follows: "As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted and sanctified, and kept by his power through faith unto salvation. There is, however, no limitation put upon the offer of salvation to all upon condition of faith in Christ; nor is restraint laid upon the freedom of anyone to hinder his acceptance of this offer."

5. That Section 6 remain unchanged and become Section 4.

6. That Chapter IV., Section 1, of the report of the Assembly's Committee, be approved.

7. That Chapter VI., Section 4, of the report of the Assembly's Committee, be stricken out, and that Sections 5 and 6 be numbered Sections 4 and 5.

8. That Chapter VII., Section 3, of the Assembly's Committee, be so amended as to read: "Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offereth by His word and Spirit unto sinners, life and salvation by Jesus Christ, requiring of them

faith in Him, that they may be saved, and promising to give His Holy Spirit to them that ask Him."

That Section 4 be stricken out and that Sections 5 and 6 be numbered 4 and 5, and that the phrases "and is called the Old Testament" and "and is called the New Testament" be stricken out as recommended in the report of the Assembly's Committee.

9. That Chapter VIII., Section 5, of the report of the Assembly's Committee, be so amended as to read: "The Lord Jesus by His perfect obedience and sacrifice of Himself, which He, through the eternal Spirit, once offered up unto God, hath fully satisfied Divine justice and thus made propitiation for the sins of the whole world.

That Chapter VIII., Section 8, of the Confession of Faith, be so amended as to read thus: "To all those whom the Father hath given to him in the Covenant of Redemption, Christ doth certainly and effectually apply and communicate the benefits thereof," &c.

10. That Chapter IX., "Of the Work of the Holy Spirit," of the report of the Assembly's Committee, be approved.

11. That Chapter X., "Of Free Will," Section 3, of the report of the Assembly's Committee, be amended so as to read thus: "Man, by his fall, into a state of sin, being altogether indisposed to any spiritual good accompanying salvation and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto. Yet is his responsibility as a free moral agent not thereby impaired."

12. That Chapter XI., "Of the Universal Offer of the Gospel," as recommended by the Assembly's Committee, be approved.

13. That in Chapter XII., Section 1, "Of Effectual Calling," the words "and those only" be stricken out, and that the words "Almighty grace" be substituted for "Almighty power."

That Sections 2 and 4 be stricken out. That Section 3, of the Assembly's Committee, be approved and become Section 2.

14. That Chapter XIII., "Of Justification," Sections 1 and 3, of the report of the Assembly's Committee, be approved.

15. That Chapter (XIV.) XVI., Section 4, of the report of the Assembly's Committee, be approved.

16. That Chapter (XVI.) XVIII., Section 7, of the report of the Assembly's Committee, be so amended that the last clause shall read: "They are, therefore, insufficient and cannot be accepted of God in place of faith in Jesus Christ."

17. That in Chapter (XVII.) XIX., Section 2, of the Confession of faith, the words "not upon their own free will but" be stricken out.

18. That Chapter (XXI.) XXIII., Section 4, of the report of the Assembly's Committee, be so modified as to read: "Prayer is to be made for all things lawful; for the forgiveness of sin, and for all sorts of men living, or that shall live hereafter; but not for the dead."

19. That from Chapter (XXII.) XXIV., Section 7, of the report of the Assembly's Committee, the entire sentence which follows the words "from God" be omitted.

20. That Chapter (XXIII.) XXV., Section 3, of the report of the Assembly's Committee, be approved. Also that Chapter (XXIV.) XXVI. be approved.

21. That Section 6, of Chapter (XXV.) XXVII., as amended by the Assembly's Committee, read thus: "There is no other head of the Church but the Lord Jesus Christ." The remaining part being stricken out.

22. That in Section 2, of Chapter (XXIX.) XXXI., as amended by the Assembly's Committee on page 37, the following words be stricken out: "So that the Roman Catholic doctrine of the Sacrifice of the Mass is most abominably injurious to Christ's only sacrifice for sin."

That Section 8, of the report of the Assembly's Committee, be approved, the word "spiritually" being inserted before the word "ignorant" both in the former and latter sentence.

23. That Chapter (XXX.) XXXII., of the report of the Assembly's Committee, be approved, save that the opening sentence should be changed so as to read: "To these officers the keys of the visible kingdom of God on earth are committed, etc."

Your Committee would further report, recommending that the Presbytery of Geneva express the hope that the work of revision be completed on the basis of the report of their Committee together with the suggestions to be made by the Presbyteries. And, after such completion, that a short Confession containing the essentials of the Christian faith be prepared and published for popular use in all our churches.

The above report was adopted.

I hereby certify that at a meeting of the Presbytery of Geneva, held at Geneva, N. Y., November 9, 1891, the above action was taken relating to the Revision of the Confession of Faith.

J. WILFORD JACKS, Stated Clerk.

THE PRESBYTERY OF GRAND RAPIDS. 53.

The Presbytery of Grand Rapids would respectfully report the following action on your Report to the Assembly of 1891:

That we are much gratified with the new chapters, and concur generally with the amendments you propose to the new. That, however, we suggest the following additional amendments to the Confession as it stands:

To Chapter III., Section 1, let the clause, "yet so as thereby neither is God the," be changed to read, "yet neither is God thereby the." Let Section 2 of the same be omitted, for the reason that it is a generalization without clear warrant in Scripture; it concerns methods of Divine procedure transcending human knowledge; it contradicts the affirmation of the proposed Revision (Section 5), that the "rest of mankind are condemned for their sin;" it is not essential to the statement of doctrine and serves no good purpose.

To Chapter V., Section 4, that all between "angels and men," and "yet so," be omitted.

To Chapter (XXV.) XXVII., Section 2, that the clause beginning "out of which," be omitted.

That everywhere "Holy Spirit" be substituted for "Holy Ghost."

We also suggest the following amendments to your amendments:

To Chapter III., Section 3, between the words "without" and "any foresight," let "being moved thereunto by," be inserted.

Chapter III., Section 5. Let "yet so as thereby neither is any limitation," be changed to, "yet there is thereby no limitation."

Chapter IV., Section 1. Let the last sentence be omitted, and the words, "in six creative days," be inserted after "invisible."

Chapter VI., Section 4. Let "made opposite to" be omitted, so that it may read, "indisposed to and disabled from all."

Chapter XII., Section 4. Let "they" before "cannot be saved," be omitted, it being ungrammatical and redundant.

All of which is hereby respectfully submitted for consideration.

J. H. SAMMIS, Stated Clerk.

THE PRESBYTERY OF GUNNISON. 54.

The Presbytery of Gunnison hereby approves of the Revision of the Confession of Faith submitted by the General Assembly, with the following exceptions:

1. In Chapter III, Section 3. For "God hath predestinated some of mankind unto life," we would substitute "God hath predestinated unto life a great multitude whom no man can number," and omit from the section all after "out of his mere free grace and love."

What follows is not justified by the Scriptures, and is contrary to the words of Paul: "Whom he did foreknow them he also did predestinate."

2. Strike out of Section 5, Chapter III.: "Was pleased \* \* \* \* \* not to elect unto everlasting life," and let the section read: "The rest of mankind God ordained to dishonor and wrath for their sins," etc. The Presbytery thinks that the words, "was pleased not to elect unto everlasting life, but to ordain them to dishonor and wrath," conflicts with the Scriptures, especially with God's solemn declaration, "As I live saith the Lord I have no pleasure in the death of the wicked."

3. In Chapter VII., Section 3. For "promising to give unto all those that are ordained unto life His Holy Spirit," substitute "promising to give His Holy Spirit unto them that ask him."

In the Scriptures the Holy Spirit is promised not "to all that are ordained unto life," but "to them that ask Him." We most decidedly prefer the language inspired by the Holy Spirit in the statement of the precious doctrine of the Holy Spirit, to language framed by men without that inspiration.

Further, in response to the request of your Committee for criticism and suggestions, we would respectfully call your attention to the lack of proper symmetry in the system of doctrine as it is presented in the Confession of Faith, even in the proposed revision.

We find that the doctrine of election and predestination, by frequent repetition or mention, is given a prominence in the Confession which is without any warrant in the Gospel, and thus the symmetry of the divinely revealed doctrine is destroyed.

The particular doctrine of the election of men to everlasting life holds a subordinate place in the teachings of Christ and of the Gospel writers, and is infrequently brought into notice by them, while the fatherhood of God, the free offer of salvation, and men's choice or election of God and the Saviour to be their God and Saviour, are given special and constant prominence in the Gospel.

The Presbytery, therefore, would suggest that in the revision of our Confession of Faith the doctrine of election be given no more notice nor emphasis than it receives in the teachings of the Great Teacher, the Christ, and in the inspired words of the Gospel writers.

We would recommend that instead of the frequent use of the words "the elect" or expressions of the same import, in the Confession, in designating the followers of the Saviour, the other terms used ordinarily by Christ and the Holy Spirit in the Scriptures, such as "disciples," "believers," "saints," and "the children of God," be freely employed. "Elect" and "elected," and their synonyms, convey to us a mere fragment



of the thoughts of the Spirit expressed in the various terms used in the Scriptures to designate the heirs of eternal life, and when used with frequent repetition, become misleading and misrepresent the truth as it is in Jesus Christ.

We believe that the inspiration of the Scriptures is plenary not merely as to language and doctrines separately considered, but as to the placing of truths, their adjustments and mutual relations and proportions one to another, and each to the whole body of truth. The mind of the Master Builder is seen quite as much in the relative proportions and adjustments of the different parts of the building as in the fashioning of every part, and it is the conviction of this Presbytery that there should be a revision of the Confession of Faith which will present to our Church and the world the great vital doctrines of the Gospel of the Lord Jesus Christ in their harmonious and symmetrical relations and just proportions to each other, as we find them in the inspired word of God.

The report was adopted by the Presbytery with but one dissenting voice. B. F. POWELSON, Acting Stated Clerk.

THE PRESBYTERY OF HIGHLAND. 55.

The Presbytery of Highland, in session at Corning, Kansas, approved of the report of the Committee on Revision without any alterations. GEORGE HAGEMAN, Stated Clerk.

THE PRESBYTERY OF HOLSTON. 56.

I hereby certify that the Holston Presbytery, after due deliberation and with only a few negative votes, approved the revision sent down to the Presbyteries entirely, excepting that they recommend that the new Chapter IX., "On the Holy Spirit," be abridged. J. E. ALEXANDER, Stated Clerk.

THE PRESBYTERY OF HUDSON. 57.

The Presbytery of Hudson desire to record their gratitude to the head of the church for the fact that, so far, the revision movement has progressed so peacefully and rapidly. We are thus encouraged to hope that through the guidance of the Holy

Spirit, whom Our Savior has promised to the church to lead her into all truth, a revision of our noble confession, which will bring it into more exact conformity to the Scripture, as these are understood in the current faith and embodied in the current teaching of the church, will soon be harmoniously secured.

We have taken up the report of the committee seriatim, and have considered it as carefully as our time would allow. With the exceptions noted below, the report is cordially approved. It is, however, due to truth to state that some portions of the report, so approved, are not entirely satisfactory. This is especially the case with Chapter XII., Section 3. It is, hence, the desire of the Presbytery that the committee subject their whole report to careful re-consideration.

Having thus stated our general attitude toward the report as a whole, we would respectfully submit the following amendments to the favorable consideration of the committee :

Chapter I., Section 5. Amend as follows: "We may be moved and induced by the testimony of the Church to a high and reverent esteem for the Holy Scripture, and the truthfulness of its history, the fulfillment of its prophecies, and the miracles by which it has been attested, as well as the heavenliness of its matter, the efficacy of its doctrine, the majesty of its style, the harmony of all its parts, the scope of the whole," etc., etc., as at present.

Chapter III., Sections 3 and 5. For these sections substitute the following: "God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will to the praise of His glorious grace, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereto; and, according to the same eternal and immutable purpose, and the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, hath left those not so chosen in the unhindered exercise of their freedom to those provisions and

offers of His grace which are common to all men, and finally to dishonor and wrath for their sin, to the praise of His grace and justice.

Chapter IV., Section 1. Amendment disapproved and the original section preferred.

Chapter VII., Section 3. For this section substitute the following: "Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace, wherein He freely offereth unto all men life and salvation upon the condition that they repent and believe on the Lord Jesus Christ."

Chapter IX. Change title to: "The Holy Spirit and His Work."

Chapter XI. Change title to: "Of the Gospel."

Chapter XII., Section 4. Omit: "However diligent men may be in framing their lives according to the light of nature and the law of that religion they do profess."

Chapter XVIII., Section 7. *a.* Substitute "the" for "their" in the clause, "while their neglect for such things." *b.* For the latter part of the section, "they are therefore sinful," and what follows, substitute the following: "They do not meet the requirements of the divine law, and hence cannot be pleaded as a ground of acceptance with God."

Chapter XXVII., Section 6. From the clause, "Is without warrant in Scripture or in fact," omit the phrase, "or in fact."

Chapter XXXI., Section 2. Substitute for the words, "most abominably injurious," the words following, "grossly disparaging."

Chapter XXXII., Section 2. Omit this section and add to Section 1, of the corresponding chapter of the existing confession, as follows: "To whom is committed the government of the visible church of God on earth."

Attest :

DAVID F. BONNER, Stated Clerk.

## THE PRESBYTERY OF HUNTINGTON.\*

The Presbytery of Huntington would reiterate its already expressed judgment as averse to any revision of our standards for the following reasons :

(1.) Because our "Confession" in its present form distinctly, concisely, and unequivocally sets forth the doctrines of grace as held by the Reformed Churches, embracing the Calvinistic faith, and any attempt to change or revise will only tend to dilute, obscure, or suppress the truth as the Presbyterian Church has ever held it.

(2.) Because the Presbyterian Church, holding the Westminster Confession, has ever stood forth, honored as a model for its distinctness of utterance and fearlessness of declaration of its doctrinal teachings, and under its present form of faith, God has highly honored it as a firm defender of the faith once delivered to the Saints, and has crowned its teachings with His rich and abundant blessing.

(3.) Because no "revision" that our Church will ever consent to will meet the wishes of a dissatisfied element in our body, who will only be contented with the eliminating of the Calvinistic features from our excellent Confession.

But assuming that there will be some revision, Presbytery would respectfully suggest the following modifications of the Committee's Report :

1. That in Chapter III., Section 3. of the Committee's Report, after the word "God," the following clause be inserted, "for the manifestation of His glory," so that the section would read, "God, for the manifestation of His glory, before the foundation of the world was laid," etc.

2. That instead of the revised Section 5, of Chapter III., we have the following: The rest of mankind God was pleased, according to the unsearchable counsel of His own "sovereign" will, whereby He extendeth or withholdeth mercy as he pleaseth, to pass by and to ordain them to dishonor and wrath for their sin to the praise of His glorious justice. Yet, so as thereby, neither is any limitation put upon the offer of salva-

tion to all through faith in Christ; nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer.

This modification introduces "sovereign" before "will" and substitutes "to pass by" for "not to elect unto everlasting life;" and "through" faith in Christ for "upon condition" of faith in Christ.

3. In regard to Chapter IV., Section 1, on creation, Presbytery objects to the section as revised by the Committee, and expresses its preference for the old as it is.

4. Chapter IX. On the Work of the Holy Spirit. The Presbytery suggests that it be so revised as to more fully distinguish between the common and efficacious operations of the Holy Spirit.

5. That in Chapter X., Section 3, of the Committee's Report, the words "averse from" be restored in place of "indisposed to," as introduced by the Committee.

6. That in Chapter XII., for Section 3 of the Committee's Report, the following be substituted, "Through the electing love of God, infants dying in infancy are regenerated and saved by Christ, through the Spirit, who worketh when and where and how He pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word."

7. That instead of Section 4 of the Committee's Report, Section 4 of the Confession be substituted with the omission of the last clause, "and to assert," etc.

8. That in Chapter XXVI., Section 3, of the Committee's Report, the word "papists" be inserted after "infidels."

9. That in Chapter XXXI., Section 2, that the word "abominably" be omitted; and that after the words "Christ's one only sacrifice," the words "for sin" be omitted and the words "the alone propitiation for all the sins of the elect" be restored, so that the sentence would read thus: "So that the Roman Catholic doctrine of the sacrifice of the mass is most injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect."

ROBERT HAMILL, Stated Clerk.

## THE PRESBYTERY OF HURON. 57.

The Presbytery of Huron, having examined the Report of the General Assembly's Committee on Revision of the Confession of Faith, beg leave to offer the following suggestions :

1. In Section 6, which becomes Section 4 in Chapter III., eliminate the last sentence beginning with the word "neither."

2. Restore Section 7, Chapter III., to its original form, and insert the following as a separate section to precede Section 8: "God's eternal decree hindereth no one from accepting Christ, as he is freely offered to us in the Gospel; nor ought it be so construed as to contradict the declarations of Scripture that Christ is the propitiation for the sins of the whole world, and that God is not willing that any should perish, but that all should come to repentance."

3. Change the second clause of Section 6, of Chapter XXIV., so as to read "Yet nothing but adultery or such wilful desertion as implies it," etc.

CHARLES E. BARNES, Stated Clerk.

## THE PRESBYTERY OF INDIANAPOLIS. 58.

We heartily commend in general the work of the Assembly's committee so far as it goes. Their report presents a number of recommendations and some valuable additions, which tend to free the confession from misunderstanding, and to broaden and enrich it with a fuller statement of the great central verities of the Gospel of Jesus Christ. The new chapters on the "Work of the Holy Spirit" and the "Universal Offer of the Gospel" supply a lack in the confession, and bring into prominence a fuller setting forth of truths which the New Testament keeps to the front.

We gladly recognize that the confession as thus revised and added to is brought into closer harmony with the system of doctrine taught in the Scriptures and with the faith of the church, and, therefore, is decidedly to be preferred to the old confession. We are free to say, however, that in our judgment the committee, under the instructions they received from the Assembly, and in view of the spirit of that Assembly and of

the church as a whole, could, with wisdom, have gone further, and should have modified yet more, or eliminated entirely paragraphs so worded as to be of questionable Scripture authority, and evidently objectionable to the majority of the church.

We regret, especially, that the committee in their alterations of Chapter III. failed to go on and free the confession of certain extra-Scriptural inferences having to do with the negative side of God's eternal decree. We cannot agree with those who hold that a statement of the doctrine of preterition in the confession is necessary to the integrity of our present system of faith.

Along with these general statements we would suggest to the committee the following additional amendments :

Chapter I., Section 5. Omit the clause, "the truthfulness of the history, the faithful witness of prophecy and miracle."

Chapter III., Section 3. Change the clause "predestinated some of mankind" so that it will read, "predestinated a great multitude which no man can number."

Chapter III., Section 4. Omit the last sentence, beginning, "neither are any other," etc.

Chapter III., Section 5. Omit the whole section.

Chapter IV. We prefer the language of the old confession, leaving out the words "of nothing," and also the words, "in the space of six days."

Chapter VI. Omit the last sentence, beginning, "Nevertheless the providence of God," etc., and incorporate the same idea in the chapter on "Good Works."

Chapter VIII., Section 5. Omit the word "purchased" and substitute "provided."

Chapter IX. We prefer that the title should read, "Of the Holy Spirit," and would suggest a further condensation of the whole chapter.

Chapter X. We would suggest that in a chapter devoted to the subject of free will there should be a much more explicit statement of man's free agency and responsibility.

Chapter X., Section 3. Change the language so that it will read, "Man, by his fall into a state of sin, hath wholly lost all ability of will by his own strength to convert himself; yet is his responsibility as a free, moral agent not thereby impaired."

Chapter XI. Omit the word "universal" in the title and condense the whole chapter so that it shall be less hortatory and homiletic in form.

Chapter XII., Section 3. Change the language so that it will read: "Infants, dying in infancy, and other persons who are mentally incapable of being called by the ministry of the word, are redeemed by Christ and regenerated by the Spirit — who worketh when, and where, and how He pleaseth."

Chapter XII., Section 4. Omit the whole section.

Chapter XVIII., Section 7. Strike out the closing words, "or make a man meet to receive grace from God," and substitute for them the words, "as a ground of salvation."

Chapter XXV., Section 3. Strike out the whole section.

Chapter XXVI., Section 3. Strike out all after the words, "only in the Lord."

Chapter XXVII., Section 6. Shorten the section so that it will read: "There is no other head of the church but the Lord Jesus Christ."

Chapter XXXI., Section 2. Omit the latter part of the section, beginning with the words, "so that the Roman Catholic," etc., and strike out all other references in the confession to the Roman Catholic church. E. P. WHALLON, Stated Clerk.

#### THE PRESBYTERY OF IOWA. 59.

At the stated meeting of the Presbytery of Iowa, September 2, 1891, the following action was taken on the Report of the Committee of Presbytery of the Revision of the Confession of Faith, to-wit:

"As touching the matter of Revision, this Presbytery decides to take no action in the way of proposing any criticisms, or amendments, to the Report of the General Assembly's Committee on Revision, at the present time."

J. C. McCLECKOCK, Stated Clerk.



## THE PRESBYTERY OF IOWA CITY. 60.

The Committee appointed to bring in a report on the Revision, present the following which was received, amended, and adopted as amended, viz.:

Chapter IV., Section 1. Insert after the word "invisible" the words "in the space of six days," and omit all of the last sentence, "The heavens and the earth, with all that they contain, were made by Him in six creative days."

Chapter XXIII., Section 4. Omit the words, "for the forgiveness of all sins, except the sin unto death."

No further suggestions were made.

GEO. B. SMITH, Stated Clerk.

## THE PRESBYTERY OF JERSEY CITY. 62.

The Presbytery of Jersey City expresses its hearty appreciation of the work of the General Assembly's Committee on the Revision of the Confession of Faith, but respectfully submits the following opinions of particular parts, with suggestions for the Committee's further consideration:

Chapter I, Section 5. Of the Holy Scriptures. Is approved.

Chapter III. Of God's Eternal Decree. Section 1 and 2 are approved. Section 3 (new), it is suggested should be amended by substituting for the word "some," in the fourth line, the words "hath predestinated unto life a great multitude whom no man can number," and Section 4 (new), by closing with the word "salvation," in the eighth line; and Section 5 (new), by striking out the whole section, and replacing it by the following: "God's eternal decree hindereth no one from accepting Christ as he is freely offered to us in the Gospel, nor ought it to be so construed as to contradict the declarations of Scripture that Christ is the propitiation for the sins of the world, and that God is not willing that any should perish, but that all should come to repentance." Section 6 (new), is approved.

Chapter IV., Section 1 (new). Of creation. Is disapproved.

Chapter VI., Section 4 (new). Of the fall of man, etc., to be amended by striking out all after the word "corruption" in the first line, and substituting "do proceed all actual transgressions."

Chapter VII. Of God's Covenant with man. All is approved, except "all those that are ordained unto life," in Section 3, for which substitute "them that ask Him," and "the elect" in Section 4, for which substitute "believers."

Chapter VIII., Section 5 (new). Is approved.

The Chapter, "Of the work of the Holy Spirit," to become Chapter IX., is referred back to the Committee for a better statement of the whole, with the suggestion that the words "the work of," be elided from the title.

Chapter X., Section 3 (new). Of Free Will. Is approved with the suggestion that for the word "is" in the sixth line, there be substituted these words: "Since the helpful grace of the Holy Spirit accompanies the offer of salvation."

Chapter XI. (new). Of the Universal Offer of the Gospel. Is approved, with the suggested amendments of removing the words, "the universal offer of," from the title, and of closing Section 3 with the word "neglect," in the fourth line; and Section 4 with the word "nations," in the eighth line.

Chapter XII., Sections 2, 3, and 4 (new). Of Effectual Calling. Is approved, after striking out the words, "is altogether passive," and "wherein," in Section 2, and after striking out the whole of Section 4, leaving Section 3 unchanged.

Chapter XIII., Sections 1 and 3 (new). Of Justification. Is approved with the word substituted by the Committee.

Chapter XVI., Section 1 (new). Of Saving Faith. Is approved.

Chapter XVIII., Section 7 (new). Of Good Works. Is approved after striking out the words "are" and "not free from sin and," in the last sentence.

Chapter XXIII., Section 4 (new). Of Religious Worship and the Sabbath Day. Is disapproved, retaining the former text, but concluding with the word "dead" in the third line.

Chapter XXIV., Section 7 (new). Of Lawful Oaths and Vows. Is approved, but striking out the whole of the last sentence.

Chapter XXV., Section 3 (new). Of the Civil Magistrate. Is approved.

Chapter XXVI., Section 3 (new). Of Marriage and Divorce. Is approved.

Chapter XXVII., Section 6 (new). Of the Church. After striking out the words in italics relating to the Pope of Rome, is approved.

Chapter XXXI., Sections 2 and 8. Of the Lord's Supper. Is approved after striking out the word "only" in the third line, and all after the word "same" in the sixth line, and adding "this sacrament is also a prophecy of Christ's second advent, and is additionally a spiritual communication of himself to those who worthily partake of the material emblems."

Chapter XXXII. Section 2 (new). Approved.

The Presbytery would further suggest that in Chapter I., Section 1 (C. of F.), the words "so far," and "as to leave men inexcusable," be omitted.

Chapter VIII., Section 6, the word "believers" be substituted for the words "the elect," in the fourth line.

Chapter VIII., Section 8, change the first clause to read "To all those who accept the purchased possession of Christ, He doth," etc.

Chapter IX., Section 5, substitute "in the state of glory only man is so confirmed in holiness that he perfectly and immutably wills and does good alone."

Chapter X., Section 1, omit the words "and those only," in the second line.

Chapter XI., Section 4, substitute "all believers" for "all the elect," in the second line.

Chapter XXIV., Section 6, strike out "or such wilful desertion as can no way be remedied by the Church, or Civil Magistrate"

Chapter XXV., Section 1, for "elect" substitute "those."

EDWIN A. BULKLEY, Stated Clerk.

## THE PRESBYTERY OF KALAMAZOO. 62.

The Presbytery of Kalamazoo took the following action: We approve the report of the Committee on Revision of the Confession of Faith with the exception of the amendments proposed in Chapter III. Respecting this chapter we approve the striking out of the 3d and 4th sections, and recommend the striking out of the 2d also. In regard to the amendments suggested in the remaining sections of this chapter we would be pleased to have such changes made as would declare the actual facts of God's eternal decree, as revealed in the Holy Scripture, without any statement of the motives that influenced the Divine Being in His eternal purpose.

JOSEPH A. RANNEY, Stated Clerk.

## THE PRESBYTERY OF KANSAS CITY.\*

*Resolved.* That while this Presbytery voted against revision, and does not now feel any great need of it, yet it believes the two new chapters are improvements, and it will receive favorably the future action of the General Assembly after the final report of the Revision Committee; and this Presbytery will give any future overtures from the Assembly prayerful and kindly consideration.

This Presbytery would prefer the following amendments to the amendments proposed to the last General Assembly and reported in the General Assembly's minutes, pages 36 to 44:

1. Chapter I., Section 5, for "prophecy and miracle" insert "prophecies fulfilled" and "miracles wrought," and add to the words proposed by the Committee, "the efficiency in the regeneration of individuals, nations and races," and omit the phrase "the efficacy of the doctrine" in the succeeding clause so that it will read: "And the truthfulness of the history, the faithful witness of miracles wrought and prophecies fulfilled, the efficiency in regeneration of individuals, nations and races, the heavenliness of the matter, the majesty of the style," &c.

2. Chapter IV., Section 1. Retain the original section instead of the proposed amendment.

3. Chapter (X) XII, Section 3. For the Committee's phraseology insert: "No human being can be saved except by being redeemed by Christ and regenerated by the Holy Ghost, who worketh when, and where, and how He pleaseth: and we have sufficient reason to believe that all infants dying in infancy, and all other persons who from birth to death are mentally incapable of being outwardly called are thus saved."

4. Chapter (XVI) XVIII., Section 7, line 8. For the phrase "not free from sin" substitute "imperfect," and betwixt the words "God" and "or" insert "as perfect," so that the last clause will read: "They are, therefore, imperfect and cannot be accepted of God as perfect," &c.

5. Chapter (XXI) XXIII, Section 4. Strike out the word "all" and "except the sin unto death," so that it will read: "Prayer is to be made for things lawful, for the forgiveness of sins, and for all sorts of men," &c.

And in the Confession of Faith, Chapter XXIV., Section 6, strike out the second cause for divorce, as found in the words "or such wilful desertion as can no way be remedied by the Church or civil magistrate."

JOHN H. MILLER, Stated Clerk.

THE PRESBYTERY OF KEARNEY. 63.

*Resolved.* That in the main we approve the Report of the Assembly's Committee on Revision of the Confession of Faith: but would respectfully offer the following suggestions: That in Chapter III., Section 5, the words "not to elect unto everlasting life, but," and "them," be omitted. In Chapter XXVII., Section 6, that the phrase "of any man" be substituted for the words "the Pope of Rome."

Also that this Presbytery overture the General Assembly for a brief compendium of the essential doctrines of our Confession of Faith in the form of a creed or covenant.

J. H. REYNARD, Stated Clerk.

## THE PRESBYTERY OF KITTANNING.\*

Your Committee having examined the report of the Committee of the General Assembly are led to express our cordial sympathy with its spirit and aim, and our confidence in the ability of that Committee to formulate such a revision as shall receive the approval both of the General Assembly and of the Church at large.

We recommend the following action :

That Chapters I., Of the Holy Scriptures; VI., Of the Fall; VII., Of God's Covenant; VIII., Of Christ the Mediator; XIII., Of Justification; XVI., Of Saving Faith; XVIII., Of Good Works; XXIII., Of Worship; XXIV., Of Oaths and Vows; XXV., Of Civil Magistrates; XXVI., Of Marriage and Divorce; XXVII., Of the Church; XXXI., Of the Lord's Supper, and XXXII., Of Church Censures, as revised, be approved.

In regard to Chapter III. the following was adopted: "While in view of the many suggestions made to the Assembly's Committee, we do not formulate in detail our views, we desire that the Committee may review their work on that chapter, and that it be made to give a brief, clear statement of the doctrine of God's sovereignty and of that of an election according to grace; that in treating of the decree of God, it be guarded against all appearance of teaching, as charged by some, that God creates men for the purpose of ordaining them to eternal death; that it be made to bring into proper clearness of view the truth that God delights not in the death of the wicked, but that they turn and live; and that so far as possible, the chapter as revised be expressed in the language of the Scripture.

In Chapter IV., Of Creation, the present language of the Confession is preferred, viz.: "In the space of six days" instead of "in six creative days."

The new Chapters IX. and XI. are approved in general, but it is recommended that the title of IX. be changed to "Of the Holy Spirit," and that of XI. to "Of the Gospel;" also that these chapters be rewritten with a view to condensation, and to make them more Confessional and less hortatory.

In regard to Chapter IX., Of Free Will, it is recommended that it be so framed as to include a fuller statement of what the Scriptures teach in regard to man's free agency and responsibility.

Also, in the chapter on the Holy Spirit, it was thought best that the word "believers" in the beginning of Section 5 be changed to "regenerated persons," (the reason being the fact that Section 3, of Chapter X., contemplates the regeneration of certain classes of persons who cannot properly be called "believers.")

In regard to Chapter (X.) XII., Of Effectual Calling, it is recommended that :

In Section 1, the words "and those only" be omitted.

In Section 2, the words "is altogether passive" and "wherein" be omitted, and the section be made to read: "This effectual call is of God's free and sovereign grace alone, not for anything at all foreseen in man, who, in the act of regeneration, being quickened and renewed by the Holy Spirit, is enabled to answer God's call, and to embrace the grace offered and conveyed in it."

In Section 3 omit the words "all" and "from birth to death," causing it to read: "Infants dying in infancy and all other elect persons who are incapable of being outwardly called," etc.

In Section 4 omit the words "not elected" and all after the words "Christ through the Spirit," so that it shall read: "Others who never truly come to Christ, although they may be called by the ministry of the word, and have common operations of the Spirit, cannot be saved; neither is there salvation in any other way than by Christ through the Spirit."

These recommendations we believe to be conformable to the Scriptures, and wholly in the line of a consensus of the recommendations made to the General Assembly by the Presbyteries, viz.: "That we firmly and loyally maintain unimpaired that reformed system of doctrine known as Calvinistic."

E. H. SLOAN, Stated Clerk.

## THE PRESBYTERY OF KNOX. 63.

The Presbytery of Knox took no action on the report of the Revision Committee.

A. M. CALDWELL, Stated Clerk.

## THE PRESBYTERY OF LACKAWANNA. 63.

The following are the amendments proposed :—

In Chapter III., Section 3, Substituting for the word “some” the phrase “an innumerable multitude.”

In Chapter III. it was voted to strike out Section 5, although a minority opposed the excision.

In Chapter IV., Section 1, that the word “creative” be stricken out.

In Chapter VI., Section 4, that the word “personal” be inserted before the words “social and civil.”

In Chapter IX., that the words “the work” be stricken out of the title.

In Chapter X., that Section 1 be inserted as follows: “God hath endued the will of man with that natural liberty which makes him a free and responsible moral being, so that he is neither forced, nor by any absolute necessity of nature, determined to good or evil.”

Chapter XI. That the title be made “Of the Gospel.”

Chapter XII., Section 3. After much difference of opinion was adopted by a vote of 25 to 12.

Chapter XII., Section 4. Substitute for “cannot be saved” the words “remain unsaved.” Aside from these proposed amendments the Report of the General Assembly’s Committee on Revision was unanimously adopted.

P. H. BROOKS, Stated Clerk.

## THE PRESBYTERY OF LAKE SUPERIOR. 64.

The Presbytery of Lake Superior approved the work of the General Assembly’s Committee as far as it goes.

C. D. JACOBS, Stated Clerk.



## THE PRESBYTERY OF LANSING. 64.

We recognize the wisdom and skill which has characterized the work of the General Assembly's Committee on Revision, and in the suggestions for changes prefer to confine ourselves to a few points only, believing that such action will be in harmony with former resolutions passed by this Presbytery. We have confidence that if there are other places in the confession where alterations are desirable, the Assembly's committee is fully competent to make such amendments, and that we can safely entrust to said committee the completion of the work, which has been nobly and faithfully begun. With this in mind, your committee would recommend the following changes :

In Chapter III. we recommend that new Section 3 be so recast as to state the fact that God's chosen people in Christ are a great multitude that no man can number.

In Chapter (IX.) X., of Revision, we desire that, if it be possible, man's free agency in accepting or rejecting the Gospel offer of salvation be still more clearly expressed.

C. P. QUICK, Stated Clerk.

## THE PRESBYTERY OF LARNED. 65.

Your committee to whom was referred the Assembly's overture on the Revision of the Confession of Faith, recommend that the overture be answered as follows :

That owing to the unsettled state of theological thought in our day, and the unsatisfactory results arrived at by the Assembly's committee, it is the judgment of this Presbytery that the Assembly, instead of proceeding with the revision of our present standards, should take into immediate consideration the propriety of formulating a new and more condensed statement of our belief as a practical working creed for the church.

Attest :

W. H. HILLIS, Stated Clerk.

## THE PRESBYTERY OF LEHIGH. 65.

The Presbytery of Lehigh cordially approve, in general, of all the work and recommendations of the Assembly's Committee on Revision, and would recommend such additional changes as are set forth in the following:

Chapter I., Section 5, was accepted and approved as recommended by the committee.

Chapter III. Sections 1 and 2 unchanged. Sections 3 and 4 stricken out, accepted and approved as recommended. Section 5 (3), after substituting "a great multitude whom no man can number" for the words "some of mankind," and inserting the word "meritorious" before the word "conditions," accepted and approved as recommended by the committee. Section 6 (4) unchanged, accepted and approved as recommended. Section 7. Recommended to be stricken out. Section 5 was accepted and approved, beginning with the words, "yet so as thereby," etc., and recommended to be appended to Section 3. Section 8 (6) unchanged, accepted and approved.

