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OVERTURE ON REVISION

ANSWERS OF THE PRESBYTERIES.

1890.

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<sup>v</sup>  
PRESBYTERIAN CHURCH IN THE U. S. A.

# OVERTURE ON REVISION

A N S W E R S

OF THE

PRESBYTERIES.

Published by order of the General Assembly.

CINCINNATI, O.:  
BY THE STATED CLERK.  
1890.





## PREFACE.

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THIS pamphlet is published in accordance with the following Resolution passed by the General Assembly of 1890:

“Resolved, That the answers of the Presbyteries to the second question propounded in the Overture of the last Assembly on Revision be printed under the direction of the Stated Clerk, for the use of the Assembly’s Committee on the Revision of the Confession of Faith.”

In carrying out this direction, the Stated Clerk has endeavored to secure from all the Presbyteries interested the papers or resolutions *verbatim* as passed by them. Prefatory to the Answers, the following documents will be found: (1) the Overture on Revision; (2) the vote of the Presbyteries upon the Overture on Revision; (3) the action of the General Assembly of 1890, appointing the Special Committee on Revision; (4) the names of the members of the Committee. In accordance with the request of the Committee on Revision, the Stated Clerk has placed a tabulated exhibit of the Answers at the close, arranged in order of Chapters and Sections of the Confession of Faith. The arrangement of the Presbyteries is alphabetical throughout.

WM. HENRY ROBERTS.

CINCINNATI, O., July, 1890.

# INTRODUCTORY DOCUMENTS.

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## I. THE OVERTURE OF INQUIRY ON REVISION.

“*Whereas*, Overtures have come to this General Assembly from fifteen Presbyteries, viz.: Nassau, Mattoon, Bellefontaine, Lake Superior, Boulder, Portsmouth, Des Moines, Dayton, Geneva, Nebraska City, Lansing, Troy, Trinity, Logansport, Austin, and Syracuse, asking for some revision of the Confession of Faith, and,

*Whereas*, In the opinion of many of our ministers and people, some forms of statements in our Confession of Faith are liable to misunderstanding, and expose our system of doctrine to unmerited criticism, and,

*Whereas*, Before any definite steps should be taken for the revision of our Standards, it is desirable to know whether there is any general desire for such revision; therefore,

*Resolved*, That this General Assembly overture to the Presbyteries the following questions :

1. Do you desire a revision of the Confession of Faith?
2. If so, in what respects, and to what extent?”—[*Minutes* 1889, p. 79.]

## II. THE VOTE OF THE PRESBYTERIES ON REVISION.

The Presbyteries voting in the affirmative were :

Aberdeen.	Brooklyn.	Cincinnati.
Alton.	Buffalo.	Cleveland.
Arizona.	Cairo.	Columbia.
Athens.	Cayuga.	Columbus.
Austin.	Cedar Rapids.	Council Bluffs.
Baltimore.	Central Dakota.	Crawfordsville.
Bellefontaine.	Champlain.	Dakota.
Benicia.	Chemung.	Dayton.
Binghamton.	Chicago.	Denver.
Bismarck.	Chickasaw.	Des Moines.
Black Hills.	Chippewa.	Detroit.
Bloomington.	Choctaw.	East Florida.
Boulder.	Chile.	East Oregon.

Elizabeth.	Los Angeles.	Rochester.
Emporia.	Louisville.	Saginaw.
Erie.	Lyons.	St. Clairsville.
Flint.	Mahoning.	St. Lawrence.
Fargo.	Mankato.	St. Paul.
Fort Dodge.	Marion.	Santa Fé.
Fort Wayne.	Mattoon.	Schuyler.
Freeport.	Maumee.	Solomon.
Geneva.	Mexico.	Southern Dakota.
Grand Rapids.	Milwaukee.	Southern Oregon.
Gunnison.	Monroe.	South Florida.
Hastings.	Montana.	Steuben.
Highland.	Morris and Orange.	Steubenville.
Holston.	Muncie.	Stockton.
Hudson.	Nassau.	Syracuse.
Huron.	Nebraska City.	Transylvania.
Idaho.	New Albany.	Troy.
Indianapolis.	Newark.	Union.
Iowa.	New York.	Utah.
Iowa City.	Niagara.	Utica.
Jersey City.	Niobrara.	Vincennes.
Kalamazoo.	North River.	Washington City.
Kearney.	Northumberland.	Waterloo.
Knox.	Olympia.	Westchester.
Lackawanna.	Oregon.	West Jersey.
Lahore.	Otsego.	West Virginia.
Lake Superior.	Ottawa.	White Water.
Lansing.	Peking.	Winnebago.
Larned.	Petoskey.	Winona.
Lehigh.	Pueblo.	Wood River.
Lima.	Puget Sound.	Zanesville.—134.
Logansport.	Rio Grande.	

The Presbyteries voting in the negative were :

Allahabad.	Cherokee Nation.	Fairfield.
Allegheny.	Chester.	Genesee.
Atlantic.	Chillicothe.	Huntingdon.
Blairsville.	Clarion.	Kansas City.
Boston.	Corisco.	Kingston.
Butler.	Dubuque.	Kittanning.
Cape Fear.	Duluth.	Kolhapur.
Carlisle.	Ebenezer.	La Crosse.

Lodiana.	Palmyra.	San José.
Long Island.	Pembina.	Shenango.
McClelland.	Peoria.	Siam.
Madison.	Philadelphia.	Southern Virginia.
Monmouth.	Philadelphia Central.	Springfield.
Muskogee.	Philadelphia North.	Topeka.
Neosho.	Pittsburg.	Trinity.
New Brunswick.	Platte.	Washington.
New Castle.	Portsmouth.	Wellsborough.
Newton.	Red River.	Western Africa.
North Laos.	Redstone.	Westminster.
North Texas.	Rock River.	White River.
Omaha.	Sacramento.	Wooster.
Osborne.	St. Louis.	Yadkin.—68.
Ozark.	San Francisco.	

The Presbyteries failing to respond were :

Furrukhabad.	Shanghai.	Shantung.—4.
Ningpo.		

The Presbyteries declining to vote were :

Alaska.	Canton.	Oroomiah.
Albany.	Catawba.	Zacatecas.—7.
Birmingham.		

### III. ACTION OF THE GENERAL ASSEMBLY OF 1890, APPOINTING THE SPECIAL COMMITTEE ON REVISION.

“ The Committee to which was referred the several resolutions on the appointment of a Committee on Revision, presented the following Report :

Your Committee respectfully report that they have unanimously agreed upon the following preambles and resolutions, the adoption of which they recommend :

*Whereas*, The last General Assembly directed an Overture to be transmitted to the Presbyteries in these words: 1. Do you desire a Revision of the Confession of Faith? 2. If so, in what respects, and to what extent? And,

*Whereas*, It appears from the Report of the Special Committee appointed to canvass the answers of the Presbyteries to said Overture, that 134 Presbyteries have answered “yes” to the first question; therefore,

*Resolved*, 1. That a Committee composed of one member of the Assembly from each Synod—to wit, nineteen ministers and ten elders—be appointed by the Moderator, to nominate to this Assembly a Committee consisting of fifteen ministers and ten elders, which shall be called “The Assembly’s Committee on Revision of the Confession of Faith”; which Committee, when constituted by the General Assembly, shall consider the suggestions made by the Presbyteries in their answers to the second of the above questions, and formulate and report to the General Assembly of 1891, such alterations and amendments to the Confession of Faith as in their judgment may be deemed desirable.

2. This Committee on Revision shall meet at the call of a temporary Chairman to be named by the Moderator of this General Assembly, and shall, upon meeting, appoint their own permanent Chairman, and shall have power to fill vacancies.

3. This Committee on Revision is instructed to meet at an early date, not later than October 31, 1890, and diligently to pursue its work, that it may report promptly at the meeting of the General Assembly of 1891. And,

*Whereas*, Sixty-eight Presbyteries have answered “no” to the first of the above questions, and sixty-nine [ninety-three] Presbyteries of those answering “yes,” have expressly said that they desire no change in the Confession of Faith to be made that impairs the integrity of the system of doctrine taught therein; therefore,

*Resolved*, That this Committee on Revision be and hereby are instructed that they shall not propose any alterations or amendments, that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith.”—[*Minutes* 1890, pp. 85–86.]

#### IV. THE SPECIAL COMMITTEE ON REVISION.

Temporary Chairman, Pres. Wm. C. Roberts, D.D., LL.D.

##### MINISTERS.

Rev. Prof. William Henry Green, D.D., LL.D., Synod of New Jersey.  
 Pres. Thomas S. Hastings, D.D., LL.D., Synod of New York.  
 Rev. Prof. Matthew B. Riddle, D.D., Synod of Pennsylvania.  
 Rev. Prof. Willis J. Beecher, D.D., Synod of New York.  
 Rev. Prof. Edward D. Morris, D.D., LL.D., Synod of Ohio.  
 Rev. Prof. Herrick Johnson, D.D., LL.D., Synod of Illinois.  
 Rev. Prof. William Alexander, D.D., Synod of the Pacific.