Chapter IV., Section 1. The original was retained unchanged, and the recommendation of the committee not approved.

Chapter VI. Section 4, was accepted and approved as recommended by the committee.

Chapter VII. Section 3 was accepted and approved as recommended by the committee. Section 4 was stricken out as recommended by the committee. Section 5 (4) was accepted and approved as recommended by the committee. Section 6 (5) was accepted and approved as recommended by the committee.

Chapter VIII. Section 5 was accepted and approved as recommended by the committee.

Chapter IX., omitting the words "Of the Work" in the title was then approved as recommended by the committee.

Chapter X. After striking out the words "indisposed to" and restoring the original, "averse to," was accepted and approved as recommended by the committee.

Chapter XI., omitting the word "universal" in the title, was then accepted and approved as recommended by the committee.

Chapter XII. Section 2 was accepted and approved as recommended by the committee. Section 3. The original was retained after substituting the word "all" for "elect" before "infants." Section 4. Recommended to be stricken out.

Chapter XIII. Section 1 was accepted and approved as recommended by the committee. Section 3. Accepted and approved as recommended by the committee.

Chapter XVI. was accepted and approved as recommended by the committee.

Chapter XVIII. Section 7, after striking out the words, "or make a man meet," etc., and substituting the words "spiritually good," was accepted and approved as recommended by the committee.

Chapter XXIII., Section 4. The original was retained unchanged and the recommendation of the committee not approved.

Chapter XXIV. Section 7 was accepted and approved as recommended by the committee.

Chapter XXV. Section 3 was accepted and approved as recommended.

Chapter XXVI. Section 3 was accepted and approved with the recommendation to add these words to the last clause, "or those unscripturally divorced."

Chapter XXVII. Section 6, after inserting the words "or a like claim on part of any other" after the word "universal," was accepted and approved as recommended by the committee.

Chapter XXXI. Section 2, after striking out the words "Roman Catholic" and inserting "as held by Romanists and others" after the word "mass," and substituting "is wholly subversive" for "abominably injurious," was accepted and approved. Section 8 was accepted and approved as recommended by the committee.

Chapter XXXII., after striking out the words "respectively to retain and remit sins," was accepted and approved as recommended.

A. M. Woods, Stated Clerk.

## THE PRESBYTERY OF LIMA. 66.

The Presbytery of Lima, Ohio, hereby sends the following expression of her views in regard to the revised forms of our Confession of Faith.

We recognize with gratitude the manifest tokens of divine approval of the work in which you have been engaged.

We appreciate the piety and learning which your report evinces.

We regard the revision which you have given to us as an amendment. We are deeply impressed with the wisdom shown in general, both in the omissions and in the additions which you have made. And yet we cannot but regard the revision as an amendment which needs to be amended.

And while we shall not stop to prove the correctness of all our suggestions, yet we believe that they can all be substantiated and that they will commend themselves to your judgment.

We first offer the following general criticism :

We are confident that it was the wish of the Church :—

1. That the Confession be made shorter instead of longer.
2. That the form of the thought be made less scholastic and more didactic, and expressed more in the language of Scripture.
3. That negative statements of doctrine should be avoided as far as possible.
4. That the Catechisms of our Church being a part of our Confession of Faith, according to the decision of our General Assembly, should be made to correspond with any revision of the Creed.
5. That the name of the third person of the Trinity be 'The Holy Spirit' throughout the entire Confession.

Chapter I., Section 5. Omit the phrase "the truthfulness of the history."

1. Because its insertion is inopportune.
2. "The truthfulness of history" is not a proof of inspiration or all truthful history might be proved to be inspired.

3. We recommend the insertion of the phrase "from the character and work of the Saviour and" after the words "divine authority thereof is" in said section.

Section 8. Omit the word "singular" and insert the word "singularly" before the word "pure."

Chapter III. The following general criticisms are first submitted :

In the doctrine of the decrees of God, we object to the statement of the Confession in Chapter III., not because we cannot receive it as it is usually explained, but because an explanation is necessary, and because without the explanation the chapter may be justly charged with teaching a hyper-Calvinism which is akin to fatalism ; and because this hyper-Calvinism, which includes the supralapsarian theory of election, though receiving some recognition in the Confession through the influence of a few aggressive leaders in the Westminster Assembly, was not the belief of the majority of that Assembly and has never been accepted by the Church, but has been the chief cause of many of the misunderstandings and misrepresentations of our teaching and has in many ways proved a great hindrance to the progress of the Church.

We desire the revision of this chapter to state clearly the evangelical Calvinism which, while exalting the sovereignty of God, gives special prominence to divine love, and is consistent with the doctrine of prayer and with the offer of salvation to all the world ; and which is, as we believe, the doctrine actually held and taught by the Church.

We object to the amendments proposed by the Committee because, while making an advance in the direction of evangelical Calvinism, they do not, in our opinion, express it fully.

They omit some objectionable statements, but they retain others that are equally objectionable. For example, they say in Section 3 "that God elects without any foresight," etc. This is strictly supralapsarianism ; and it is unscriptural and impossible. It should be "not because of any foresight," etc.

In Section 5 it is said that "God was pleased \* \* \* to ordain them to dishonor and wrath," etc. We cannot believe that God is pleased with the death of the wicked.

Statements in the amendments are contradictory. Section 3 says that God chose the elect unto salvation "without any foresight of faith \* \* \* or any other thing in the creature, as conditions or causes moving Him thereunto." But in Section 5 it is said that the offer of salvation may be made to all "upon condition of faith in Christ." That is, in one section all conditions are positively and absolutely excluded, while in another section, a condition, namely, faith in Christ, is made essential. If it be said that the word "condition" is used with different meanings, we may reply that even a verbal contradiction is improper in a Confession of Faith.

There seems to be a contradiction also between the supralapsarian statement that election was "without any foresight" of anything in the creature, and the statement, Section 1, "The rest of mankind God was pleased \* \* \* not to elect unto everlasting life, but to ordain them to dishonor and wrath for their sin," and Chapter xi.:3, "they perish by their own fault \* \* \* because they have resisted \* \* \* and rejected," etc. If election was logically prior to the contemplation of man as sinful, it cannot be that the rest were passed by on account of their sins, or that they perish by their own fault. On the other hand, if preterition were logically subsequent to the contemplation of man as sinful, then it cannot be that election was "without any foresight" of man's condition. The Scriptures teach, Rom. viii:29, that whom He did *foreknow*, He also did predestinate," etc.

Section 1. Strike out the word "ordain" and insert in its place the phrase "determine to do and to permit or suffer to be done."

(Because it contains a statement of the permissive decree which is usually spoken of in explaining our doctrine.)

Section 2. Omit entirely.

Section 3. Strike out the word "some" and insert "a great multitude whom no man can number." Strike out all after the words "free grace and love."

We submit the following as a more logical and Scriptural statement of this doctrine :

God, having determined to create angels and man, did, in his unsearchable wisdom, determine to suffer some angels and all men in the exercise of their own will, to fall into sin, but in His love for mankind, He determined to send the Son into the world for the salvation of all who should believe in Him; and in the same eternal decree, he did, out of pure love and mercy, elect from mankind, all whom He was pleased for the praise of His glorious grace to foreordain unto eternal life.

Section 4. Strike out the last sentence.

We suggest the following in place of the whole section as a better statement of the doctrine:

Election unto life is in all cases accompanied in the eternal purpose of God with the appointment of means sufficient unto the attainment thereof. Wherefore all whom God, in His foreknowledge and sovereign grace, hath foreordained to be conformed to the image of His Son He doth effectually call unto faith in Christ by His Spirit working in due season, and also justify, adopt, sanctify, and, by His mighty power, keep them through faith unto salvation and glory.

Section 5. Omit entirely.

1. Because the statement "that he is pleased to ordain them to dishonor and wrath" is contrary to the teachings of Scripture.

2. Because it is inconsistent with the free and universal offer of salvation as given in the Gospel and as set forth in Chapter XI.

Section 6. Strike out entirely.

Chapter IV., Section 1. Strike out the words "of nothing, the universe," and insert the words, "the heavens and the earth," and omit the last sentence.

Chapter V., Section 1. Insert after "Creator of all things" the words "and the Father of all mankind."

Chapter VI., Section 1. Strike out "seduced" and insert "deceived;" strike out "order" and insert "override."

Section 2. Strike out the word "wholly."

Section 3. After the word "mankind" omit the words "the guilt of this sin was imputed and;" insert the word "are" before the word "conveyed."

Section 4. Omit last sentence.

Chapter VIII., Section 5. Insert after the words "Divine justice" the words "making atonement sufficient for all mankind."

Chapter IX. General criticism. The chapter is too long.

Section 2. Omit all after the words "Holy Ghost."

Section 3. Is objectionable, because the 'enlightening' and 'quickening' which are here applied to the unregenerate are in Chapter x:2, and in the catechisms applied to regeneration.

Section 4. The statement that "The Spirit dwells in all believers, leading them into all truth," is too strong.

Chapter XI., Section 4. Omit the last sentence.

Chapter XII., Section 1. Omit the words "and those only."

Section 4. Omit entirely.

Chapter XVII., Section 4. Change the word "damnation" to "condemnation."

Chapter XVIII., Section 7. Change the word "their" before the word "neglect," into "the."

Chapter XXIV., Section 3. Omit last sentence.

Chapter XXVII., Section 2. Omit the words "no ordinary possibility" and insert the words "ordinarily no promise."

Section 6. Substitute the following: "The only head of the Church in heaven and on earth is the Lord Jesus Christ; and the only infallible law of the Church is the written word of God."

Chapter XXXI., Section 2. Omit the word "abominably."

Chapter XXXII., Section 2. Omit "of heaven" and insert "of God on earth;" and omit the words "to retain and remit sins."

Chapter XXXV., Section 2. Omit the words "reprobate who are;" omit the words "be cast into eternal torments, and."

EDSON A. LOWE, Stated Clerk.

#### THE PRESBYTERY OF LOGANSFORT. 66.

The Presbytery of Logansport hereby expresses its decided satisfaction with the revision report generally. We hail with special pleasure the proposed two new chapters entitled, "Of the Work of the Holy Spirit" and "Of the Universal Offer of the Gospel."



We also express our decided preference for the Confession as it would be by the amendments and changes proposed by the Committee over the Confession as it now stands; yet we suggest the following amendments to the Committee's work which we would ask the Committee to adopt as their own:

1. We would make the title of the proposed new Chapter IX. to read "Of the Holy Spirit" in the place of the Committee's title "Of the Work of the Holy Spirit," and for the following reasons:

*a.* Uniformity with the titles of other chapters would require this, as, for example, Chapter II. is entitled "Of God and of the Holy Trinity," and not "Of the Work of God, etc." So also Chapter VIII. is entitled "Of Christ the Mediator" and not "Of the Work of Christ."

*b.* The contents of the chapter itself would require this, because Section 1 treats exclusively of The Person of the Holy Spirit and not of his work.

2. We would make the title of the proposed new Chapter XI. to read "Of the Gospel" and not "Of the Universal Offer of the Gospel," and for the following reasons:

*a.* The proposed new title is not as simple as it might be; it is too long.

*b.* It unnecessarily makes prominent the thought that there is a universal offer of the Gospel without any possibility or desire that the Gospel shall be universally accepted.

*c.* The contents of the chapter are too broad and various to be covered by the phrase—Of the Offer of the Gospel.

We would also suggest the following criticisms of Chapter III., and ask the Assembly's Committee to consider again if it be not possible to drop all negative references to "God's Eternal Decree," without in any way invalidating "The System of Doctrine Taught in the Word of God" and embodied in the present Confession. We heartily approve Section 3, Chapter III., as proposed by the Committee and so much of Section 6, of the old Confession, which would become Section 4 of the new, as refers to the elect; but we respectfully suggest to the Committee that in our judgment the last sentence of Section 6 (new 4) reading "neither are any other redeemed by Christ,

effectually called, justified, adopted, sanctified and saved, but the elect only," and the whole of Section 5, of the Committee's report, may well be dropped entirely, and for the following reasons:

*a.* This is all and wholly a negation.

*b.* It is of doubtful authority from Scripture.

*c.* It is a hindrance and not a help in our practical use of the Confession as we seek to make God's word appear "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Concerning Chapter XXIII., in Section 4, on Prayer, we feel it to be unnecessary to make any reference to the "Sin unto death;" and,

WHEREAS, The Scriptures abundantly teach the doctrine of the moral responsibility of rulers, states and nations; and,

WHEREAS, There is a wide spread and persistent effort being made to eliminate from our national life and administration every moral consideration based on the law and authority of God;

*Resolved,* That it is the opinion of this Presbytery that the Assembly's Committee on Revision ought to present for the adoption of the Presbyteries some well considered testimony that will express the testimony of Scripture and the faith of the Church on this subject.

WILEY K. WRIGHT, Stated Clerk.

THE PRESBYTERY OF LONG ISLAND. \*

Chapter I., Section 5. The proposed new clauses, "the truthfulness of the history, the faithful witness of prophecy and miracle," seem to be an unnecessary addition, inasmuch as untruthful history could not be regarded as "heavenly" matter. We recommend that said clauses be stricken out.

Chapter III., Sections 1 to 8. We favor the amendments as suggested by the General Assembly's committee, except that we recommend the omission of Section 5, and the change of the number of Section 6 to 5.

Chapter IV., Section 1. *a.* We do not regard the substitution of the term "the universe" for "the world" as a happy

change. *b.* The proposed new sentence, "the heavens and the earth, with all that they contain, were made by Him in six creative days," we regard as unnecessary, inasmuch as in the Bible the term "day" is not limited to a solar day of twenty-four hours; and objectionable, inasmuch as it seems to have in regard a scientific rather than a biblical cosmogony. We recommend that the section stand as in the Confessional, rather than in the revised form.

Chapter VI., Section 4. We favor the amendments as suggested by the General Assembly's committee.

Chapters VII., Sections 3-5. We favor the amendments as suggested by the General Assembly's committee.

Chapter VIII., Section 5. We favor the amendments as suggested by the General Assembly's committee.

Chapter IX. *a.* We believe it to be well to add to the Confession of Faith a chapter on the "Work of the Holy Spirit." *b.* We believe that the chapter as suggested by the General Assembly's committee is unsatisfactory and faulty in the following particulars: 1. It contains unnecessary matter, as, *e. g.*, the last clauses of Section 2 from "and these Scriptures, being so inspired," etc., which manifestly belong rather in the chapter "Of the Holy Scripture." 2. Its Scriptural references are, in several cases, of extremely doubtful applicability, as, *e. g.*, in Section 3, John 1:9, Rom. 1:19-20, Acts 24:25. 3. The chapter is unnecessarily prolix. 4. There is question whether the chapter be not, in some respects, extra-biblical, especially in portions of Section 3, and in such sweeping assertions as that (Section 4) the Holy Spirit leads "all believers into all the truth." We would suggest a further condensation of the chapter, a careful investigation as to the entire Scripturalness of some of its declarations, and especially a rigid review of the proof-texts made use of to support the chapter.

Chapter (IX) X. We favor the amendments as suggested by the General Assembly's committee.

Chapter XI. We favor this chapter as submitted, remarking, however, that the last sentence of Section 4, "it is, therefore, the duty," etc., is logical rather than theological, sermonic rather than confessional.

Chapter X. (XII.), Section 2-4. *a.* The proposed words, "the act of regeneration," do not make wholly clear whose "act" regeneration is. *b.* We believe that the declaration that "all infants dying in infancy are redeemed by Christ" is based upon a well-grounded hope, but that it goes beyond that which God has revealed in the matter. *c.* We do not see there to be any logical or theological necessity of specifying any particular class of persons among those "incapable of being outwardly called by the ministry of the word." *d.* We do not consider the insertion of the phrase, "from birth to death," to be necessary or desirable. *e.* We favor the insertion of the words, "are redeemed" and "and regenerated by the Spirit." *f.* The word "they" ("they cannot be saved") in Section 4 is an ingrammaticism, inasmuch as "others" is the expressed subject of the verb "be saved." *g.* We favor the other changes in Section 4. We recommend that the words, "all infants dying in infancy, and all other" be stricken out; that the phrase, "from birth to death" be omitted; and that the word "elect" be inserted before "persons," so that the section shall read: "Elect persons, who are incapable of being outwardly called," etc. We recommend that in Section 2 the word "Divine" be inserted before the word "act," so as to read "in the Divine act of regeneration," etc. We recommend that the word "they" in Section 4 be omitted from "they cannot be saved," etc.

Chapter (XI.) XIII., Sections 1 and 3. We favor the amendments as suggested by the General Assembly's committee.

Chapter (XIV.) XVI. Only "elect" sinners are "enabled to believe to the saving of their souls." The change proposed by the committee seems merely an apologetic veil of the necessary Calvinism of the section. We favor the present confessional words, "the elect," as being not only true, but also the best in the place.

Chapters (XVI.) XVIII. to (XXIV.) XXVI. We favor all the changes suggested by the General Assembly's committee.

Chapter (XXV.) XXVII., Section 6. We see no reason for special reference to the Pope of Rome in the Confession of

Faith. We recommend that the section be amended so as to read simply: There is no head of the church but the Lord Jesus Christ.”

Chapter (XXIX) XXXI., Section 2. We are opposed to conceding thus officially the term “Catholic” to the Romish church, especially since that church arrogates the term in an exclusive use. We recommend that instead of the term “Roman Catholic” the word “papal” be used.

We favor the remaining changes as suggested by the General Assembly’s committee.

I certify that this report hereby presented to the General Assembly was adopted by the Presbytery — one dissenting vote.

ROBERT C. HALLOCK, Clerk pro. tem.

THE PRESBYTERY OF LOS ANGELES. 68.

1. The Presbytery of Los Angeles desires to express its gratification at the many indications given in the report of the Assembly’s Committee of diligence and fidelity in the discharge of the work committed to them; and express our confidence in their soundness and ability, and our sympathy with the end they have labored to attain. While dissenting from some of their proposed amendments, we do so in no spirit of captious or hostile criticism, but with the sole desire of securing the best possible results in their difficult and delicate work of revision.

2. We recommend the approval of the report of the Assembly’s Committee, except in the following particulars, in which we indicate the changes, which would make their report more fully accord with the mind of this Presbytery, viz.:

In Chapter III. we recommend the omission of Section 5.

In Chapter VI. the proposed addition to Section 4, in which many virtues are ascribed to “the providence of God and the operations of His Spirit” needs to be harmonized with the statement in Chapter IX., Section 3, where the Holy Spirit is said to be “the source of all the wisdom and virtue in men.”

In Chapter VII., Section 3, we desire the omission of the phrase "by his word and Spirit" as unnecessarily burdening and limiting a truth elsewhere sufficiently emphasized in this chapter.

In Chapter IX., besides the suggestion respecting the third section, already noted, we desire that the words "the elect" be substituted for "sinners" in the third line of the fourth section.

In Chapter VII., Section 2. *a.* We prefer the original to the proposed amendment.

*b.* While we approve of the doctrine set forth in Section 3, as amended, we prefer a statement which shall put the emphasis upon the ground upon which infants and others, incapable of being externally called, are saved, rather than upon the fact of their salvation; and beg to suggest the following as indicating our desire, viz.:

"The salvation of those who die in infancy, and of all other persons, who from birth to death are incapable of being outwardly called by the ministry of the word, is secured in the electing love of God and the redemption purchased by Christ, and is applied to them by the Holy Spirit, who worketh when and where and how He pleaseth."

*c.* We would further suggest the omission of the redundant "they" after "never truly come to Christ" in the fourth section.

In Chapter XVI. we object to the change proposed in Section 1 and ask to have the words "the elect" restored.

In Chapter XVIII., Section 7, we ask to have the words "as a ground of salvation" inserted after "cannot be accepted of God."

In Chapter XXIV., Section 7, omit or change the words "regular obedience." (The meaning not being readily or generally understood.)

In Chapter XXVII., add to Section 6, "the claim of any and all others besides the Pope of Rome, making similar assumptions of headship over the Church should also be rebuked and opposed."

In Chapter XXXI., let the words "Roman Catholic" be stricken out of Section 2.

The Presbytery will be glad to have the Committee on Revision still further emphasize the rich mercy of God in "Christ Jesus."

P. D. YOUNG, Stated Clerk.

THE PRESBYTERY OF LOUISVILLE. 68.

We recommend the following changes:

Chapter III., Section 3. In place of the phrase, "some of mankind," insert "a multitude which no man can number;" and after the words, "out of His mere free grace and love," omit the remainder of the section and substitute in its place the words, "yet so as thereby neither is any limitation put upon the offer of salvation to all, upon condition of faith in Christ; nor is restraint laid on the freedom of any one to hinder his acceptance of this offer." And these words quoted from the proposed amendment to Section 5 being deemed sufficiently explicit, Section 5 is to be entirely omitted.

Chapter XII., Section 3. Amend by substituting for "all infants dying in" the phrase "those who die in."

The report of the Assembly's committee as thus amended was approved.

J. R. COLLIER, Stated Clerk.

THE PRESBYTERY OF LYONS. 69.

The following, after full and careful discussion, was almost unanimously adopted, as Presbytery's answer to the Revision Committee:

I. We desire first of all a new and brief creed, which shall be a summary of the essential doctrines of the Westminster Confession, together with a fuller statement of the love of God and the work of the Holy Spirit. II. In case this new creed cannot now be secured, we would express our satisfaction in the changes proposed by the Revision Committee, with the following exceptions: 1. That in Section 3, Chapter III., the words "hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them," be changed to "hath predestinated a great multitude of mankind whom no

man can number unto life and hath chosen them." 2. That Section 7 of Chapter III. be entirely omitted. 3. That in Chapter XII., Section 3. of the Revised Confession, the word "mentally" be inserted before the word "incapable."

HENRY M. CLARK, Stated Clerk.

THE PRESBYTERY OF McCLELLAND. \*

The Presbytery of McClelland, at its last meeting, approved the report of the Revision Committee.

BENJAMIN F. McDOWELL, Stated Clerk.

THE PRESBYTERY OF MADISON. \*

The following report on revision was adopted by a vote of 13 to 5, one member declining to vote.

"The Presbytery of Madison reports to the General Assembly its general approval of the Report of the Committee on the Revision of the Confession of Faith.

It desires the omission of Section 5, Chapter III., so as to exclude all mention of a foreordination to death, thus making the chapter consistent with itself and with the present belief of the church.

It desires such changes in Section 3, Chapter XII., as will more accurately define what is meant by those who "are incapable of being outwardly called," and would suggest the substitution of the phrases, "all persons" for "all infants" and "all others" for "all other persons" in the same section.

The Presbytery is not prepared at the present time to pass final judgment on all points involved in the report of the committee.

Attest: WILLIAM F. BROWN, Stated Clerk.

THE PRESBYTERY OF MAHONING. 69.

We adopt the report on revision in its entirety.

XXVI., 6. We stand 9 in favor to 11 against striking out after "adultery" the sentence commencing, "or such wilful," etc., making the section read; "Nothing but adultery is cause sufficient for dissolving the bonds of marriage."

E. D. VANCE, Stated Clerk.



## THE PRESBYTERY OF MANKATO. 70.

When first asked to express itself on the subject of revision, Mankato Presbytery said: "We do not favor a revision which will in the least particular impair the integrity of the Calvinistic system. We desire only a revision which is reasonable, Scriptural, conservative, and safe." In accordance with your request, we now offer the following suggestions:

1. We recommend that the word "leave" be substituted for the word "ordain" in Chapter III., Section 5, and that all after the word "justice," added by the committee, be omitted.

2. That Chapter IV., Section 1, be left unchanged.

3. That Chapter VI., Section 3, be amended by striking out the words, "the guilt of."

4. That Chapter (IX.) X., Section 3, be left unchanged.

5. That Chapter (X.) XII., Section 3, be changed to read thus: "Such of the elect as are incapable of being outwardly called by the ministry of the word are redeemed by Christ and regenerated by the Spirit, who worketh when, and where, and how He pleaseth."

6. That the words "not elected" be dropped out of Section 4, Chapter (X.) XII., and that the word "Popish" be retained in Chapter (XXII.) XXIV.

With these exceptions the report of the revision committee is approved.

W. T. HALL, Stated Clerk.

## THE PRESBYTERY OF MARION. 70.

The report of the General Assembly's Committee was recommended for approval with the following exceptions:

Chapter III., Section 1. Insert "by absolute or permissive decree" after the word "ordain."

Chapter III., Section 5. No action was taken and no recommendation is made with reference to this section.

Chapter VI., Section 4. *a.* Strike out "wholly inclined to evil" and "unregenerate."

*b.* Insert "personal" before "social."

Chapter IX. Approved for substance and recommend that it be rewritten and condensed: also title amended to "Of the Holy Spirit."

Chapter X. Approved as reported by the Committee as far as the word "thereunto," and with regard to the addendum we indorse the action of the New Brunswick Presbytery as follows: "God has endued the will of man with that natural ability, that it is neither forced, nor by any necessity of nature determined to good or evil. Wherefore, man is, and remains a free moral agent, retaining full responsibility for all his acts, in his states alike of innocency of sin, and of grace and glory." Suggest that this latter be Section 1 of this chapter.

Chapter XI. That it be approved for substance but recommend that it be rewritten, and suggest to Committee that it might be introduced under Chapter VII.

Chapter XII, Section 3. Amend as follows: "Infants dying in infancy, and other persons elect, who, from birth to death, are incapable of being outwardly called &c."

Chapter XXVII. Strike out "the Pope of Rome" and insert "any others" instead.

Chapter XXXI, Section 2. Strike out "Roman Catholic doctrine of the" and insert instead "so called," also strike out "abominably."

W. S. EAGLESON, Stated Clerk.

#### THE PRESBYTERY OF MATTOON. 70.

We most heartily commend the Committee on Revision for their earnest and faithful efforts in the work assigned them by the General Assembly. Their report of progress presents many improvements and most valuable additions. No doubt it goes as far as that Committee felt they were justified in going under their instruction. Still it leaves our Confession as large and, therefore, almost as impracticable for the people generally as before. Hence we would say:

1. That we would still prefer, as we said two years ago, a new and much shorter Confession of the great principles of our faith.

2. If this cannot be we would earnestly urge that the statements of doctrines be confined to the plain teachings of the Bible, without trying to formulate our own inferences into what may seem necessary for perfect and complete system.

3. As the doctrine of a general atonement is not only allowed but very commonly held and almost universally preached in our church, we would omit the last sentence of Section 6, in Chapter III., and all other expressions that seem to assert a limited or even a special atonement.

4. Section 3, of Chapter (X) XII., was intended, not to declare the fact that some infants and some other persons not able to understand the call are saved, but to state how we believe they are saved, in opposition to the Romish doctrine that baptism is absolutely necessary. We would, therefore, suggest that the first word "elect" be omitted and no other word be put in its place.

J. A. PIPER, Stated Clerk.

#### THE PRESBYTERY OF MAUMEE. 71.

While your Committee believe many improvements of little importance might be suggested, they believe it the course of wisdom to pass them by, and recommend the approval of the Report, with the following amendments, viz.:

1. Strike out of Chapter III., Section 6, all after the words "unto salvation" and commencing with the words "neither are any others redeemed."

2. Strike out Section 7, Chapter III., which is Section 5 in the Report of the Committee.

Among the reasons leading the Presbytery to take the above action is the belief that as the Committee struck out the third and fourth sections of Chapter III., consistency requires the proposed amendments.

BERNARD W. SLAGLE, Stated Clerk.

#### THE PRESBYTERY OF MILWAUKEE. 72.

The Presbytery of Milwaukee unanimously adopted the following report:

We express our hearty approval of the two new chapters on the work of the Holy Spirit and the universal offer of the Gospel.

We approve of the change made in Chapter III., on God's Eternal Decree, omitting the third and fourth sections, and strengthening the fifth section; but we would recommend omitting the clause "Not to elect unto everlasting life," for two reasons; first, the words are unnecessary, the truth contained in them being found in Section 1. Second, because it is a statement of, not what God did, but what he ordained not to do.

We further recommend omitting the last sentence of the sixth section, and the whole of the seventh section; substituting the following amendment: "God's eternal decree hindereth no one from accepting Christ, as He is freely offered to us in the Gospel. Nor ought it to be so construed as to contradict the declarations of the Scripture, that Christ is the propitiation for the sins of the world, and that God is not willing that any should perish, but that all should come to repentance."

In Chapter XII., we recommend that Section 3 be omitted (because it is extra Scriptural), and that in Section 4 all the words after "Christ, through the Spirit," be omitted (for the reason that the plain statement of Scripture is better left without interpretation).

In Chapter (XVI.) XVIII., Section 7, we recommend that the clause beginning "They are, therefore, not free from sin," be omitted, and the following words be substituted, "They cannot, therefore, be regarded as meriting salvation."

#### A SUPPLEMENTARY REPORT.

Milwaukee Presbytery, feeling the profound character of its Confession of Faith, directed its Committee on Revision to lay before the General Assembly its request for a shorter and simpler statement of the truth as held in the Presbyterian Church, for use among the people in general, and especially in communities using, or passing from a foreign tongue.

S. W. CHIDESTER, Stated Clerk.

## THE PRESBYTERY OF MONMOUTH.\*

The Presbytery of Monmouth, in session at Lakewood, New Jersey, October, 1891, agreed by a unanimous vote to submit the following criticisms and amendments :

Write Chapter I., Section 5, thus: " We may be moved and induced by the testimony of the church, by the truthfulness of the sacred history, and by the fulfillment of prophecy, to a high and reverent esteem for the Holy Scripture, and the heavenliness of the matter," etc. (and so on as in text of confession to end of section). Reason: The external and the internal evidences should be kept distinct. We omit any reference to miracles, because they seem to us rather to have authenticated God's messengers than God's book.

Write Chapter III., Section 1, thus: " God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass, including in His decree the free acts of His creatures, and appointing unto all men and angels their portion as it hath pleased Him in time and in eternity; yet so as thereby, neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty of second causes taken away, but rather established." Reason: The substance of Section 3 is necessary for a full statement of God's decree; and misconceptions will be best avoided by putting it in close association with the careful limitations of the first section.

Write Chapter III., Section 3 (new), line 4, thus: " Predestinated unto life an innumerable multitude of mankind." Reason: This change is meant to convey the impression that the number of God's elect is presumably vastly greater than the number of the rest of mankind ordained to wrath for their sin.

Write Chapter III., Section 7 (5), thus: " The rest of mankind God saw fit, according to the unsearchable counsel of his own will, whereby He extendeth or withholdeth mercy as seemeth right in His sight, to ordain to dishonor and wrath for their sin, to the praise of his glorious justice; yet hath He no pleasure in their condemnation, and hath provided that, in the

preaching of the Gospel of His Son, pardon shall be freely offered in His name unto all men alike." Reasons: The negative clause in Line 4 of the report of the committee is omitted as unnecessary, and not properly in correlation with what follows. The words "yet hath He," etc., are thought to be more germane to the subject of the chapter than the Committee's language, and correspond with the language of Section 6, in the fact that they show how far the rest of mankind have a share in the means of grace provided for the elect.

Write Chapter IV., Section 1, thus: "It pleased God the Father, Son and Holy Ghost, for the manifestation of His eternal power, wisdom and goodness, in the beginning to create the universe, and all things therein, whether visible or invisible; and by Him, in due time, were the heavens and the earth made, with all that they contain, in the space of six days, and all very good." Reasons: The words "of nothing" are left out as redundant. The words "all very good" are put after the six days, as they are in the Bible. The word "creative" is left out as not appropriate in meaning to the word "day," and not strictly applicable to the periods of time in which God was fashioning what he had already created; also, because popular and Biblical expressions are better in the Confession than those which are scientific.

Write Chapter VI., Section 4, thus: "From this original corruption, whereby men are utterly indisposed, disabled and made opposite to all that is spiritually good, and wholly inclined to evil, do proceed all actual transgressions; while the virtues which are seen in the unregenerate are to be ascribed to the Providence of God and the common operations of His Spirit, restraining them from that which is evil and inciting them to that which is good."

Reasons: The words "many social and civil" are omitted as unnecessary limitations of the thought. The form of the statement is changed in order that the second part may state what human nature produces under restraints and good influences; and so avoid the infelicity of making the providence of God, etc., its theme.

Omit in Chapter VII., Section 3, the words "by His Word and Spirit" as out of place and redundant, besides marring the sense of the clause in which they occur.

Write Chapter IX. (new), Sections 1 and 2, thus: "The Holy Spirit, the third person of the Trinity, being very and eternal God, the same in substance with the Father and the Son, and equal in power and glory, Who, with the Father and the Son, is to be believed in, loved, obeyed and worshipped throughout all ages, did of old reveal to men in various ways the mind and will of God, and hath fully and authoritatively made known his mind and will in all things pertaining to life and salvation in the sacred Scriptures, holy men of old speaking therein as they were moved by the Holy Ghost; which Scriptures, being so inspired, are the infallible word of God, the supreme rule of faith and duty." Reasons: We think that the categorical statement should be, not who the Spirit is, nor how men should feel and act towards Him, but rather what He does. It will then stand as a parallel to what is said of Christ the Mediator in Chapter VIII., Section 2, and agree with the heading of the present chapter. "Which" is put for "and these" because the sentence should be relative and dependent.

Write Section 3: "He everywhere accompanies the Gospel with His persuasive energy. The aroused attention, the awakened conscience, and the zeal for religion, often seen even in unregenerate men, are His work, so that they who reject the merciful offer of the Gospel are not only without excuse, but are also guilty of resisting the Holy Spirit." Reasons: The substituted words are used to preserve more accurately the distinction between special and common grace, and as more correctly defining the common operations of the Spirit.

Write Section 4: "The Holy Spirit is the only efficient agent in applying and communicating redemption. He effectually calls those whom the Father hath given to Christ unto new life in Him," etc. Reason: The change here made is for the purpose of the clear distinction proper to be drawn between special and common grace, as in Section 3.

Write Section 5: "By Him the Church has been and will be preserved, purified and increased, until it shall fill the whole earth: (Dan. 2, 35); and at last be presented unto Christ, holy, glorious and complete." Reason: The word "increased" is put last as the most suitable of the three words to be associated with those that follow. The other change is made to avoid a mixing of metaphors. The Church should not be likened to a flood and to a fair young bride in the same sentence.

Write Chapter IX. (X.), Section 3: "Man, by his fall into a state of sin, hath not impaired his responsibility as a free, moral agent; yet hath he now no ability of will to any spiritual good accompanying salvation; so, as a natural man, being altogether indisposed to that good and dead in sin, he is not able, by his own strength, to convert himself, or prepare himself thereunto." Reason: The clause about the retention of moral responsibility is incorporated into the body of the section in order to avoid the appearance of a patch at the end.

Write Chapter XI. (new), Section 1: "God, who is rich in mercy, having provided in His Son Jesus Christ an atonement sufficient for the sins of all mankind, and adapted to their need, doth freely offer the benefits of the same unto all in the Gospel." Reason: This section is re-written in order that the categorical statement may be in accordance with the heading of the chapter, while the statement of God's love and mercy is made relative; and also to avoid one of the sentences of the revision which seems cumbrous.

Write Section 2: "Commands, exhorts and beseeches." Reason: "Beseeches" is put in place of "invites" as more in keeping with the climactic character of the sentence.

Write Section 3: "Because, in addition to other sins, they have resisted the Holy Spirit." Reason: A clause is inserted lest the inference should be drawn that they only are "without excuse" who reject the Gospel. [Compare Chapter IX. (new), Section 3,]

Write Section 4: "As in the divinely established method of grace." Reason: The words "and ordinary" are omitted as entirely unnecessary, and as suggesting that of which we have no knowledge.



Write Chapter X. (XII.), Section 3: "It ought not, however, to be thought that infants dying in infancy, or other persons incapable of being outwardly called by the ministry of the word, are shut out from the benefits of redemption; but rather that they, being included in the electing grace of God, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth." Reason: This section is re-written in this way in order to express, in the strongest possible language, the belief of the Church on this subject in the exact form in which that belief is held. We do not say that God has asserted these things, but that those who have studied His Word ought, in view of all that He has revealed, to hold this opinion.

Write Section 4: "Others, not elected, may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and, therefore, cannot be saved; much less can men rejecting the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the light of that religion they do profess." Reasons: The words "although they" are omitted to provide a more convenient predicate for the word "others." The words "inasmuch as" (in the revision) are rejected because they suggest that the sole reason in the case is the refusal to come to Christ. The other reason is negative, but equally important, and specially germane to the subject of the chapter, viz: the lack of that effectual call which would have overcome all unwillingness. The word "rejecting" is substituted for "not professing" in order to avoid the appearance of saying that no one can, under any circumstances, be saved without a public profession of faith. The words "and to assert," etc., are omitted as unnecessary and displeasing. The section thus amended is preferred to the revision as stating exactly and without ambiguity that neither the practice enjoined by false religions, nor those suggested simply by the light of nature can be substituted for a knowledge of Christ to the saving of the soul.

Write Chapter XVI. (XVIII.), Section 7: "Works done by unregenerate men, although they may be things which God

commands and of good use both to themselves and others, and although the neglect of such things would be sinful and displeasing to God, yet because they proceed not," etc. Reason: A slight change of expression is made here to avoid a grammatical infelicity in the confused use of the pronouns "they" and "their."

Write Chapter XXIII. (XXV.), Section 3, line 2: "Or the government of the Church." Reason: This language is put in place of the metaphorical expression, "the power of the keys of the kingdom of Heaven," as more likely to be commonly understood.

Write Chapter XXIX. (XXXI.), Section 2, line 6: "The Roman Catholic sacrifice of the mass, as they call it." Reason: The words "doctrine of the" are left out as unwisely added. Not the underlying doctrine only, but the thing itself hourly practiced is an hourly offence. The section denies that the sacrament is "any real sacrifice" for the remission of sins. Therefore the so-called sacrifice of the mass is an offence. The word "abominably" is left out as unpleasing and unnecessary, adding no real strength to the statement. We wish the words "as they call it" retained to mark the mass as a sacrifice only in name.

Chapter XXX. (XXXII.). "To these officers God hath committed the government of the Church." For the reason of the change see under Chapter XXIII. (XXV.).

BENJAMIN S. EVERETT, Stated Clerk.

#### THE PRESBYTERY OF MONROE. 72.

In common with the other Presbyteries, the Presbytery of Monroe sent to the Assembly of 1890 a statement in regard to the changes which, if the Confession were revised, it would like to have made. The changes asked for by our Presbytery were all in substance incorporated in this report and quite a large number besides.

The two new chapters are very valuable and were greatly needed. One is entitled "Of the work of the Holy Spirit," and constitutes a condensed statement in five brief sections,

with strong proof texts attached, of the belief of our Church in regard to the divinity, the personality and the work of the Holy Spirit.

The other is entitled "Of the Universal Offer of the Gospel," and consists of four brief sections with proofs. This chapter brings out clearly, as the old Confession does not so fully, the love of God for men, the duty of all who hear to accept the Gospel, and the duty of the Church to send the Gospel everywhere and disciple the world for Christ. These two chapters are sufficient of themselves to repay all the trouble and excitement which the revision has cost, while the brief omissions and changes may all, or nearly all, be looked upon in the light of an improvement. Most of them were definitely asked for by a majority of the Presbyteries.

There are two extreme parties in our Church who will not be satisfied with the report of the Committee on Revision. One is the party, a very small one, that opposes all revision, looking upon the Confession, with all, or nearly all, the reverence they do upon the Holy Scriptures themselves. The other is the party that calls for sweeping and radical changes to be made that would weaken, if not overthrow, our system of doctrine and be at variance with the teachings of the Bible. This party, also, we may venture to believe is small. The great body of the Church, the working portion of it and in a good sense the progressive portion of it, constitutes the party which has asked for a moderate revision of the old creed. This is the party whose views have been principally respected in the preparation of this report. We think those composing this grand central division of the Presbyterian army will be quite well satisfied with the changes proposed, not perfectly satisfied, but as nearly so as the circumstances would permit them to be.

It may take some in our Church a year or two to find out that the amended Confession, if the report of the Committee is adopted, is better for our present use than the old one. But that, we think, in a year or two from the adoption would be the almost universal verdict. Offensive phrases have been removed, doubtful sentences have been made plain, asperities

of expression have been softened, fuller statements of important truths have been admitted and all without injuring or undermining in any way the system of doctrine which we profess and have professed ever since we became a distinct branch of the Church of Christ.

The following is recommended in view of the above considerations, as the answer of the Presbytery of Monroe to the call for an opinion in regard to the report of the General Assembly's Committee on Revision :

1. We desire to commend the Committee for the able and faithful manner in which it has discharged the duties imposed upon it and for the spirit of real harmony, even in differences of opinion, which has characterized their deliberations.

2. Our Presbytery would express the conviction that in the report of the Committee a revised confession is presented which it would be an advantage to the Presbyterian Church of the United States of America to adopt.

We are not all entirely satisfied with the report, nor would we expect to be with any that could be framed, but in our judgment it would be a wise settlement of the revision agitation if this report were adopted by the Presbyteries as the doctrinal standard of our Church.

HENRY P. COLLIN, Stated Clerk.

THE PRESBYTERY OF MONTANA. 74.

WHEREAS, The Report of the Revision Committee has convinced the Presbytery of Montana that no permanently satisfactory results can be obtained from revision.

*Resolved*, That we disapprove of the Report of the Committee, and express ourselves in favor of the formulation of a new creed similar to the new Confession of Faith, formulated and approved by the English Presbyterian Church.

E. J. GROENEVELD, Stated Clerk.

## THE PRESBYTERY OF MORRIS AND ORANGE. 74.

The Presbytery of Morris and Orange, in making its answer to the Report of the Special Committee on the Revision of the Confession of Faith, forwards to the Secretary of the Committee, the following requests:—

Chapter I., Section 5, to be changed as recommended by the Committee.

Chapter III., Section 1, to remain unchanged.

Sections 2, 3, 4 to be stricken out.

Section 5 to become Section 2, and to be changed as recommended by the Committee, except that the word "some" be stricken out and the words "a great multitude which no man can number" be substituted.

Section 6 to become Section 3.

Section 7 to be stricken out.

Section 8 to become Section 4.

Chapter IV., Section 1, to remain unchanged.

Chapter VI., Section 4, to be changed as recommended by the Committee, except that the last sentence be stricken out, i. e., all of the section after the word "transgressions."

Chapter VII., Section 3, to remain unchanged.

Section 4 to be stricken out.

Section 5 to become Section 4, and to be changed as recommended by the Committee.

Section 6 to become Section 5, and to be changed as recommended by the Committee.

Chapter VIII., Section 5, to be changed as recommended by the Committee.

Chapter IX. The title to be changed to read "Of the Holy Spirit."

Section 1 approved, except that the word "Trinity" be changed to "Godhead."

Section 2 approved, except that the words "Holy Ghost" be changed to "Holy Spirit."

Section 3 approved, except that the words "the unregenerate" be changed to "men."

Section 4 approved, except (1) that the words "freeing them from the bondage of sin and death" be stricken out; and (2) that all after the word "sanctified" be stricken out, and the words "and sealed unto the day of redemption" be substituted; and (3) that the text "Col. i:12" be stricken out and the text "Ephes. iv:30" be substituted.

Section 5 approved, except that the last sentence be stricken out, i. e., all after the words "testimony to the truth," together with the texts belonging to the sentence.

Chapter X., Section 3, to be changed as recommended by the Committee.

Chapter XI. approved as recommended.

Chapter XII., Section 2, to be changed as recommended.

Section 3 to be changed to read "All dying in infancy, and all who from birth to death are incapable," etc. To be changed in the other parts as recommended by the Committee.

Section 4 to be stricken out.

Chapters XIII., XVI., XVIII., XXIII., XXIV., XXV., XXVI., XXVII., XXXIII. to be changed as recommended by the Committee.

Chapter XXXI., Section 2, to be changed as recommended, except (1) that the words "doctrine of the" be stricken out, and (2) that the words "as they call it" be inserted after the word "Mass."

Section 8 to be changed as recommended.

WILLIAM F. WHITAKER, Stated Clerk.

#### THE PRESBYTERY OF MUNCIE. 75.

The Presbytery of Muncie, meeting at Tipton, Indiana, September 9, 1891, listened to the reading of the Report of the Special Committee on the Revision of the Confession of Faith as found in the Minutes of the Assembly of 1891, and approved the Report in part and in whole, though not by an unanimous vote.

CHARLES LITTLE, Stated Clerk.

## THE PRESBYTERY OF NASSAU. 76.

The Presbytery of Nassau has watched with profound gratification the wide-spread interest manifest in the movement for Revision, and desires to express its grateful sense of the valuable and diligent labors of the Assembly's Committee.

Nevertheless, the Presbytery, after careful consideration, recognizing the great difficulty of effecting a Revision satisfactory to all parties, expresses its judgment that the Confession should stand in its entirety as a historic document, and hereby renews its request for the preparation of a brief Consensus Creed of full authority in the Church.

ALEXANDER G. RUSSELL, Stated Clerk.

## THE PRESBYTERY OF NEBRASKA CITY. 77.

1. While we favor the addition of the two new chapters, we suggest the propriety of condensing the chapter on "The Holy Spirit," and making it more confessional, and less hortatory in form of statement.

2. Chapter III, Section 3, instead of "hath predestinated some of mankind," insert "hath predestinated unto life a great multitude whom no man can number."

3. That the clause, Section 4, commencing "neither, etc.," be omitted.

4. In Chapter IV, Section 1, retain the word "make" as in the Confession.

5. In Chapter X, Section 3, retain the word "averse."

6. Change, Chapter XII, Section 2, "who is altogether passive in regeneration," to "who is quickened and renewed by the Holy Spirit, and enabled," etc.

THOMAS K. HUNTER, Stated Clerk.

## THE PRESBYTERY OF NEOSHO.\*

The second order of the day, the consideration of the Report of the General Assembly's Committee on Revision of the Confession of Faith, was taken up, and the same approved, without criticism or amendment, by a vote of 20 yeas to 5 nays.

W. L. SQUIER, Stated Clerk.

## THE PRESBYTERY OF NEW ALBANY. 77.

The Report of the Committee of the General Assembly was approved with the following suggestions:

1. That the original reading of Chapter IV, Section 1, be retained.

2. That in Chapter VI, Section 4, all after the word "transgression" be omitted.

3. That in Chapter XXV, now XXVII, all after the word "Christ" be omitted.

A. Y. MOORE, Stated Clerk.

## THE PRESBYTERY OF NEWARK. 78.

In response to the invitation of the General Assembly, made at the request of the Revision Committee itself, the Presbytery of Newark, with all respect, offer to the Committee the following suggestions:

We are happy to be able to concur fully in the greater number of the Committee's proposed alterations.

In several of the rest we substantially concur, only suggesting what seems to us some further improvement in the phraseology.

To a few of the proposed changes we take more earnest exceptions.

Following the order of the Committee's report submitted to the Assembly:

1. Chapter I., Section 5. We prefer to leave as it at present stands, without the inserted words, "The truthfulness of the history, the faithful witness of prophecy and miracle."

*a.* While the untruthfulness of the history would be an argument against the claim of the Scriptures to be the Word of God, the fact of its truthfulness does not amount to an evidence for that claim.

*b.* The introducing of miracle as witnessing to the divine authority of the Scriptures will be thought to involve, in the present circumstances of the Church, the vice of reasoning in a circle. We believe the miracles only on the witness of the



Scriptures. They have no such independent certification as can enable them to sustain the Scriptures. But furthermore,

*c.* Inasmuch as this whole class of evidence, to which these specifications are proposed to be added, is simply one concerning which the purpose of the article is to declare that our assurance of the divine authority of the Scriptures does not rest on them, it is of no doctrinal importance to make the enumeration complete.

2. Chapter III., Sections 1 and 2. We concur with the Committee in leaving Section 1 unchanged, but prefer that Section 2 should be so recast as to remove any appearance that God acted arbitrarily or in disuse of his foreknowledge. For this reason :

In Section 1 there is a careful balancing of language, so as, by acknowledging the creature will and second causes over against the divine fore-ordination, to guard against an inference of fatalism. In Section 2 there is no such guarding, but simply the absolute ground of the decree is nakedly exhibited. To leave it thus, experience has shown, practically destroys the balance of doctrine recognized as necessary by Section 1.

3. Chapter III., Sections 3 and 4. We concur with the Committee in striking these out.

4. Chapter III., Section 5. In place of the whole section, as amended by the Committee, we propose this substitute :

“III.—God, who is rich in mercy, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath predestinated *a great and innumerable multitude* of mankind unto life, and hath chosen them in Christ unto everlasting glory, out of His mere free grace and love.” The italics show our proposed additions; and in behalf of them we say :

*a.* In this the first mention of the mystery of election, it should be set forth in connection with the moral attributes of God, and not associated, as it commonly has been, solely with His sovereign power. We believe that the election itself was an act of love and mercy, as much so as the whole course of redemption which follows and accomplishes it. And we think it will relieve this doctrine of much of the odium with which

it is widely regarded if this connection with God's love be placed in the forefront of its announcement, as well as at the conclusion.

Therefore, we would append to the bare name "God," as the Committee have it, this benign character taken from Jer. xxxi:3.

*b.* Further, we believe that no small part of the prejudice against this doctrine arises out of a popular impression that those who hold it conceive the number of the elect to be proportionately small. Such an impression will certainly not be in anywise corrected by the neutral phrase "some of mankind" used by the Committee. We, therefore, propose to say, upon the authority of Revelation vii., 9, "a great and innumerable multitude of mankind."

*c.* The words "particularly and unchangeably," transferred by the Committee from the rejected Section 4, we prefer should not be retained, as partaking of that objectionable fatalistic aspect which has made that whole section so generally unacceptable. Moreover, this truth is sufficiently recognized in Section 1.

*d.* All that follows after the word "love," at the end of the sixth line, we prefer should be omitted for this reason:

The removal of these clauses diminishes in nothing the clearness of the Church's testimony that the election unto life was wholly and only of grace; which is all that is necessary, in this place, for the integrity of our system of doctrine.

5. Chapter III., Section 6. We concur with Committee that the section should be retained, except that we should omit entirely the last sentence, beginning, "Neither are any other," etc.

*a.* This final declaration has commonly been understood by plain people, and will continue to be understood, as limiting the design and provision of redemption; and so impairing the ground on which the Gospel is offered to all mankind.

*b.* It is nowhere, in this form, taught in the Scriptures; but is at best only a negative converse to the positive doctrine of the preceding part of the section, and, therefore, not necessary to state.

6. Chapter III., Section 7. We prefer that this section should be omitted altogether; and the Presbytery hereby declares its earnest opposition to having this doctrine of Preterition separately formulated in the Confession in any shape whatsoever, as it does not serve any practical purpose, and we believe it is not necessary to the Scriptural statement of the doctrine of the divine decree.

7. Chapter III., Section 8. We concur with Committee in retaining unchanged.

8. Chapter IV., Section 1. (1.) We approve the first sentence of the Committee's amended form, except that we would substitute the Scripture words, "the heavens and the earth" for the word "universe" in the fourth line.

(2.) The second sentence we prefer should be omitted entirely, for these reasons:

*a.* The fact of creation out of nothing having been clearly stated as the Church's belief, further particulars and circumstances of that creation are not requisite in a Confession of Faith.

*b.* There is honest difference of opinion in the Church as to the right way of explaining and interpreting the Scripture statements concerning the six days. We should not, therefore, attempt to stamp with confessional authority a certain particular one of these ways of reconciling the words of Scripture with the conclusions of modern science, which the Committee's proposal practically does.

9. Chapter VI., Section 4. We concur in the amendments of the Committee, except that we would omit, in the third line, the words "and wholly inclined to evil," and the word "common" in line 5.

*a.* As to the first, we believe this phrase overstates the fact. The Assembly's Committee itself has properly limited the good, to which the natural man is said to be utterly indisposed, to the "spiritually good." We are not declared to be made opposite to what is socially and civilly good. Therefore, it is too much to say, without a corresponding qualification, that we are wholly inclined to evil. But, esteeming the statement

abundantly sufficient without this clause, even if it should be qualified so as to agree with what goes before it, we think the simpler way is to omit it altogether.

*b.* As to the word "common," if it be intended here as equivalent to general or universal, in accordance with the teaching of Section 3, in the proposed new chapter "Of the Holy Spirit," we have no doctrinal objection to it; but, inasmuch as this word, in this particular phrase, "common operations of the Spirit," has acquired a technical signification, and one that suggests perplexing distinctions not necessary to be attended to in this place, some other term, it seems to us, would be preferable.

But, just as the Providence of God in the same connection is spoken of in an unlimited way, *i. e.*, not defined as either special or general, so it seems to us in every regard most suitable that the operations of Spirit likewise should be spoken of in the most general manner without unnecessary particulars.

10. Chapter VII., Section 3. For the Committee's proposal we offer the following substitute:

"Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offereth by His Word and Spirit, unto all mankind salvation by Jesus Christ, requiring of them faith in Him, that they may be saved, and promising to give unto all that repent and believe on Him, eternal life."

*a.* It will be observed that we propose, in place of the word "sinners," the phrase "all mankind," for the reason that we would embrace every suitable opportunity to declare the universal offer of salvation.

*b.* The other change suggested makes the whole article more scriptural. Indeed it is in the very words of Scripture; and there may be fitly appended here, as a proof text, that precious word of our Lord's, John 3:16, so conspicuously absent from our Confession heretofore.

*c.* The doctrine of efficacious grace is taught with sufficient explicitness in Chapter IX., Section 4.

*d.* The words "life and," before the word "salvation," in the fifth line of the Committee's proposal, we omit; simply because, in the substitute offered by us, the same word is introduced later on.

11. Chapter VII., Sections 4, 5, 6. In respect of Sections 4, 5, and 6, of Chapter VII., we concur in all the Committee's recommendations.

12. Chapter VIII., Section 5. As also in that concerning Chapter VIII., Section 5.

13. New Chapter IX. And also in the whole of the new chapter to be numbered IX., except in the form of the title, which we would have read simply, "Of the Holy Spirit."

14. Chapter IX., Section 3. We concur also in the proposed amendments to Chapter (IX.) X., Section 3.

15. New Chapter XI. And very heartily in the new chapter, to be numbered XI., except in the form of the title which we would have read simply, "Of the Gospel."

16. Chapter (X.) XII., Section 2. In the case of Chapter X., Section 2, we are satisfied with, and prefer to retain unchanged, the present reading. Nothing seems to us to be gained by the proposed amendments either in doctrine or clearness of statement, and, in the latter respect at least, somewhat is lost.

*a.* If the proposed amendment is intended to declare that man is altogether passive in God's act of regenerating, that ought to go without saying. All people are passive in the acts of others. If, however, it is intended to say that man is passive in the experience of regeneration, then that word should be used. But

*b.* The proposed form is perplexing. Man is said to be passive in an act wherein he is enabled to answer God's call (*sic*). The old statement marks clearly a point at which the passivity ends, directing our minds to it by the word "until," the omission of which word by the Committee is a serious loss.

17. Chapter XII., Section 3. For the Committee's proposal we offer this substitute:

"III. Concerning infants dying in infancy, and all other persons incapable of being outwardly called by the ministry

of the Word, nothing in the Scriptures forbids the hope of their being included in the redemption of Christ and the renewing of the Holy Spirit, who worketh when and where and how He pleaseth."

We do not find sufficient declarations in the Scriptures to justify placing among the Church's Articles of Faith such broad and sweeping assertions as the form proposed by the Committee makes, although we may ourselves entertain and do entertain the belief.

18. Chapter XII., Section 4. For this section also we offer a substitute, as follows:

"IV. Others, who, although called by the ministry of the Word and drawn by the Holy Spirit, never truly come to Christ, cannot be saved; neither is there salvation in any other way than by Christ through the Spirit, even for such as are most diligent in framing their lives according to the light of nature and the law of that religion they do profess."

*a.* We omit the words "not elected" in the first line, because the word "elect" before "infants," in the preceding section, having been dropped, there is no such antithesis required.

*b.* We would avoid the use of the phrase "some common operations of the Spirit," which has been felt to cast a certain stigma of inferiority and lack of full gracious purpose on these operations.

The distinction of "common" operations does not rest on any ground laid in words of Scripture, but is an inference merely, drawn from a difference of result; and in our theology it has caused as many perplexities as it has relieved. The Committee's own elaborate chapter on the Work of the Holy Spirit wisely ignores it.

*c.* There seems to be no need to declare, as it is proposed to do, the fact that there are those who never truly come to Christ. Is it not sufficient for the Church's Confession faithfully to witness that those who do not come to Christ, whatsoever else they may do, cannot be saved?

*d.* We venture to think that the purpose of the latter half of the article is more clearly expressed by our proposal than by the Committee's.

19. Chapter XIII., Sections 1 and 3. We concur in the recommendations of the Committee.

20. As also in that concerning Chapter XVI., Section 1.

21. Chapter XVIII., Section 7. For the Committee's proposal we offer the following substitute :

“ VII.—Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others: yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God, are therefore in these respects, defective and cannot be accepted of God as fulfilling righteousness. And yet neglect of them is more sinful and displeasing unto God.”

*a.* This form involves less change from the present article.

*b.* We do not need to say that these works are positively sinful. All that the article itself sets forth against them is in a way of negation. It is therefore sufficient as well as more exact to say that they are in these respects defective.

*c.* The Committee's proposed article is not well constructed grammatically; The pronoun “they” in line 2 refers to “works,” the subject of the sentence; the pronoun “their” in the next following line refers to “men;” and yet the next pronoun “they” in line 5, refers again to “works.” Thus the mind of the reader is tossed to and fro, from one subject to the other, until confusion ensues.

22. Chapter XXIII., Section 4; Chapter XXIV., Section 7; Chapter XXV., Section 3; Chapter XXVI., Section 3. In all these we concur in the Committee's recommendations.

23. Chapter XXVII., Section 6. We concur in the Committee's changes, except that we would suggest a substitution of the words “any man” in place of the words “the Pope of Rome” as being sufficiently explicit for the statement of the doctrine, and yet at the same time less invidious and personally offensive.

24. Chapter XXXI, Section 2. We approve the Committee's recommendation, except that we would say, instead of "the Roman Catholic doctrine of the sacrifice of the mass" "the doctrine of the sacrifice of the mass, by whomsoever held."

The reasons are the same as for the suggestion last made above, in the case of Chapter XXV, Section 6.

25. Chapter XXXI, Section 8, and Chapter XXXII, Section 2. In both these we approve the recommendations of the committee.

Besides making these suggestions concerning the changes already proposed in the report sent down to us, the Presbytery embraces this opportunity to call the attention of the Committee again to several articles in the Confession of Faith, concerning which this Presbytery memorialized the General Assembly in connection with the first call for opinions of the Presbyteries in this matter of Revision, and which we respectfully request the Assembly's Committee to review in the light of reasons herein appended to them severally.

26. Chapter VIII, Section 8. We recommend that the words, "To all those for whom Christ hath purchased redemption," be changed to read, "To all who come to Christ for salvation." For these reasons:

*a.* However theologians may understand and limit the scope of the word redemption, the people understand and believe that Christ purchased redemption for all. This language of the Confession seems, therefore, to them, to teach universal salvation.

*b.* With the change we suggest the article would become a cogent evangelical argument to every unconverted reader, while at the same time witnessing with undiminished effectiveness to the truth which it is chiefly designed to express.

The whole article would read: "VIII. To all who come to Christ for salvation, He doth certainly and effectually apply and communicate the same: making intercession for them and revealing unto them, in and by the word, the mysteries of salvation: effectually persuading them by His Spirit to believe and obey: and governing their hearts by His word and Spirit,



overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation."

27. Chapter XII., Section 1. We desire that the words, "and those only," in the second line, should be omitted.

*a.* It is the unnecessary negative side of the same truth which is abundantly strong when stated positively. In this respect it is like formulating the doctrine of preterition.

*b.* To omit the words will remove one occasion for temptation to argue that the free offer of salvation is hereby restricted, as many have argued.

28. Chapter XVII., Section 4. We request that the word "damnation" be changed to "condemnation" in both the places where it occurs in the section, so that the whole shall read:

"IV. As there is no sin so small but it deserves condemnation, so there is no sin so great that it can bring condemnation upon those who truly repent."

*a.* Condemnation is the present equivalent of the word damnation as that was used by the authors of the Confession, and is the word now employed by the most trusted modern expounders of the Confession. Cf. Dr. A. A. Hodges' Commentary on the Confession pp. 290, 293.

*b.* Do we positively know that the smallest possible sin deserves what is now signified by the word "damnation?"

29. Chapter XXIV., Section 3. We suggest that for the words in the last clause, "Yet it is a sin to refuse an oath," there be substituted the words, "Yet it is a duty to make oath or affirmation," so that the whole shall read:

"III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a duty to make oath or affirmation touching any thing that is good and just, being imposed by lawful authority."

Reason: It is in this form sufficiently explicit, and yet less offensive.

30. Chapter XXVII., Section 2. We suggest that the article will be improved by omitting all after the words, "together with their children."

*a.* There is difference of opinion among us as to the propriety of applying the term "Kingdom of our Lord Jesus Christ" to the visible church, which difference may without injury be allowed.

*b.* The last clause, "out of which there is no ordinary possibility of salvation," is, in our present circumstances, too easily understood to mean that out of membership in some local congregation or religious society there is no ordinary possibility of salvation, a position which no one of us would dare or even wish to claim.

31. Chapter XXIX., Section 4. We request may be amended by omitting the words, "neither of which may be dispensed by any but by a minister of the word lawfully ordained."

*a.* If the article in its present form intends to say that the validity of a sacrament depends upon its being dispensed by a lawfully ordained minister of the word, it contains the virus of Sacerdotalism.

*b.* If this be intended simply for a rule of prudence in church administration, then the place for it is in the Directory for Worship, and not in the Confession of Faith.

32. Chapter XXXI., Section 2. We recommend that the words, "by a minister of the Gospel lawfully called thereunto," be omitted for the reasons given last above in the like case of Chapter XXVII., Section 4.

33. We further recommend that the name "Holy Spirit" be uniformly used in the Confession wherever the form "Holy Ghost" is at present found.

JULIUS H. WOLFF, Stated Clerk.

THE PRESBYTERY OF NEW BRUNSWICK.\*

In accordance with the action of the General Assembly, recorded in the minutes of 1891, page 22, this Presbytery has given the report of progress presented to the Assembly by the Committee on the Revision of the Confession of Faith its most

careful consideration, and begs to submit to the committee, in accordance with its request, the Presbytery's approval of certain portions of the committee's proposed revision, together with some criticisms and amendments, as follows, viz :

I. The Presbytery approves the proposed revision of Chapter I, Section 5, "Of the Holy Scriptures."

In this connection this Presbytery would venture to suggest to the committee whether the place given to Inspiration in the Confession, as a part of the definition of Scripture, is not liable to cause our testimony on this great subject to be insufficiently noted; and whether it were not well to erect the last clause of Section 2 into a separate section, which, with some expansion, might be made to read somewhat as follows, viz. :

"All these are given by inspiration of God, to be the rule of faith and life, and are therefore to be reverently received by all as the infallible word of God, or the true utterance of the Holy Ghost, of most certain credit, and profitable to instruct and make the man of God perfect."

Chapter III., Section 3. "Of God's Eternal Decree." This Presbytery ventures to lay before the committee for its consideration the following form of statement, to be substituted for Chapter III., Section 3, "Of God's Eternal Decree," viz. :

"By the decree of God, for the manifestation of His glory, some, out of the corrupt race of man, are predestinated unto everlasting life, and the rest are left to perish in their sins."

This Presbytery approves the recommendations of the committee as to Sections 4 and 5.

For Section 7 (in the Revision Chapter III., Section 5), the Presbytery offers the following, viz. :

"The rest of mankind God was pleased, according to the unsearchable counsel of His will, whereby He extendeth or withholdeth mercy as He pleaseth, not to elect unto everlasting life; and them hath He ordained to dishonor and wrath for their sin, to the praise of His glorious justice; yet hath He no pleasure in the death of the wicked, nor is it His decree, but the wickedness of their own hearts, which restraineth and hindereth them from accepting the free offer of His grace made in the Gospel."

Chapter IV. "Of Creation." The Presbytery recommends that Chapter IV., "Of Creation," be retained as at present stated in the Confession of Faith."

Chapter VI. "Of the Fall of Man," etc. This Presbytery approves the amendment of the committee to Chapter VI., Section 4, "Of the Fall of Man," etc., in the insertion of the words, "all that is spiritually good," but recommends the striking out of the second sentence of the proposed revision, viz.: "Nevertheless," etc.

Chapter VII. "Of God's Covenant With Man." This Presbytery disapproves the proposed insertion of the words, "of His word and Spirit," in Chapter 7, Section 3, "Of God's Covenant," etc., but approves the proposed amendment to the rest of the chapter.

Chapter VIII. "Of Christ the Mediator." This Presbytery disapproves the proposed substitution of the word "divine" for the words "of His Father" in Chapter VIII., Section 5, "Of Christ the Mediator."

Chapter IX. "Of the Work of the Holy Spirit." This Presbytery heartily approves of the insertion of the chapter "On the Holy Spirit," but urges the committee to eliminate its redundancies, and essentially modify Section 3, inasmuch as it is an overstatement of the ordinary operation of the Holy Spirit, and conflicts with the statement of the Confession on efficacious grace. This is seen: *a.* In the overstatement of common grace in Section 3, and the understatement of efficacious grace in Section 4, with the effect of assimilating and confusing them. *b.* In the adoption of phrases in Section 3, to describe common grace, which are the same as, or similar to, those employed in X., 1, to describe efficacious grace, with the inevitable effect of assimilating and confusing the two. Thus in X., 1, the work of the Spirit in effectual calling is described as "enlightening their minds" spiritually and savingly to understand the things of God, . . . renewing their wills, . . . and effectually drawing them to Jesus Christ; while in the new chapter, Section 3, the work of the Spirit in common grace is described as "enlightening their minds" concerning divine things, quickening their consciences, and drawing them by His grace.

*c.* In the use of terms to describe common grace, which the Scriptures reserve exclusively for efficacious grace, such as "drawing them by His grace," (cf. Jno. vi: 44). "Enlightening their minds concerning Divine things," (cf. Eph. i: 17, 18). "Quickening their consciences," (cf. Eph. ii: 5).

*d.* In the use concerning common grace, without limiting adjuncts, of language which when strictly understood, must involve all that is true of efficacious grace, e. g.: "quickening their consciences." Is not "giving life" just the work of effectual calling?

Chapter (IX) X. Of Free Will. This Presbytery approves the proposed amendment of Chapter (IX) X, Section 3, "Of Free Will," in the first sentence.

Concerning Chapter (IX) X. Addendum. Section 3. What is here stated the Presbytery holds to be true; but it considers that the Committee has been unhappy in selecting a place for it. It ventures to suggest that a better place could be found for it in the first section of this chapter, perhaps somewhat as follows, viz:

"God has endued the will of man with that natural liberty, that is neither forced, nor by any necessity of nature determined to good or evil. Wherefore, man is, and remains, a free moral agent, retaining full responsibility for all his acts in his states, alike, of innocency, of sin, of grace and glory."

Chapter XI. Of the Universal Offer of the Gospel. This Presbytery approves of Chapter XI, "Of the Universal Offer of the Gospel," but calls the attention of the Committee to a possible improvement of its phraseology, by making it more felicitous and avoiding pleonasm.

Chapter (X) XII. Of Effectual Calling. This Presbytery disapproves of the changes proposed in Chapter (X) XII, "Of Effectual Calling," in Section 2.

For Section 3, the Presbytery ventures to suggest the following, viz.:

"All infants dying in infancy, being included in the electing grace of God, are redeemed by Christ and regenerated by the Spirit, who worketh when and where, and how

He pleaseth. So, also, are all other elect persons, who are incapable of being outwardly called by the ministry of the word."

Section 4. The Presbytery prefers the statement of Section 4, proposed by the Committee.

Chapter (XI) XIII. Of Justification. Sections 1 and 3 proposed by the Committee were approved.

Chapter (XIV) XVI. Of Saving Faith. This Presbytery disapproves of the proposed change in Chapter (XIV) XVI, "Of Saving Faith," in the substitution of the word "sinners" for "the elect."

Chapter (XVI) XVIII. Of Good Works. The Presbytery approves the proposed changes in Chapter (XVI) XVIII, "Of Good Works," Section 7, except that it recommends the striking out of the words "be accepted of God, or," in the latter part of the section.

Chapter (XXI) XXIII. Of Religious Worship, etc. This Presbytery recommends the retaining of Chapter (XXI) XXIII, Section 4, "Of Religious Worship," etc., as at present stated in the Confession of Faith, except that the words "nor for those of whom it may be known that they have sinned the sin unto death," be stricken out.

Chapter (XXII) XXIV. Of Lawful Oaths and Vows. Section 7. Presbytery approved of the omission of the word "Popish," but suggested to the Committee a possible revision of the phraseology of the last sentence of the section in the interest of individual Christian liberty.

Chapter (XXIII) XXV. Of the Civil Magistrate. Section 3. Presbytery approved the revision of Chapter (XXIII) XXV, Section 3, in striking out the words, "as nursing fathers."

Chapter (XXIV) XXVI. Of Marriage and Divorce. Section 3. Presbytery approved the revision of Chapter (XXIV) XXVI, Section 3, but recommended the insertion of the words, "with idolators, or," between "infidels" and "with the adherents," so that the sentence would read as follows, viz.: "And, therefore, such as profess the true religion should not marry with infidels, with idolators, or with the adherents of false religions," etc.

Chapter (XXV) XXVII. Of the Church. Section 6. Presbytery recommended the retaining of the words of the Confession of Faith, as far as the word "thereof," and the striking out of all after that word.

Chapter (XXIX) XXXI. Of the Lord's Supper. Presbytery recommended that for the words, "Roman Catholic doctrine," etc., there be substituted the words, "so that the so-called sacrifice of the Mass as taught and practiced in the Church of Rome."

Section 8, as proposed, approved.

The proposed revision of Chapter (XXX) XXXII. Of Church Censures. Approved.

Attest:           A. L. ARMSTRONG, Stated Clerk.

THE PRESBYTERY OF NEWTON.\*

*Resolved*, That the Presbytery of Newton approves of the Report of the General Assembly's Committee on the Revision of the Confession of Faith, with the following recommendations:

1. That in Chapter III., Section 5, line fourth, of official edition of the report, the words "not to elect unto everlasting life, but" be stricken out, and the words "to pass by, and" be inserted; also, that a comma be inserted in the ninth line after "any one."

2. That in Chapter IV., Section 1, the language of the present Confession be retained.

3. That in Chapter VI., Section 4, the word "personal" be placed before the words "social and civil," in the concluding sentence of the altered section; and, then, that that proposed last sentence of the altered section, leaving out the word "nevertheless," be transferred to Section 7, Chapter XVI. (new Chapter XVIII.), so as to read: "The Providence of God and the common operations of His Spirit restrain unregenerate men from much that is evil, lead them to exercise many personal, social, and civil virtues, and to do many things which God commands, and which are of good use both to

themselves and others. Yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are, therefore, not free from sin, and cannot be accepted of God as righteous, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing to God."