Pres. Francis L. Patton, D. D., LL. D., Synod of New Jersey.  
 Pres. William C. Roberts, D. D., LL. D., Synod of Illinois.  
 Rev. William E. Moore, D. D., Synod of Ohio.  
 Rev. Henry J. Van Dyke, D. D., Synod of New York.  
 Rev. Ebenezer Erskine, D. D., Synod of Pennsylvania.  
 Rev. James T. Leftwich, D. D., Synod of Baltimore.  
 Rev. Samuel J. Niccolls, D. D., LL. D., Synod of Missouri.  
 Rev. Edward R. Burkhalter, D. D., Synod of Iowa.

## RULING ELDERS.

Ex-Justice William Strong, Synod of Baltimore.  
 Ex-Senator Samuel J. R. McMillan, Synod of Minnesota.  
 Judge Alfred Hand, Synod of Pennsylvania.  
 Emerson E. White, Esq., Synod of Ohio.  
 Judge Henry B. Sayler, Synod of Indiana.  
 Winthrop S. Gilman, Esq., Synod of New York.  
 Barker Gummere, Esq., Synod of New Jersey.  
 William Ernst, Esq., Synod of Kentucky.  
 George Junkin, Esq., Synod of Pennsylvania.  
 Charles M. Charnley, Esq., Synod of Illinois.

[*Minutes* 1890, p. 127.]

# ANSWERS OF THE PRESBYTERIES.

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The following are the answers of the Presbyteries to Question No. 2, of the Overture on the Revision of the Confession of Faith, viz.: "If so, in what respects, and to what extent?"

## THE PRESBYTERY OF ABERDEEN.

Desiring revision, we are, nevertheless, opposed to any attempt to remodel the Confession that will in any way destroy its doctrinal integrity. While we do not state the exact wording of the revision, we can indicate to what extent we desire to see it.

Chapter III. ought to be revised by omitting the last clause of Section 3, and all of Section 4.

These omitted passages teach the doctrine of reprobation or absolute foreordination to everlasting death. We recommend the omission of this doctrine for the reason that it is not essential to Christianity. It is not necessary to Calvinism, as there are thirty Calvinistic creeds in existence, and but three teach it. It is not necessary to a belief in the doctrine of election.

In Chapter X., we recommend the substitution of the following instead of Section 3, viz.: "All elect persons who are incapable of being outwardly called by the ministry of the Word, are regenerated and saved by Christ, by the Holy Spirit, who worketh when and where and how he pleaseth." It matters not how we may try to evade it, this section teaches, as it was intended by its framers to teach, that there are some infants dying in infancy who are not elect. But the prime reason for changing this section is that our Church believes and teaches that all infants dying in infancy are saved.

Chapter X., Section 4, is ambiguous. Equally able and scholarly minds differ as to its meaning. We recommend a restatement that will make its teachings clear.

We recommend the omission from Chapter XXV., Section 6, of the second clause referring to the Pope as Antichrist.

Then, again: We would favor the addition to the Confession of the central truth of Christianity, namely, the love of God in Jesus Christ.

These are the main points where we desire to see our Confession revised. There might be others, but if these changes were made, they would relieve it of much that is objectionable, and make it a true standard of the modern Presbyterian Church. Such changes would in no way weaken the system that our fathers believed in, and in which we believe as much as they ever did.

They would place us in the true light before the whole religious world, and when assailed we could, without hesitancy, turn to the inspired page and point out the verse that teaches without ambiguity what we believe.

Further, we recommend that the General Assembly appoint a large and representative committee, to which shall be intrusted the whole question as to the extent of revision and the particular form it shall take before submission to the Presbyteries for ratification, *provided* that :

I. The integrity of the system of doctrine taught in the Confession shall be inviolate.

II. The sections named in Chapters III. and X. be modified so as to harmonize with the other parts of the Confession.

III. God's love for the world, and his command to preach the gospel to every creature be given a full and specific treatment.

Attest :

R. H. HOOKE, Stated Clerk.

#### THE PRESBYTERY OF ALTON.

1. That no changes be made in the venerable symbol which shall not preserve inviolate the system of doctrine therein contained.

2. That consistently with this, those expressions and statements, especially in the third and tenth chapters, which are infelicitous, be modified or eliminated.

3. That God's love for the world, his full invitation to all, his command to preach the gospel to every creature, and the responsibility of each one for individual salvation or the reverse, be given full and definite expression. Attest : IRA C. TYSON, Stated Clerk.

#### THE PRESBYTERY OF ARIZONA.

Chapter III., Section 3, add the words "for their sins."

Chapter III., Section 6, eliminate the last sentence, beginning with the word, "neither."

Chapter III., omit Sections 4 and 7.



In place of omitted sections, insert an expression of the love of God and free offer of salvation through Jesus Christ.

Chapter X., Section 3, omit the word "elect."

Chapter X., Section 4, omit.

Chapter X., Section 1, omit the words "and these only."

Chapter XXV., Section 6, omit all after the words "Jesus Christ."

Attest: I. T. WHITTEMORE, Stated Clerk.

THE PRESBYTERY OF ATHENS.

Chapter III. We desire that the doctrine concerning God's Decree should be guarded by the insertion of such a section as that suggested by the Presbytery of Brooklyn, viz.:—

"God's eternal decree hindereth no one from accepting Christ as he is offered to all men for salvation 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."

Chapter X., Section 3, should be so revised as to set forth plainly the belief of the Presbyterian Church that all infants dying in infancy, and all other persons who from birth to death are incapable of being outwardly called by the ministry of the Word, are elect, and are saved by Christ through the Spirit, who worketh when and where and how he pleaseth.

Chapter X., Section 4, the words "much less can men not professing the Christian religion" should be dropped from the revised Confession.

We do not desire any revision which would eliminate from the Confession any essential features of the system of doctrine now taught therein.

We think it proper to state that some members of the Presbytery believe that a briefer and simpler creed would be better for the use of the Church than our present Confession.

Attest: DAVID R. MOORE, Stated Clerk.

THE PRESBYTERY OF AUSTIN.

In reply to the second question, "In what respects, and to what extent?" we answer as follows:

1. We desire that the system of doctrine, as contained in the Confession of Faith, be preserved in its full integrity.

2. That those forms of statement, especially in the third and tenth Chapters, which convey, or seem to many to convey, erroneous and unscriptural implications, and which are occasions of stumbling, be modified or eliminated.

3. That the love of God for the whole world, and his command to preach the gospel to every creature, be given fuller and more definite expression.

4. We prefer, however, that the extent and definite form of these changes, to be submitted to the Presbyteries for constitutional ratification, shall be left to the wisdom of such large and representative committee as the General Assembly shall appoint.

Attest :

JOHN GIFFEN, Stated Clerk.

#### THE PRESBYTERY OF BALTIMORE.

The Committee on the Revision of the Confession of Faith beg leave to report :

The first question of the Assembly's Overture, viz.: "Do you desire a revision of the Confession of Faith?" the Presbytery has already answered in the affirmative. Your Committee was appointed for the sole purpose of formulating an answer to the second question, viz.: "If so, in what respects, and to what extent?" Under the action of the Presbytery, which the Committee accepted as their instructions, they regarded themselves as bound to propose the minimum of change, and that confined to matters which would not affect the system of doctrine known as the Reformed or Calvinistic system in its historic sense, as hitherto held by us.

The Presbytery recognizes that there are some who insist on changes in the Confession which, in our judgment, would mutilate, if not destroy, its system of doctrine. With such radical revisionists we have no sympathy, and to their demands we can not yield. There are others, however, holding the Calvinistic system in its integrity, who desire for their own relief and the removal of hindrances in their work, certain omissions, additions or changes of phraseology which would make the real import of the Confession more clear, and so obviate occasions of misunderstanding. To their desires the Presbytery is willing to yield so far as fidelity to the truth will admit, in the interests of peace and charity and brotherly kindness, and to the end that all the true friends of Calvinism may be consolidated and a united front presented to its impugners. In accordance with this position they recommend the revision of the Confession in the following particulars and to the following extent :

1. That in Chapter III. the last clause of Section 3 and the whole of Section 4 be omitted, and that the first clause of Section 3 be prefixed to Section 5, so that Section 5 will read "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life. Those of mankind that are," etc. The omission of these portions is suggested, not because when rightly understood they are either untrue or unscriptural, but because the expressions employed are often misunderstood, and the whole truth they are designed to teach is more fully and therefore more clearly unfolded in the following sections, and expressed in such language as to obviate misunderstanding on the part of all who really accept the doctrines themselves. For the same reason the omission of the last sentence of Section 6 is recommended.

2. That Chapter X., Section 3, be amended so as to read, "Such elect persons as 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." This change is suggested to obviate the misunderstanding of the phrase "elect infants."