4. That in Chapter VII., Section 4, the words "and is called the Old Testament" be retained; and that in Section 5, the words "and is called the New Testament" be retained.

5. That in Chapter X. (new Chapter XII.), instead of the proposed substitute for Section 3, this be made the substitute: "While the duty of proclaiming the Gospel to all men is clear and imperative, and while the proclamation of the Gospel is the ordinary means of salvation for all who are capable of being called thereby, and, while it is certain that no one is saved except through the mediation of our Lord Jesus Christ, and by the working of the Holy Spirit, yet it does not follow, nor is it required to be held either, that any who die in infancy are lost, or that God may not extend His mercy to those who are beyond the reach of the ordinary means of salvation, as may seem good in His sight."

6. That in Chapter X. (new Chapter XII.), Section 4, the second "they" in the fourth line be omitted, the subject of the verb being already expressed.

7. That the proof-texts of the two new chapters be referred to the Committee of the General Assembly on the Revision of the Proof-Texts.

8. That the report to the Assembly of 1892 be sent down to the Presbyteries for "consideration, criticism, or amendments," before they are finally called upon to vote on its adoption.

E. CLARKE CLINE, Stated Clerk.



## THE PRESBYTERY OF NEW YORK. 80.

The resolutions adopted by the Presbytery of New York in the matter of the proposed revision of the Confession of Faith, were introduced in connection with the following preamble, which Presbytery ordered to be herewith printed, viz.:

The Committee of the Presbytery of New York appointed to consider the proposed revision of the Confession of Faith, which has been recommended by the General Assembly's Committee, would respectfully report as follows:

Your Committee have carefully examined the proposed revision, chapter by chapter and section by section, and recognize the wisdom, prudence and skill with which the General Assembly's Committee have labored upon it.

We are of the opinion that it shows very clearly the possibility of revising our Confession of Faith without impairing, in the least, our system of doctrine, but rather in such a way as to support and defend it, by making it plainer, stronger and more Scriptural; and that such a revision would not hinder, but advance and prosper, the formulation of a new, short and simple creed, in co-operation with other Reformed and Presbyterian Churches, according to the desire expressed by the Presbytery of New York two years ago.

For this reason we feel deeply the importance of unity and harmony among all those who are sincerely in favor of the general scope and purpose of the revision movement, and the necessity of such action as shall promote its success.

At the same time, we feel that it is equally important to have a revision which shall really revise. The great objects of this wide and deep movement in the Church should be, as fully as possible, secured. It seems to us that these objects are two. First, the frank, explicit and unhesitating declaration of the living faith of the Church in God's loving and true offer of salvation to all men, through Christ, by His word and Spirit. Second, the clearing of our Confession of Faith from the possibility of a fatalistic misinterpretation.

The recommendations of the Presbytery of New York, made in accordance with the desire of the General Assembly's Committee on Revision, and also by direction of the General Assembly, are included in the following resolutions, viz.:

I. That the Presbytery of New York recognize with gratitude the high value of the work already done by the General Assembly's Committee on Revision, and trust it will be completed in accordance with the Spirit of the Gospel and the preaching faith of the Church.

II. That we especially commend the new chapters, as greatly needed, and full of the teachings of God's word, clearly, nobly and evangelically expressed; and that we suggest condensation, if it be possible, and the change of the titles so that they shall read simply, "Of the Holy Spirit" and "Of the Gospel."

III. That we respectfully recommend to the General Assembly's Committee the following additional amendments in the line of the work that they have already done:

A. In Chapter III. we recommend that —

1. The section on Sovereign Election (III. in the revision) should be so recast as to express the truth that God's chosen people in Christ are a great multitude which no man can number. (Rev. vii:9.)

2. All reference to Sovereign Preterition, eternal foreordination to everlasting death, or any doctrine of non-election, should be omitted, including the last sentence of Section 6, (§ 4, in the revision), and the whole of Section 7, (§ 5, in the revision).

3. A substitute for Section 7 (§ 5, in the revision) should be written to declare in substance: "The doctrine of God's Sovereign Election is to be received and interpreted in harmony with the truth that He is not willing that any should perish, but that all should come to repentance; that He has given His Son to be the propitiation for the sins of the whole world; and that whosoever cometh unto Him shall not be cast out, but whosoever will not come shall perish." II. Pet. ii:9, I. John ii:2, John vi:37, John v:40, Matt. xxiii:37.

B. In Chapter VII., Section 3, we recommend that the last clause should read, "and promising to give the Holy Spirit to them that ask Him." (Luke xi:13.)

C. In Chapter IX. (X. in the revision) we desire that man's ability and free agency in accepting or rejecting the Gospel offer be more clearly expressed. (Rev. 22:17, Ezek. 18:31, 32.)

D. In Chapter X. (XII. in the revision) we recommend that —

1. The words "and those only," in Section 1, should be omitted.

2. In Section 2 (revised) the words "is altogether passive" and "wherein" should be omitted, and the section should read: "This effectual call is of God's free and sovereign grace alone, not from anything at all foreseen in man, who, being quickened and renewed by the Holy Spirit, is enabled to answer God's call and to embrace the grace offered and conveyed in it."

3. Section 3 should be amended so as to read: "Infants dying in infancy, and other persons who are incapable of being outwardly called by the ministry of the Word, are regenerated and saved by Christ through the Spirit, who worketh when and where, and how He pleaseth."

4. Section 4 should be amended so as to read: "Those persons who are called by the ministry of the Word, and yet resist the Holy Spirit, and never truly come to Christ, cannot be saved; neither is there salvation in any other way than by Christ through the Spirit."

We desire and strongly urge the aforesaid "further alterations in the same direction" as the Committee's report, because we believe that they are Scriptural and most necessary, and that their adoption will promote the welfare of the Church, the preaching of the Gospel, and the preparation of a short, simple, and Biblical creed, expressing the common faith of the Presbyterian and Reformed Churches.

IV. *Resolved*, also, that we suggest to the General Assembly's Committee the following minor changes as, in our judgment, calculated to improve the proposed Revision.

*a.* We recommend that Chapter I. remain unchanged.

*b.* Chapter IV., Section 1 (revised). Omit the words "of nothing;" substitute "heavens and the earth" for "universe;" and omit the final sentence, so that the section shall read: "It pleased God, the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning to create the heavens and the earth and all things therein, whether visible or invisible, and all very good."

*c.* Chapter VI., Section 4 (revised). Omit the words "disabled" and "social and civil."

*d.* Chapter XI. (XIII. in the revision), Section 4. Substitute "all believers" for "all the elect."

*e.* Chapter XXI. (XXIII. in the revision). Restore the old Section 4, and omit all after the word "dead."

*f.* Chapter XXII. (XXIV. in the revision), Section 7. Should remain unchanged.

*g.* Chapter XXV. (XXVII. in the revision), Section 1. Substitute "of the children of God" for "of the elect."

We prefer to confine our suggestions to those few points, because we believe that this action will be in harmony with the resolutions passed by this Presbytery in 1889, and because we have confidence that, if there are any other points in the Confession where omissions or alterations are desirable, the Assembly's Committee, in carrying out the work which the Church has entrusted to them, will not neglect to make such amendments, but will move forward steadily along the line already marked out, in firm loyalty to our Reformed system of doctrine, to make a complete, consistent, and Scriptural revision of the Confession of Faith.

S. D. ALEXANDER, Stated Clerk.

THE PRESBYTERY OF NIAGARA. 81.

At the stated fall meeting of the Niagara Presbytery, the Report of the Revision Committee of the General Assembly, was carefully considered, heartily commended as a whole, and adopted, with the following amendments :

1. In Chapter III, section 3, of the Committee's Report, the omission of the words, "without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes, moving him thereunto, and all," so that the section will read: "God . . . bath . . . chosen them in Christ unto everlasting glory out of His mere free grace and love to His eternal praise."

If God has chosen them out of His mere free grace and love, certainly without any foresight of faith, etc., the words omitted are not needed.

2. In Chapter XXVII, Section 6, the omission of the words, "and the claim of the Pope of Rome to be the vicar of Christ, and the head of the Church universal, is without warrant in Scripture, or in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

Though the Pope's claim is without warrant and dishonoring to Christ it is out of place in a Presbyterian Confession of Faith to denounce such claim.

3. In Chapter XXXI, Section 2, the omission of the words, "so that the Roman Catholic doctrine of the Mass is most abominably injurious to Christ's one only sacrifice for sin."

As in the above (2), the Confession passes beyond its own bounds in denouncing the doctrine of another Church.

EDGAR P. SALMON, Stated Clerk.

THE PRESBYTERY OF NIobrARA. 81.

The Presbytery of Niobrara made no amendments to the Report of the Assembly's Committee on Revision. The action was not unanimous.

WILLIAM E. KIMBALL, Stated Clerk.

## THE PRESBYTERY OF NORTH RIVER. 82.

Your Committee to whom was referred the report of the General Assembly's Committee on the Revision of the Confession of Faith, respectfully recommend the following as the expression of the Presbytery's convictions in the matter:

The Presbytery of North River record our high appreciation of the learning, zeal, and fidelity exhibited in the endeavors of the Assembly's Committee to prepare a revision of the Confession of Faith.

Yet, upon careful examination of their report, we are compelled to the judgment that the changes it proposes would, if adopted, destroy the symmetry and consistency of the Confession, without satisfying the requirements of the Church. We are further convinced that it would be fruitless to attempt such a revision as will be satisfactory, without a virtual destruction of the existing Confession.

We therefore recommend that the Assembly's Committee be discharged; that their report be not overtured to the Presbyteries for adoption, but that the Confession be permitted to remain as it is, a monument of the historic faith of the Church.

And we hereby respectfully overture the General Assembly to appoint a committee, whose duty it shall be to prepare a new statement of the doctrinal belief of the Church; which, being shorter than the Westminster Confession, shall embody the essential elements of generic Calvinism, expressed with evangelical simplicity and warmth, together with a full setting forth of such Biblical doctrines as are now believed and preached among us, but are either ignored or inadequately set forth in the present Confession. We would name as examples of such doctrinal conceptions—the fatherhood of God; the responsibility of man; the common operations of the Holy Spirit, and the obligation of the Church to evangelize the world by individual and organized effort.

We would recommend this new statement of doctrine to be adopted as interpretative of the existing Confession, and therefore would recommend, further, that when it shall have been

prepared, and adopted by the church, the terms of subscription to the Confession of Faith be so amended as to require the adoption of the Confession as it is to be understood in the light of the new doctrinal statement herein recommended.

The above report was adopted by a vote of 38 to 6.

DUNCAN C. NIVEN, Stated Clerk.

THE PRESBYTERY OF NORTH TEXAS.\*

The Presbytery of North Texas, at the meeting held October 29th, passed the following resolution unanimously:

*Resolved*, That since we are as a Presbytery opposed to any radical revision of our standards, we approve of the conservative revision which the General Assembly's Committee has proposed. Some of us would have preferred a different phraseology in some of the changes made, but we specify none, preferring to leave all this to the Committee who have so wisely carried their work to the present state of progress.

GEORGE PIERSON, Stated Clerk.

THE PRESBYTERY OF NORTHUMBERLAND. 83.

1. The Presbytery of Northumberland recognizing the very great difficulty of the work entrusted to the Assembly's Committee, and cordially approving of the limitations laid down by the General Assembly, would express in general our approbation of their work as presented in their report.

2. In answer to the invitation of the Committee we would, however, point out certain passages as, in our view, suitable for further consideration, and would indicate our preferences as follows:

*a.* In Chapter III (new), Section 5, we would suggest the omission of the words "not to elect unto everlasting life, but"; also the word "them."

*b.* In the same Section we suggest a change in the order of the words, placing "of salvation" after "to all" and adding the word "men," so that it may read, "the offer to all men of salvation upon condition of faith in Christ."

*c.* In (new) Chapter IX, "Of the work of the Holy Spirit," Section 3, second sentence, we propose the omission of the word "everywhere" at the beginning of the sentence as not supported by the texts cited.

*d.* We would raise the question whether in Section 4, sentence third, the word "all" is necessary before the words "the truth," "duty," and "affliction"; also whether it is necessary in Section 5, sentence third, before the words "other officers."

*e.* Chapter XI., Section 2, we question the need and propriety of saying that the Spirit *entreats* men to believe.

*f.* Section 3, we propose a change as follows:

"It is the duty and privilege of every one who hears the Gospel immediately to accept its merciful provisions; and they who continue to disobey the Gospel not only perish by their own fault, being wholly without excuse, but also incur greatly aggravated guilt, because they have resisted the Holy Spirit and rejected God's gracious offer of eternal life."

*g.* New Chapter XII., Section 3, we propose this wording: "Those elect persons, who from birth to death are incapable of being outwardly called by the ministry of the word, including infants who die in infancy, are redeemed by Christ and regenerated by the Spirit, who worketh when and where and how he pleaseth."

*h.* New Chapter XXVI., Section 3, we suggest the omission of the first clause of the first sentence, leaving the sentence thus: "It is the duty of Christians to marry only in the Lord."

*i.* New Chapter XXXI., Section 2, we suggest the omission of the word "abominably."

To guard against any misapprehensions the Presbytery would add to the report adopted that

1. Having offered no criticism against the striking out of Sections 3 and 4 in Chapter III. of the Confession, we wish it to be understood that we hold the truth as stated in those sections, but assent to their omission as not being necessary to a statement of Scripture truth sufficient for Confessional use.



2. The phrase, "incapable of being outwardly called by the ministry of the word," (found in Chapter X., Section 3, new Chapter XII., Section 3, and in the wording we propose) we do not regard as rightly applicable to those who are merely destitute of the Gospel.

JOHN D. COOK, Stated Clerk.

THE PRESBYTERY OF OAKLAND.\*

It is the opinion of the Presbytery of Oakland that instead of our present Confession we should have a new, brief, simple, irenic, evangelical creed, which shall not only be our standard of belief, but which we can use in the practical work of the Church.

H. B. McBRIDE, Stated Clerk.

THE PRESBYTERY OF OLYMPIA. 83.

The Presbytery of Olympia adopted the following as its action upon the Assembly's Revision Committee's report, viz., recommending first: That Presbytery approve the report of the Revision Committee, with the following exceptions:

1. That we recommend that Section 1 of Chapter III remain unchanged, and that as a substitute for the rest of the chapter (old and new version), the following: "The decrees are to be so interpreted as to put no limitation on the sufficiency of the salvation of Christ for the whole world, or on the offer of this salvation to all men, or on the willingness of God to save all who repent and believe."

2. That in Chapter VII., Section 3, for the expression, "unto all those that are ordained unto life," substitute the words "unto all who ask Him in faith."

3. That we recommend the omission of the words "of nothing" in Section 1, Chapter IV., and that the expression "Holy Ghost" be changed to "Holy Spirit."

4. That we recommend the following change in Section 7, Chapter XVIII. (new version), viz., for the words "not free from sin and cannot be accepted of God—as make a man meet to receive grace from God," we would substitute "not accepted of God to make a man meet to receive grace from God."

5. That Presbytery overture the General Assembly to prepare a brief summary of doctrine for popular use among the Churches.

6. That where the word "word" means the Scriptures it be printed in small letters.

7. That Section 2, Chapter XXX., be stricken out.

JONATHAN OSMOND, Stated Clerk.

THE PRESBYTERY OF OMAHA.\*

The proposed addition to Section 5 of Chapter I., approved.

The proposed revision of Chapter III., disapproved.

The proposed insertion of the term "creative" before "days" in Section 1, Chapter IV., disapproved. All other changes suggested in this section approved.

The proposed revision of Section 4, Chapter VI., approved.

The changes suggested in Chapter VII. approved.

In the new chapter on the "Holy Spirit," we approve Section 1. We do not approve of Sections 2 and 3. First, because Section 2 is superfluous, being a substantial repetition of Chapter 1; second, we disapprove of Section 3 because we do not believe the statements therein contained are warranted by Scripture. In Section 4 of this chapter, we suggest that all after the words "to embrace Jesus Christ by faith" be stricken out. We further suggest that in the same section the term "elect" be substituted for the word "sinners." In Section 5 of this chapter we suggest that the qualifying word "true" be inserted before "believers," also before "ministers," and that the same word be substituted for the word "other" before "officers."

In Section 3 of the chapter on "Free Will," we disapprove the substitution of the word "indisposed" for "averse," and suggest that it should read "averse to" instead of "averse from." Our reasons for disapproving the substitution of "indisposed" for "averse" are: 1. That the inability of the sinner is constitutional, covering all his faculties. 2. Because the proposed substitution is not in keeping with Sections 2 and 4 of the chapter on the "Fall of Man." We approve the addition proposed to this section.

We suggest that the new chapter on the Gospel be amended:

1. By omitting all the title except the words "Of the Gospel."
2. Strike out Section 1, make Section 2 Section 1, and amend it so that it will read, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The Gospel sets forth, fully and clearly, the only way of salvation, which is through Jesus Christ alone: promises that all who truly repent and believe in Him shall be saved; commands, exhorts and invites all to embrace the offered mercy, and urges every motive to induce them to accept its gracious invitation. We disapprove of Section 3 of this chapter as superfluous: it is, moreover, hortatory in its character. We approve of Section 4 of this chapter.

In Section 2 of the chapter (XII.) on "Effectual Calling," we disapprove the proposed change. We recommend the following amendment of the proposed revision of Section 3 of this chapter: "All infants dying before coming to an age of accountability, and all other persons, who from birth to death are incapable of being outwardly called by the ministry of the Word, are redeemed by Christ and regenerated by the Spirit, who worketh when and where and how he pleaseth." We approve the changes recommended in the chapter on "Justification."

In Section 1 of the chapter on "Saving Faith," we disapprove the substitution of the word "sinners" for the phrase "the elect." We disapprove of the changes recommended in Section 7 of the chapter on "Good Works," on the ground that it does not improve the old. The proposed revision of Section 4 of Chapter (XXI.) XXIII. we approve. We also approve the change made in Section 7 of Chapter (XXII.) XXIV. We approve the change made in Section 3 of Chapter (XXIII.) XXV. We also approve the change made in Section 3 of Chapter (XXIV.) XXVI. We also approve the changes made in Section 6 of Chapter (XXV.) XXVII. We disapprove the proposed change in Section 2 of Chapter (XXIX.) XXXI., for the reason that it is no improvement on the old. We approve the change in Section 2 of Chapter (XXX.) XXXII.

DAVID R. KERR, Stated Clerk.

## THE PRESBYTERY OF OSBORNE.\*

The special committee appointed to examine the report of the Assembly's Committee on Revision made its report, which was adopted and is as follows :

"That as a Presbytery we still adhere to our former position upon the subject of revision, but would recommend a short compendium of the Confession of Faith as it now is for popular use."

A. T. ALLER, Stated Clerk.

## THE PRESBYTERY OF OTSEGO. 84.

At its last stated meeting the Presbytery of Otsego voted a general approval of the report on revision, considering this action to be more desirable than to hold another meeting for more detailed action.

FRANK H. COFFRAN, Stated Clerk.

## THE PRESBYTERY OF OTTAWA. 85.

Your committee recommends the approval of the report of the Assembly's Committee as a report of progress, with the following criticisms or exceptions :

1. We recommend a further revision of Chapter III. by striking out Section 5 (which becomes new Section 3), Section 7 and the last sentence of Section 6, beginning with the words, "Neither are any other."

2. We recommend such a revision of Chapter (X.) XII., Section 3, as shall make it clear what class or classes are meant by the expression, "all other persons incapable of being outwardly called by the ministry of the word," or we suggest the following substitute: "Those of the elect who die in infancy or before becoming capable of being personally called by the ministry of the word, are redeemed by Christ and regenerated by the Spirit, who worketh when, and where, and how He pleaseth."

3. We recommend the omission of the words "not elected" in Chapter XII., Section 4. 1. Because the word "others" in connection with Sections 1, 2 and 3 seems clearly to mean

those not effectually called and is sufficient. 2. The words "not elected" should be omitted, lest it be inferred from these that the persons referred to cannot be saved because they are "not elected," and not because they never truly come to Christ.

4. We recommend a hearty indorsement of new Chapters IX. and XI.

THOMAS GALT, Stated Clerk.

THE PRESBYTERY OF OZARK.\*

The Presbytery of Ozark, in considering the Report of the Revision Committee submitted for our examination and criticism, make the following reply :

That while we commend the excellence of the committee's work in the main, especially approving the new chapters on the "Work of the Holy Spirit" and "Universal Offer of the Gospel," yet if we are to adopt the final report as a whole, we would suggest the following alterations and amendments to the work of the committee :

*a.* That the last sentence of Section 4 (old Section 6), of Chapter III., be omitted.

*b.* That in Section 3, of Chapter XII., the word "all" qualifying "infants" be omitted as unnecessary.

*c.* In Section 2, of Chapter XXXI. (revised) that the closing sentence, beginning "so that the Roman Catholic doctrine of the sacrifice of the mass," etc., be omitted.

*d.* In Section 8, of the same chapter, in the last clause of the section, the words "this sacrament" be substituted for the words, "these holy mysteries."

J. R. GASS, Moderator.

THE PRESBYTERY OF PALMYRA.\*

The report of the Assembly's Committee on the Revision of the Confession of Faith was read, section by section, and adopted by sections, and then adopted as a whole.

JACOB B. WELTY, Stated Clerk.

## THE PRESBYTERY OF PEMBINA\*

WHEREAS, The General Assembly has sent down the report of the Special Committee on the Revision of the Confession of Faith to the Presbyteries for "consideration, criticism or amendments" (Minutes 1891, p. 26) the Presbytery of Pembina would make answer as follows:

If a revision of the time honored Confession of Faith is to be made, we desire it to be such that all the Church can accept. We desire, therefore, to commend the spirit in which the changes have been made by the Committee. Especially we commend the new chapters as eminently Scriptural, and as expressing the faith of the Church. In accordance with this same spirit we offer the following criticisms:

1. In Chapter IV., Section 1, of the revision, we think the revised section would be much more acceptable with the last sentence omitted as the doctrine therein contained appears to be already sufficiently stated.

2. We object to the form of statement in Chapter XII., Section 3, of the revision.

*a.* Because by wholly changing the purpose and intent of the section as written by the Westminster divines, it leaves the inference that the Confession as unrevised was properly interpreted as dividing infants into elect and non-elect, thereby practically admitting what we as defenders of the Confession have steadily denied.

*b.* Because the statement in the revised form is a mere inference, which, however true it may be, were better left to the faith of the Church in the infinite love and care of our Heavenly Father.

*c.* Because the revision assumes to declare that a certain class of persons are elect. Instead of being wise above what is written we desire the revised Confession "to handle this high mystery with special prudence and care" and not in any respect go beyond what God has revealed.

This Presbytery will be entirely satisfied with any such revision of this passage, whether mentioning infants or not, as shall obviate these difficulties.

3. We desire that in the revised Confession the Committee should further omit all epithets, and names of persons or churches while retaining as at present our protests against error. Particularly —

*a.* In Chapter XXVI., Section 3., for the word "infidels" substitute "those denying the Christian faith."

*b.* In Chapter XXVII., Section 6, for "the Pope of Rome" substitute "any person whatsoever."

*c.* In Chapter XXXI., Section 2, strike out the words "Roman Catholic."

4. We would respectfully urge upon the Committee and upon the General Assembly the necessity of avoiding undue haste in so important a matter as changing the standards of the Church. We would, therefore, ask that time be granted for thorough discussion before final action is taken.

5. While presenting the above amendments and criticisms, it is the opinion of the Presbytery of Pembina, that for the sake of the harmony and prosperity of the whole Church a new and shorter creed will be much better than any revision of the old. While we believe that for the time and under the circumstances the creed on which the Westminster divines wrought so long and faithfully was perhaps the best possible; yet in the years that have intervened old controversies have decreased in importance and new ones arisen, the whole line of theological thinking has so far changed that the faith of the Church will be best expressed by a new formulation of the system of doctrine contained in the Westminster Confession. We would, therefore, ask the General Assembly to take steps for the preparation of such a creed.

F. W. IDDINGS, Stated Clerk.

THE PRESBYTERY OF PEORIA.\*

The Presbytery of Peoria took the following action on the revision of the Confession of Faith, viz:

1. Presbytery does hereby declare its adherence to the action taken April 9, 1890, wherein, by a vote of twenty-nine

to fourteen, it answered in the negative the overture of the General Assembly, proposing to the Presbyteries the question, "Do you desire a revision of the Confession of Faith."

2. Nevertheless, if any revision should be made, Presbytery would express its preference in the following action on the report of the General Assembly's Committee on the revision of the Confession of Faith—the numbering of the chapters and sections being that of the report of the Committee, unless specially indicated to the contrary—viz:

Chapter I., Section 5, is approved.

Chapter III. The striking out of Sections 3 and 4 of the Confession of Faith is not approved, and it is suggested that Section 3 of the Confession of Faith be amended by substituting for the word "some," the words, "a great multitude which no man can number." Section 3 is approved. Section 5 is approved, provided that all after the words, "His glorious justice," be stricken out.

Chapter IV., Section 1, is not approved, Presbytery preferring the section as it now stands in the Confession of Faith.

Chapter VI., Section 4, is not approved, and Presbytery suggests that Chapter VI., Section 4, of the Confession of Faith be amended so as to read, "From this original corruption do proceed all actual transgressions."

Chapter VII., Section 3, is approved. The striking out of Section 4 of the Confession of Faith is approved. Sections 4 and 5 are approved.

Chapter VIII., Section 5, is approved.

Chapter IX. is approved, provided that the title be amended so as to be, "Of the Holy Spirit," and that the chapter be condensed.

Chapter X., Section 3, is approved, provided that the words of the corresponding section in the Confession of Faith, "averse from," be substituted for the words, "indisposed to."

Chapter XI. The title is not approved. Presbytery suggests that it be so amended as to read, "Of the Gospel Offer." Section 1 is approved. Section 2 is approved, provided that the words, "and His desire for the salvation of all men," be stricken out. Sections 3 and 4 are approved.



Chapter XII., Section 2, is approved. Section 3 is approved, provided that the word, "mentally," be inserted before the word "incapable." Section 4 is approved, provided that the words, "are not," be substituted for the words, "they cannot be."

Chapter XIII., Sections 1 and 3, are approved.

Chapter XVI., Section 1, is approved, provided that the words, "Holy Spirit," be substituted for the words, "Spirit of Christ."

Chapters XVIII., XXIII., XXIV., XXV., are approved.

Chapter XXVI., Section 3, is approved, provided that the words, "save those who have been divorced on other than scriptural grounds," be inserted after the word "consent."

Chapters XXVII., XXXI., XXXII., are approved.

I. A. CORNELISON, Stated Clerk.

#### THE PRESBYTERY OF PETOSKEY. 86.

After a full and free discussion of the Report, this Presbytery forward the following criticism and amendment :

While the Presbytery is in the main satisfied with the work of the Revision Committee; the changes in the Confession of Faith being in part the changes which Presbytery requested, yet in the following particulars, the Report does not meet the approval of this Presbytery :—

1. Chapter III., Section 5, containing the deliverances on the doctrine of Preterition and Reprobation, which we believe have no sufficient warrant in the Scriptures, was not eliminated in the full sense in which this Presbytery had requested.

2. The deliverances in Chapters XXVII. and XXXI., concerning the Roman Church and the Pope have, in our judgment, no proper place in a Church creed.

Furthermore, the Presbytery would express its desire for a short creed, to be drawn up by the Assembly, to be the authoritative statement of doctrine for use in our Churches.

These "criticisms and amendments" received the unanimous vote of the Presbytery.

JOHN REDPATH, Stated Clerk.

## THE PRESBYTERY OF PHILADELPHIA.\*

1. *Resolved*, That after a careful consideration of the tentative revision of the Confession of Faith, submitted by the Committee of the General Assembly, this Presbytery, without passing upon the separate propositions of the report, expresses the opinion that it does not impair the Calvinistic or Reformed system of doctrine, and appears to have proceeded thus far in the main upon wise and safe lines.

2. *Resolved*, That while in view of the widely, and in some instances radically, divergent views developed by the submission of the tentative revision to the Presbyteries, we have grave doubts as to the possibility of a revision which would receive the indorsement of the entire Church—and any other revision is greatly to be deprecated—nevertheless, inasmuch as a majority of the Presbyteries have ordered the attempt at Revision which is now being made, this Presbytery is not disposed to put any obstacles whatever in the way of the committee, but rather to assure them of their earnest hope and prayers that God will lead them to a satisfactory solution of the delicate and serious business entrusted to them by the Church.

A true extract from the minutes of the Presbytery of Philadelphia.

W. M. RICE, Stated Clerk.

## THE PRESBYTERY OF PHILADELPHIA CENTRAL.\*

The Presbytery of Philadelphia Central reports the following as its action upon the report of the Committee on Revision:

Chapter I., 5. Omit the addition of the General Assembly's Committee.

Chapter III., 3. In line 4 substitute "a multitude which no man can number" for "some of mankind."

Chapter IV., 1. Change "world" to "universe." Strike out "in the beginning" and strike out "in the space of six days." Then it reads: "It pleased God the Father, Son and

Holy Ghost for the manifestation of the glory of his eternal power, and wisdom, and goodness, to create or make of nothing the universe and all very good."

Chapters VI., VII. and VIII. Approved.

Chapter IX. Change the title by omitting "of the work."

Omit the following proof texts: Section 2, Heb. i:1, 2. Section 3, John i:9. Section 4, 2d Cor. v:5, 17. Section 5, 1 Tim. iii:15; Eph. i:22, 23; iii:10; Eph. iv:16; Rev. v:11, 13; xi:15.

Chapters X. and XI. Approved.

Chapter XII. Approved after striking out "universal" in the title.

Sections 2 and 3. Approved.

In this article emphasis should be laid, not upon the classes specified, but upon the method by which those are saved, who, from their tender age or incapacity, cannot be outwardly called.

The Presbytery, therefore, proposes as a substitute for the article in the "Confession," and also for the revised section the following:

"All elect persons who are incapable of being outwardly called by the ministry of the word, including infants dying in infancy, are redeemed by Christ and regenerated by the Spirit, who worketh when, and where, and how He pleaseth."

Section 4. Approved after striking out "yet" in the third line and "they" in the fourth line.

Chapters XIII. and XVI. Approved.

All of the remaining chapters were approved as reported by the committee of the General Assembly.

WM. GREENOUGH, Stated Clerk.

THE PRESBYTERY OF PHILADELPHIA NORTH.\*

The Presbytery of Philadelphia North commends the work of the General Assembly's Committee on the Revision of the Standards, and is in favor of such action as shall tend to free the Confession from misunderstanding; but in order to more fully meet the needs of the Church, this Presbytery would

view with favor the formulation of a new Creed in co-operation, if possible, with the other Reformed Churches of our land; much more brief than the present Confession, better adapted for popular and general use, and clearly and plainly expressing the fundamentals of our faith and of the word of God.

JOHN PEACOCK, Stated Clerk.

THE PRESBYTERY OF PITTSBURG.

The Presbytery of Pittsburg, in accordance with the recommendations of the last General Assembly, transmit to the Committee on the Revision of the Confession of Faith the following observations and suggestions with reference to the changes in the Confession which have been proposed.

We wish to remark at the outset, that, while freely availing ourselves of our right to criticize the Committee's work, we are not in the least animated by any hostility to revision. We say this because this Presbytery voted by a large majority against revision when it was first proposed. Since, however, the Church has expressed its desire for revision, and since the changes have been limited to such as will not impair the Reformed system of doctrine, we are willing to co-operate in the work and desire to have the revision, if it is to be made, as accordant as possible with Scripture teaching and the needs of the Church in our day. We certainly admire the fidelity of the Committee to their arduous task, the care and toil which they have manifestly expended upon it, and we have approached the consideration of their work in no carping or unfriendly manner.

A number of the proposed changes appear to us, with our present light, worthy of approval. These are those proposed in I., 5; VII., 5, (4 of the revision), 6, (5 of the revision); VIII., 5; XI. (XIII.), 1 and 3; XIV., 1; XVI. (XVIII.), 7; XXI. (XXIII.), 4; XXII. (XXIV.), 7; XXIII. (XXV.), 3; XXIV. (XXVI.), 3; XXIX. (XXXI.), 8. These, indeed, are of minor importance, and if they stood alone would probably not give rise to either earnest advocacy or opposition. Many of them, however, are decided improvements of the language

of the Confession. We pass them by without further remark, in order to call attention to the more important sections upon which we have suggestions to offer.

1. As to Chapter III., we submit the following two points:

1. We think it would perfect the statement of election and remove frequent misunderstanding if a clause were introduced in Section 5 (3 of the revision), expressing our belief in the vast number of the elect, and we suggest the following as Scriptural and sufficient: "God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath predestinated unto life some of mankind—a great multitude which no man can number—and hath particularly and unchangeably chosen them in Christ unto everlasting glory, etc." Were the phrase "some of mankind" omitted, emphasis would be taken from the definite and individual character of the divine election and the addition of the clause given above sufficiently removes all misunderstanding.

2. We are dissatisfied with the revision of Section 8, (5 of the revision). We believe that the doctrine of preterition should be expressed. We do not object particularly to the change of "to pass by and to ordain" into "not to elect but to ordain." Neither do we specially object to the added clauses at the close of the section, except to remark that the phraseology would be clearer if the last clause read "nor is restraint laid upon anyone so as to hinder his acceptance of this offer." But we seriously object to the omission of the clause "for the glory of His sovereign power over His creatures." This omission leaves the section without any statement of the ground on which God's discrimination among sinful men rests, viz.: his sovereign right as their Creator and Proprietor. It leaves the fact of preterition unsupported by any statement of its rightfulness, and consequently as a hard, repulsive fact, apparently grounded in nothing but mere divine will. We believe that it is of the highest importance that the sovereign rights of the Creator should be plainly stated: since only when they are realized, will it be also felt that even in the matter of preterition "He is righteous in all His ways." We are not

particular, however, about mere words. We are aware that some object to the term "power" in this clause, and that others feel that the whole clause suggests the supralapsarian theory. We suggest, therefore, that for "power" "dominion" might be substituted, (see Chapter II, Section 2), and the phraseology might be altered, so as to prevent misunderstanding, as follows: "The rest of mankind, God was pleased according to the unsearchable counsel of His own will, whereby in the exercise of His sovereign dominion over His creatures, He extendeth to, or withholdeth from, fallen man His saving mercy as he pleaseth, not to elect, etc." We ask particular attention to this suggestion, convinced that without the above clause, or its equivalent, the statement of the doctrine would be seriously, if not fatally, injured.

II. With reference to IV., 1, (of Creation), the proposed changes seem to us to imply the adoption of a particular scientific interpretation of the first chapter of Genesis, a position which it would be very undesirable to take in the Confession. We prefer therefore the omission from the revised section of the last sentence.

III. We approve of the changes made in VI, 4, (of the Fall), so far as the first sentence is concerned, but we think that, in view of the proposed chapter on the Holy Spirit, the second sentence is an instance of needless repetition, especially unbecoming in a doctrinal symbol.

IV. In respect to VII., 3, we are of the opinion that the introduction of the phrase "by His Word and Spirit," would be a mistake, inasmuch as this does not appear to be the proper place to mention the means by which the offer of the covenant of grace is made known or applied. In the two following sections these means are stated more comprehensively and satisfactorily.