3. That Chapter X., Section 4, be amended by omitting the latter part of it, beginning with the words, "Much less," etc., because of its ambiguity as shown by the different interpretations put upon it.

4. That Chapter XXV., Section 6, be amended so as to read, "There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof, and in claiming such headship he exalteth himself in the church against Christ, and all that is called God."

5. 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 may be inserted as proof-texts:

Ezekiel xxxiii. 11.—"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."

John iii. 16.—"For God so loved the world that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

1 Tim. ii. 4.—"Who will have all men to be saved and to come unto the knowledge of the truth."

1 John ii. 2.—"And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world."

Matt. xxviii. 19.—"Go ye, therefore, and teach all nations."

Mark xvi. 15.—"Go ye into all the world and preach the gospel to every creature."

Also Acts ii. 38; xvi. 31; Romans iii. 25-26; 1 John i. 9; Rev. xxii. 17, etc.

Adopted by the Presbytery, April, 1890.

Attest :

J. PYM CARTER, Stated Clerk.

#### THE PRESBYTERY OF BELLEFONTAINE.

While we would wish that the order of topics in the Confession were so arranged as to place the chapter on "God's Eternal Decree" after the chapters on Creation and the Fall, so as to make the Confession on its face *infralapsarian*, yet we suggest only the following or similar amendments:

Chapter III., Section 3. Either omit all after "life," or substitute "and the rest are left to perish in their sins."

Chapter III., Section 4. Omit all.

Chapter III., Section 5. Substitute "not because of" for "without."

Chapter III., Section 6. Omit the last sentence.

Chapter III., Section 7. Insert after "whereby" the words, "in infinite wisdom, goodness and truth," and add at the close, "yet so as thereby neither does God hinder any one from accepting Christ, nor is the sufficiency of his provision of salvation in Christ for all men in any way impaired, nor is there put upon the free offer of this salvation any limitation whatever, but whosoever will, may accept it and be saved."

Chapter X. Section 1, substitute for "and those only" after "life" the words "when they are capable of being called by the Word."

Chapter X. Section 2, to read thus, "This effectual call is of God's free and special grace, not from anything at all foreseen in man, who is altogether passive in the act of regeneration, wherein, being quickened and renewed by the Holy Spirit, he is enabled to answer God's call and to embrace the grace offered and conveyed in it."

Chapter X. Section 3. to read "All infants dying in infancy, and all

persons incapable, from birth to death, of being outwardly called by the ministry of the Word, are regenerated and saved by Christ through the Spirit, who worketh when, where, and how he pleaseth."

Chapter X. Section 4, substitute "not accepting" for "not professing."

Chapter XXV. change "Catholic" to "General" throughout.

Chapter XXV. Section 6, omit all after "Lord Jesus Christ."

Chapter XXVIII. Section 1, change the clause after "Jesus Christ" so as to read "not only for the solemn recognition of the baptized as a member of the visible church," and conform the language of the Catechisms to this change.

Shorter Catechism, Question 107, and Longer, Question 196. In these questions and their answers, after the word "conclusion" insert the words "appended to" instead of "of", so they shall read "The conclusion appended to the Lord's Prayer," etc.

Attest :

S. J. BOGLE, Stated Clerk.

#### THE PRESBYTERY OF BENICIA.

In replying to the second question propounded by the General Assembly, the Presbytery of Benicia takes occasion to reaffirm its loyalty to the Standards of the Presbyterian Church, and its hearty acceptance of the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures. We desire therefore that whatever changes it may be found necessary to make, in the doctrinal statements of the Confession, shall be confined within as narrow limits as possible.

Attest :

H. B. McBRIDE, Stated Clerk.

#### THE PRESBYTERY OF BINGHAMTON.

The Committee of the Presbytery of Binghamton, to whom was referred the second question in the Overture of the General Assembly in respect to revision, viz :

In what respect and to what extent do you desire such revision ?

Would recommend for the adoption of Presbytery the following answer :

I. We do not desire any such change in the Confession as will impair the system of doctrine taught in it, which system we heartily receive and adopt.

II. We do desire the modification or omission of certain statements which we regard as not demanded by, and as subjecting our system of doctrine itself to undeserved reproach, as well as causing stumbling to anxious souls.

III. While disavowing any attempt at revision ourselves, we would respectfully indicate as changes that we deem important :

1. That in Chapter III, Section 3, the words "for their sins" be inserted before the word "foreordained."

2. That Sections 4 and 7 of the same chapter be omitted.

3. That either in the place of Section 7, or in some other suitable place, there be inserted an explicit declaration of the love of God for all men, and of the fullness, suitableness and sufficiency of the provision made in Jesus Christ for all.

4. That Chapter X, Section 3, be so amended as to remove any supposed ambiguity which to some seems to allow the inference that there are infants dying in infancy that are lost.

5. That all after the first paragraph in Section 4 of the same chapter be omitted.

6. That those statements which are contained in Chapter XXV concerning the "Pope of Rome" be omitted, as not demanded in a Confession of the Church faith.

The Committee further recommend that the Presbytery unite with other Presbyteries in the expression of a most earnest desire 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 that Confession, but as a helpful supplement to it in the work of the Church.

Adopted April 22, 1890. A correct copy :

JOHN MCVIEY, Stated Clerk.

#### THE PRESBYTERY OF BISMARCK.

Replying to the second question: We would suggest dropping the word "elect" where it occurs before "infants"; also the leaving unsaid much that finds place relative to the Divine decrees; also the removing of all those passages that affirm, or imply, the impossibility of salvation without a knowledge of the historic Christ and the Scriptures. By way of addition, we would suggest the giving of a much greater relative prominence and emphasis to the great Scriptural doctrines of God's love and grace to the world; man's free agency and consequent responsibility; the salvability of all who truly repent and believe; the Church's duty to evangelize the heathen; and the duty and privilege of every believer to contribute to the missionary work of the Church at home and abroad.

Attest:

JOHN B. HOBART, Stated Clerk.

## THE PRESBYTERY OF THE BLACK HILLS.

We recommend in our answer to the Assembly's Overture, that we declare our firm adherence to the Calvinistic system of theology taught in our Standards, as being the system of truth taught in the Holy Scriptures.

Chapter III. Section 3, omit the last clause after the word "life"

Chapter III. Section 4, strike out the entire section.

Chapter XXV. Section 6, omit all after the clause, "There is no other head of the church but the Lord Jesus Christ."

We favor revision:—1. Only so far as shall be necessary to express the truth, where our Confession is unsatisfactory, or to remove ambiguous statements.

2. So as to remove all supralapsarian error.

3. So that the great love of God to men, his good faith in offering the gospel to all, and his provision for all in the atonement made by Christ, shall receive a full and adequate statement.

4. So that our Confession shall not teach either that some infants are not elect, or that heathen who are "diligent to frame their lives according to the light of nature," can not be saved.

Attest :

JNO. B. POMEROY, Stated Clerk.

## THE PRESBYTERY OF BLOOMINGTON.

Replying to the second question, "In what respects, and to what extent?" Bloomington Presbytery would answer that it is the judgment of the Presbytery that the extent to which the Confessional change shall be carried, and the particular form it shall take before submission to the Presbyteries for constitutional ratification, may safely be left to such large and representative committee as the General Assembly shall appoint, it being *provided* that in any proposed change at least the three following points shall be secured :

1. That the full integrity of the system of doctrine as contained in our Confession of Faith be kept inviolate.

2. That those forms of statements, especially in the third and tenth chapters, which convey, or seem to convey, erroneous or unscriptural implications, and which are occasions of stumbling, be modified or eliminated ; and,

3. That God's love for the world and his command to preach the Gospel to every creature be given fuller and more definite expression.

Attest :

W. A. HUNTER, Stated Clerk.

## THE PRESBYTERY OF BOULDER.

1. That we affirm our firm allegiance to the system of doctrine contained in the Confession of Faith as the system of doctrine contained in the Scriptures, and that we desire the revision to be accomplished agreeably to this principle.

2. That we desire the doctrines of the Church to be expressed as far as possible in the plain and simple language of Scripture, and that all doctrines be omitted therefrom which are deductions, however logical, rather than plainly revealed truth. We believe that Confessional statement should be confined to positive Scripture teaching.

3. We call attention to the following chapters and sections, among others, that should be revised, and we so recommend :

In Chapter III., Sections 3, 4, 6 and 7.

In Chapter VI., Sections 1, 2 and 4.

In Chapter X., Sections 3 and 4.

In Chapter XVI., Section 7.

In Chapter XXV., Section 6.

In Chapter XXX., Section 2.

In Chapter XXIX., we recommend a revision that shall omit all reference to the Roman Church as such by name, and that all other portions of the Confession be changed to conform thereunto.

4. We recommend also that Presbytery express its desire for additional chapters that shall set forth the great commission—the truth that God is love (see 1 John iv. 8)—and that God loves the world, as set forth in John iii. 16, and a section setting forth that the atonement of Christ is sufficient for all, adapted to all, to be freely offered to all, and efficient to all those that believe.

5. Furthermore, in accordance with the above, and such other suggestions as may meet the approval of the General Assembly, we, the Presbytery of Boulder, do hereby overture the General Assembly to prepare and send down to the Presbyteries for adoption, a draft of a revision of the Confession of Faith.

Attest :

JNO. G. REID, Stated Clerk.

## THE PRESBYTERY OF BROOKLYN.

In answer to the second question, this Presbytery emphatically declares :

*First.* That we do not desire and should not consent to any such revision as would change or impair the system of doctrine taught in the Confession, which we sincerely receive and adopt in all the essen-



tial and necessary articles thereof as the system of doctrine taught in the Holy Scriptures.

In entire consistency with this declaration we believe and declare—

*Secondly.* That there are in the Confession some statements of doctrine which can be and ought to be amended and improved so as to bring them more into harmony with the teaching of Scripture and with the faith of the Presbyterian Church; and, furthermore, that there are in the Confession some statements which, being without warrant of Scripture, and not essential to the integrity of its system of doctrine, ought to be entirely omitted.

*Thirdly.* We declare that in our further answer to the second question in the Assembly's overture, this Presbytery does not undertake to revise the Confession. For the accomplishment of that work we look to the wisdom of the whole Church as represented in the General Assembly.

We, therefore, respectfully submit to the General Assembly the following suggestions :

I. That the *third Chapter* of the Confession be amended as follows:

(1) That the words "*for their sins*" be inserted after the word "foreordained," in the *third* section.

(2) That the *fourth* and *seventh* sections, and the last sentence of the *sixth* section, be omitted.

(3) That in place of the *seventh* section, omitted, there be inserted a clear and explicit declaration of God's infinite love for all men, and of the sufficiency, suitableness and free offer of the gospel for the salvation of all. Without insisting upon the precise form of this new section, we submit to the Assembly the *third Chapter* as thus amended :

*Of God's Eternal Decree.\**

SECTION 1. God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; 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 or contingency of second causes taken away, but rather established.

SECTION 2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

SECTION 3. By the decree of God, for the manifestation of his

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\* The word "Decrees" in the recent editions of our Confession, issued by our Board of Publication, is a typographical error, and ought to be corrected.

glory, some men and angels are predestinated unto everlasting life, and others foreordained *for their sins* to everlasting death.

SECTION 4. Those of mankind that are predestinated unto life, 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 chosen 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 thereunto; and all to the praise of his glorious grace.

SECTION 5. 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, sanctified and kept by his power, through faith unto salvation.

SECTION 6. *God's eternal counsel hindereth no one from accepting Christ, as he is offered to all men for salvation in the Gospel. Nor ought it be so construed as to contradict the declarations of Scripture that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life;" that Christ is a 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."*

SECTION 7. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men, attending the will of God, revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence and admiration of God; and of humility, diligence and abundant consolation to all that sincerely obey the gospel.

II. We suggest the phrase "*the justice of His Father*" in *Chapter VIII., Section 5*, and the phrase "*His Father's justice*" in *Chapter XI., Section 3*, be changed to "*the Divine justice.*" The reason for this amendment is that the words quoted sanction the error, that justice is in some sense the peculiar attribute of the First Person of the Trinity.

III. We suggest the following changes in the *tenth* Chapter:

(1) That the ambiguous and much-disputed phrase, "Elect infants, dying in infancy," be omitted, and that the *third section* be reconstructed so as to read as follows: "All persons, including infants, who from birth to death are incapable of being outwardly called by the ministry of the Word, are elect, and are regenerated and saved

by Christ through the Spirit, who worketh when, where and how he pleaseth."

(2) That the following words in the fourth section be omitted: "Much less can men, not professing 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 law of that religion which they do profess; and to assert and maintain that they may be very pernicious and to be detested."

IV. We suggest that the Confession contains statements in regard to the Roman Catholic Church which are out of place in a symbol of faith, which can not be sustained by due warrant of Scripture, and ought, therefore, to be omitted.

(1) The declaration in *Chapter XXII., Section 7*, that "Popish and monastical vows of perpetual single life, professed poverty and regular obedience, are superstitious and sinful snares in which no one may entangle himself."

(2) The entire *second sentence* of the *third section* of *Chapter XXIV.*, which reads: "And, therefore, such as profess the true reformed religion should not marry with infidels, Papists or other idolaters; neither should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies."

(3) The assertion in *Chapter XXV., Section 6, second sentence*: "Nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God."

Without attempting to present in full the arguments in favor of a revision of the Confession, or to defend in detail the amendments we have suggested, the Presbytery of Brooklyn respectfully submit to the General Assembly the following *reasons for the answers* we have given to the Assembly's overture:

1. Such amendments as we have suggested would not in any wise impair the historic or doctrinal integrity of the Confession. The Shorter Catechism, as well as the Confession, contains the system of doctrine taught in the Holy Scriptures, and is in all essential and necessary articles a good form of sound words, and yet the Shorter Catechism does not contain one of the statements to which we object in the Confession of Faith.

2. The terms of subscription by which our ministers and elders receive and adopt the Confession of Faith, "as containing the system of doctrine taught in the Holy Scriptures," do not furnish the relief which we seek for in revision. Because the Confession is not merely

a test of orthodoxy for the officers of the Church; it is the symbol and standard of the whole Church, a declaration to the world of what Presbyterians believe, and a text-book out of which all our people are to be instructed. Such a revision as we desire would bring this Standard, more into conformity with what the whole Church believes to be the teaching of the Holy Scripture, make its meaning plainer, do away with the necessity for explaining and defending its disputed statements, and make it more suitable as a summary of doctrine for the instruction of our baptized children in the principles of our holy religion, according to the injunction of the Directory for Worship, Chapter VII., Section 4.

3. Such a revision as we desire will tend to prevent the evils of loose subscription to our Standards. As a dead law upon the statute-book weakens the force and impairs the authority of all law, so a statement in our Confession which a large number of our ministers, elders and people openly reject (as is notoriously the case with most of the statements to which we have suggested amendments), weakens the authority and good repute of the whole Confession, and impairs its force as a bond of union between those who adopt it.

4. In our judgment there never has been in the history of the past, and is not likely to be in the future, a time when such a revision could be more safely made. We doubt whether our Church has ever been more loyal to the Standards than she is to-day. We know of no ministers or elders who can be justly suspected of insincerity in adopting the Confession as containing the system of doctrine taught in the Holy Scriptures. We recognize in the desire for revision a fruit and evidence of this sincerity. It is with us pre-eminently a time of peace. Missionary zeal has largely taken the place of the bitter theological controversies of the former days. The fairness, toleration and brotherly love which have so signally characterized the discussion of the Assembly's overture, is a happy omen that revision can be accomplished in the same blessed temper, under the guidance of the Holy Spirit who abides with us, even as he dwelt in the Westminster Assembly. For this consummation we offer up our desires to God in the name of Christ, with thankful acknowledgment of his mercies.

A true copy :

NEWELL WOOLSEY WELLS, Stated Clerk.

#### THE PRESBYTERY OF BUFFALO.

Believing that the Confession of Faith contains the "system of doctrine taught in the Holy Scriptures," the Presbytery is opposed to any revision of the Confession which would impair the integrity of the

Reformed or Calvinistic system. But believing also that the Presbyterian Church is now in conditions very different from those surrounding the churches represented in the Westminster Assembly, and that, in the providence of God, great advancement has since been made in the interpretation of the Bible, the Presbytery desires such revision as will bring certain statements of the Confession into more complete harmony with the present faith of the Church, and will most efficiently help to maintain and proclaim the truth as it is in Jesus the Christ.

In accordance with this, the Presbytery recommends :

I. That there be added to the third Chapter a fuller statement of God's love for all mankind, of the offer of salvation through Jesus Christ unto all, of the responsibility of all to receive and obey the truth (in accordance with John iii. 16-19; 1 Tim. ii. 1-4; 2 Peter iii. 9; etc.), and that there be also added to this chapter, or put in some other appropriate place, a recognition of the responsibility laid upon the Church by the command of our Lord in Matt. xxviii. 19-20.

II. That in the tenth Chapter, Section 3 be revised so as not to appear to discriminate concerning "infants dying in infancy."

III. That Section 4 of the tenth Chapter be revised by striking out the words "not professing the Christian religion, be saved in any way whatsoever, be they never so diligent to," and substituting therefor the words "not called by the ministry of the Word, be saved except by Christ through the Spirit, although they."

IV. That the last sentence of Section 6, Chapter XXV., be omitted.

Attest :

WILLIAM WAJFH, Stated Clerk.

#### THE PRESBYTERY OF CAIRO.

First, That the full integrity of the system of doctrine, as contained in the Confession of Faith, and as taught by all the Standards of the Church, shall be kept inviolate.