V. In regard to the new chapter on "The Work of the Holy Spirit," we think that it might be shortened with advantage. The first two sections, however, commend themselves to us as admirable statements of the person of the Spirit, and His work in the production of the Scriptures, but the remaining sections ought to be, in our judgment, considerably

amended, and some portions entirely recast, while the title of the chapter should simply be "Of the Holy Spirit." In Section 3 we find dissatisfaction with some of the proof texts cited, and question whether sufficient Scriptural authority can be adduced for the statement that the Spirit "is the source of all the wisdom, virtue and reverence for God found in men, and of the peace and good order in society." We doubt, also, whether He, in all cases "accompanies the gospel with His persuasive energy," as the word "everywhere" might be understood to imply, and we think that the phrase "The Lord and Giver of Life" should be transferred to the 4th section, where the life-giving work of the Spirit is treated. In Section 4, we think it a needless and harmful concession to the prejudices of some to say "He effectually calls sinners to new life." We would say frankly what we believe, that "He effectually calls to new life in Christ Jesus those given to the Son by the Father." The following description, also, of His sanctifying work in the believer, appears to us defective and poorly worded, while the concluding clause strikes us as peculiarly unhappy, since it reverses the proper order of "sanctified" and "sealed," and closes with the implication of a wholly false exegesis Col. I: 12. Of Section 5, likewise, the last sentence needs recasting. We think that some of our people would see in it an express condemnation of one view of the future of Christ's Kingdom, which, by the admission even of those who differ from them, they have a right to hold. The guidance of Christ's people by the Spirit into the truth should also be stated here, rather than in Section 4; and the members of Christ's body should be described as "all who are regenerate," rather than "all believers," in order that infants, dying in infancy, may be included. As indicating what statements these sections should contain, we suggest the following, without presuming that our modifications of the Committee's report are themselves free from objections.

III. The Holy Spirit is everywhere present among men, confirming the teachings of nature and the law of God written on the heart, restraining from evil and inciting to good (1). It is His mission to convict the world in respect of sin, and of

righteousness, and of judgment (2), bearing witness in men's hearts to the truth of the word (3), and thus preparing the way for the Gospel wherever it is preached. He also accompanies the Gospel with his persuasive energy, and urges its message upon the unregenerate, enlightening their minds concerning divine things, and drawing them by His grace, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit (4).

1. Joel ii:28; Rom. i:19, 20; ii:14, 15.

2. John xvi:8.

3. I John v:8.

4. Rev. xxii:17; Is. lxiii:10; Acts ii:16-18; vii:51; xxiv:25; Hebr. x:29; Matt. xii:32.

IV. The Holy Spirit, the Lord and Giver of life, is the only efficient agent in applying and communicating redemption. He effectually calls to new life in Christ Jesus those given to the Son by the Father, regenerating them by His almighty grace, freeing them from the bondage of sin and death, and persuading and enabling them to embrace Jesus Christ by faith (1). In them He also dwells, as their Comforter and Sanctifier, and as the Spirit of adoption and of supplication (2), making the means of grace efficacious in their edification and producing in their lives such blessed and holy fruits as evidence them to be branches of the true vine, Jesus Christ (3). As the Spirit of promise, He is the earnest of their inheritance, whereby they are sealed unto the day of redemption, and by his effectual operation will they be finally brought unto the measure of the stature of the fulness of Christ (4).

1. John iii:5; II Cor. v:5, 17; Rom. viii:2; I Cor. xii:3; II Cor. vii:10; Eph. ii:1, 10.

2. John i:12; xiv:17; Rom. viii:15, 26, 27.

3. John xiv:17, xv:3, xvi:15; Gal. v:5, 22; Jude 20, 21; Eph. iii:16; I John iii:24, iv:13.

4. Eph. i:13, 14; iv:30; II Cor. v:5; Eph. iv:13; I John iii:2.

V. By the indwelling of the Holy Spirit, all who are regenerate, being vitally united to Christ, who is the Head, are also united to one another in the Church, which is His body (1).



He calls and anoints ministers for their holy office. He also calls and qualifies other officers in the Church for their special work, and imparts manifold gifts and graces to its members (2). He gives efficacy to the Word and to the ordinances of the Gospel, and is ever guiding the Church into all the truth, directing in its counsels, witnessing to its message, keeping it from apostasy, and reviving it in times of declension (3). By Him the Church has been and will be preserved, increased and purified, and groweth unto a holy temple in the Lord (4).

1. I Tim. iii:15; Eph. i:22, 23, iii:10, iv:16.

2. Acts xiii:2; I Cor. ii:4, xii:27, 28; Rom. xii:4-8.

3. Eph. iv:3, 4; I Tim. iv:1; Joel ii:28; Acts ii:17, v:32, xv:28, xvi:6; Matt. xxviii:18-20; John xvi:13; Heb. ii:4.

4. Zech. iv:6; Eph. ii:21, v:27; Rev. v:9-13, xi:15.

VI. In regard to the chapter on free will, we approve of the evident purpose of the proposed revision to make plain to every reader that man's inability, since the fall, to do any spiritual good is moral, and not natural to his constitution as man; and that therefore it does not destroy his responsibility. We are inclined to suggest that this might, with advantage, be made even more plain than the proposed amendments make it, and we submit the following as embodying our wishes:

Change IX. (X.) 1, so as to read "God hath endued the will of man with that natural liberty which constitutes him a responsible, moral being, so that it is neither forced nor by any absolute necessity of nature determined to good or evil."

Change IX. (X.) 3, so as to read "Man, by his fall into a state of sin, hath wholly lost all disposition to any spiritual good, so that, as a natural man being altogether averse from that good, and dead in sin, he is not able by his own strength, to convert himself or to prepare himself thereunto; yet this inability hath not destroyed that liberty with which he is endowed."

We believe that while it is of great importance for us to affirm the sovereignty of God, it is in our day no less important to affirm beyond all question our belief in such freedom of the human will as will sustain the truth of man's moral responsibility.

VII. With reference to the proposed new chapter "of the universal offer of the Gospel," we suggest:

1. That its title should read simply "of the Gospel."

2. That it appears to us needlessly enlarged by phrases which repeat truths elsewhere sufficiently expressed and which give this chapter the appearance rather of a homiletical effort than of a statement of doctrine. We would like to see the last sentence of Section 2, and the whole of Section 3 omitted, as containing nothing not already enlarged upon in the chapter on the Holy Spirit, and we would suggest further the omission of the last sentence of Section 4, as being a mere exhortation to Christian duties already sufficiently taught in the preceding clauses.

VIII. As to Chapter X. (XII.) "of Effectual Calling," we suggest as follows:

1. The phrasing of Section 2, as amended, does not appear to us felicitous, and we submit the following: "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive *in his* regeneration, wherein being quickened and renewed *by the act of* the Holy Spirit, he is enabled to answer God's call, and embrace the grace offered and conveyed in it."

2. With respect to the salvation of all infants dying in infancy we approve of the proposal to explicitly state it as a doctrine of our Church, since we believe it to be taught with sufficient clearness in Scripture. We think that the time has come when it ought to be formally incorporated in our symbol. But we are equally convinced that unless our belief in it be shown to rest on the sovereignty of God's grace, the true foundation of the doctrine will be hidden, and it will threaten to become a source of grievous error. We favor therefore the introduction of the word "elect," or its equivalent, together with the statement of the salvation of deceased infants. We further think that the phrase "from birth to death," applied by the Committee to describe "incapables" is unnecessary if the fact of their sovereign election be, as in the matter of infants dying in infancy, clearly expressed. If it be thought

that the removal of this phrase may give to the word "incapable" a wider reference than it should have, we reply that, when safeguarded by the assertion of their election, we are willing to allow the wider reference in the negative, moderate form in which it would then appear. We suggest therefore the following:

"All infants dying in infancy, and all other *elect* persons who are incapable of being outwardly called by the ministry of the Word, are redeemed by Christ and regenerated by the Spirit, who worketh when and where and how He pleaseth." We particularly beg the Committee to consider this suggestion.

3. We think that the sentence which in the revised form concludes Section 4, is needless and harsh, and we would therefore prefer to say, "Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet, inasmuch as they never truly come to Christ, they cannot be saved; neither is their salvation in any other way than by Christ, through the Spirit."

IX. In respect to Chapter XXV. (XXVII.), "Of the Church," we are of the opinion that it is unwise and unnecessary in the Confession of Faith to stigmatize the claims of the Pope with the language which they certainly deserve, and that it would be more dignified to simply assert the sole headship of Christ. This would not require a separate section, so we suggest that Section 6 be omitted, and that Section 3 read: "Unto this Catholic visible Church, Christ, who is the only head of it, as well as of the Church invisible, hath given the ministry, oracles and ordinances of God, etc."

X. In respect to XXIX. (XXXI.), 2, we likewise think that it would be better to omit the polemical sentence "so that the Roman Catholic doctrine of the sacrifice of the mass is most abominably injurious to Christ's one, only, sacrifice for sin," and confine the statement to the positive declaration of the true doctrine.

XI. In respect, finally, to XXX. (XXXII), 2 while we approve of the introduction of the words "ministerial and

declarative," we feel that the words "to retain and remit sin," are, though scriptural, so liable to be misunderstood, that it would be wise to omit them, especially since the remainder of the sentence teaches the truth in question more intelligibly to most readers. The sentence would then read: "To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have ministerial and declarative power respectively to shut that Kingdom against the impenitent, both by the Word and censures, and to open it unto penitent sinners, by the ministry of the Gospel and by absolution from censures as occasion shall require."

We have thus, in obedience to the Assembly's directions, gone over the entire number of the proposed changes in the Confession, and give to the Committee our careful judgment. Of course we do not intend to forego our right to act independently on the revision when it is finally submitted to us. But we submit these suggestions with the sincere desire to assist, as far as we now can, in the great task which the Church has undertaken, and we request, in turn, due consideration for the suggestions we have made.

JOHN J. BEACON, Stated Clerk.

#### THE PRESBYTERY OF PLATTE.\*

The Presbytery of Platte adopted the report of the Assembly's Committee on Revision in the main, but suggest the following amendments:

In Chapter III., Section 5, the words "to everlasting death" were substituted for the words "to dishonor and wrath," in order to guard against the errors of future probation and universal salvation.

In Chapter IV., Section 1, the words "God the" were placed before "Son" and before "Holy Ghost," and the word "creative" stricken out.

Chapter IX., "On the Work of the Holy Spirit," and Chapter XI., "On the Universal Offer of the Gospel," were approved with the request that both be condensed.

In Chapter XII., Section 3, the word "all" in both places was stricken out; and also the words "from birth to death," as being without clear Scripture proof and too indefinite, especially the last clause.

Chapter XVI., Section 1, was approved, with the exception that we disapprove of the insertion of the word "sinner" in the place of the words "the elect."

Chapter XXVI., Section 3, was amended by striking out all after the first sentence.

Chapter XXVII., Section 6, was amended by inserting the words "or any other man" after the word "Rome."

Chapter XXXI., Section 8, was amended by changing the first line to read, "Although wicked and spiritually ignorant, men," etc.; also by changing the fifth line to read, "Wherefore all ungodly and spiritually ignorant persons," etc.

A spirit of harmony highly gratifying prevailed, and a pious veneration for the word of God and all that advances His honor; and a jealous regard for both as expressed in our venerated standards.

This Presbytery voted against all revision by a two-thirds vote, and this action in thus approving the report of the Assembly's Committee indicates no change of sentiment, but rather a spirit of concession for the sake of that harmony and peace for which we are all laboring and praying.

GEORGE MILLER, Chairman Committee.

#### THE PRESBYTERY OF PORTLAND. 84.

The Presbytery of Portland adopted the following in reference to the "Report of the Assembly's Committee on the Revision of the Confession of Faith."

"This Presbytery approves of a large part of the work of the Assembly's Committee, and believes they have made many changes for the better.

But there are some sections that are still unsatisfactory. For example, we would still prefer that Chapter III., Section 7, of the Confession, numbered Section 5 in the Committee's Report, be omitted, as recommended in the answer of the

Presbytery of Oregon to the overture of the General Assembly in April, 1890. It is wholly a negation. We believe it is an unnecessary statement, and that if it remains in our Confession, will still be liable to perversion and misrepresentation.

We much prefer the tone of the new Chapter XL., entitled "Of the Universal Offer of the Gospel," to that of the old Chapter III.

The Presbytery, however, reiterates its opinion of a year and a half ago regarding the expediency of a shorter and simpler creed. The Presbytery, therefore, respectfully overtures the General Assembly that the same or another Committee be appointed to formulate a briefer creed and one better suited to our times, expressed as nearly as possible in the exact words of Scripture."

J. V. MILLIGAN, Stated Clerk.

#### THE PRESBYTERY OF PORTSMOUTH.\*

The recommendations of the General Assembly's Committee were considered in their order.

The amendments in Chapter I., "Of the Holy Scripture," were approved.

In Chapter III., "Of God's Eternal Decree," Section 3 was amended by adding the words in italics contained in Section 5, and striking out Section 5; numbering Section 8 (or Section 5 in the report of the committee) Section 5.

In Chapter IV., "Of Creation," the Presbytery expressed its preference for the language as now found in the Confession of Faith, the same being amended, however, by striking out the words in Section 1 "in the space of six days."

In Chapter VI. the amendments were approved; also those in Chapters VII., VIII. and IX.

In Chapter IX. (X.), "Of Free Will," the Presbytery requests the committee to so recast this chapter as to state as plainly and unequivocally as possible what the Scriptures teach on the subject of man's free agency and responsibility.

Chapter XI. was approved.

Chapter (X.) XII. The amendments in Section 2 were approved.

Section 3 was amended so as to read: "All persons dying in infancy and all others who from birth to death are incapable of being outwardly called by the ministry of the word, are of the number of the elect, are redeemed by Christ and are regenerated by the Spirit, who worketh when, and where, and how He pleaseth."

Section 4, of Chapter (X.) XII. was approved.

Chapter (XI.) XIII., "Of Justification," was approved.

Chapter (XIV.) XVI. was approved with the suggestion that the words "Holy Spirit" be substituted for the words "Spirit of Christ."

Chapter (XVI.) XVIII., "Of Good Works," was approved.

Chapters XXIII., XXIV., XXV., XXVI., XXVII., XXXI. and XXXII. were approved.

The communication as a whole, embodying the above amendments and suggestions, was then adopted.

E. E. MORAN, Stated Clerk.

#### THE PRESBYTERY OF PUGET SOUND. 88.

At the last stated meeting of the Presbytery of Puget Sound, held at North Yakima, October 7, 1891, the following report was unanimously adopted:

"Your committee appointed to consider the General Assembly's report on revision, respectfully report that no change be made in the Confession of Faith, but that the General Assembly appoint a committee to prepare a brief supplemental Confession of Faith for use in the churches."

GEORGE F. WHITWORTH, Stated Clerk.

#### THE PRESBYTERY OF RED RIVER. \*

Having carefully studied the report of the Assembly's Committee, appointed to revise the Confession of Faith, and compared the added chapters with the Confession as it now stands, your Committee are of opinion that to revise or amend our Confession has, by the report of the Assembly's Committee thus far, been demonstrated to be unsatisfactory.

1. Because their report, if adopted, would leave the Confession inconsistent with itself, as the Larger Catechism and other portions of the Confession still retain the doctrine of preterition which they propose to eliminate from Chapter III. of the Confession.

2. Because they seek to elevate to the position of a received doctrine that which is now only entertained as a hope and about which the word of God is silent, viz.: "The salvation of infants and all other persons, who from birth to death are incapable of being outwardly called by the ministry of the word."

3. Because an attempt to conform the Confession to the teachings of science is unwise, as we regard the six days of creation to be sufficiently explicit and to need no further explanation.

4. Because we believe that if the Confession was amended as it is proposed, the glaring difference in style between the old and the new, together with the attempt to modify some of the cardinal doctrines of the Calvinistic system, would leave the revised Confession exposed to more unfriendly criticisms than the Westminster Confession as we now have it.

Your Committee, therefore, reiterate their former statement, and recommend that the Presbytery overture the General Assembly for the appointment of a committee whose duty it shall be to confer with committees of other reformed bodies, for the purpose of framing a comprehensive creed setting forth our distinctive doctrines and sufficiently broad to be a basis of union for all reformed churches.

A. H. HOLLOWAY, Stated Clerk.

#### THE PRESBYTERY OF REDSTONE.\*

The Committee appointed by the Presbytery, at the last stated meeting, to prepare an answer to the request of the General Assembly that the several Presbyteries should consider, criticise, and amend the Report of the Committee on



Revision, respectfully present the following for your consideration and action :

1. The Presbytery of Redstone, before making any statement of its desires in reference to the proposed revision of our Confession of Faith, takes this occasion to express its great joy and abiding sense of thanksgiving to God for the manifest presence of the Holy Spirit with us as a Church, which has attended the discussion of this subject in the meetings of the Committee on Revision and of the General Assembly.

2. We would also say that although this Presbytery cast its vote against any revision whatever of this part of our Constitution, yet we acquiesce in the wishes of a majority of our Presbyteries for some changes in our Confession of Faith which, tending to remove objections to its phraseology, and misunderstandings of its teachings, shall not impair the system of doctrine which it contains.

3. After careful consideration of the proposed revision we respectfully recommend the following action thereon. And herein we follow the report consecutively and conform to the Revision Committee's numbering of chapters and sections.

Chapter I. That the change in this chapter (Section 5) be approved.

Chapter III. That all the changes in this chapter be approved, except Sections 3 and 5.

That the former Section 3 be altered by striking out the words "some of mankind" in fourth line, and make it read thus, viz., "hath predestinated unto life a certain multitude of mankind which no man can number, and hath particularly," etc.

That Section 5 be recast as follows, viz. :

"The rest of mankind God was pleased, according to the unsearchable counsel of His will, whereby in the exercise of His sovereign dominion over His creatures, He extendeth or withholdeth mercy as He pleaseth, not to elect to everlasting life, and these being hindered by the wickedness of their hearts from accepting the offers of His grace in the Gospel, remain under condemnation for their sins, to the praise of His glorious justice."

Chapter IV. That Section 1 be amended to read as follows :

Section 1. "It pleased God, the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness in the beginning to create of nothing the heaven and the earth, and all things therein, whether visible or invisible, in the space of six days, and all very good."

Chapter VI. That Section 3, of the Confession, be amended to read thus :

Section 3. "They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation. From this original corruption all actual transgressions do proceed."

That Section 4 be omitted, and the remaining sections be numbered 4 and 5 respectively.

Chapter VII. That the alterations in the chapter be approved, except that the new words, "by His Word and Spirit" in fourth line of Section III, be stricken out, leaving the section as it originally stands.

Chapter VIII. That the single amendment in this chapter (in Section 5) be approved.

Chapter IX. That the introduction of a chapter on the Work of the Holy Spirit be approved. We think, however, it would be improved by the following changes :

1. Abbreviate, by striking out Section 5, and adding a few words to Section 2 in reference to the work of the Spirit in raising up and qualifying ministers and others for special work in the Church.

2. By a more careful statement of the work of the Holy Spirit in the world. All that is said in Section 3 of common grace is not, we think, true of all men. The Holy Spirit works when and as he wills, and should not be conceived of as a universally present Divine Power operating on all men alike, as this section seems to indicate.

Chapter X. That the slight change in the fourth line of Section 3 be approved, but that the new (last) sentence be

stricken out, because it seems to imply some defect of statement, or need of explanation, or of apology, where no such conditions exist.

Chapter XI. That the title be simply "Of the Gospel."

That Section 1 be amended by inserting the words "Through the Church" after the word "offer" in the fifth line.

That the last sentences of Section 2, and the entire Sections 3 and 4 be stricken out.

We think the two latter sections are unnecessary because of what is elsewhere stated on the same subject, and because so clearly implied that no such formal statements are needed.

Chapter XII. That Section 2 be approved.

That Section 3 be amended to read as follows: All infants dying in infancy, and all other elect persons, who are incapable of being outwardly called by the ministry of the Word, are redeemed by Christ, and regenerated by the Spirit, who worketh when, and where, and how He pleaseth.

That Section 4 be stricken out.

Chapters XIII. and XVI. That these chapters be approved.

Chapter XVIII. That Section 7 be stricken out.

Chapters XXIII., XXIV., XXV., and XXVI. That these chapters be approved.

XXVII. That Section 6 be amended to read as follows: There is no other head of the Church but the Lord Jesus Christ.

Chapter XXXI. That Section 2 be amended by striking out the words "Roman Catholic," and that Section 8 be approved.

Chapter XXXII. That this be approved.

ROBERT F. SMITH, Stated Clerk.

THE PRESBYTERY OF ROCHESTER. 91.

The Presbytery of Rochester respectfully suggest that the following changes be made:

Chapter III., Section 3, (new). Strike out "some of mankind" and insert "a multitude whom no man can number."

Chapter III., Section 6, (old) 4 (new). Strike out "neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only."

Chapter III., Section 7, (old) 5 (new). Strike out the amended section and substitute for it as follows: "The decrees of God, concerning all mankind, are to be so construed, as to be in harmony with the declarations of Scripture, that Christ is the propitiation for the sins of the whole world, and that God is not willing that any should perish, but that all should come to repentance and live."

Chapter III., Section 8, (old) 6 (new). Strike out the section entirely.

Chapter IV., Section 1, as amended. Strike out the words "of nothing," also strike out the sentence, "The heavens and the earth, with all that they contain, were made by Him in six creative days."

Chapter VI., Section 2. Strike out "and wholly defiled in all the faculties, and parts, of soul and body."

Chapter VI., Section 3. Strike out "the guilt of this sin was imputed and" and insert "were" before the word conveyed.

Chapter VII., Section 3. Strike out "are ordained unto life" and insert "that ask Him."

Chapter X., Section 3. Strike out "or to prepare himself thereunto."

Chapter X. (old), XII. (new), Section 4. Strike out "some common" and insert "the gracious." Also, that the phraseology of this section be so recast, as to show that the universal condemnation of the heathen world may not be inferred, as the truth here taught.

Chapter XII. (new), Section 2. Change the clause "who is altogether passive in the act of regeneration wherein" so that it shall read "who, although he can prepare himself for the act of regeneration, is altogether passive in that act, wherein."

Chapter XVI. (old), XVIII. (new), Section 7. Strike out "not free from sin" and insert "not spiritually good."

Chapter XXI. (old), XXIII. (new), Section 4. In the clause "for the forgiveness of all sins, except the sin unto death" strike out the word "all" and the phrase "except the sin unto death."

Chapter XXX. (old), XXXII. (new), Section 2. Strike it all out and insert "to these officers are committed the ministry of the Gospel, the administration of the ordinances, and the government of the Church."

LEVI PARSONS, Stated Clerk.

THE PRESBYTERY OF ROCK RIVER.\*

The following is a true extract from the minutes of Rock River Presbytery, in session at Fulton, Ill., September 16, 1891:

"The Committee appointed to consider the Report of the Assembly's Committee on Revision, recommend the approval of the report as a report of progress, with the exception that in Chapter XII., Section 3, the Presbytery refers back to the Assembly's Committee, the clause, 'incapable of being called by the ministry of the Word,' asking for such modification of the expression as shall make it clear what class or classes of persons are referred to as redeemed and regenerated without the ministry of the Word.

Report adopted.

Ten persons were allowed to express their dissent from the approval of the Committee's report on the third Chapter, desiring that all of that chapter be omitted, except the first and last sections."

E. C. SICKELS, Stated Clerk.

THE PRESBYTERY OF SAGINAW. 91.

The Presbytery of Saginaw approved of the Report of the Committee on Revision, with certain amendments, as follows:

That Chapter I., Section 5, be approved as revised.

That the following be substituted for Section 5, of Chapter III.: "All others, having the unlimited offer of salvation made to them upon condition of faith in Christ, and upon whose freedom no restraint is laid to hinder their acceptance of such offer, if they do not accept the offer and believe in Jesus Christ, shall not see life, but the wrath of God abideth on them."

The remainder of Chapter III. was approved as revised.

In Chapter IV., Section 1, that the word "creative" be stricken out.

That Chapter VI., Section 4; Chapter VII., Sections 3, 4 and 5; Chapter VIII., Section 5; Chapter IX., Sections 1 and 2, be approved.

That Chapter IX., Section 3, be approved, with the following insertion after "excuse," "not only as transgressors of Divine law, but as also guilty of resisting the Holy Spirit."

That Chapter IX., Sections 4 and 5; Chapter X., Section 3; Chapter XI., Sections 1, 2, 3 and 4; Chapter XII., Sections 2, 3 and 4; Chapter XIII., Sections 1 and 3; Chapter XVI., Section 1; Chapter XVIII., Section 7; Chapter XXIII., Section 4; Chapter XXIV., Section 7; Chapter XXV., Section 3; Chapter XXVI., Section 3, and Chapter XXVII., Section 6, be approved, with the elimination of the two lines beginning with "so that;" and —

That Chapter XXXI., Section 8, and Chapter XXXII., Section 2, be approved.

JOHN T. OXTOBY, Stated Clerk.

THE PRESBYTERY OF ST. CLAIRSVILLE. 92.

The Presbytery of St. Clairsville at its last regular meeting, decided to take no action on the report of the Committee on the Revision of the Confession of Faith.

GEORGE S. HACKETT, Stated Clerk.

THE PRESBYTERY OF ST. LAWRENCE. 92.

The Committee presented its conclusions, which, after discussion and amendment were adopted, and are as follows, viz:

1. That, while the Presbytery recognizes the ability and fidelity of the Assembly's Committee on Revision, as it is presented in its report sent out for consideration, and approving many changes suggested, it is not yet prepared to adopt it as a substitute for the Old Confession.

2. Should the Revision prevail, we wish, in Chapter III., new Section 3 (instead of 5) for the words "some of mankind" should be inserted "a number that no man can number." Let

Section 5 be omitted. And in new Chapter XII. (instead of X) close Section 4 with the words "by Christ through the Spirit," strike out all commencing with the word "however."

3. The Presbytery also renews its request that a brief Evangelical Creed be prepared, consistent with the integrity of the Westminster Confession and the historic interpretation of it, voicing a consensus of the views of our Church for general and practical use. L. MERRILL MILLER, Stated Clerk.

THE PRESBYTERY OF ST. LOUIS.\*

*Resolved*, That the Presbytery of St. Louis hereby expresses its commendation of the wise and conservative work of the Assembly's Committee on Revision, as shown in the report made to the Assembly last May. The changes suggested and the addition of the two chapters, one "On the Holy Spirit," and the other "On the Gospel," do in the main meet with our approval. In accordance with the request of the Committee, we would, however, respectfully suggest the following as our preference:

Chapter IV., Section 4, "six days of creation" rather than "six creative days."

Chapter VIII., Section 5, to read "hath fully satisfied the divine nature" rather than "hath fully satisfied divine justice."

It is the sense of this Presbytery that the new chapter "On the Holy spirit" should be condensed.

Chapter (IX.) X., "On Free Will," in Section 3, we prefer the language "averse from" rather than "indisposed to."

Chapter (X.) XII., Section 3, this Presbytery, by a vote of 19 to 11, favored the language "all infants" rather than "elect infants." In regard to that portion of the section referring to the "incapables," it is the opinion of this presbytery that the language of the revision is misleading.

Chapter (XXIV.) XXVI., "Of Marriage and Divorce," this Presbytery prefers that Section 3 should read as follows: "It is lawful for all sorts of people to marry, who are able with judgment to give their consent, yet it is the duty of

christians to marry only in the Lord; and, therefore, such as profess the true religion should not be unequally yoked with unbelievers, hence should not marry with infidels or with adherents of false religions."

And, further, Presbytery desires to express its confidence in the wisdom of the Committee to complete the work which has been so satisfactorily begun, invoking upon them a continuance of the directing and controlling influence of the Holy Spirit.

WILLIAM J. LEE, Stated Clerk.

THE PRESBYTERY OF ST. PAUL.    92.

The report of the General Assembly's Committee on Revision was taken up and approved with the following suggestions, criticisms, and amendments:

1. That the term "Holy Spirit" be used uniformly in the revised Confession as descriptive of the third person of the Trinity; and that the term "condemnation" be used uniformly in place of the term "damnation."

2. That Chapter III., Section 5, be remodeled.

3. That Chapter XV., Section 1, be retained without change.

4. That the word "they" in Chapter XII., Section 4, line four, be stricken out.

5. That the chapters on the work of the Holy Spirit and the Universal Offer of Salvation be recast and abbreviated as much as is consistent with clearness and comprehensiveness.

6. That in Chapter XVIII., Section 7, the original section be retained.

The following resolution was adopted without debate by a vote of nineteen to sixteen:

7. In view of the unsatisfactory character of many of the proposed changes in the Confession, and the difficulties connected therewith, this Presbytery believes it inexpedient to attempt a modification of the original instrument, and would prefer leaving it intact, and preparing a supplementary statement.

J. C. ROBINSON, Stated Clerk.



## THE PRESBYTERY OF SAN FRANCISCO.\*

The following resolution respecting the report of the Assembly's Committee on Revision, was unanimously adopted:

The Presbytery of San Francisco refrain from offering any suggestions by way of criticism or amendment of the Report of the General Assembly's Committee on Revision.

We recognize the extreme difficulty of the task imposed upon that Committee, and are devoutly thankful for the harmony which prevailed in their discussion of so many and such difficult questions as those they were required to consider.

Trusting that the same Divine guidance will be vouchsafed in the preparation of their final report, as has heretofore been enjoyed, so that, on the one hand the Calvinistic system of doctrine may in no respect be impaired, and, on the other, that all reasonable demands for amendment of the Confession may be met, we are content to commit the whole matter to the wise direction of the Committee itself, without further suggestion from us.

ALEXANDER J. KERR, Stated Clerk.

## THE PRESBYTERY OF SANTA FE. 93.

The Presbytery of Santa Fe has answered the question of our General Assembly as to the Report of the Committee on Revision, as follows: "The Report of the Committee on Revision of the Confession of Faith is fairly satisfactory to us. We prefer the form of the original in Chapter XII., Section 3. We seriously object to the omission of the word "elect" from Chapter XVI., Section 1." F. S. BRUSH, Stated Clerk.

## THE PRESBYTERY OF SCHUYLER. 94.

The Report of the Assembly's Committee, as a whole, commends itself to our judgment, as in a good and acceptable degree, meeting the desire of the Church for a wise and conservative revision of the Confession of Faith, in omitting portions unnecessary to a full and fair statement of the system of doctrine held by the Church, and misleading and repellant in their effects.

In the new chapters, "Of the Work of the Holy Spirit," and "Of the Universal Offer of the Gospel," there is an improvement of the Confession greatly to be desired. While, doubtless, some of our number would desire the work of elimination along the line of preterition to be greater, and some less, we are ready to accept the considerate and balanced statement that is made in Section 4 of Chapter III.

The only amendments which we would respectfully suggest are as follows:

1. In Chapter IV, "Of Creation," Section 1, that the revised statement be accepted as it reads, so far as to the close of the sentence ending with the words, "all very good," the remaining sentence to be omitted.

2. In Chapter (IX) X, "Of Free Will," that the revised statement be accepted, except that in place of the word "indisposed," the word "averse" be restored.

3. In Chapter XXVII, "Of the Church," Section 6, that all be stricken out after the words, "the Lord Jesus Christ," in the second line.

4. In Chapter XXXI, Section 2, that the revised statement be accepted, except that the closing sentence, beginning "So that Roman Catholic doctrine," etc., be stricken out.

Section 8 of Chapter XXXI, accepted.

All the other parts of the report of the Assembly's Revision Committee, together with the amendments suggested, meet with the cordial approval of this Presbytery.

JOHN G. RANKIN, Stated Clerk.

#### THE PRESBYTERY OF SIOUX CITY.\*

The Presbytery of Sioux City adopts the following answer to the Committee on the Revision of the Confession of Faith:

We approve, in the main, of the changes proposed by the Assembly's Committee on Revision. Yet there seems to us to be some evidence of incompleteness, which throws our symbols out of harmony and balance. We do, therefore, request that more care be taken to harmonize the statements in each section with the whole. Also, that where changes are made, the language of Scripture be used, as far as possible, or that the passage be cited on which the statements are based.

HARVEY HOSTETLER, Stated Clerk.

## THE PRESBYTERY OF SOLOMON. 94.

After as careful examination of said report as circumstances would permit, we hereby signify our approval of the report of the Committee on Revision, as in general judicious and in line with the actual faith of our Church, as expounded from our pulpits and held by our people.

F. E. THOMPSON, Stated Clerk.

## THE PRESBYTERY OF SOUTHERN OREGON.\*

The Presbytery of Southern Oregon adopted the following paper regarding the Report of the General Assembly's Committee on the Revision of the Confession of Faith :

We recommend that the careful, conservative report of the Assembly's committee on the Revision of the Confession of Faith be approved by this Presbytery as a very much improved statement of the system of doctrine taught in our time honored standards. But in regard to Chapter XII., Section 3, we suggest :

1. That there is not sufficient warrant in Scripture for so positive and definite a statement of the salvation of a class of persons distinguished from the rest of mankind only by an indefinite difference of age, or an equally indefinite possession or lack of intellectual ability.

2. That if necessary to guard against the inference that might be drawn from a preceding section, viz : that none can be saved except through the hearing of the word, we suggest that the following statement, or a similar one would be sufficient : Other persons, who, during this life are incapable of being outwardly called by the ministry of the Word are subject to the saving operation of the Holy Ghost, who worketh when and where and how he pleaseth.

F. G. STRANGE, Stated Clerk.

## THE PRESBYTERY OF SOUTH FLORIDA. 96.

The Presbytery of South Florida has before expressed, by an entirely unanimous vote, its desire for a revision of the Confession of Faith, which would go to the extent of an entire new setting of the instrument. It is not, therefore, prepared to concur in the draft of revision by the Committee of the General Assembly, and sent to us for suggestions. It seems to us too much like "patch-work," taking out and putting in, and without much addition, either to its simplicity, or to completeness, or to attractiveness, in the eyes of those who should be made to see the King in His beauty. We beg to refer the committee again to our answer to the overture as originally sent down, and to reiterate with emphasis, the expression of our desire that the revision might go the length of a new statement of the doctrines, making the mystery of the eternal decrees of God less prominent, and His glorious grace in Jesus Christ for the salvation of men much more prominent.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life."

J. H. POTTER, Stated Clerk.

## THE PRESBYTERY OF SPRINGFIELD.\*

The following action was taken by the Presbytery of Springfield with reference to the Report of the Committee on the Revision of the Confession of Faith, to-wit:

"The Presbytery of Springfield, having been almost evenly divided on the wisdom of attempting a revision of the Westminster Confession of Faith, expresses its cordial acceptance of the revision as formulated by the Assembly's Committee, and approves the revision in general as the best practical expression of the views of the Church at large." The Presbytery makes the following specific commendations and suggestions of changes in the report of the Committee:

We give particular approval to the new Chapters IX. and XI. on the Holy Spirit and the universal offer of the Gospel;

recommending, however, that the chapter on the Holy Spirit be, where possible, compressed, and any language not warranted by clear statements of Scripture be eliminated.

2. In Chapter IV., Section 1, omit the word "creative."

3. In Chapter XXIV., Section 7, omit "superstitious and sinful."

4. Chapter XXVII., Section 6, omit the words in italics, adding to the first clause, if thought desirable, some further positive statement in elucidation.

5. In Chapter XXXI., Section 2, omit "Roman Catholic" and "abominably."

6. Chapter XXXII., Section 2, omit entirely.

Reasons assigned by the Presbytery of Springfield for criticizing the Report of the Committee on the Revision of the Confession of Faith:

1. Chapter IV., Section 1. The qualification "creative" is of the nature of commentary. The simple word of Genesis first chapter, "day," is sufficient.