Second, That those forms of statement, especially in the third and tenth Chapters, which seem to some to convey erroneous and unscriptural implications, and which are and have been occasions of stumbling, be modified and changed, so as to conform to the doctrines as taught by the Church.

Third, That God's love of the world, and his commission to preach the gospel to every creature, be given fuller and more definite expression, believing as we do, that it is not the will of God that any should perish, but that all might come unto him and live.

Fourth, We favor also the formulation, adoption, and publication for popular use, of a briefer creed, to consist of from two to four thousand words, based on the Confession of Faith, this briefer creed to be recommended by the Church to the people, as an adequate presentation in popular form of the system of doctrine more elaborately taught in the Confession of Faith.

Attest :

BENJ. C. SWAN, Stated Clerk.

#### THE PRESBYTERY OF CAYUGA.

“To the extent of revising it by so combining, abridging, and supplementing the Confession of Faith and the Larger and Shorter Catechisms, so as to secure a briefer and simpler statement of the system of doctrine contained therein and in the Holy Scriptures.”

The Presbytery herewith submits to the General Assembly the accompanying paper, “Suggestions for Revision,” not as a completed draft for final action, but as an illustration of the character and mode of revision which seem to us desirable.

*Suggestions for a Revised Confession of Faith. Prepared by Ransom B. Welch, D.D., and Edward P. Sprague, D.D., and approved by the Presbytery of Cayuga.*

#### I.

##### OF THE HOLY SCRIPTURE.

1. God, in his works of creation and providence, and especially in the spirit of man, does so far manifest his wisdom, power, goodness and love, as to leave men without excuse; yet it pleased the Lord further to reveal himself, and to declare his will unto men, and to commit the same to writing by holy men, inspired by the Holy Ghost; so that the Scriptures of the Old and the New Testaments do contain the special revelation of the mind and will of God for our salvation.

2. The Scriptures manifest themselves to be the word of God by their majesty and purity, by the consent of all the parts, and the scope of the whole, by their power to convict and convert sinners, and to build up believers unto salvation; but the full persuasion that they are the very word of God, is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts.

3. These Scriptures are the only rule of faith and life, teaching what man is to believe concerning God, and what duty God requires of man; they are devoutly to be studied by all, comparing Scripture with Scripture; and the Holy Spirit, speaking in them, is the Supreme Judge, by whom all controversies of religion are to be determined.

## II.

## OF GOD AND THE HOLY TRINITY.

1. There is but one only living and true God, who is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth, most loving, gracious, merciful and long-suffering, forgiving iniquity, transgression and sin, and who will by no means clear the guilty.

2. In the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

## III.

## OF GOD'S ETERNAL DECREE.

1. God, from all eternity, did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of his creatures, nor is the liberty or contingency of second causes taken away, but rather established.

2. Out of his own free grace and love, God has in Christ Jesus elected some to eternal life, through sanctification of the Spirit and belief of the truth. These being effectually called in due season, are justified, adopted, sanctified and kept by the power of God through faith unto salvation.

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

## IV.

## OF CREATION AND PROVIDENCE.

1. It pleased Almighty God, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning to create the heaven and the earth, and through successive periods to fashion this world and all things therein, and to make man after his own image, in knowledge, righteousness and holiness, that he might glorify God and enjoy him forever.

2. God, the Creator of all things, upholds, directs, disposes and governs all his creatures, by his most wise and holy providence: yet he so orders all things to fall out according to the nature of his creatures, and to the operation of second causes, that God is neither the

author nor approver of sin, nor is the freedom or responsibility of man taken away; but all is to the praise of the glory of his wisdom, power, justice, goodness and mercy.

## V.

### OF THE FALL OF MAN: OF SIN, AND ITS PUNISHMENT.

1. Our first parents, in the exercise of their own free will, through the temptation of Satan, transgressed the commandment of God, fell from the estate wherein they were created, became corrupt in their nature, lost communion with God, and were made subject to his righteous condemnation.

2. All mankind, descended from them by ordinary generation, inherit this corrupted nature,—whence proceed all actual transgressions,—are alienated from God by wicked works, indisposed and disabled to spiritual good, and are thereby made liable to all the miseries of this life, and of the life which is to come: and out of this condition no man can deliver himself.

3. Sin is any want of conformity unto, or transgression of the law of God. While some sins are more heinous in the sight of God than others, yet as there is no sin so small but that it deserves condemnation, so there is no sin so great that it can bring eternal damnation upon those who truly repent.

## VI.

### OF GOD'S COVENANT WITH MAN.

1. God, when he had created man, entered into a covenant of life with him and his posterity, on condition of perfect and personal obedience; which covenant man broke by sinning against God.

2. The Lord God, who is rich in mercy, out of the fullness of his love was pleased to enter into a covenant of grace with man; wherein, foreshadowing Christ by all the promises, prophecies, sacrifices and other types in the Old Testament, he did in the fullness of time fulfill his gracious purpose to deliver men out of the estate of sin and misery, by sending his Son to be the Savior of the world, by whom full remission of sin and eternal salvation are secured to all them that truly believe on him.

## VII.

### OF CHRIST, THE MEDIATOR.

1. The Lord Jesus, the only begotten Son of the Father, was chosen in the eternal purpose of God to be the mediator between God and man, the prophet, priest and king, the head and Savior of his church, the heir of all things and the judge of the world.



2. The Son of God, the eternal Word, did in the fullness of time become man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin; and so was, and continues to be, divine and human, two whole, perfect and distinct natures, inseparably joined together in one person.

3. This office of mediator between God and man, the Lord Jesus did most willingly undertake; he was made under the law and did perfectly fulfill it; for our offences he endured most grievous sufferings in soul and body, was crucified, dead and buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the self-same body in which he suffered; he ascended into heaven, and there sits at the right hand of the Father, making intercession for us: and he shall return to judge the world at the last day.

4. The Lord Jesus by his word and Spirit reveals unto us the will of God for our salvation. By his perfect obedience, and sacrifice of himself, he fully satisfied the divine justice, and purchased for us the forgiveness of sins, reconciliation unto God, and an everlasting inheritance in the kingdom of heaven. As the head of the church he rules and defends us, restraining and conquering all his and our enemies.

## VIII.

### OF THE HOLY SPIRIT.

1. The Holy Spirit, the third person of the Holy Trinity, who by the Father and the Son is sent into the world, who spake of old to the fathers, and by whose inspiration the Holy Scriptures were given, makes us partakers of the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

2. He abides ever with his church, and in the hearts of all believers, the Comforter and Spirit of truth, taking of the things of Christ and revealing them to men, convicting of sin, and guiding into the knowledge of all saving truth; and without his gracious influences there is no true faith in us, nor spiritual good accompanying salvation.

## IX.

### OF THE PROCLAMATION OF THE GOSPEL.

Almighty God, who has no pleasure in the death of any, but would have all men come to the knowledge of the truth, and to salvation, has by the Son and the Holy Spirit given unto his church a commission to preach the gospel unto all nations; and in this Gospel he offers to all men the remission of their sins, and the gift of eternal life, upon their repentance toward God and faith in the Lord Jesus Christ.

## X.

## OF FREE WILL AND OF EFFECTUAL CALLING.

1. God has endued the will of man with such natural liberty, that it is neither forced, nor by any absolute necessity determined to good or evil. Nevertheless, such is the state of sin into which the Fall brought mankind, that no man is able by his own strength to convert himself, or perfectly to keep all the commandments of God.

2. God by his word and Spirit effectually calls men out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ, by convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, renewing their wills, and thus persuading and enabling them to accept Jesus Christ, and the grace freely offered through him in the gospel; yet so as they come most freely, being made willing by his grace: and this effectual call is of God's free grace alone.

3. Such elect persons, as are incapable of being outwardly called by the ministry of the word, are regenerated and saved by Christ through the Spirit, who works when, and where, and how he pleases. Neither is it possible for any to be saved in any other way than by Christ, through the Spirit.

## XI.

## OF JUSTIFICATION.

Those whom God effectually calls to repentance and faith he also justifies by freely pardoning all their sins, and accepting their persons as righteous in his sight, not for anything meritorious done by them, but only for the merit of Christ in his perfect obedience and atoning sacrifice for their salvation.

## XII.

## OF ADOPTION.

All those that are justified, God makes partakers of the grace of adoption, whereby they are received into the number of his children, admitted to all the liberties and privileges of the sons of God, sealed to the day of redemption, and made heirs of all the promises and of everlasting salvation.

## XIII.

## OF SANCTIFICATION.

1. Those, who are effectually called, are sanctified by the Spirit and word of God dwelling in them, whereby they are renewed in the whole man after the image of God, and are increased and strengthened in all Christian graces, so that they more and more die unto sin, and live unto righteousness.

2. This sanctification is not perfect in this life, yet through the continual supply of strength by the sanctifying Spirit the saints do grow in grace, toward complete conformity with the will of God.