2. Chapter XXIV., Section 7. The word "snares" unqualified sufficiently, expresses the doctrine stated. The qualifying words, without adding to the positive statement, cover an implied disparagement of the sincerity of large Christian bodies, which is unnecessary. Some of the states condemned as sinful snares, may, upon a fair interpretation of some Scripture texts, be regarded as permissible.

3. Chapter XXVI., Section 6. The positive statement of Christian truth is sufficiently emphatic without going aside to condemn the Pope of Rome by specific mention. The italics being omitted, one single reference alone will be left, by specific mention, to any body of Christians or heretics who differ from us.

4. Chapter XXXI., Section 2. With the omission of "Roman Catholic," the last specific mention of Christian bodies will be stricken out. The doctrine of the sacrifice of the Mass is shared by other Christian communions than the Roman Catholic.

The term "abominably" is unnecessary to the force of the statement and should be avoided where the interests of truth can not be plainly shown to be subserved by its use.

5. Chapter XXXII., Section 2. The Scripture texts on which the statement is based, to say the least, offer great difficulty. The language might suggest to the unguarded a conception of the ministerial function very like unto that which protestants repudiate.

THOS. D. LOGAN, Stated Clerk.

THE PRESBYTERY OF STEUBEN. 97.

A committee consisting of Revs. Wm. Veenschoten, Edward M. Deems, Duncan Cameron, Elders Scott Thatcher and Wm. T. Bailey, appointed at the meeting of Presbytery on July 8, 1891, reported as follows:

"We have carefully examined the Committee's report and proposed changes in the Confession of Faith, and recommend that it be approved by Presbytery."

The report was unanimously adopted.

M. N. PRESTON, Stated Clerk.

THE PRESBYTERY OF STEUBENVILLE. 97.

The Presbytery of Steubenville, at its meeting the 26th of August, 1891, adopted the following resolution touching the Revision of the Confession of Faith:

We would recommend to the Assembly's Committee the feasibility of making the article in the Confession of Faith, Chapter I., Section 8, on the "Inspiration of the Word," to state that the Scriptures as given under the superintendence of the Holy Spirit were infallible both in doctrine and expression.

B. M. PRICE, Stated Clerk.

THE PRESBYTERY OF STOCKTON. 97.

The Presbytery of Stockton recommends that the Revision Committee be instructed to prepare a short explanatory creed, stating the belief of the Church in reference to the cardinal doctrines, and allow the Westminster Confession to stand intact.

G. W. LYONS, Stated Clerk.

## THE PRESBYTERY OF SYRACUSE. 98.

The Presbytery of Syracuse, through repeated sessions, has given an earnest consideration to the report of the General Assembly's Committee on Revision of the Confession of Faith. Its discussions have been marked by their spirit of prayerfulness and utmost Christian kindness, and the results as herein expressed are to a large degree the unanimous judgment of the Presbytery.

We appreciate the great labors of the Assembly's Committee, and we desire to give to it our hearty praise. It is not in any captious spirit, but in accordance with the largeness of the committee's invitation that we have subjected its report "to consideration, criticism or amendment." In our suggestions of still further changes in the Confession, we would find our warrant in the admission of the Assembly's Committee that "some objectionable paragraphs have been left untouched." Surely the Confession of Faith of the Presbyterian church, now that the work of revision is before us, should not be allowed to find a completion with such acknowledged deficiencies.

If the Confession of Faith is to be continued in anything like its ancient form, we in all sincerity and strenuousness desire that changes shall be made in it in accordance with our criticisms of the recommendations of the Assembly's committee and of "objectionable paragraphs" in parts of the Confession "left untouched" by it.

It will be observed that the Presbytery has sought to obliterate from the Confession every statement which carries in it by direct declaration or implication the doctrine of preterition. It is doubted, and it is even denied by able scholars, that the Holy Scriptures furnish ground for such an affirmation of God's dealings with any of the children of men. In view of this fact, as well as the conviction that no statement of the doctrine can be other than abhorrent to the reason and the sensibilities of a multitude of most earnest Christians, the Presbytery feels impelled to ask that it be eliminated from a Christian Confession.

Again, it is the desire of the Presbytery that so much of the chapter on "The Eternal Decrees of God" remaining after all changes shall be made in it, shall be placed at or near the end of the Confession. Our reasons for this might be many. We would mention only two or three. This chapter, however modified, will present the severe aspects of the divine nature. Coming so early in the Confession it gives a prominence to these, such as is not presented in the Gospel. We find another reason for this change in the order of doctrines in the inspired model, furnished in the Epistle to the Romans, which announces for its text, "The Gospel of Christ, the Power of God Unto Salvation for Every One that Believeth," and clings fast to that text until near the end of the eighth chapter, where the doctrine of sovereign election is introduced, and that only to silence a supposed objector. For these and other reasons we recommend this important change in the order of the subjects of the Confession.

But in submitting for the consideration of the Committee on Revision these alterations in the Confession, we would, with largest emphasis, express our supreme and unanimous desire that the entire work of mutilating the ancient and sacred Confession be arrested, and that the prayers and best wisdom of the Presbyterian Church be devoted to the formulating of a brief and simple statement of such truths as are the very "fulness of the Gospel of Christ" to the lost human race. This was the prayer of this Presbytery as expressed in our first answer to the General Assembly's overture on this subject. We said then that, "if the General Assembly were presented with the various revisions of the old Confession there would be only confusion in the work of harmonizing them all." The history of these past two years has been the fulfillment of this prediction. It both confirms our argument and strengthens our hope for the laying aside with reverencing hands the Westminster Confession in its "unimpaired integrity," and the substituting therefor a short, clear Confession better suited to the needs of God's Church to-day.

Notwithstanding our most urgent request put in clearest terms for "a simpler confession, a more catholic creed, a more



missionary symbol of our christian belief and duty," the General Assembly's Committee on Revision in its report of 1890 left out its list of "Presbyteries favoring a brief popular creed," the Presbytery of Syracuse.

As this Presbytery again is "of one heart and one mind in its affirmation of desire for a new creed," we would respectfully request that this supreme desire shall be kept in view in the farther answer which now follows, to the General Assembly's overture respecting the recommendations of its Special Committee on the Revision of the Confession of Faith:

Chapter I. That, Chapter I., Section 5, of the report stand approved.

Chapter III. That, in Chapter III., Section 1, remain unchanged, but that Sections 2, 3 and 4 be stricken out.

That Section 5, as amended and numbered 3 in the report, stand approved, with the omission of all that intervenes between the words "grace and love" and the final clause beginning "and all to the praise."

That Section 6 remain unchanged except by the omission of its last sentence.

That Section 7 be omitted altogether, and not amended as in Section 5 of the report; but that Section 8 remain unchanged.

That Chapter III. be placed anywhere after Chapter XI., at the discretion of the Committee.

Chapter IV. That, in Chapter IV., Section 1, of the report stand approved, excepting the words "of nothing."

Chapter V. That, in Chapter V., of the Confession, Section 6, be stricken out.

Chapter VI. That, in Chapter VI., Section 4, of the report stand approved.

Chapter VII. That, in Chapter VII., all of Section 3 of the report, after the words "promising to give" be stricken out and that the words "His Holy Spirit to them that ask Him" be substituted for the part stricken out.

That Section 4 be stricken out as recommended in the report.

That Section 5, being Section 4 of the report, be further amended by substituting the word "believers" for the phrase "the elect in faith."

Chapter VII. That Section 6, being Section 5 of the report, be further amended by inserting the word "in" before the words "which though fewer," etc., and by substituting for the words "this covenant" the words "yet in them it."

Chapter VIII. That, in Chapter VIII., Section 5, of the Confession, be amended by substituting the words "made propitiation for the sins of the whole world" in place of the words "fully satisfied the justice of the Father," and the word "secured" in place of the word "purchased" rather than as in the report.

Chapter IX. That Chapter IX of the Report be approved: but that the title of the chapter be simply "Of the Holy Spirit;" that in section 2 the name "Holy Spirit" be substituted for the name "Holy Ghost," and in all other places where the latter name occurs.

Chapter X. That in Chapter X of the Report, Section 2 be further amended by inserting the word "he" before the words "is not able."

Chapter XI. That Chapter XI of the Report be approved; but that, in Section 2, the word "through" and "alone" (line 4) be stricken out.

Chapter XII. That, in Chapter XII of the Report, Section 2 be amended so as to read as follows: "This effectual call is of God's free and special grace alone, whereby man, being regenerated by the Holy Spirit, is enabled to answer God's call, and to embrace the grace offered and conveyed in it."

That Section 3 of the Report be approved, but that Section 4 be altogether stricken out.

Chapter XIII. That, in Chapter XIII of the Report, Section 1 be further amended by striking out the words "alone, not by imputing," etc., "of Christ unto them."

That Section 3 be altogether stricken out.

Chapter XVI. That, in Chapter XVI. of the Report, Section 1, as amended, be approved.

Chapter XXVIII. That, in Chapter XXVIII. of the Report, Section 7, as amended, be approved.

Chapter XXIII. That, in Chapter XXIII. of the Report, Section 4 be further amended by striking out the words, "except the sin unto death."

Chapter XXIV. That, in Chapter XXIV. of the Report, all of Section 7 be stricken out, except the first complete sentence, ending with the words "ability from God."

Chapter XXV. That, in Chapter XXV. of the Report, Section 3, as amended, be approved.

Chapter XXVI. That, in Chapter XXVI. of the Report, all of Section 3 be stricken out, except the first complete sentence ending with the words "only in the Lord."

Chapter XXVII. That in Chapter XXVII. of the Report, Section 6, as amended, be approved.

Chapter XXXI. That, in Chapter XXXI. of the Report, Section 2 be further amended by substituting the words, "in direct contradiction of the true doctrine of," in place of the words, "most abominably injurious to the doctrine of;" but that Section 8, as amended, be approved.

Chapter XXXII. That, in Chapter XXXII. of the Report, Section 2, as amended, be approved.

ALFRED H. FAHNESTOCK, Stated Clerk.

THE PRESBYTERY OF TOPEKA.\*

At a meeting of the Presbytery of Topeka held in the month of October, A. D., 1891, in the city of Leavenworth, Kansas, a special committee of five was appointed, consisting of Ministers John W. Bailey, Franklin P. Berry and Andrew H. Harshaw, and Elders Edward Russell and Joseph R. Silver, who were directed to examine the report of the General Assembly's Committee on the revision of the Westminster Confession of Faith, and to recommend suitable action thereon to the Presbytery. The committee presented their report, which was very thoroughly discussed and in some particulars

amended, and then adopted by the unanimous vote of the Presbytery. The report as amended and adopted is as follows:

When the General Assembly, in 1889, sent down to the Presbyteries under its care the question whether our Confession of Faith should be revised, and if revised what changes ought to be made, the Presbytery of Topeka returned answer that it preferred to have the Confession as a public document remain unchanged; but it would have the Assembly secure the preparation of a shorter creed, which should express clearly the present views of our Church on the cardinal doctrines of Christianity. The majority of the Presbyteries, however, favored a revision that should be embodied in the Confession. A Committee appointed by the Assembly has made a revision, which is now submitted to the Presbyteries for "consideration, criticism, or amendments." Your Committee has proposed some changes in the revision before us; and also have ventured to suggest a revision of some portions of the Confession not touched by the Assembly's Committee. Knowing that a great diversity of opinion exists on this subject of revision, and that changes which would be accepted by one party would be rejected by another, we have felt bound to allow some statements to remain which our own preferences would have altered or rejected. It is proper to state that your Committee is unanimous in the recommendations made in this report. In our references to chapters and sections of the Confession we give the numbers as they are given in the revision. Your Committee recommends that the revised form of the Confession of Faith be approved, after it shall have been amended in the following particulars, viz:

1. That in revised Chapter III, Section 4, the last sentence be omitted, beginning with the words "Neither are any other redeemed."

2. That in the same Chapter III., revised Section 5 be wholly omitted.

3. That in revised Chapter IV., the last sentence of Section 1 be omitted, beginning with the words "The heavens and the earth."

4. That in Chapter VI., Section 3, the words "the guilt of this sin was imputed and" be omitted, and the word "was" be inserted before the word "conveyed," so as to read "was conveyed."

5. That in revised Chapter X., Section 3, the word "ability" be omitted and the word "inclination" be substituted for it.

6. That in revised Chapter XII, Section 1, the words "and those only," in the second line, be omitted.

WM. N. PAGE, Stated Clerk.

THE PRESBYTERY OF TRANSYLVANIA. 100.

The order of the day was taken up, and during the discussion the time of the session was extended thirty minutes. After some discussion, the changes in Chapters I and III were approved; in Chapter IV, the old expression was preferred to "the universe;" and the addition of "creative" was disapproved. It was then "Resolved, That Presbytery, while objecting to certain forms of expression suggested, and approving of others, does yet declare its satisfaction with the progress in the work of revision up to the present status of the question as presented by the General Assembly's Committee.

L. EDDY, Stated Clerk.

THE PRESBYTERY OF TROY. 101.

[By request of Presbytery the reports are both printed.]

Majority report, adopted by 31 to 7.

*Resolved*, That this Presbytery expresses its cordial sympathy with the spirit and aim of the General Assembly Committee's Report, and they willingly accept many of their amendments. They especially welcome the attention given in two new chapters to the offices of the Holy Spirit and the universal offer of the Gospel; but recommend that they be rewritten and rendered more Scriptural and also more compact in phraseology. They would rejoice to see the work of

revision on the lines laid down by the General Assembly carried out to an issue satisfactory to the Church at large and encourage accordingly. Should it appear, however, that this issue is unattainable, this Presbytery would then suggest the formation, under fresh instruction, of a new creed.

Minority report, lost by 7 to 31.

The Presbytery of Troy, having been requested to present to the Assembly's Committee on Revision their judgment of the Committee's work, adopts the following resolution :

*Resolved*, That while we are in cordial sympathy with the spirit and aim of the Committee's work, and would be willing to accept many of their amendments, if offered as independent propositions, we are nevertheless of the opinion that the difficulties already disclosed in the progress of their work are such as to preclude the hopes of its successful completion.

And that it is, therefore, expedient for our Church to relinquish the attempt to revise the old creed, and to formulate a short evangelical statement of belief, which shall be regarded as the creed of the Presbyterian Church.

ARTHUR H. ALLEN, Stated Clerk.

#### THE PRESBYTERY OF UNION. 101.

The following is the action taken by Union Presbytery at its session September 16, 1891, in regard to the Revision Report sent down to the Presbyteries :

"This Presbytery expresses itself as satisfied with the Report of the Committee, and does not make any criticisms or offer any amendments." W. H. LYLE, Stated Clerk.

#### THE PRESBYTERY OF UTICA. 102.

Presuming that the members of the Presbytery have carefully considered the report made by the Assembly's committee of 1890 to the Assembly of 1891, and have a copy of that report for reference, the committee refrains from quoting their report as a whole. They, however, remind the Presbytery that the Assembly of 1890, having decided unanimously

that some revision of the confession should be undertaken, committed the work of devising how to revise to a committee of twenty-five, which was to report to the Assembly of 1891.

1. That committee accordingly reported, suggesting such changes as they deemed advisable and within the limits imposed by the Assembly of 1890; their report, however, not to be deemed final, but only tentative under the consideration of the Presbyteries until December, 1891, and then to be returned with the suggestions of the Presbyteries, to the Assembly's committee for their future consideration, and final report to the Assembly of 1892.

2. The conditions imposed by the Assembly, that the revision must not disturb the integrity of what is known as the Reformed or Calvinistic system of doctrine, must of necessity hold with the Presbyteries in consideration of the report.

3. Your committee understands that the Presbyteries are not limited in their work to exactly the changes which the Assembly's committee recommends, but is rather called upon both to consider changes which they have proposed, and to suggest any other changes which occur to them as important, and at the same time allowed by the conditions imposed on the Assembly's committee. Consequently your committee has allowed the following principles to influence in revising: 1. The endeavor to make statements of doctrine that can be safely and hopefully placed in the hands of the average inquirer as to Presbyterian doctrine; hence, in clear, simple, modern English. 2. To allow room for persons of different qualities of mind to reason and adopt deductions that will be real to them, not seeming to try to guard against every possible error in inference or logic. 3. To keep clear of all appearance of the effort which Job condemns, to "find out the Almighty to perfection;" as Daniel Webster suggested, that finite creatures considering the ways of Him with whom a thousand years are as one day, the past, present and future an eternal now, need be very careful how they try to fit His plans into limited time and space.

4. Accordingly, your committee, having at two sessions gone through with the entire Confession, recommends the approval of the report of the Assembly's committee, with the following suggestions:

*a.* That in Chapter II., Sections 1 and 2, the word "most" be dropped wherever it is used as a modifier of divine attributes, *e. g.*, "most holy," "most pure spirit," "most absolute," "most sovereign," etc. This is recommended because: 1. Such modifying is borrowed from idioms of foreign tongues, and is not in harmony with usage in pure modern English. 2. According to the genius of pure English such modifying as "most free" and "most absolute," etc., weakens rather than strengthens the basis idea.

*b.* That in Chapter II., Section 1, in the description of God, the expression "without body, parts, or passions," be dropped, because nobody knows that to be so. If it refers only to the physical, then we might add the word "physical" as an adjective; but that God has a spiritual body is fairly inferable from the fact that He must hide Himself from the eyes of Moses, and that Jesus took to himself a body after the resurrection. That God is without passion, in the broad sense of being impassible, without feeling, nobody can prove or wants to believe.

*c.* That in Chapter III., Sections 2, 3, 4, 5, 6 and 7 be omitted. This your committee recommends on the ground that all which follows Section 1, as essential to the integrity of the Reformed or Calvinistic system, lies in logical potentiality in Section 1; and that the minute and detailed drawing out in the sections which we propose to omit, puts too much limitation on the rightful liberty of individual thinking, and so occasions unnecessary difficulties. But your committee, on the basis of striking out the six sections as above, recommends the adoption of the following to become Section 2: "God, who is rich in mercy, infinitely wise and sovereign, and self-moved in all that He does, hath, before the foundation of the world, according to the eternal purpose and secret counsel and good pleasure of His will, particularly chosen and unchangeably



predestinated many of mankind unto eternal life in Jesus Christ, of His free grace and love, and unto the praise and glory thereof."

The following to become Section 3: "God's eternal decree hindereth no one from accepting Christ as he is freely offered to us in the Gospel, nor ought it be so construed as to contradict the declaration of Scripture, that Christ is the propitiation for the sins of the world, and that God is not willing that any should perish, but that all should come to repentance."

The following to become Section 4: "The rest of mankind, God, according to the unsearchable counsel of His will, whereby He extended or withholdeth mercy as He chooseth, hath ordained to dishonor and wrath for their sin, to the praise of His glorious justice, yet so as thereby neither is limitation put upon the offer of salvation to all upon condition of faith in Jesus Christ, nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer."

That Section 8 become Section 5, and the clause be omitted which begins with the words "that men attending" and ends with the words "eternal election."

*d.* In Chapter V., Section 6, the Committee recommends that the expression "doth blind and harden" be omitted, and that the whole section read as follows: "There are wicked and ungodly men from whom God, as a righteous judge, and for former sins doth withhold His grace, whereby," etc., to the end of the section.

*e.* In Chapter VI., Section 4, the Committee recommends that the section as revised by the Assembly's Committee be changed to read as follows: "From this original corruption, whereby we are indisposed to spiritual good and inclined to evil, proceed all actual transgressions," &c., to the end of that section as they have it.

This change is proposed because the word and expressions, which we propose to omit, seem to us too minute and exact an unfolding of the truth which, what we leave, expresses in terms that are general, yet sufficiently exact.

*f.* In Chapter VII., Section 3, change so that the last three lines will read, "and promising to give unto all His Holy Spirit," and there end.

*g.* In Chapter VIII., Section 8, change the first clause so that it will read, "to all those who accept the purchased redemption, He doth," etc., to the end of the section.

*h.* In Chapter XII., Section 2, change so as to read: "This effectual call is of God's free grace alone, and through the Holy Spirit, by whom man being quickened and renewed is enabled to answer this call and to embrace the grace offered and conveyed in it."

Change Section 3, as revised by the Committee, so as to read: "All persons who from birth to death," &c., to the end of the section.

Change Section 4, as revised by the Committee, so as to read: "Other persons though they may be called by," &c., to the end.

*i.* In Chapter XXVII., Section 6, omit all except: "There is no other head of the Church but the Lord Jesus Christ." That necessarily cuts off all else that is specified.

*j.* The Presbytery, while adopting the foregoing report of its Committee on Revision and approving of the changes recommended in that report, also desire to express its conviction that whether the work of revision of the Confession be accomplished or not, there should be prepared under the direction of the General Assembly, a new, short, comprehensive, and devotional creed for general circulation and use among our churches, and we hereby overture the General Assembly to appoint a committee to prepare such a creed.

HENRY M. DODD, Permanent Clerk.

#### THE PRESBYTERY OF VINCENNES. 103.

The Presbytery of Vincennes is gratified that the Committee on Revision, in its work, has in no legitimate sense impaired the validity of the Calvinistic system, and that they have labored faithfully, and as we believe with fair success, to bring the standard of our Church into better and more extended harmony with the word of God, and the spirit and preaching of

the Presbyterian Church and pulpit. This Presbytery approves of the changes made in the Confession, and hereby expresses its especial satisfaction with the added chapters on "The Work on the Holy Spirit" and on "The Universal Offer of the Gospel."

This Presbytery asks for the omission of Section 5 of Chapter III. (as revised), so as to exclude any Supralapsarian mention of fore-ordination to everlasting death; also that at this point, or some other in this work of revision, there be placed a more full, pointed and explicit declaration of the responsibility and duty of all men under the provisions and offers of the Gospel.

This Presbytery submits the following:

1. In Chapter III., Section 4 (as revised), strike out the last sentence, beginning with "Neither" and ending with "only."

2. In Chapter III., Section 3 (as revised), strike out the word "without" and substitute the words "not because of."

3. In Chapter VII., Section 3 (as revised), strike out the words "are ordained unto life" and substitute the word "ask."

4. In Chapter VIII., Section 5 (as revised), strike out the words "whom the Father hath given unto him" and substitute the words "who shall believe in Him."

It will thus be seen that the work of revision has not accomplished all that we could have wished; yet we rejoice at what has been done, and are thankful to the Great Head of the Church that it has been performed with such unity of feeling and action; and that He will bless it to the harmony and edification of His Church and to the furtherance of the Gospel of His grace, is the desire and prayer of this Presbytery.

BLACKFORD CONDIT, Stated Clerk.

THE PRESBYTERY OF WALLA WALLA.\*

The Presbytery of Walla Walla, having carefully considered your Report, would answer as follows:

1. That if the Confession is to be changed, we favor the alterations made by the Committee, as better expressing the present faith of the Church than the old form of statement.

2. That as a Presbytery we would favor further changes in the way of softening the statements of the Confession concerning the decrees, human inability, and native depravity.

3. We would greatly prefer to let the standards remain as they are, and have formulated a much shorter creed, emphasizing not only the fundamentals in which all Evangelical Churches agree, but the essential points of the Calvinistic System, without the elaborations and logical inferences of the same.

4. We heartily approve of the new chapters on "The Work of the Holy Spirit" and "Of the Universal Offer of the Gospel," if expressed in briefer form.

SETH COOK, Stated Clerk.

THE PRESBYTERY OF WASHINGTON.\*

The Presbytery of Washington proposes to the Committee on Revision, the following changes in their report:

In Chapter III., Section 3, instead of "some," in line 4, put, "a multitude which no man can number."

Chapter III., Section 5, change so as to read: "The rest of mankind God chose according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He chooseth, to deal with according to the principles of His justice, whereby they are ordained to dishonor and wrath for their sin, to the praise of His glorious righteousness, yet so as," etc.

Chapter IV., Section 1, drop the last sentence beginning "The heavens and the earth."

Chapter IX. is approved, with recommendation to simplify and condense.

Chapter XI. is approved, with recommendation to simplify and condense.

Chapter XII., Section 3, insert "elect" before "persons" in line 1. Strike out the words "from birth to death," in line 2.

In Section 4, the same chapter, strike out the word "they" from line 4.

Chapter XXXII., Section 2, strike out the words "to retain and remit sins."

All other parts of the Report were approved.

HENRY WOODS, Stated Clerk.

## THE PRESBYTERY OF WASHINGTON CITY. 103.

In compliance with the request of the Committee of the General Assembly on Revision, the Presbytery of Washington City submits the following recommendations, viz.:

That in Chapter I, Section 5, the words "the truthfulness of the history, the faithful witness of prophecy and miracle," be transposed so as to immediately follow the word "church" in the second line.

In Chapter III, Section 1 (old), to insert, after the word "ordain" the words "or hath permitted."

To omit Sections 3 and 4 (old) of the same chapter.

To omit the last sentence of Section 6 of same chapter, beginning "neither are any other redeemed," etc.

To strike out of Section 3, Chapter III, (new), the word "some" and insert the words, "a great multitude of mankind that none can number."

To omit from the same section the word "mere" in line 6.

To omit Section 5 of the same chapter (new).

To omit all following the word "create," in Section 1 of Chapter IV, and insert the following words: "The Heavens and the earth, and all things therein, whether visible or invisible, and all very good."

To omit, in Section 4, Chapter VI, the word "disabled," also, to insert after "many," in the last line, the word "personal."

To concur in the recommendations of the Assembly's Committee for the revision of Sections 3, 4, 5 and 6 of Chapter VII; not to concur in the committee's proposed revision of Section 5 of Chapter VIII.

It changes Section 3 of Chapter IX (old), so as to read: "Man, by his fall into a state of sin, hath lost ability of will for any spiritual good accompanying salvation; so that as a natural man indisposed to that good, and dead in sin, he is not able by his own strength to regenerate himself, and for regeneration is dependent upon the offered grace of God. Yet inasmuch as that grace is offered freely to all, his full responsibility as a free moral agent is in no wise impaired."

To change the word "convert," in Section 4 of the same chapter, into "regenerates."

It approves the new Chapter IX., entitled, "Of the Work of the Holy Spirit," with the request, if possible, to condense it.

It approves the new Chapter XI., with the recommendation that the word "Universal" in its title, be stricken out, and that, if practicable, the chapter be condensed. In Section 1 of Chapter XII (new), omit the words, "and those only."

It approves of Section 2 of Chapter XII. (new).

It approves the 3d section of the same chapter, with the exception of the word "all," before infants.

It approves the 4th section of the same chapter, with the exception of the words after "Spirit," line 5.

It approves Section 1 of Chapter XIII. (new), as recommended by the Assembly's Committee.

It disapproves of the recommendation of the Assembly's Committee of Section 3 of the same chapter.

To approve the proposed revision of Chapter XVI. (new).

To substitute for "damnation" in Section 4 of Chapter XV. (old), the word "condemnation," in lines 2 and 3.

To approve the proposed revision of the Assembly's Committee of Section 7 of Chapter XVIII. (new).

To substitute for the word "damnation," in Section 1 of Chapter XX. (old), the word "destruction."

To approve the proposed revision of Section 4 of Chapter XXIII. (new); Section 7, Chapter XXIV.; Section 3, Chapter XXV.; Section 3, XXVI.; and of Section 6, Chapter XXVII.

To substitute the word "dishonoring" for the words "abominably injurious," in section 2 of Chapter XXXI (new), and with this change to approve the proposed revision.

To approve the proposed revision of Section 8 of Chapter XXXI (new), and of Section 2, Chapter XXXII.

B. F. BITTINGER, Stated Clerk.

## THE PRESBYTERY OF WATERLOO. 104.

The Presbytery of Waterloo, at the fall meeting at Waterloo, Iowa, October 8, 1891, adopted the Report of the Committee of the General Assembly on Revision, in full.

WILLIAM BRYANT, Stated Clerk.

## THE PRESBYTERY OF WELLSBOROUGH.\*

The Presbytery of Wellsborough desires to express their gratitude to the Committee on Revision for the consideration of the convictions of their brethren, and for loyalty to the truth shown in their work, as well as for the ability with which that work has been done; and their approval of the report as a whole.

We, however, recommend that Section 5, of Chapter III., and Sections 3 and 4, of Chapter XII., instead of being revised, be omitted, as containing doctrines not explicitly taught in the Sacred Scriptures; and that instead of the proposed revision, Section 1, of Chapter IV., of the Confession, be left to stand as it is.

A. C. SHAW, Stated Clerk.

## THE PRESBYTERY OF WESTCHESTER. 105.

The Committee to which was referred the Report of the General Assembly's Committee on Revision, presented a report, which was accepted and, after amendment, adopted. It is as follows:

Your Committee recommend that the Presbytery express its approval of the Report of the General Assembly's Committee on the Revision of the Confession of Faith, with the following suggestions:

1. That in Chapter III., Section 3, "some of mankind" be omitted, and "a multitude whom no man can number" be substituted for it.
2. That Chapter III., Section 5, be omitted.

3. That for Chapter XII., Section 3, the following be substituted: "Infants dying in infancy, and others incapable of being outwardly called by the ministry of the Word, are not thereby shut out from the benefits of redemption, but rather, that being included in the electing grace of God, they are regenerated and saved by Christ through the Spirit, who worketh when and where, and how He pleaseth."

W. J. ARMSTRONG, Stated Clerk.

THE PRESBYTERY OF WEST JERSEY. 105.

The following suggestions, criticisms and amendments to the report of the Assembly's Revision Committee were adopted by the Presbytery of West Jersey, September 30, 1891:

1. That the words added in Chapter I., Section 5, follow immediately the words, "by the testimony of the church," so as to make the first sentence of the section read: "We may be moved and induced by the testimony of the church, by the truthfulness of the sacred history, and by the faithful witness of prophecy and miracle."

2. Chapter III., Section 5. The antithetic clauses introduced by "yet so as thereby" we regard as illogical, confusing and unnecessary; but we do not formally object to them.

3. Chapter IV., Section 1. We recommend the following amendment in place of the one offered in the revision report: That the words "or make of nothing" be stricken out; that the words "heaven and the earth" be substituted for "world" and that the word "creative" be substituted before "days," so that the section shall read: "It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom and goodness, in the beginning to create the heaven and the earth, and all things therein, whether visible or invisible, in the space of six creative days, and all very good."

4. Chapter VI., Section 4. We recommend that the amendment offered in the revision report, "nevertheless, the Providence of God," etc., be stricken out; and that the other amendments of the section be approved.



5. Chapter III., Section 3. We recommend the excision of the interpolated words, "by His word and Spirit."

In Section 5 we recommend a grammatical change, so that it shall read, "Christ, the substance, being exhibited," etc.

6. Chapter IX. (New.) We recommend: 1. That the title be changed so as to read, "The Person and Work of the Holy Spirit." 2. That the clause in Section 3, "enlightening their minds concerning divine things, quickening their consciences, and drawing them by his grace," be omitted. 3. That the works attributed to the Holy Spirit in Chapter IV., 1; VII., 5; VIII., 2; XXXII., 3, be added to this chapter in their appropriate places.

7. Chapter (X.) XII. We recommend that Section 2 be restored to its unrevised form.

8. Chapter (XI.) XIII. We recommend that the words omitted in Section 1, "they have not of themselves, it," be restored.

9. Chapter (XIV.) XVI. We recommend the restoration of the words "the elect" in place of the substituted words, "sinners."

10. Chapter (XXII.) XXIV. We recommend that Section 3 be amended by striking out the words, "it is a sin to refuse an oath," etc., and substituting for them the words, "it is a duty to take an oath," etc.

11. Chapter (XXVIII.) XXX. We recommend that Section 1 be amended so that instead of the words "admission of the party baptized into" shall be substituted the words, "recognition of the party baptized as a member of."

12. Chapter (XXIX.) XXXI. We recommend that Section 1 be amended by substituting the words "till he come again," in place of the words "unto the end of the world."

We recommend, finally, that in view of the momentous interests involved in the work of the General Assembly's Committee on Revision, the committee delay their final report until the General Assembly of 1893, if it appear that their work may be furthered thereby.

The other items in the report of the Assembly's Revision Committee, not here mentioned, were not objected to by the Presbytery.

HENRY REEVES, Stated Clerk.

## THE PRESBYTERY OF WESTMINSTER.\*

*Resolved*, That the Presbytery of Westminster make the following suggestions to the General Assembly's Committee on Revision:

1. Wishing men to see how permanent is the truth and how equal to the requirements of all ages is the spiritual faith of the Church, desiring that this "ancient landmark" should not be removed, and this old survey of the domain of Biblical truth obliterated, and anxious that our children should know how rich was the spiritual estate of their fathers, we feel that the Westminster Confession, as a remarkable historic document, remarkable in its evidence of the permanence of revealed religion and the Christian harmony of all ages, and of the abiding power of great principles, should be preserved in its entirety.

2. But, should this not be the will of the Church, we suggest that only such changes as explication and correction imperatively call for be made. While we do not consider that the Committee have, by the changes made, in any way affected the integrity of the system, we do not feel that all of them are required.

3. And we earnestly desire that the historic continuity of the truth be not impaired. And if the same truth has a different aspect with a wider application, and different conceptions for a changed condition in the Church's conflict with error are required, we would like to see indicated in the form of the revised version how slight and really superficial is the deviation of the new from the old.

4. With reference to the changes already suggested by the Committee, we would make the following suggestions in detail. The main principle of these suggestions is that to popularize the Confession would require more radical changes, to serve its present use requires less.

Chapter III, Section 3. Presbytery recommends the General Assembly's Committee to recognize the Angels as

subjects of God's decree, and requests them to incorporate Section 3, Chapter III., in their report. (On this request a standing vote was taken—21 ayes and 6 noes).

Chapter III., Section 7. The change "not to elect" does not seem to us either explication or correction.

Presbytery then resolved that all further discussion as to the Report of the General Assembly's Committee on Revision rest here.

W. G. CAIRNES, Stated Clerk.

THE PRESBYTERY OF WILLAMETTE.\*

The Presbytery of Willamette at its late meeting voted to approve the report of the General Assembly's Committee on Revision of the Confession of Faith.

ELBERT N. CONDIT, Stated Clerk.

THE PRESBYTERY OF WINNEBAGO. 107.

The Presbytery of Winnebago voted to approve the work of the Committee with the following exceptions:

1. In regard to Chapter III., the following resolution was passed:

*Resolved*, That while this Presbytery prefers the chapter as revised to its original form, yet we respectfully refer the same back to the General Assembly's Committee with the request that it be rewritten, and that its statements regarding God's decrees be, when possible, couched in the language of Scripture."

2. The Presbytery recommends that in Chapter XII., Section 3, the word "mentally" be inserted before "incapable."

3. That in Chapter XXXI., Section 2, the word "abominably" be stricken out.

HENRY L. BROWN, Stated Clerk.

## THE PRESBYTERY OF WINONA. 108.

The following was the action of Winona Presbytery on the revision question :

WHEREAS, There is a great difference of opinion as to what should be revised in our Confession, and

WHEREAS, There is a reverence for our Confession in its old form as an historic monument, therefore

*Resolved*, That it is the judgment of this Presbytery that no revision of the Confession of Faith is advisable at present, but that we favor a short didactic and Christocentric creed for general use.

L. H. MITCHELL, Stated Clerk.

## THE PRESBYTERY OF WOOSTER.\*

The Presbytery of Wooster held an adjourned meeting on September 28, 1891, for the special purpose of hearing and acting upon a report from a Committee appointed at the regular meeting of Presbytery, held on September 16, to study the Assembly Committee's Report on Revision.

The following are the suggestions and recommendations as adopted :—

1. In Chapter I., Section 5, the addition of the Assembly's Committee is approved. But we think it would be well to transpose and make it read, " We may be moved and induced by the testimony of the Church, the truthfulness of the history, and the faithful witness of prophecy and miracle, to a high and reverent esteem for the Holy Scripture ; and the heavenliness of the matter," etc.