## XIV.

## OF SAVING FAITH.

1. The grace of faith, whereby sinners believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the ministry of the Word, by which also, and by the sacraments and prayer, it is increased and strengthened.

2. By this saving faith the sinner, convinced of his lost condition through sin, not only assents to the truth of the gospel, but accepts, receives and rests on Christ alone for pardon of his sins, for justification, sanctification, acceptance with God and the life everlasting.

## XV.

## OF REPENTANCE UNTO LIFE.

1. Repentance unto life is a saving grace, wrought in the heart by the Spirit and Word of God, whereby the sinner, out of the due sense of his sin, and upon apprehension of the mercy of God in Christ to such as are penitent, grieves for and hates his sins, and turns from them to God, with full purpose and endeavor to walk with God in all the ways of new obedience.

2. Although repentance and faith, the doctrine of which is always to be preached, are not meritorious as any satisfaction for sin, or ground for pardon: yet, they are indispensable to all, so that without them none may expect pardon and salvation.

## XVI.

## OF GOOD WORKS.

1. Good works, such as God has commanded in his Holy Word, which are the fruits and evidences of a true and living faith, are to be done with all diligence by all believers, not as a ground of acceptance with God; but that they may manifest their thankfulness, edify their brethren, adorn the profession of the Gospel and glorify God: whereunto they are created in Christ Jesus, that they may have their fruit unto righteousness, and the end eternal life.

2. Works done by unregenerate men, although they may be things commanded by God, and of good use to themselves and others, yet because they proceed not from a heart purified by faith, nor are done in a right manner, nor to the right end, do not meet the requirements of the divine law; and hence they can not be pleaded as a ground of acceptance with God.

## XVII.

## OF THE PERSEVERANCE OF THE SAINTS.

1. They, whom God graciously accepts in his Son, do neither totally nor finally fall away from the estate of grace, but do, from the nature of the covenant of grace, by the efficacy of the merit and intercession of Jesus Christ, by the abiding of the Spirit of God within them, finally persevere therein, and are eternally saved.

2. Nevertheless they may, through the temptations of Satan, the corruption remaining in themselves, and their own unwatchfulness and neglect of the means of grace, fall into grievous sins; yet by the mercy of God they are not utterly cast off, but are chastened, and brought back through repentance to his favor, and kept unto life everlasting.

## XVIII.

## OF THE ASSURANCE OF GRACE AND SALVATION.

1. Such as truly believe in the Lord Jesus, love him in sincerity, and endeavor to walk in all good conscience before him, may, by faith in the divine promises, by the testimony of the Spirit of adoption witnessing with their spirits that they are the children of God, be assured that they are in a state of grace, and shall persevere therein unto salvation.

2. This assurance of grace and salvation does not so belong to the essence of faith, but that true believers may wait long before they obtain it; they may have it weakened or intermitted through negligence, temptation and sin, yet they are never without such support of the Spirit of God as keeps them from sinking into utter despair.

## XIX.

## OF THE MORAL LAW.

The moral law, which is summarily comprehended in the ten commandments, is the declaration of the will of God to mankind, binding every one to personal obedience thereto. It convinces sinners of the corruption of their hearts and lives, and thereby gives them a clearer sight of their need of Christ; and also it restrains the regenerate, increases their estimate of Christ's righteousness and sacrifice and their thankfulness therefor, moving them to express the same by greater care to conform to the rule of perfect obedience. This moral law Christ in no way dissolves, but strengthens and illustrates in the gospel.

## XX.

## OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

1. The liberty, which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condem-

nation of God and the curse of the law ; in their being delivered from the bondage of the world and of Satan ; in their free access to the throne of grace ; in their willing obedience, and in the full communication of the Holy Spirit.

2. God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men, which are in anything contrary to his word, or beyond it, in matters of faith and worship. Liberty of conscience is not to be abused by the requiring of implicit belief and blind obedience, nor to be made a cloak for sin ; but is to the end that men may serve the Lord without fear, in holiness and righteousness before him, all the days of their life.

## XXI.

## OF RELIGIOUS WORSHIP, AND THE SABBATH DAY.

1. Religious worship is to be given only to God, the Father, the Son, and the Holy Ghost. Prayer with thanksgiving, made in the name of the Son by the help of the Spirit, the reading of the Scriptures with godly fear, the sound preaching and reverent hearing and believing of the word, the singing of psalms and hymns with grace in the heart, the due administration and worthy receiving of the sacraments, and the contribution of offerings as the Lord has prospered each, are all parts of the ordinary worship of God.

2. God has by positive, moral and perpetual commandment particularly appointed one day in seven, to be kept holy unto himself ; which day from the resurrection of Christ has been the first day of the week, or Lord's day, and is to be continued to the end of the world as the Christian Sabbath.

3. This Sabbath is to be sanctified to the Lord by a holy resting from worldly employments and recreations, and by devoting the time to the service and worship of God, except as required for works of necessity and mercy.

## XXII.

## OF LAWFUL OATHS AND VOWS.

1. A lawful oath is one wherein, upon just occasion, the person solemnly calls God to witness what he asserts, or promises, and to judge him according to the truth or falsehood thereof. Such an oath ought to be taken only in all holy fear and reverence, in matters of weight and moment, and as duly imposed by lawful authority.

2. In like manner a vow ought to be made only with religious care, out of faith and conscience of duty, or in the way of thankfulness : and it should be performed with like fidelity.

## XXIII.

## OF THE CIVIL MAGISTRATE.

1. God, the Supreme Lord and King of all the world, has ordained civil magistrates to be under him over the people, for the defence and encouragement of them that do good, and for the terror of evil doers. Wherefore the people ought to pray for magistrates, honor their persons, pay them proper tribute, obey their lawful commands, and be subject to their authority, for conscience' sake.

2. As Jesus Christ has appointed a regular government and discipline in his church, civil magistrates may not assume the administration of the word and sacraments, or the power of the keys of the kingdom of heaven, or interfere with any in the exercises of religion according to their own profession and belief. But the civil magistrate may lawfully hinder the practicing of crime, immorality or disorder under pretense of religion.

## XXIV.

## ON MARRIAGE AND DIVORCE.

1. Marriage between one man and one woman is lawful for all persons, who are able with judgment to give their consent, and who are not within the degrees of consanguinity forbidden in the Word; yet such as profess the true religion ought not to marry with infidels, idolaters, or such as are notoriously wicked in their life.

2. Divorce, because of adultery, is lawful; yet nothing but adultery, or such willful desertion as implies it, is cause sufficient for dissolving the bond of marriage.

## XXV.

## OF THE CHURCH.

1. The catholic or universal church, which is invisible, consists of the whole number of the redeemed, who have been, are, or shall be received into heaven. The visible church, which is also catholic or universal, consists of all those throughout the world, who profess the true religion, together with their children.

2. There is no other head of the church but the Lord Jesus Christ, who has given the ministry, oracles and ordinances of God for the gathering and perfecting of the saints; and while the purest churches are subject to error, and may contain unworthy members, yet believers ought not lightly to separate themselves therefrom, but rather live in communion with all who call on the name of the Lord Jesus.

## XXVI.

## OF THE COMMUNION OF SAINTS.

All saints are united to Jesus Christ, their head, by his Spirit, through faith, and have fellowship with Christ in his graces, sufferings, death, resurrection and glory; and they are united one to another, have communion in each other's gifts and graces, and are to perform such public and private duties and spiritual services as tend to their mutual assistance and edification.

## XXVII.

## OF THE SACRAMENTS.

The sacraments of the New Testament, which are Baptism and the Lord's Supper, are holy ordinances instituted by Christ in his church; wherein, by sensible signs, Christ and the benefits of the covenant of grace are represented, sealed and applied to believers, not by any outward power in the signs used, but by the inward and spiritual grace wrought by the Holy Spirit, in those that by faith receive them.

## XXVIII.

## OF BAPTISM.

Baptism is a sacrament ordained by Christ, wherein the washing with water in the name of the Father and of the Son and of the Holy Ghost, is a sign and seal of the covenant of grace, of ingrafting into Christ, of regeneration and of remission of sins, of engagement to be the Lord's, and of membership in the visible church. Baptism is to be administered to those that do actually profess faith in, and obedience to Christ, and to the children of one or both believing parents.

## XXIX.

## OF THE LORD'S SUPPER.

1. The Lord's Supper is a holy sacrament instituted by Christ, to be observed in his church until the end of the world, wherein, by the giving and receiving of bread and wine, according to his appointment, they that worthily communicate do, not in a corporal or carnal manner, but by faith, feed upon his body and blood, to their spiritual comfort, nourishment and growth in grace, and to the confirming of their union and communion with him.

2. This sacrament is not any real offering or sacrifice of Christ to the Father, but is a reverent and grateful commemoration of Christ's offering up himself, once for all, upon the cross: and they that would worthily partake thereof, ought to examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, and

of their love and new obedience, renewing their covenant with God and their love to all the brethren.