2. In Chapter I., Section 8, we think that the words " kept pure " should be modified by " substantially," or, " in all essential points."

3. In Chapter III., Section 5, instead of " was pleased " we would prefer " saw fit."

4. In Chapter VI., Section 4, insert the word " personal " between " many " and " social."

5. In Chapter VII., Section 3, after the words "promising to give," instead of the words "unto all those that are ordained unto life," insert the words "unto them that ask Him"

6. Chapter IX. We think the title should be "Of the Holy Spirit and His Work." While we are glad to find the important part of revealed truth which relates to the work of the Holy Spirit distinctly set forth in new chapter, yet we think that the fact that man may resist and grieve the Spirit; that they are warned not to quench the Spirit; and that these warnings are addressed primarily to Christians, should be brought out distinctly and fully. There does not seem to be any reference to the fact that religion may languish, the Church suffer great loss, and the unconverted continue in a state of self-satisfaction of security, and be undisturbed in their sinfulness and peril, because Christians fail to secure for themselves and others that larger measure of the Spirit's influences which is promised in answer to prayer. If a brighter and better future is before the Church of God, and before the world, which is now so full of wickedness, the Scriptures teach us that it depends upon the Church's laying hold on the Lord God by prayer, and securing the unspeakable blessings of revived religion, through the mighty power of the Eternal Spirit. We believe this, and it is the faith of all evangelical Christians at this day, and we think that it should be brought out clearly and strongly in the new chapter on the "Holy Spirit and His Work."

7. Chapter X. In a chapter devoted to the subject of Free Will, we think that there should be a much more clear and explicit statement of man's free agency and responsibility than there is.

8. Chapter XII., Section 3. We would prefer the following reading: "Infants dying in infancy, and other persons who, from birth to death, are mentally incapable of being outwardly called by the ministry of the Word, are, we believe, redeemed by Christ and regenerated by the Spirit, who worketh," etc.

9. Chapter XII., Section 4. Strike out the word "they," in line 4, to make the sentence grammatically correct.

10. Chapter XXVII., Section 6. . By all means let the protest against the enormous pretensions of the Roman Hierarchy stand in the words of the Assembly's Committee on Revision.

11. Chapter XXXII., Section 2. Let it read, "To these officers is committed ministerial and declarative power" \* \* \* "to shut the Kingdom of Heaven." etc.

With the exceptions implied in these suggestions and recommendations, Presbytery voted approval of the Report of the Assembly's Committee.

T. K. DAVIS, Stated Clerk.

#### THE PRESBYTERY OF YADKIN.\*

The Yadkin Presbytery at its annual meeting at Mount Airy, N. C., April 15, 1890, answered the overture on revision in the negative, since which time a great deal has been said and done; but the Presbytery of Yadkin finds no reasons for changing its former action.

1. The Presbytery is of the opinion that the many commentaries and expositions on the Confession of Faith make it plain to be understood; that the Confession of Faith contains nothing that is not taught in the Holy Scriptures.

2. The Presbytery is further of the opinion that it is impossible to so revise the Confession that there will be no objectionable features to the eye of the critics outside of our Church.

3. From a long and loyal attachment to that venerable document of our beloved Church, it is not willing and thinks it unsafe, to begin to unravel the Confession of Faith. Not forgetful of the hard and faithful work of the Committee, it still feels called upon to humbly ask that the Confession of Faith be left unrevised.

S. F. WENTZ, Stated Clerk.

## THE PRESBYTERY OF ZANESVILLE. 109.

The report of the General Assembly's Committee was approved with the following exceptions and amendments:

Chapter III., Of God's Decree. That Section 3 of the old text be retained, and so amended that the last clause shall read, "and the rest are left to perish in their sins."

That Section 3, of the Committee's report, be numbered Section 4.

That Section 6, of the Confession, be numbered Section 5.

That Section 7, of the Confession, be retained in place of Section 5, of the Committee's report, and numbered Section 6.

That Section 8, of the Confession, be numbered Section 7.

Chapter IV., Of Creation. That the old text be retained.

Chapter IX., of the report. In Section 2 substitute the word "Spirit" for "Ghost." In Section 5, that the words "shall cover the earth and at last" be omitted.

Chapter (X.) XII., Of Effectual Calling. That Section 3, of the report, be amended to read: "All elect persons, who from birth to death, are incapable of being outwardly called by the ministry of the word," &c.

Chapter (XIV.) XVI., Of Saving Faith. That the old text be retained.

Chapter XXXI., Of the Lord's Supper. That the words "for sin" in the last line of Section 2 be stricken out.

FARIS BROWN, Stated Clerk.

## THE PRESBYTERY OF BENICIA. 15.

This Presbytery, having duly considered the Report of the Assembly's Committee on Revision, desire to record our high appreciation of the faithful and efficient manner in which the Committee has done its work; and we regard the issue of their labor as a fair, honest and conservative attempt to meet the requirements of the various parties in the church, who desire changes in the Confession of Faith: but we are now

persuaded by the result, that revision made on the lines proposed, will never reach satisfactory and permanent results. This conviction is based upon the following among many reasons that might be given:

1. Such revision will sadly mar the consistency and integrity of the great historical documents which are the symbols of our faith.

2. Such revision will be only a compromise, at best, that will never be thoroughly satisfactory to either revisionist or anti-revisionist in our Church, as a final settlement of the questions at issue.

3. Such revision, instead of making the Creed of the Church plainer, and briefer, and less definite in detail, while more comprehensive in statement, is only adding to its length, and multiplying definitions of doctrines, which are not essential to our theological system, or to soundness in Gospel teaching, and thereby curtailing instead of enlarging the limits of our religious liberty.

We, as a Presbytery, do, therefore, record our deliverance in favor of a re-statement of the fundamental doctrines of our Church made in brief form, and in such a way as to be easily understood by our people, and could be read in our worshiping service and readily and unreservedly subscribed to by all the office-bearers in our Church; and accomplishing this object we would advise that the members of the committee endeavor to incorporate nothing in the new Creed about which they, themselves, are not unanimous.

W. H. DARDEN, Stated Clerk.

[ The report of Benicia was not received until December 9, when a large part of the reports were already set up.—SEC.]



## Tabulated Statement.

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The following Presbyteries express approval without criticisms :

Arizona, Bloomington, Central Dakota, Champlain, Cherokee Nation, Columbus, Crawfordsville, Dakota, Genessee, Highland, Holston, Lake Superior, McClelland, Mahoning, Monroe, Muncie, Neosho, North Texas, Otsego, Palmyra, Philadelphia North, San Francisco, Solomon, Stenben, Union, Waterloo, Wilamette.

The following Presbyteries approved, with exceptions stated, or amendments proposed, or criticisms offered :

Alton, Athens, Austin, Baltimore, Bellefontaine, Bing-  
hampton, Bismarek, Black Hills, Blairsville, Boston, Boulder, <sup>6</sup>  
Brooklyn, Buffalo, Butler, Cairo, Carlisle, Cayuga, Cedar Rap- <sup>12</sup>  
ids, Chemung, Chickasaw, Chillicothe, Cincinnati, Choctaw, <sup>5</sup>  
Cleveland, Columbia, Council Bluffs, Dayton, Denver, Des  
Moines, Detroit, Dubuque, Duluth, Ebenezer, Elizabeth, Em-  
poria, Erie, Fargo, Flint, Fort Dodge, Fort Wayne, Freeport, <sup>43</sup>  
Geneva, Grand Rapids, Gunnison, Hudson, Huron, Indianap-  
olis, Iowa City, Jersey City, Kalamazoo, Kansas City, Kearney,  
Kittanning, Lackawanna, Lansing, Lehigh, Lima, Logansport,  
Long Island, Los Angeles, Louisville, Lyons, Mankato, Marion, <sup>66</sup>  
Mattoon, Maumee, Milwaukee, Monmouth, Monroe, Morris and <sup>49</sup>  
Orange, Nebraska City, New Albany, Newark, New Bruns-  
wick, Newton, New York, Niagara, Olympia, Omaha, Ottawa, <sup>115</sup>  
Ozark, Pembina, Petoskey, Philadelphia Central, Pittsburg,  
Platte, Portland, Portsmouth, Redstone, Rochester, Rock  
River, Saginaw, St. Lawrence, St. Louis, St. Paul, Santa Fe,  
Schuyler, Sioux City, Southern Oregon, Springfield, Steuben-  
ville, Syracuse, Transylvania, Troy, Vincennes, Washington,  
Washington City, Wellsborough, Westchester, Westminster,  
Winnebago, Wooster, Zanesville.

The following Presbyteries ask that the work of Revision be discontinued: (The figures refer to the page above.)

Albany, 4; Allegheny, 5; Benicia, 221; Chester, 32; Chicago, 41; Clarion, 50; Cleveland, 51; East Oregon, 67; Larned, 103; Nassau, 133; North River, 156; Osborne, 162; Puget Sound, 181; Winona, 218; Yadkin, 220.

The following Presbyteries disapprove the Report:

Chester, 32; Montana, 130; South Florida, 194.

The following Presbyteries ask for a new formula of doctrine, under various designations and for various uses. Some in addition to the Confession as it is, or as it shall be when revised, and some as a substitute or alternate standard. See under the several Presbyteries:

Albany, 4; Benicia, 221; Binghamton, 11; Bismarck, 12; Cayuga, 25; Chemung, 31; Chester, 32; Chicago, 41; Chickasaw, 42; Chippewa, 43; Choctaw, 48; Clarion, 50; Cleveland, 51; Denver, 54; Detroit, 56; Fargo, 71; Fort Dodge 74; Freeport, 79; Geneva, 80; Lyons, 117; Mattoon, 120; Milwaukee, 121; Montana, 130; Oakland, 159; Pembina, 164; Petoskey, 167; Philadelphia North, 169; Portland, 179; Red River, 181; St. Lawrence, 188; St. Paul, 190; Stockton, 196; Syracuse, 197; Troy, 203; Utica, 204.

No report has been received from the Presbyteries of Aberdeen, Alaska, Allahabad, Birmingham, Canton, Catawba, Chili, Corisco, Fairfield, Furrukhabad, Hastings, Kingston, Kohlapur, La Crosse, Lahore, Lodianna, Mexico, Muscogee, New Castle, Ningpo, North Laos, Oroomiah, Osborne, Peking, Pueblo, Rio Grande, Sacramento, San Jose, Shanghai, Shantung, Shenango, Siam, South Dakota, Southern Virginia, Spokane, Trinity, Utah, Western Africa, West Virginia, White River, White Water, Wood River, Zacatecas.

# Changes or Amendments Desired.

## CHAPTER I. OF THE HOLY SCRIPTURE.

**Section 1.** Omit "so far" (line 2) and "as to leave men inexcusable" (line 3). *Jersey City.*

Omit "they are not sufficient to give that knowledge of God and of His will which are necessary to salvation. Therefore." *Bismarck.*

**Section 2.** Make the last clause a new section (3); adding, "and are therefore to be reverently received by all as the infallible word of God, or the true utterances of the Holy Ghost, of most certain credit, and profitable to instruct and make the man of God perfect." *New Brunswick.*

As above, as far as "Holy Ghost," and then add, "and therefore authoritative in all matters pertaining to faith and life." *Fargo, p. 72.*

**Section 5.** Transpose the added words. *Austin, Detroit, Fargo, Monmouth, Washington City, West Jersey, Wooster.*

Omit the words inserted. *Carlisle, Indianapolis, Long Island, Newark, New York, Philadelphia Central.*

Omit "the truthfulness of the history." *Lima.*

Omit "the efficacy of the doctrine," and read "and the truthfulness of the history, the faithful witness of miracles wrought and prophecies fulfilled, the efficiency in regeneration of individuals, nations and races, the heavenliness of the matter, the majesty," etc. *Kansas City.*

Read "the truthfulness of its history, the fulfilment of its prophecies, and the miracles by which it has been attested, as well as the heavenliness," etc. *Hudson.*

Insert after "authority thereof is" (line 12), "from the character and work of the Savior and." *Lima.*

**Section 8.** Make Section 8 state "that the Scriptures, as given under the superintendence of the Holy Spirit, were infallible, both in doctrine and expression." *Steubenville.*

Qualify "pure" (line 6) by "substantially," or "in all essential points." *Wooster.*

Omit "singular" (line 5), and put "singularly pure" (line 6). *Lima.*

#### CHAPTER II. OF GOD AND THE HOLY TRINITY.

Section 1. Omit "without body, parts or passions (line 3); also "most" as a modifier (lines 2, 4, 5, 6, 7, 10). *Utica.*

Section 2. Omit "most" (lines 7, 12). *Utica.*

#### CHAPTER III. OF GOD'S ETERNAL DECREE.

Criticisms on the chapter. All changes unsatisfactory. *Allegheny, Carlisle, Chester, Omaha.*

Put Chapter III. anywhere after Chapter XI. *Syracuse.*

Drop all negative references to the eternal decree. *Logansport.*

Eliminate all expressions of God's fore-ordination, for the good pleasure of His will, of any to dishonor and wrath. *Emporia, Fort Dodge.*

Review and give clear statement of the election according to grace, guarding against the appearance of teaching that God creates men for the purpose of ordaining them to eternal death. *Kittanning.*

Opposes the formulation of the doctrine of preterition in any shape in the Confession. *Newark, p. 137.*

Omit all reference to sovereign preterition. *New York, p. 152; Syracuse, p. 197.*

Give the actual facts of God's eternal decree, as revealed in the Scriptures. *Kalamazoo.*

Rewrite and state in terms of Scripture. *Winnebago, p. 217.*

State clearly evangelical Calvinism and emphasize the love of God. *Lima.*

Express so as to convey the truth that God's elect are a great number. *New York.*

**Section 1.** Read (line 3), "yet neither is God thereby the author, etc." *Grand Rapids.*

After "ordain" (line 2) insert "by absolute or permissive decree." *Marion.*

After "ordain" insert "or hath permitted." *Washington City.*

Omit "ordain" and insert "determine to do, and to permit or suffer to be done." *Lima.*

After "pass" (line 3) add "including in His decree the free acts of His creatures, and appointing unto all men and angels their portion, as it hath pleased Him in time and in eternity; yet so as," etc. *Monmouth.*

Retain the old, and for the rest of the chapter substitute, "The decrees are to be so interpreted as to put no limitation on the sufficiency of the salvation of Christ for the whole world, or on the offer of this salvation to all men, or on the willingness of God to save all who repent and believe." *Olympia.*

**Sections 2, 3, 4, 5, 6 and 7.** Omit and substitute. *Utica*, p. 206; *Olympia*, p. 159; **2, 3 and 4.** Strike out. *Syracuse*, p. 199.

**Section 2.** Omit. *Binghamton, Geneva, Grand Rapids, Kalamazoo, Lima, Morris and Orange, Utica.*

Recast. Remove any appearance that God acted arbitrarily or in disuse of His foreknowledge. *Newark.*

**Sections 3 and 4** (old). Elision approved. *Blairsville, Cedar Rapids, Geneva, Lehigh, Long Island, Morris and Orange, Syracuse, Washington City.* Disapproved. *Peoria.*

Substitute for, *Lima*, p. 109; for 3 (old), *New Brunswick*, p. 145.

**Section 3.** Retain old, and read, last clause, "and the rest are left to perish in their sins." *Zanesville.*

**Section 3** (new).

For "some of mankind" put "a great number," "a multitude whom no man can number," "a vast multitude," and like expressions. *Alton, Austin, Binghamton, Brooklyn, Cairo, Cayuga, Chemung, Chillicothe, Cincinnati, Denver, Duluth,*

*Fargo, Fort Wayne, Geneva, Gunnison, Indianapolis, Jersey City, Lackawanna, Lansing, Lehigh, Lima, Louisville, Lyons, Monmouth, Morris and Orange, Nebraska City, Newark, New York, Peoria, Philadelphia Central, Rochester, St. Lawrence, Washington, Washington City, Westchester.*

After "unto life some of mankind" add, "a great multitude which no man can number." *Pittsburgh.*

"Hath predestinated unto life a certain multitude of mankind which no man can number," etc. *Redstone.*

For "secret counsel and good pleasure," etc., read, "the secret counsel of His infinite wisdom." Strike out "or any other thing in the creature." *Alton.*

Omit "without . . . thereunto." Attach to the last clause, the clause in Section 5 beginning "yet so," etc. Omit all the rest of Section 5. Omit "mere" (line 5). *Freeport.*

Omit all after "love" (line 6); substitute, from Section 5, "yet so as," etc., and omit Section 5. *Louisville.*

Omit all after "love." *Chickasaw, Geneva, Gunnison, Lima, Newark.*

Omit all after "love" to "and all to the the praise," etc. *Syracuse.*

Add to Section 3 the words "yet so as," etc., in Section 5, and strike out Section 5. *Portsmouth.*

Insert after "God" (line 1) "who is rich in mercy." *Newark.*

Insert "for the manifestation of His glory." *Huntingdon.*

Omit all after "love" (line 6) and annex the last three lines of Section 5, "yet so," etc. *Choctaw.*

After "predestinated" insert "in Christ." *Detroit.*

Strike out Section 3. *Ottawa.*

For "without" (line 7) put "not because of." *Cincinnati, Cleveland, Vincennes.*

For "without" put "not on account of." *Ebenezer.*

Before "conditions" (line 9) put "meritorious." *Lehigh.*

Omit "without any . . . thereunto; and all." Read "God . . . hath . . . chosen them in Christ unto everlasting glory, out of His mere free grace and love, to His eternal praise." *Niagara.*

After "without" insert "being moved thereto by." *Grand Rapids.*

For "and good pleasure of His will" substitute "of His infinite wisdom." *Chemung.*

Omit "mere" (line 6). *Freeport, Washington City.*

Strike out "particularly and unchangeably." *Lyons, Newark.*

Substitute for Section 3: "By the decree of God, and for the manifestation of His glory, some out of the corrupt race of man, are predestinated unto everlasting life, and the rest are left to perish in their sins." *New Brunswick.*

Substitute for Sections 3 and 5. *Hudson, p. 88.*

Recognize the angels as subjects of God's decree. *Westminster.*

Incorporate Section 3 (old) in the report. *Westminster.*

Restore Section 7 (old), and make as a separate section to precede Section 3: "God's eternal decree hindereth no one from accepting Christ, as he is freely offered to us in the Gospel; nor ought it to be so construed as to contradict the declarations of Scripture that Christ is the propitiation for the sins of the whole world, and that God is not willing that any should perish, but that all should come to repentance." *Huron, cf. Jersey City, p. 95; Milwaukee, p. 121.*

**Section 4** (old 6). Combine Sections 4 and 5, to become Section 3. *Geneva, p. 81.*

Strike out the last sentence, "Neither are any others," etc. *Binghamton, Boulder, Cayuga, Cincinnati, Detroit, Fargo, Fort Wayne, Geneva, Huron, Indianapolis, Jersey City, Lima, Logansport, Mattoon, p. 120; Maumee, Milwaukee, Nebraska City, Newark, New York, Ottawa, Ozark, Rochester, Syracuse, Topeka, Vincennes, Washington City.*

**Section 5** (old 7). Strike out Section 5. *Alton, Austin, Bellefontaine, Binghamton, Boulder, Brooklyn, Buffalo, Elizabeth, Emporia, Fort Dodge, Indianapolis, Lackawanna, Lima, Logansport, Long Island, Los Angeles, Lyons, Madison, Maumee, Morris and Orange, Newark, New York, Ottawa, Petoskey, Portland, St. Lawrence, Syracuse, Topeka, Vincennes, Washington City, Wellsborough, Westchester.*

Strike out Section 5, or retain "pass by" instead of "not to elect." *Cleveland*.

Strike out Section 5, as far as "limitation" (line 6), and add the rest to Section 4, after the word "salvation." *Geneva*.

Add the clause "Yet so as," etc., to Section 3, and strike out Section 5. *Choctaw, Freeport, Lehigh, Louisville, Portsmouth*. (See above, on Section 3).

Remodel. *Chillicothe, St. Paul*.

Substitute for "was pleased," "saw fit." *Fargo, Monmouth, Wooster*.

For "was pleased," "determined." *Chemung*.

For "ordain," "leave." *Duluth, Mankato*.

For "to dishonor and wrath," "to everlasting death." *Platte*.

For "not to elect," etc., "to pass by and." *Blairsville, Huntingdon*, p. 91; *Newton*.

Put, instead of the revision, "yet there is thereby no limitation," etc. *Grand Rapids*.

Omit "not to elect unto everlasting life, but" and "them." *Cincinnati, Council Bluffs, Fort Wayne, Kearney, Milwaukee, Northumberland*.

For "the offer of salvation to all," read, "the offer to all men of salvation." *Northumberland*.

Omit "was pleased" and "not to elect unto everlasting life, but to," etc. *Ebenezer*.

Read, "The rest of mankind God ordained to dishonor and wrath for their sin, to the praise of His glorious justice." *Bismarck, Gunnison*.

Omit "yet so as thereby," etc., *ad finem, Mankato, Peoria, West Jersey*.

Restore Section 7 (old), but omit "for the glory of His sovereign power over His creatures." *Blairsville*.

Insert "sovereign" before "will" (line 2); "and to ordain" (line 4); and "through faith" (line 7). *Huntingdon*, p. 90.

Insert after "pleaseth" (line 3), "to pass by; yet so as thereby," etc. *Chickasaw*.



Insert after "will" (line 2) "whereby, in the exercise of His sovereign dominion over His creatures, He extendeth to, or withholdeth from fallen man His sovereign mercy as He pleaseth, not to elect," etc., *ad finem*. *Pittsburgh*, p. 172.

Object to "not to elect," etc. *Westminster*.

After "whereby" (line 2) insert "in the exercise of His sovereign dominion over His creatures." After "life" (line 4) insert "and these being hindered by the wickedness of their hearts from accepting the offers of His grace in the Gospel remain under condemnation for their sins, to the praise," etc. *Redstone*.

Between "is" and "any" (line 6) insert "it to be inferred that the number of those is large, in comparison with the number of the elect, nor is" etc. *Erie*.

**Substitutes.** All others having the unlimited offer of salvation made to them upon condition of faith in Christ, and upon whose freedom no restraint is laid to hinder their acceptance of such offer, if they do not accept the offer and believe in Jesus Christ, shall not see life, but the wrath of God abideth on them. *Saginaw*.

God's eternal decree hindereth no one from accepting Christ, as He is freely offered to us in the Gospel; nor ought it to be so construed as to contradict the declarations of the Scripture that Christ is the propitiation for the sins of the whole world, and that God is not willing that any should perish, but that all should come to repentance. *Flint*.

The doctrine of God's sovereign election is to be received and interpreted in harmony with the truth that He is not willing that any should perish, but that all should come to repentance; that He has given His Son to be the propitiation for the sins of the whole world; and that whosoever cometh unto Him shall not be cast out, but whosoever will not come shall perish. 2, Pet. ii. 9; 1, John, ii. 2; John, vi. 37; John, v. 40; Matt. xxiii. 37. *New York*.

The decrees of God concerning mankind are to be so construed as to be in harmony with these declarations of Scripture, viz.; That Christ is the propitiation for the sins of the whole

world; that God is not willing that any should perish, but that all should come to repentance and live; and that God so loved the world that He gave His only begotten Son, that whosoever believeth on Him would not perish, but have everlasting life. *Detroit, Rochester.*

For "was pleased" put "saw fit"; for "as He pleaseth" read "as seemeth right in His sight" (to ordain, etc.); yet hath He no pleasure in their condemnation, and hath provided that, in the preaching of the Gospel of His Son, pardon shall be freely offered in His name to all men alike. *Monmouth.*

The rest of mankind, God chose, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He chooseth, to deal with according to the principles of His justice; whereby they are ordained to dishonor and wrath for their sin, to the praise of His glorious righteousness; yet so as, etc. *Washington.*

The rest of mankind God ordained to dishonor and wrath for their sin, to the praise of His glorious justice. *Bismarck.*

In the eternal purpose and unsearchable counsel of His sovereign will, God hath fully included, also, all those of mankind who shall finally be punished for their sins. But this truth is to be so understood as to be in harmony with the declarations of Scripture, that Christ is the propitiation for the world, and that God is not willing that any should perish, but would have all come to repentance and live. Eternal life is through Christ freely offered to all; and as none obtain it, who, by their own fault, finally neglect or refuse God's offer as made to them, so none fail of it save those who thus neglect or refuse. *Cayuga.*

God's eternal decree hindereth no one from accepting Christ, as he is freely offered to us in the Gospel. Nor ought it be so construed as to contradict the declarations of Scripture, that Christ is the propitiation for the sins of the world, and that God is not willing that any should perish, but that all should come to repentance. *Cedar Rapids.*

Let Section 5 become Section 3, and be amended so as to read thus, "God, before the foundation of the world was

laid, according to His eternal and immutable purpose and the secret counsel and good pleasure of His will, hath predestinated of mankind unto life a great multitude whom no man can number, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of His mere free grace and love. *Geneva.*

Let Sections 4 and 5, with certain omissions, become Section 3, and read as follows: "As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted and sanctified, and kept by his power through faith unto salvation. There is, however, no limitation put upon the offer of salvation to all upon condition of faith in Christ; nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer." *Geneva.*

The rest of mankind God was pleased, according to the unsearchable counsel of His will, whereby He extendeth or withholdeth mercy as He pleaseth, not to elect unto everlasting life; and them hath He ordained to dishonor and wrath for their sin, to the praise of His glorious justice; yet hath He no pleasure in the death of the wicked, nor is it His decree, but the wickedness of their own hearts, which restraineth and hindereth them from accepting the free offer of His grace made in the Gospel. *New Brunswick.*

God's eternal decree hindereth no one from accepting Christ as he is freely offered to us in the Gospel; nor ought it to be so construed as to contradict the declarations of Scripture that Christ is the propitiation for the sins of the world, and that God is not willing that any should perish, but that all should come to repentance. *Jersey City.*

**Section 6** (8 old). Strike out. *Lima, Rochester.*

Omit from the words "that men attending," etc., to the words "eternal election." *Utica.*

Remain unchanged. *Syracuse.*

Make Section 6, Section 4. *Geneva, Morris and Orange.*

## CHAPTER IV. OF CREATION.

**Section 1.** Prefer the old. *Binghamton, Bismarck, Brooklyn, Buffalo, Cleveland, Ebenezer, Erie, Hudson, Huntingdon, Jersey City, Kansas City, Kittanning, Lehigh, Long Island, Mankato, Morris and Orange, New Albany, New Brunswick, Newton, Peoria, Wellsborough, Zanesville.*

Retain old, striking out "in the space of six days." *Portsmouth*; striking out "of nothing" and "in the space of six days." *Indianapolis.*

Retain the old, striking out "or make of nothing." *Detroit.*

Retain the old, striking out "in the beginning" and "in the space of six days." *Philadelphia Central.*

Retain the old, striking out "or make of nothing"; for "world" put "heaven and earth," and insert "creative" before days. *West Jersey.*

Refer back for improved phraseology. *Baltimore, Cincinnati.*

For "universe" restore "world," and strike out "creative." *Pennsylvania.*

Strike out "of nothing, the universe," and substitute "the heavens and the earth," and omit last sentence. *Lima, New York, Washington City.*

Strike out "creative." *Austin, Boulder, Carlisle, Council Bluffs, Denver, Lackawanna, Monmouth, Omaha, Platte, Saginaw, Springfield.*

Strike out "of nothing." *Austin, Fort Wayne, Indianapolis, Monmouth, New York, Olympia, Rochester, Syracuse, Washington City.*

Strike out "the heavens." *Chickasaw.*

Strike out "the glory of." *Monmouth, p. 124.*

Strike out the last sentence. *Bellefontaine, Boston, Chilli-cothe, Des Moines, Fargo, Freeport, Grand Rapids, Iowa City, Lima, Newark, New York, Pembina, Pittsburg, Rochester, Schuyler, Washington.*

Omit the last sentence and insert after "invisible," "in six creative days." *Grand Rapids*; "in the space of six days." *Iowa City, Redstone.*

Insert "or make," as in the old. *Nebraska City.*

In line 1, read "God, the Son, and God, the Holy Ghost." *Platte.*

Insert after "nothing," "the heavens and the earth, and all things therein, making them in six creative days." *Choctaw.*

Substitute for "six creative days," "six days of creation." *St. Louis.*

Substitute for "universe," "the world." *Philadelphia Central.*

Substitute for "the universe," "the heavens and the earth." *Newark.*

"It pleased God, the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom and goodness, in the beginning to create of nothing the heaven and the earth and all things therein, whether visible or invisible, in the space of six days, and all very good." *Redstone.*

After "beginning" read "to create of nothing all things, whether visible or invisible, and all very good. In six days the Lord made heaven and earth, the sea, and all that they contain." *Blairsville.*

#### CHAPTER V. OF PROVIDENCE.

**Section 1.** Insert after "creator of all things" the words "and the father of all mankind." *Lima.*

**Section 4.** Omit from "angels and men" (line 4), to "yet so as" (line 8). *Grand Rapids.*

**Section 6.** Strike out. *Syracuse.*

Strike out "doth blind and harden" (line 2), and read, "There are wicked and ungodly men from whom God, as a righteous judge, and for former sins, doth withhold His grace, whereby, etc., *ad finem.* *Utica.*

Read, "As for those wicked and ungodly men, who by persistent continuance in sin have brought upon themselves blindness and hardness of heart, God not only withholdeth," etc. *Cayuga.*

## CHAPTER VI. OF THE FALL OF MAN, OF SIN, ETC.

**Section 1.** For "seduced" (line 1) put "deceived." For "order" (line 4) put "overrule." *Lima.*

Strike out all after "to permit" (line 4). *Cayuga.*

**Section 2.** Strike out "and wholly defiled in all the faculties and parts of soul and body." *Cayuga, Rochester.*

Strike out "wholly." *Lima.*

**Section 3.** Strike out "the guilt of this sin was imputed and," insert "were" (was, are) before "conveyed." *Rochester, Topeka, Lima.*

Strike out "the guilt," etc., read "they being the root of all mankind, the same death in sin and corrupted nature were," etc. *Cayuga.*

Strike out "the guilt of." *Mankato.*

Substitute "They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation. From this original corruption all actual transgressions do proceed." *Redstone.*

**Section 4.** Strike out Section 4. *Geneva, Redstone.*

For the last sentence read "nevertheless, the providence of God, and the common operations of His Spirit, repress much evil in unregenerate men, and develope in them many social and civil virtues." *Bellefontaine.*

Omit "utterly" (line 2), and "wholly" (line 3). *Cleveland.*

Strike out the last sentence. *Indianapolis, New Albany, New Brunswick, Lima, Morris and Orange, Pittsburgh, West Jersey.*

Transfer the last sentence to Chapter XVIII., Section 7, Of Good Works. *Fargo, Newton, Detroit, Indianapolis, p. 93.*

Read, "From this original corruption do proceed all actual transgressions." *Freeport, Jersey City, Peoria.*

For "we" (line 1), read "men," and substitute for the last sentence, p. 124. *Monmouth.*

Strike out "wholly inclined to evil" and "unregenerate." *Marion.*

For "made opposite." read "indisposed to and disabled from." *Grand Rapids.*

Omit "utterly"; read "indisposed to spiritual good and inclined to evil, proceed," etc., *ad finem.* *Utica.*

Omit "all that is" (line 3); change "spiritually" to "spiritual." *Cincinnati.*

Omit "disabled and made opposite to." *Cayuga.*

Insert "personal" before "social." *Austin, Fargo, Marion, Newton, Wooster, Washington City.*

Omit "disabled." *Brooklyn, New York, Washington City.*

Omit "and wholly inclined to evil" and "common" (line 5). *Newark.*

Omit "social and civil" (line 7). *New York.*

For the words "to all that is . . . evil," read, "to that which is spiritually good, and wholly inclined to that which is spiritually evil." *Choctaw.*

Insert "Word and" before "Providence." *Council Bluffs.*

Read "nevertheless, man in his fallen state possesses a moral nature, and is capable of exercising many social and civil virtues." *Fort Wayne.*

Harmonize with Chapter IX., Section 3. *Los Angeles.*

**Section 5.** Omit "both itself and." *Cayuga.*

**Section 6.** Omit "all" (miseries). *Emporia.*

Omit "both original and actual," and "bound over to the wrath of God and curse of the law, and so." *Cayuga.*

## CHAPTER VII. OF GOD'S COVENANT WITH MAN.

**Section 3.** Omit "by His Word and Spirit." *Baltimore, Bismarck, Brooklyn, Carlisle, Detroit, Hudson, Los Angeles, Monmouth, Morris and Orange, New Brunswick, Pittsburgh, Redstone, West Jersey.*

Put "all" before "sinners" (line 4). *Cayuga.*

For "promising to give, unto all those that are ordained unto life, His Holy Spirit," put "promising to give unto all those (them) that ask Him," etc. *Binghamton, Cayuga, Chickasaw, Rochester;* "unto all those that ask Him," etc. *Vincennes;* "unto them that ask Him," etc. *Jersey City,*

*Wooster*; "unto all those who ask Him in faith," etc.  
*Olympia*; "promising to give unto all His Holy Spirit,"  
 etc. *Utica*.

For "promising to give," etc., *ad fin.*, put "promising to give His (the) Holy Spirit unto (to) them that ask Him."  
*Austin, Brooklyn, Geneva, Gunnison, Syracuse*.

Read, "offereth unto all men life and salvation, upon condition that they repent and believe on the Lord Jesus Christ."  
*Hudson*.

Read, "offereth unto all men by His Word and Spirit, life," etc., (as Hudson). *Denver*.

Put after "salvation" (line 5) "upon the sole condition that they repent and believe on the Lord Jesus Christ."  
*Duluth*.

Strike out all after "saved" (line 6). *Cedar Rapids, Fort Wayne*.

**Section 4.** For "the elect in faith," read "believers."  
*Syracuse*.

Put "believers" (line 8) for "elect." *Jersey City*.

Restore "and is called the Old Testament." *Carlisle, Newton*.

**Section 5.** Read (line 1) "being exhibited." *West Jersey*.

For "which" (line 5), read, "in which," and substitute for "this covenant" the words "yet in them it." *Syracuse*.

Restore (line 9) "and is called the New Testament."  
*Carlisle, Newton*.

#### CHAPTER VIII. OF CHRIST, THE MEDIATOR.

**Section 5.** Restore "of His Father." *New Brunswick, Washington City*.

For "whom the Father hath given unto Him," read, "who shall believe in Him." *Vincennes*.

For "purchased" (line 4), read, "provided." *Chemung, Indianapolis*.

For "purchased," read, "secured." *Syracuse*.

For "Divine justice," read, "the Divine nature." *St. Louis*.