## XXX.

## OF CHURCH CENSURES.

1. The Lord Jesus Christ, king and head of his church, has therein appointed a government in the hand of the church-officers, to whom are committed the keys of the visible kingdom of God on earth, to open or shut that kingdom by the word and the ministry of the gospel, or by the censures of the church.

2. Church censures, which are necessary for reclaiming offenders and deterring others from offending, for purifying the church, and for vindicating the honor of Christ and the profession of the Gospel, are to proceed by admonition, by suspension from the sacrament of the Lord's Supper for a season, or by excommunication from the church, according to the nature of the offence, and the seeming demerit of the offender.

## XXXI.

## OF SYNODS AND COUNCILS.

For the better government and edification of the church, there ought to be such assemblies as are commonly called Synods or Councils. These are to determine controversies of faith, to set rules for ordering the public worship of God and the government of his church, to receive and authoritatively determine complaints of mal-administration; but are not to handle matters which are not ecclesiastical, unless by way of humble petition, or of advice for satisfaction of conscience.

## XXXII.

## OF THE STATE OF MAN AFTER DEATH AND OF THE RESURRECTION OF THE DEAD.

1. The bodies of men, after death, return to dust and see corruption, but their souls, which neither die nor sleep, return to God who gave them; the souls of believers, being then made perfect in holiness, do pass into glory; but the souls of the wicked are under condemnation, reserved for the judgment of the great day.

2. At the last day there shall, by the power of Christ, be a resurrection of the dead, both of the just and of the unjust; when they that are alive shall be changed, and the dead shall be united again with their bodies; and the bodies of them that sleep in Jesus shall be made like to his glorious body.



## XXXIII.

## OF THE LAST JUDGMENT.

1. God has appointed a day, wherein he will judge the world in righteousness by Jesus Christ, when all shall give account of themselves to God, who will render to every man according to what he hath done in the body, whether it be good or evil; when the righteous shall enter into everlasting life, and the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

2. As Christ would have us certainly persuaded that there shall be a day of judgment, so will he have that day unknown to men, that they may always be watchful for his appearing, and ever prepared to say, "Amen, even so, come quickly, Lord Jesus."

Approved by the Presbytery.

CHARLES C. HEMENWAY, Stated Clerk.

## THE PRESBYTERY OF CEDAR RAPIDS.

We desire that Chapter III. be so recast as to omit all material that is simply human deduction, and especially such material as can not be made to appear consistent with the Scriptural statements that God's love embraces all mankind, and has provided a Savior, who is freely and really offered to every creature; according to the Word, "God, who is the Savior of men, especially of them that believe." And we desire that this truth of God's love for a lost world, so central to the Gospel, shall receive positive mention in this chapter.

We desire that Chapter X., Section 3, be so recast as to state the view that the Scriptures teach, that the Holy Spirit worketh when and where and how he pleaseth, and that the scope of salvation is so broad that its benefits accrue to all those who are incapable of being called by the Word, and who thus do not by their own will and in a state of accountability reject the redemption provided by Christ.

We desire that Chapter X., Section 4, be so recast as not to seem to deny that there may be an application of the saving work of Christ through the Spirit, to men who are not reached by the ministry of the Word.

We also desire that in Chapter XXV., Section 6, all allusion to the Pope of Rome be omitted.

In expressing its desire for these changes, the Presbytery of Cedar Rapids would utter its profound and heartfelt conviction, that it is not in the least proposing changes which will affect the integrity of that system of doctrine which has been so long and so earnestly professed

by us as a Church, and which is still held so dear; but the rather are we impressed with the fact that these proposed changes will fit with harmony into our noble Confession, just as these same elements of sovereignty and freedom, election and love, exist side by side in the Holy Scriptures.

Attest:

W. J. BOLLMAN, Stated Clerk.

THE PRESBYTERY OF CENTRAL DAKOTA.

It is the judgment of the Presbytery that the extent to which the Confessional change shall be carried, and the particular form it shall take, be submitted to the Presbyteries for constitutional ratification, and may be safely left to such large and representative committee as the General Assembly may appoint.

Attest:

ABEL M. WORK, Stated Clerk.

THE PRESBYTERY OF CHAMPLAIN.

Chapter III., Section 3, add "For their sins."

Chapter III., Sections 4 and 7, leave out.

In place of Section 7, insert "God's eternal decree hindereth no man from accepting the salvation of Jesus Christ as it is freely offered in the Gospel; nor is it to be so construed as to contradict the declarations of the Scriptures, 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."

Chapter X., Section 3, omit the word "elect," before "infants."

Chapter X., Section 4, substitute the word "rejecting" in place of the words "not professing."

Insert in some suitable place in the Confession a full and definite statement of God's love for all men; the full and free offer of salvation to all; and the obligation of the Church to preach the Gospel of salvation to all the world.

Attest:

P. J. H. MYERS, Stated Clerk.

THE PRESBYTERY OF CHEMUNG.

The Presbytery of Chemung gives the following answer to the General Assembly's second question on revision:

*Inasmuch* as the Westminster Confession of Faith has held a commanding position among the creeds of Christendom for more than two hundred years; and,

*Inasmuch* as its articles are so logically articulated that emendation can scarcely fail to partake of the nature of mutilation, which we should deplore; and,

*Inasmuch* as there is a diversity of opinion in the Church as to what changes, if any, by addition or excision, should be made; and

*Inasmuch* as it is inevitable that no uninspired creed can exactly express the mind of the Church as led by the Spirit in successive centuries; and,

*Inasmuch* as there is now, we believe, under this guidance, a demand for more adequate expression of the love of God to men, with the deductions flowing therefrom; therefore, be it

*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 overture the General Assembly to formulate a brief, simple and evangelical statement of belief, as held and taught in the Presbyterian Church to-day; which statement shall be regarded as an interpretation of our existing Standards. Attest: CHARLES C. CARR, Stated Clerk.

THE PRESBYTERY OF CHICAGO.

Replying to the second question, "If so, in what respects, and to what extent?" the Presbytery would answer that in the judgment of the Presbytery, the extent to which Confessional change shall be carried, and the particular form it shall take before submission to the Presbyteries for Constitutional ratification, may safely be left to such large and representative committee as the General Assembly shall appoint, it being provided that in any Confessional change at least the three following points shall be secured:

1. That the full integrity of the system of doctrines as contained in the Confession of Faith shall be kept inviolate.

2. That those forms of statement, especially in the third and tenth Chapters, which convey, or seem to convey, erroneous or unscriptural implication, and which are occasions of stumbling, be modified or eliminated.

3. That God's love for the world, and his commission to preach the Gospel to every creature, be given fuller and more definite expression.

Attest:

EDWIN R. DAVIS, Stated Clerk.

## THE PRESBYTERY OF CHICKASAW.

1. That we desire no revision which will eliminate any biblical doctrine from our Confession of Faith.
2. We desire such sections revised as are now charged with casting a shadow on the doctrine of God's love.
3. We have no desire for a new Confession, but we would be glad to have a brief statement of doctrine for the use of our church-members, young people and inquirers.
4. We fervently pray that the divine wisdom may guide the General Assembly in the work of revision, and that God's truth may be so presented as to win souls to our Lord and Master.

Attest :

W. J. MOFFATT, Stated Clerk.

## THE PRESBYTERY OF CHILE.

*Resolved*, That this Presbytery does not think best to bind itself to any one plan of revision, but would suggest the following in order of preference :

1. That the General Assembly formulate a new, shorter and simpler statement of the necessary and essential doctrines of the Westminster Confession.
2. That the General Assembly clearly define the terms of subscription, giving to the words "containing the system of doctrine" a broad and catholic meaning.
3. Revise the present Confession by omitting Sections 3, 4 and 7 of Chapter III., Section 6 of Chapter V., Sections 3 and 4 of Chapter X.; by revising Section 2 of Chapter X., Section 3 of Chapter XXIV., Section 6 of Chapter XXV. On Sections 2 of Chapter III. and 2 of Chapter XXX. the vote was even to omit and to revise.

Attest :

W. H. LESTER, Stated Clerk.

## THE PRESBYTERY OF CHIPPEWA.

1. We desire that the third Chapter, after first section, be so recast as to include these things only : The sovereignty of God in election ; the general love of God for all mankind ; the salvation in Christ Jesus provided for all, and to be preached to every creature.
2. We desire that the tenth Chapter be so revised as not to appear to discriminate concerning infants dying in infancy, or so as to omit all reference to them ( Section 3 ) ; and so as to preclude that explanation of Section 4 which makes it teach the damnation of all the heathen, or makes it deny that there are any elect heathen, who are regen-

erated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility, according to the measure of light which God has been pleased to grant them.

The above statements are identical with those of the New York Presbytery in its answer to the same questions; and it is the wish of Presbytery as expressed by vote, to make the entire answer of New York Presbytery the answer of the Presbytery of Chippewa.

Attest :

C. C. TODD, Stated Clerk.

#### THE PRESBYTERY OF CHOCTAW.

Chapter III., Section 4, strike it out.