After "justice" (line 4) put "making atonement sufficient for all mankind." *Lima.*

For "fully satisfied," etc., put "made propitiation for the sins of the whole world." *Syracuse.*

For "justice and purchased," etc., *ad fin.*, put "thus made propitiation for the sins of the whole world." *Geneva.*

**Section 6.** For "the elect" (line 4) put "believers." *Jersey City.*

**Section 8.** Read (line 1), "To all who come to Christ for salvation, He doth," etc. *Newark.*

Read, "To all those whom the Father hath given to Him in the covenant of redemption, Christ doth certainly and effectually apply and communicate," etc. *Geneva.*

Read (line 1), "To all those who accept the purchased redemption, Christ (He) doth," etc. *Cayuga, Utica.*

"To all those who accept the purchased possession of Christ, He doth," etc. *Jersey City.*

#### CHAPTER IX. OF THE WORK OF THE HOLY SPIRIT.

Approve the insertion of Chapters IX. and XI. *Boston, Cayuga, Cedar Rapids, Chillicothe, Elizabeth, Fort Dodge, Fort Wayne, Geneva, Grand Rapids, Indianapolis, Kittanning, Lehigh, Milwaukee, Monroe, New Brunswick, New York, Ottawa, Ozark, Pembina, Portsmouth, Redstone, St. Louis, Schuylcr, Springfield, Troy, Vincennes, Walla Walla, Washington City.*

Amendments of title: "Of the Holy Spirit." *Alton, Austin, Binghamton, Brooklyn, Buffalo, Cayuga, Detroit, Ebenezer, Indianapolis, Jersey City, Kittanning, Larkawanna, Lehigh, Logansport, Marion, Morris and Orange, Newark, New York, Peoria, Philadelphia Central, Pittsburgh, Syracuse.*

"Of the Holy Spirit and His Work." *Hudson, Wooster.*

"Of the Person and Work of the Holy Spirit." *West Jersey.*

General criticisms on the chapter. Disapproved. *Baltimore, Chester, Clarion.*

Condensation desired. *Boulder, Chillicothe, Choctaw, Hols-ton, Indianapolis, Jersey City*, p. 96, *Kittanning, Lima, Long Island*, p. 113, *Marion, New York, Nebraska City, Peoria, Platte, Redstone*, p. 184, *St. Paul, Springfield, Walla Walla, Washington, Washington City*.

Revision of the form of statement desired. *Dayton, Jersey City, Long Island, Troy*.

Recast Sections 2, 3, 4 and 5. *Detroit*, p. 57. Criticism and substitute for Sections 3, 4 and 5. *Pittsburgh*, p. 173.

Revise the proof texts. *Brooklyn*.

**Section 1.** Combine Sections 1 and 2. *Monmouth*, p. 125. For "Trinity" (line 1) put "Godhead." *Morris and Orange*. After "Trinity" insert "proceeding from the Father and the Son." *Detroit*.

**Section 2.** Disapproved. *Omaha*.

Omit "in all things pertaining to life and salvation." *Carlisle*.

For "Holy Ghost" put "Holy Spirit," (and so elsewhere). *Morris and Orange, Syracuse, Zanesville*.

Omit all after "Holy Ghost" (line 6). *Brooklyn*, p. 20, *Lima*.

Add the substance of Section 5, and strike out Section 5. *Redstone*, p. 184.

Omit proof texts Heb. i. 1, 2. *Philadelphia Central*.

**Section 3.** Disapproved. *Omaha*.

More discriminating statement of the operations of common grace desired. *Huntingdon*, p. 91, *Redstone*, p. 184.

Omit "the Lord and giver of life." *Fort Wayne*.

Omit "everywhere." *Northumberland*.

After "energy" (line 9) substitute, "The aroused attention, the awakened conscience and the zeal for religion, often seen even in unregenerate men, are His work; so that they who," etc. *Monmouth*.

For "the unregenerate" (line 10) put "men." *Morris and Orange*.

For "quickening" (line 11) put "arousing." *Brooklyn*.

Omit from "enlightening" (line 10) to "grace" (line 12). *Blairsville*; same, and add the works of the Holy Spirit enumerated in Chapter IV., Section 1; Chapter VII., Section 5; VIII., Section 2, and Chapter XXXII., Section 3, to this chapter in their proper place. *West Jersey*.

After "excuse" (line 13) insert "not only as transgressors of the divine law, but as also," etc. *Saginaw*.

Omit proof text, John i. 9. *Philadelphia Central*.

Criticism and substitute for Section 3. *Pittsburgh*, p. 173 f.

**Section 4.** For "sinners" (line 3) read "those whom the Father hath given to Christ. *Monmouth*; "the elect." *Los Angeles. Omaha*.

Omit "freeing them . . . . of sin and death" (lines 3, 4). *Morris and Orange*.

Omit all after "faith" (line 6). *Omaha*.

For "sealed," etc., (lines 12 f.) put "and sealed unto the day of redemption." *Morris and Orange*.

Objection to "all" (lines 9, 10 and 11); also in Section 5 (line 5). *Northumberland*.

Objection to "leading them into all the truth." *Lima*.

Criticism and substitute for Section 4. *Fort Wayne*, p. 76 f., *Pittsburgh*, p. 173.

Omit proof text, 2 Cor. v. 5-17. *Philadelphia Central*. For Col. iv. 12 put Eph. iv. 30. *Morris and Orange*.

**Section 5.** For "believers" (line 1) put "regenerated persons." *Kittanning*.

Before "believers" (line 1), "ministers" (line 4), and in place of "other" (line 5), insert "true." *Omaha*.

Transpose "increased and purified"; read, "until it shall fill the whole earth"; for "a glorious Church," etc. (line 13), put "holy, glorious, and complete." *Monmouth*.

Criticism and substitute for Section 5. *Pittsburgh*, p. 174.

Omit the last sentence. *Fort Wayne, Morris and Orange*.

Omit "shall cover the earth, and at last." *Zanesville*.

Strike out Section 5, and add its substance to Section 2. *Redstone*.

Criticism of proof-texts. *Philadelphia Central*, p. 169.

## CHAPTER (IX.) X. OF FREE WILL.

More explicit statement of man's freedom and responsibility desired. *Indianapolis, Kittanning, Lansing, New York, Portsmouth, Wooster.* (See also under Section 1).

Recast Sections 1 and 3, to avoid apparent contradictions. *Cincinnati.*

**Section 1.** Substitute, "God hath endued the will of man with that natural liberty which makes (constitutes *P.*) him a free (*om. P.*) and responsible human being, and as such (so that, *L. P.*) he is neither forced nor by any absolute necessity of nature determined to do good or evil." *Des Moines, Erie, Lackawanna, Pittsburgh.*

Substitute, "God has endued the will of man with that natural liberty, that is neither forced, nor by any necessity of nature determined to good or evil. Wherefore, man is, and remains, a free moral agent, retaining full responsibility for all his acts in his states, alike, of innocency, of sin, of grace and glory." *Marion, New Brunswick.*

**Section 2.** For "it" (line 3) put "his innocency." *Cayuga.*

**Section 3.** Criticism of Section 3. *Des Moines*, p. 55; cf. *Denver*, p. 55.

Restore the old, unchanged. *Buffalo, Mankato, West Jersey.*

Omit "wholly" (line 1), "all" (line 2), "any" (line 2), "altogether" (line 3). *Cleveland.* Omit "wholly," "being altogether." *Washington City.*

For "hath wholly," etc., put "being altogether indisposed to any spiritual good accompanying salvation, and dead in sin, is not able," etc. *Geneva.*

For "wholly," etc., put "not impaired his responsibility as a free moral agent; yet hath he now no ability of will," etc.; read (line 4) "he is not able." *Monmouth.*

For "ability" (line 2) put "inclination." *Fargo, Topeka.*

For "ability of will" put "disposition." *Pittsburgh.*

Omit "ability of." *Cayuga.*

Read (lines 2 to 5), "hath wholly lost all ability of will to convert himself," etc. *Detroit*: "by his own strength to convert himself," etc. *Indianapolis*.

Omit "accompanying salvation." *Pittsburgh*.

For "indisposed to" restore "averse from." *Baltimore, Bismarck, Brooklyn, Carlisle, Cleveland, Dubuque, Duluth, Huntingdon, Lehigh, Nebraska City, Omaha, Peoria, Pittsburgh, St. Louis, Schuyler*.

For "indisposed" read "averse." *Council Bluffs, Omaha*, p. 160.

Read (line 4), "he is not able." *Syracuse*.

For "convert" put "regenerate." *Freeport, Washington City*.

For "or to prepare himself," etc., substitute "and for regeneration is dependent upon the offered grace of God. Yet inasmuch as that grace is offered freely to all, his full responsibility as a free moral agent is in no wise impaired." *Washington City*.

Omit "or to prepare himself thereunto." *Rochester*.

Omit "is" (line 6), and insert after "agent" (line 7). *Choctaw*.

After "yet" (line 6) insert "since the helpful grace of the Holy Spirit accompanies the offer of salvation, his responsibility," etc. *Jersey City*.

Omit the last sentence. *Redstone, Erie, Monmouth*.

Substitute for the last sentence, "Yet this inability hath not destroyed that liberty with which he is endowed." *Pittsburgh*.

Add to the last sentence, "and God offers His Holy Spirit to all men, to do for them what they cannot do for themselves." *Fort Wayne*.

**Section 4.** For "converts" put "regenerates." *Washington City*.

**Section 5.** Substitute, "in the state of glory only, man is so confirmed in holiness that he perfectly and immutably wills and does good alone." *Jersey City*.

## CHAPTER XI. OF THE UNIVERSAL OFFER OF THE GOSPEL.

Amendments of title: "Of the Gospel." *Austin, Bellefontaine, Brooklyn, Carlisle, Cayuga, Cedar Rapids, Cincinnati, Detroit, Hudson, Indianapolis, Jersey City, Kittanning, Lackawanna, Lehigh, Logansport, Newark, New York, Omaha, Pittsburgh, Redstone.*

"Of the Offer of the Gospel." *Ebenezer, Philadelphia Central, Washington City.*

"Of the Gospel Offer." *Peoria.*

General criticisms of the chapter. Disapprove. *Baltimore, Chester, Clarion.*

Condensation and revision of expression desired. *Blairsville, Choctaw, Dayton, Indianapolis, Kittanning, New Brunswick, New York, Pittsburgh, Platte, St. Paul, Troy, Walla Walla, Washington, Washington City.*

Rewrite and (perhaps) introduce under Chapter VII. *Marion.*

Substitute, to be introduced in Chapter VII. *Baltimore, p. 9.*

Recognize the missionary work of the Church. *Fort Dodge.*

**Section 1.** After "offer" (line 5) insert "through the Church." *Redstone.*

After "men" (line 5) insert "without distinction." *Carlisle.*

Substitute for Section 1. *Monmouth, p. 126.*

Strike out Section 1. *Omaha.*

**Section 2.** Omit "and His desire for the salvation of all men" (line 2). *Peoria.*

Omit "through" and "alone" (line 4). *Syracuse.*

Read (line 4 f.), "believe in Him and truly repent." *Fort Wayne.*

For "invites" (line 6) put "beseeches." *Monmouth.*

Propriety of "entreating" (line 10), doubted. *Northumberland.*

Omit the last sentence. *Pittsburgh, Redstone.*

Substitute for Section 2. *Omaha, p. 161.*

**Section 3.** After "because" (line 6) insert, "in addition to other sins." *Monmouth.*

Omit the last sentence (lines 4-7). *Jersey City*.

Omit all but the first sentence, and join this to the second sentence of the previous section. *Blairsville*.

Substitute for Section 3. *Northumberland*, p. 158.

Strike out Section 3. *Omaha, Pittsburgh, Redstone*.

**Section 4.** Omit "and ordinary" (line 3). *Monmouth*.

For "extension of the Kingdom of Christ" (*sub fin.*) put "spread of the Gospel." *Bellefontaine*.

Omit last sentence, "It is, therefore," etc. *Blairsville, Detroit, Jersey City, Lima, Pittsburgh*; cf. *Long Island*, p. 113.

Strike out Section 4. *Redstone*.

#### CHAPTER (X.) XII. OF EFFECTUAL CALLING.

Disapproval *in toto* of revision of Chapter XII. *Dubuque*, p. 60-63.

**Section 1.** Omit "and those only" (lines 1, 2). *Cayuga, Cincinnati, Fargo, Geneva, Jersey City, Kittanning, Lima, Newark, New York, Topeka, Washington City*.

For "almighty power" (line 9) put "almighty grace." *Cayuga, Geneva*.

**Section 2.** Restore the old unchanged. *Los Angeles, New Brunswick, Newark, West Jersey*.

Omit "at all" (line 2). *Choctaw*.

For "in the act of" (line 3) put "in his"; read (line 4) "renewed by the act of the Holy Spirit." *Pittsburgh*.

For "in the act of" put "in the Divine act of." *Long Island*.

For "who is altogether passive," etc., put "who, in the act of regeneration, being quickened and renewed by the Holy Spirit, is enabled," etc. *Brooklyn, Jersey City, Kittanning*; "who, being quickened and renewed by the Holy Spirit, is enabled," etc. *Alton, Binghamton, New York*; "who is quickened and renewed by the Holy Spirit, and enabled," etc. *Nebraska City*; "who, although he can prepare himself for the act of regeneration, is altogether passive in that act, wherein," etc. *Rochester*; "who, being altogether passive therein, is quickened and renewed by the Holy Spirit, and is thereby enabled," etc. *Fargo*.

For "not from anything," etc., put "whereby man, being regenerated by the Holy Spirit, is enabled," etc. *Syracuse*.

Strike out from "not" (line 2) to "regeneration" (line 3); for "he" (line 4) put "man." *Duluth*.

After "alone" (line 2) put "and through the Holy Spirit, by whom man, being quickened and renewed, is enabled to answer this call, and to embrace," etc. *Utica*.

Strike out Section 2. *Geneva*.

**Section 3.** Restore the old unchanged. *Santa Fe*.

Retain the old Section omitting "elect." *Mattoon*; putting "all" for "elect" (line 1), and omitting "elect" (line 4). *Duluth*; putting "all" for "elect." *Lehigh*; putting for "elect infants" the words "there is reason to hope and believe that all infants," etc. *Carlisle*; "Through the electing love of God, infants," etc. *Huntingdon*.

General criticisms; revision not satisfactory. *Hudson*, *Pittsburgh*, p. 176; *Pembina*, p. 164.

Statement desired concerning elect persons who have not been called by the ministry of the word. *Cincinnati*.

Modification or definition of the phrase "incapable of being called," etc. *Madison*, *Ottawa* (see below), *Rock River*, *St. Louis*.

Omit "all" before "infants." *Butler*, *Ozark*, *Washington City*; and read "and other persons elect." *Marion*.

Omit "all" *bis*. *Binghamton*, *Blairsville*, *Cairo*, *Indianapolis*, *New York*, *Platte*, *Wooster*; and insert "elect." *Fort Wayne*.

Omit "all" before "infants," and insert "elect" before "persons." *Baltimore*, *Butler*, *Cleveland*, *Kittanning*.

Insert "elect" before "persons." *Chickasaw*, *Detroit*, *Pittsburgh*, *Redstone*, *Washington*.

For "all other persons" put "such other elect persons." *Fargo*.

Read "All dying in infancy, and all who from birth to death," etc. *Morris and Orange*; "Those who die in infancy," *Louisville*; "All infants dying before coming to an age of accountability," *Omaha*; "All persons dying in infancy, and



all others who," etc. *Madison, Portsmouth*; "All persons, who from birth to death," etc. *Utica*; "All elect persons, who," etc. *Zanesville*; "All other elect persons, who," etc. *Elizabeth*; "Those elect persons, who," etc. *Northumberland*; "Such of the elect as are," etc. *Mankato*; "Elect persons who," etc. *Long Island*; "Other persons who during this life," etc. *South Oregon*; "All elect persons, who are incapable of being outwardly called by the ministry of the word, including infants dying in infancy," etc. *Philadelphia Central*; "All persons chosen unto eternal life, that are incapable," etc. *Ebenezer*.

Before "incapable" insert "mentally." *Brooklyn, Butler, Chillicothe, Indianapolis, Lyons, Peoria, Winnebago*.

Omit "from birth to death." *Baltimore, Detroit, Long Island, New York, Pittsburgh, Platte, Redstone, Washington*.

After "word" (line 3) insert "are elect," *Athens*; "are elected by God." *Cincinnati*.

Substitute for Section 3: Infants dying in infancy, and all other persons who, because of undeveloped or disordered mental powers, have never in this life been capable of being outwardly called by the ministry of the word, are redeemed by Christ, and regenerated by the Spirit, who, etc. *Boulder*.

Those of the elect who die in infancy or before becoming capable of being personally called by the ministry of the word, are redeemed by Christ and regenerated by the Spirit, who, etc. *Ottawa*.

Infants dying in infancy, are, according to the purpose of grace, regenerated and saved by Christ through the Spirit, who, etc. *Dubuque*.

Other persons, who, during this life are incapable of being outwardly called by the ministry of the word are subject to the saving operation of the Holy Ghost, who, etc. *Southern Oregon*.

All infants dying in infancy, being included in the electing grace of God, are redeemed by Christ and regenerated by the Spirit, who worketh when, and where, and how He pleaseth. So, also, are all other elect persons who are incapable of being outwardly called by the ministry of the word. *New Brunswick*.

The salvation of those who die in infancy, and of all other persons who from birth to death are incapable of being outwardly called by the ministry of the word, is secured in the electing love of God, and the redemption purchased by Christ (*præm.* and, *Los Angeles*) is applied to them by the Holy Spirit, who, etc. *Denver, Los Angeles.*

No human being can be saved except by being redeemed by Christ and regenerated by the Holy Ghost, who worketh when, and where, and how He pleaseth; and we have sufficient reason to believe that all infants dying in infancy, and all other persons who from birth to death are mentally incapable of being outwardly called are thus saved. *Kansas City.*

Concerning infants dying in infancy, and all other persons incapable of being outwardly called by the ministry of the word, nothing in the Scriptures forbids the hope of their being included in the redemption of Christ and the renewing of the Holy Spirit, who, etc. *Newark.*

Infants dying in infancy, and other persons incapable of being outwardly called by the ministry of the word, are not thereby shut out from the benefits of redemption; but rather, being included in the electing grace of God, are regenerated and saved by Christ through the Spirit, who," etc. *Binghamton.*

Infants dying in infancy, and others incapable of being outwardly called by the ministry of the word, are not thereby shut out from the benefits of redemption; but rather, that being included in the electing grace of God, they are regenerated and saved by Christ through the Spirit, who," etc. *West Chester.*

Those who die in infancy, and others who are incapable of being outwardly called by the ministry of the word, are not thereby shut out from the electing grace of God, or from being regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth; and no persons whatever fail of salvation except those who, by their own fault, resist the Spirit. *Cuyuga.*

It ought not, however, to be thought that infants dying in infancy, or other persons incapable of being outwardly called

by the ministry of the word, are shut out from the benefits of redemption; but rather that they, being included in the electing grace of God, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth. *Monmouth.*

While the duty of proclaiming the Gospel to all men is clear and imperative, and while the proclamation of the Gospel is the ordinary means of salvation for all who are capable of being called thereby, and, while it is certain that no one is saved except through the mediation of our Lord Jesus Christ, and by the working of the Holy Spirit, yet it does not follow, nor is it required to be held either, that any who die in infancy are lost, or that God may not extend His mercy to those who are beyond the reach of the ordinary means of salvation, as may seem good in His sight. [From Section 3 of the Declaratory Statement attached to the new creed of the Presbyterian Church of England.] *Newton.*

Substitute the above for Sections 3 and 4. *Columbia.*

**Section 4.** Restore the old omitting "although they" (line 1); for "not professing" put "rejecting;" omit the last sentence "and to assert," etc. *Monmouth;* omitting "and to assert," etc. *Huntingdon;* omitting "much less can men," etc., *ad fin.* *Bismarck.*

General criticism; recast phraseology. *Rochester,* p. 186.

Omit "not elected" (line 1). *Cedar Rapids, Choctaw, Emporia, Fort Dodge,* p. 74; *Kittanning, Mankato, Ottawa.*

For "not elected" put "not effectually called." *Austin, Chemung, Detroit, Fargo.*

For "Others" put "Other persons." *Duluth.*

For "Others not elected" put "Other persons." *Utica.*

For "common" put "gracious." *Cayuga.*

For "some common" put "the gracious." *Rochester.*

Omit "yet" (line 3). *Philadelphia Central.*

For "inasmuch as" put "because." *Fort Wayne.*

For "they never truly come to Christ" put "as they will not come to Christ that they may have life." *Cincinnati;* "inasmuch as they will not come to Christ." *Chickasaw.*

For "cannot be saved" put "will not be saved." *Black Hills*; "Remain unsaved." *Lackawanna*; "Are not saved." *Chickasaw, Peoria*.

Omit "they" (line 4). *Boston, Detroit, al.*

Omit "however diligent men may be," etc., *ad fin.* *Boston, Cayuga, Cincinnati, Denver, Freeport, Hudson, Milwaukee, Pittsburgh, St. Lawrence, Washington City.*

Substitute for Section 4: Others, who, although called by the ministry of the word and drawn by the Holy Spirit, never truly come to Christ, cannot be saved; neither is there salvation in any other way than by Christ through the Spirit, even for such as are most diligent in framing their lives according to the light of nature and the law of that religion they do profess. *Newark.*

Those persons who are called by the ministry of the word, and yet resist the Holy Spirit, and never truly come to Christ, cannot be saved; neither is there salvation in any other way than by Christ through the Spirit. *New York.*

Others, who never truly come to Christ, although they may be called by the ministry of the word, and have common operations of the Spirit, cannot be saved; neither is there salvation in any other way than by Christ, through the Spirit. *Brooklyn.*

For *Columbia*, see above, under Section 3.

Omit Section 4. *Alton, Buffalo, Chillicothe, Cleveland, Geneva, Indianapolis, Jersey City, Lehigh, Lima, Morris and Orange, Redstone, Syracuse, Wellsborough.*

#### CHAPTER (XI.) XIII. OF JUSTIFICATION.

**Section 1.** Restore the old unchanged. *Bismarck, Carlisle, West Jersey.*

Omit "alone" (line 4) to "unto them" (line 9), reading "for Christ's sake; they receiving," etc. *Syracuse.*

**Section 3.** Restore the old. *Washington City.*

Strike out Section 3. *Syracuse.*

**Section 4.** For "all the elect" (line 1) put "all who would accept His grace." *Cayuga*; "all believers." *New York.*

For "they are not" put "none are." *Cayuga.*

## CHAPTER (XIV.) XVI. OF SAVING FAITH.

**Section 1.** Restore the old. *Dubuque, Long Island, Los Angeles, New Brunswick, Omaha, Platte, Santa Fe, West Jersey, Zanesville.*

For "Spirit of Christ" put "Holy Spirit." *Fort Wayne, Peoria, Portsmouth.*

## CHAPTER (XV.) XVII. OF REPENTANCE UNTO LIFE.

**Section 4.** For "damnation" (lines 1 and 2) put "condemnation." *Cayuga, Des Moines, Lima, Newark, Washington City;* in line 1 put "punishment," in line 3 "final condemnation." *Dayton.*

[Several other Presbyteries request the substitution of "condemnation," or equivalent expressions, for "damnation" here and throughout the Confession.]

## CHAPTER (XVI.) XVIII. OF GOOD WORKS.

**Section 7.** Restore the old unchanged. *Dubuque, Omaha, St. Paul.*

Restore the old, omitting "for the matter of them" (line 1, f.), "are therefore sinful, and" (line 7) and "more" (line 9). *Cincinnati;* substituting "not free from sin" for "sinful." *Bismarck.*

For "their" (line 3) put "the." *Hudson, Lima.*

For "and while their neglect," etc., put "and although the neglect of such things would be sinful, and displeasing," etc. *Moumouth.*

For "not free from sin" (line 8) restore "sinful. *Baltimore, Dubuque,* p. 60; "not spiritually good." *Lehigh, Rochester.*

For "they are, therefore, not free from sin" put "they can not, therefore, be regarded as meriting salvation." *Milwaukee;* "they are, therefore, insufficient and cannot be accepted of God in place of faith in Jesus Christ." *Geneva;* "they are, therefore, not accepted of God, to make a man meet to receive grace from God." *Olympia;* "they are, therefore, imperfect and cannot be accepted of God as perfect, or," etc. *Kansas*

*City*: "they do not meet the requirements of the Divine law, and hence cannot be pleaded as a ground of acceptance with God." *Hudson*: "they are, therefore, in these respects defective, and cannot be accepted of God as fulfilling righteousness. And yet the neglect of them is more sinful and displeasing unto God." *Newark*.

Omit "are" (line 7), and "not free from sin, and." *Jersey City*.

Omit "be accepted of God, or." *New Brunswick*.

After "cannot be accepted of God" insert, "as grounds of salvation." *Cuyuga, Indianapolis, Los Angeles*: "as meritorious." *Chickasaw*.

Omit "or make a man meet," etc. *Indianapolis, Lehigh*.

Add VI., 4, last sentence, as amended, to XVIII., 7. *Fargo, Newton*.

Substitute for Section 7. Works done by unregenerated men, although they may be things which God commands, and of good use both to those who do them and to others, are yet not free from sin, and cannot make the doer meet to receive grace from God; nevertheless neglect of such things is sinful and displeasing unto God. *Brooklyn*.

Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God, are therefore in these respects, defective and cannot be accepted of God as fulfilling righteousness. And yet neglect of them is more sinful and displeasing unto God. *Newark*.

Although works done by unregenerate men may be such as God commands, and be of good use to themselves and others; and although, under His providence and as led by the common operations of His Spirit, they may be restrained from much that is evil, and evidence many personal, social and civil virtues, yet because these works proceed not from a heart purified by faith, nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are not righteous,

and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing to God. *Fargo.*

CHAPTER (XVII.) XIX. OF THE PERSEVERANCE OF THE SAINTS.

**Section 1.** For "can" (line 2) read "will." *Cayuga.*

**Section 2.** Read "This perseverance of the saints depends upon the immutability," etc. *Geneva*; "upon the free and unchangeable love," etc. *Cayuga.*

CHAPTER (XX.) XXII. OF CHRISTIAN LIBERTY.

**Section 1.** For "damnation" (line 1), read "condemnation." *Cayuga, Des Moines, et al.*; "destruction." *Washington City.* [See on XVII., 4.]

CHAPTER (XXI.) XXIII. OF RELIGIOUS WORSHIP, ETC.

**Section 4.** Restore the old unchanged. *Lehigh.*

Restore the old, ending with "dead" (line 3.) *Brooklyn, Buffalo, Jersey City, New Brunswick, New York*; For the last clause putting, "nor for the sin unto death." *Fort Wayne.*

Omit "all" (line 2.) *Geneva* (p. 83, q. v.); *Kansas City.*

Omit "except the sin unto death." *Kansas City, Logansport, Rochester, Syracuse.*

Omit "for the forgiveness of all sins except the sin unto death." *Binghamton.*

CHAPTER (XXII.) XXIV. OF LAWFUL OATHS, ETC.

**Section 3.** For the last sentence put, "Yet it is a duty to make oath or affirmation touching anything," etc. *Newark, West Jersey* (take an oath).

Omit the last sentence. *Cayuga, Lima.*

**Section 7.** Restore the old, unchanged. *Bismarck, Mankato, New York.*

Read (line 4) "no promise of ability." *Butler.*

Omit or change "regular obedience" (line 6). *Los Angeles.*

For "superstitious and sinful" (line 8) put "dangerous"; for "may" (line 9) put "should." *Cayuga*.

Omit "superstitious and sinful." *Springfield*.

Revise the last sentence, to guard Christian liberty. *New Brunswick*.

Omit the last sentence, "in which respects," etc. *Binghamton, Geneva, Jersey City, Lima, Syracuse*.

#### CHAPTER (XXIII.) XXV. OF THE CIVIL MAGISTRATE.

Prepare a new section on the responsibilities of national life, etc. *Detroit*, p. 58; *Logansport*, p. 112.

**Section 3.** For "power of the keys," etc. (line 3), put "government of the Church." *Moumouth*.

After "good name" (line 17) put "and property"; after "infidelity" (line 19) put, "either to practice immorality, or to offer," etc. *Cincinnati*.

Omit Section 3. *Indianapolis*.

#### CHAPTER (XXIV.) XXVI. OF MARRIAGE AND DIVORCE.

**Section 3.** Restore the old, unchanged. *Baltimore, Carlisle*.

After "Christians" (line 3) insert, "when marrying." *Choctaw*.

After "should not" (line 4) read, "be unequally yoked with unbelievers; hence, should not marry with infidels, or with adherents of false religions." *St. Louis*.

For "infidels" put "the ungodly." *Fargo*; "those denying the Christian faith." *Pembina*.

After "infidels" restore "Papists." *Detroit, Huntington*; insert "with idolaters, or." *New Brunswick*.

After "consent" (line 2) insert, "save those who have been divorced on other than Scriptural grounds." *Peoria*.

Add to the last sentence "or those unscripturally divorced." *Lehigh*.

**Section 6.** Omit (line 4, f.) "or such wilful desertion as can no way be remedied by the Church or civil magistrate." *Jersey City, Kansas City*; substitute for these words "or such wilful desertion as implies it." *Huron*.



## CHAPTER (XXV.) XXVII. OF THE CHURCH.

**Section 1.** For "the elect" (line 2) put "those." *Jersey City*; "the children of God." *New York*.

**Section 2.** For "no ordinary possibility" (line 6) put "ordinarily no promise." *Lima*.

For "out of which," etc., *ad fin.*, put "with which it is the duty of all believers, in ordinary circumstances, to be connected." *Cayuga*.

Omit "out of which," etc., *ad fin.* *Grand Rapids*.

**Section 3.** Read, "Unto this Catholic visible Church, Christ, Who is the only head of it, as well as of the Church invisible, hath given," etc. *Pittsburgh*.

**Section 5.** Omit the second clause of the first sentence. *Cayuga*.

**Section 6.** Restore the old, unchanged. *Bismarck*.

Restore the old as far as "thereof" (line 3). *New Brunswick*.

For "Pope of Rome" put "any man." *Kearney, Newark*; "any other man." *Platte*; "any other." *Binghamton*; "any others." *Marion*; "any person whatever." *Pembina*.

After "the Pope of Rome" add, "or any other creature." *Baltimore*.

Omit "universal" (line 3). *Baltimore*.

After "universal" insert, "or a like claim on the part of any other." *Lehigh*.

Omit "or in fact" (line 4). *Hudson*.

For "the Pope of Rome . . . Church universal" put "of any other to that position is without warrant, etc., and a usurpation dishonoring to the name and authority of Jesus Christ." *Duluth*.

Add to Section 6, "the claim of any and all others besides the Pope of Rome, making similiar assumptions of headship over the Church should also be rebuked and opposed." *Los Angeles*.

Omit "and the claim of the Pope of Rome," etc., *ad fin.* *Brooklyn, Buffalo, Cleveland, Elizabeth, Erie, Freeport, Geneva, Indianapolis, Jersey City, Long Island, New Albany, Niagara, Petoskey, p. 167, Redstone, Schuyler, Springfield, p. 195, Utica.*

Substitute for Section 6, "The only head of the Church in heaven and on earth is the Lord Jesus Christ; and the only infallible law of the Church is the written word of God." *Lima.*

#### CHAPTER (XXVII.) XXIX. OF THE SACRAMENTS.

**Section 4.** Omit the last clause, "neither of which," *ad finem.* *Newark.*

#### CHAPTER (XXVIII.) XXX. OF BAPTISM.

**Section 1.** For "admission of the party baptized into the visible Church" read, "recognition of the party baptized, as a member of," etc. *West Jersey.*

Omit "not only" (line 2) to "but also" (line 3). *Bismarck.*

**Section 2.** Omit "by a minister of the Gospel, lawfully called thereunto." *Newark.*

#### CHAPTER (XXIX.) XXXI. OF THE LORD'S SUPPER.

**Section 1.** For "unto the end of the world" put "unto our Lord's coming." *Dayton;* "till He come again." *West Jersey.*

**Section 2.** Restore the old. *Omaha.*

Omit "Roman Catholic." *Duluth, Los Angeles, Pembina, Redstone, Springfield.*

For "Roman Catholic" put "Romish." *Detroit;* "Papal." *Long Island.*

Omit "Roman Catholic doctrine of the." *Boston.*

After "doctrine" (line 7) put "and celebration." *Cincinnati.*

For "the Roman Catholic doctrine," etc., put "the doctrine of the sacrifice of the mass, by whomsoever held." *Newark;*

“the doctrine of the sacrifice of the mass, as held by Romanists and others.” *Lehigh*; “the so-called sacrifice of the mass, as taught and practiced in the Church of Rome.” *New Brunswick*; “the Roman Catholic sacrifice of the mass, as they call it.” *Monmouth, Morris and Orange*; “the so-called sacrifice of the mass.” *Baltimore, Marion*.

Omit “abominably.” *Black Hills, Huntingdon, Lima, Marion, Monmouth, Northumberland, Springfield, Syracuse, Washington*.

For “is most abominably injurious to” put “is dishonoring to,” etc. *Washington City*; the same, and add after “sin,” “and injurious to the souls of men.” *Ebenezer*; “is grossly disparaging to.” *Cayuga, Hudson*; “is wholly subversive of.” *Lehigh*; “is abhorrent, and to be repudiated by all who accept of,” etc. *Fargo*; “is in direct contradiction of the true doctrine of,” etc. *Syracuse*.

Omit “for sin” (line 8). *Huntingdon, Zanesville*.

Restore “the alone propitiation for the sins of the elect.” *Huntingdon*.

Omit “only” (line 3), and add after “same” (line 6), “this sacrament is also a prophecy of Christ’s second advent, and is additionally a spiritual communication of himself to those who worthily partake of the material emblems.” *Jersey City*.

Omit the last sentence “so that the Roman Catholic doctrine,” etc. *Binghamton, Brooklyn, Chillicothe, Erie, Geneva, Indianapolis, Jersey City, Niagara, Ozark, Petoskey, Pittsburgh, Saginaw, Schuyler*.

Remove all other controversial references to the Roman Catholic Church. *Indianapolis*, p. 94, *Petoskey*, p. 167.

**Section 3.** Omit the last clause, “but to none,” etc. *Emporia*.

**Section 8.** Before “ignorant” (lines 4 and 5) insert “spiritually.” *Geneva*; cf. *Des Moines*, p. 56.

Read (line 4) “wicked and spiritually ignorant,” and (line 5) “ungodly and spiritually ignorant.” *Platte*.

For “these holy mysteries” (line 9) put “this sacrament.” *Ozark*.

## CHAPTER (XXX.) XXXII. OF CHURCH CENSURES.

Omit Chapter XXXII. *Springfield.*

**Section 1.** Add (at the end) "to whom is committed the government of the Church of God on earth," and omit Section 2. *Hudson*; add "to these officers are committed the keys of the visible kingdom of God on earth, to open and shut that kingdom by the word and ministry of the Gospel, and by the censures of the Church"; and omit Section 2. *Cayuga.*

**Section 2.** A fuller statement of the nature of the keys desired. *Cincinnati.*

Before "Kingdom of Heaven" (line 1) put "visible." *Choctaw.*

For "Kingdom of Heaven" put "Kingdom of God on earth." *Lima.*

Read (line 1 f.) "to these officers is committed ministerial and declarative power . . . to shut the Kingdom of Heaven," etc. *Wooster*; "to these officers God hath committed the government of the Church." *Monmouth*; "to these officers the keys of the visible Kingdom of God on earth are committed," etc. *Geneva.*

Omit "to retain and remit sins." *Lehigh, Lima, Pittsburgh, Washington.*

For Section 2 substitute, "to these officers Christ has committed power to receive into the Church, and to inflict or remit censures as occasion shall require." *Brooklyn*; "to these officers are committed the ministry of the Gospel, the administration of the ordinances, and the government of the Church." *Rochester.*

Omit Section 2. *Eric, Olympia*; compare also *Cayuga* and *Hudson* above, under Section 1.

## CHAPTER (XXXIII.) XXXV. OF THE LAST JUDGMENT.

**Section 2.** For "damnation" (line 3) put "condemnation." *Des Moines.*

Omit "reprobate, who are" (line 4), and "be cast into eternal torments, and" (line 8). *Lima.*

Several Presbyteries recommend the substitution of "Holy Spirit" for "Holy Ghost" wherever it occurs in the Confession.







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