Chapter III., Section 7, amend to read thus: "The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby in infinite wisdom, goodness and truth he extendeth or withholdeth mercy, 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 does God hinder any one from accepting Christ, nor is the sufficiency for all men of his provision of salvation in Christ in any way impaired, nor is there put upon the free offer of this provision of salvation, so that whosoever will may accept it and be saved, any limitation whatsoever."

Chapter X., Section 2, strike out the words, "is altogether passive therein until."

In place of the present Section 3 put the following new section :

Section 3. This effectual call is to be distinguished from, yet does not exclude or antagonize, but consists with, that general call which is made through the Gospel, and which has its justification in the infinite love of God for the world as expressed in the gift of his beloved Son as an atoning sacrifice. And this atoning sacrifice, being sufficient for all men and adapted to all, and taking every legal obstacle to salvation out of the way of all, is to be freely offered to all, as the complete and most gracious divine warrant for the assurance that whosoever believeth on the Lord Jesus Christ shall be saved.

Chapter X., Section 4, amend to read thus: "Others not elect, although they 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 can not be saved. Nor can any who reject the Gospel, or who have never heard the Gospel, be saved on the ground of their good works. Yet this is not to be understood as denying to any sinner who is penitent for sin and devoutly seeking after God, the possibility of salvation by Christ through the Spirit,

working without the Word, in the liberty and sovereignty of his regenerating power."

Chapter XXV., Section 6, strike out all after the word "Christ."

Attest : JOHN EDWARDS, Stated Clerk.

#### THE PRESBYTERY OF CINCINNATI.

The Presbytery is opposed to any change in the Standards that will impair the system of doctrine known as the Calvinistic system.

Chapter III., Section 3, omit last clause after the word "life."

Chapter III., Section 4, omit the entire section.

Chapter III., Section 5, insert the words "not because of" in the place of the word "without."

Chapter III., Section 6, eliminate the last sentence, beginning with the word "Neither."

Chapter III., Section 8, insert the following: "Moreover, the doctrine is not to be construed as limiting the free offer of the Gospel to all men, or as contradicting the Scripture declaration that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Chapter VIII., Section 5, that the phrase in the Shorter Catechism (Answer 25) "the divine justice" be substituted for the phrase "the justice of his Father."

Chapter X., Section 3, amend so as to read, "All infants, dying in infancy, and other elect persons who are incapable, from birth to death, 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."

Chapter X., Section 4, instead of words "not professing" insert words "not accepting."

Chapter X., Section 4, after the word "whatsoever," insert the words "than by Jesus Christ."

Chapter XI., Section 3, substitute the phrase in the Shorter Catechism (Answer 25) "the divine justice" for the phrase "his Father's justice."

Chapter XVI., Section 7, referred to the General Assembly for such changes as may free the statement from practical misconceptions.

Chapter XXV., Section 6, strike out all after the word "thereof" in the third line of the section.

Also, Presbytery recommends the insertion in some suitable place in the Confession of a full and definite statement of God's love for all

men, the free offer of salvation to all, and the obligation of the Church to preach the Gospel of salvation to all the world.

Attest : EDWARD T. SWIGGETT, Stated Clerk.

THE PRESBYTERY OF CLEVELAND.

We qualify this expression by the proviso that we desire no change whatever which in our judgment would mutilate or weaken the biblical system of doctrine contained in our time-honored and noble Confession, and to which system our office-bearers subscribe. We desire only such minimums of alteration as would eliminate redundant propositions—or philosophical deductions and speculations not clearly stated in the Word of God—such as would exhibit a truer and more scriptural balance between the doctrines propounded, and emphasize the great commission of Christ resting on the heart of the modern Church, to preach the Gospel of his salvation to every creature.

In regard to the other question, “If so, in what respects, and to what extent?” we decline at present to particularize by verbal emendation, but only to present general topical suggestions. • For the reason that some statements and forms of statement have proved themselves peculiarly liable to misunderstanding; and others are so liable as to lay open our cherished system of divine truth to unmerited reproach, while at the same time, having very questionable authority from the Bible, as understood by the mind of the Church to-day, we would prefer :

1. To strike out in Chapter III. the third, fourth and seventh Sections—or so to have the Chapter recast as to exclude the statement of sovereign, eternal, unconditional reprobation for any of God’s creatures.
2. In reference to Chapter X., Section 3, we should approve a clear expression of our belief that none dying in infancy shall eternally perish.
3. In Section 4, Chapter X., and elsewhere, we disclaim the certain damnation of all the heathen world as part of our faith or as our understanding of the Word of God.
4. In Chapter XXIV., Section 3, eliminate the mention of Roman Catholics as necessarily idolaters, and,
5. In Chapter XXV., Section 6, strike out our assertion that the Pope of Rome is that Antichrist.
6. Especially we desire to have more prominently stated full on the face of our Confession the love of the triune God for all men, as revealed

in redemption; also the fullness and freedom of offered salvation, wrought by Christ and applied by the Spirit, with a special emphasis laid upon the missionary duty of the Church.

Attest: E. BUSHNELL, Stated Clerk.

THE PRESBYTERY OF COLUMBIA.

Chapter III. Revise in respect to its treatment of the doctrine of preterition and its possible fatalistic interpretation.

Chapter X. The revision of this chapter so that it shall not appear to discriminate concerning infants dying in infancy, it being the belief of the Church that all infants dying in infancy, baptized or unbaptized, are saved.

Attest: GEO. C. YEISLEY, Stated Clerk.

THE PRESBYTERY OF COLUMBUS.

The Presbytery of Columbus continues sincerely to receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures.

It would not consent to any change in the doctrinal standards which would destroy or impair the integrity of the system commonly known as the Calvinistic, but it recognizes the fact that, to many, certain statements and expressions in the Confession seem to teach what the Church does not hold, and so are occasion of stumbling to many good Christians, in the Church, and out of it.

To the second question it answers: We respectfully overture the General Assembly of 1890 to appoint a competent and judicious committee to examine carefully the Confession, and report to the next Assembly, whether in its judgment, such changes are needed, or may be made by way of elimination, explanation or addition, as without impairing the integrity of the system, shall remove any just cause of criticism; and shall set forth more fully the free offer of salvation to all men, the office of the Holy Spirit, and the duty of the world's evangelization.

Attest: JOHN A. EWALT, Stated Clerk.

THE PRESBYTERY OF COUNCIL BLUFFS.

1. That the system of doctrine contained in the Confession of Faith be maintained in its entire integrity.

2. That such changes be made in certain portions of the Confession, especially in the third and tenth Chapters, as will, if possible, free them from all doubtful or erroneous implications.



3. That a more full and definite expression be given in the Confession of Faith, to God's love for all mankind, to the fullness and freeness of salvation provided in Christ for all, and to be preached to all mankind.

Attest :

ALBERT L. SARCHET, Stated Clerk.

THE PRESBYTERY OF CRAWFORDSVILLE.

The Presbytery answers that in its judgment no new doctrine is wanted, but that such a revision of the Confession is desirable and necessary as will express the faith of the Church in more scriptural proportion, giving much less relative prominence to statements of the divine sovereignty and foreordination, and much greater emphasis and prominence to the divine compassion and fatherly love, freely offering salvation to all mankind, which is the distinguishing characteristic of the Gospel.

If, however, a more specific answer is required, we recommend especially the following, viz. :

We concur with the Presbytery of New York with regard to Chapter III. "We desire that the third Chapter, after the first section, be so recast as to include these things only: 'the sovereignty of God in election, the general love of God for all mankind, the salvation in Christ Jesus provided for all, and to be preached to every creature.'"

Chapter X. With regard to the tenth Chapter we recommend that the first section be amended by omitting the words "and those only;" that in the third section the word "elect" be omitted before the word "infants" and before the word "persons."

Chapter XXV. With regard to the twenty-fifth Chapter, we recommend that after the word "Christ" the words "who is the supreme and only" be inserted, and that the word "thereof" be omitted.

Chapter XXX. We recommend that the second section of the thirtieth Chapter be omitted.

These recommendations are not intended to include all the points at which the Presbytery would welcome revision, but to indicate the spirit and tone of such revision as we desire. Whatever other changes in the Confession these recommendations may render necessary in order to its consistency as a whole, we feel may safely be left to such committee as the General Assembly may appoint. It is the judgment of this Presbytery that a summary or supplemental statement of our doctrine, in such brevity and simplicity, as to adapt itself to use in the public services of the Church and in the family, should without unnecessary delay be prepared and authorized, believing

that such a statement would be most helpful and beneficial for the work of the Church.”

Substantially a correct report: JNO. M. BISHOP, Stated Clerk.

THE PRESBYTERY OF DAKOTA.

1. In those respects in which the present forms of statement are either ambiguous or over-strong and extra-scriptural, and to such an extent in those cases as is necessary to make the statements of the particular beliefs clear and scriptural.

2. By such additions as shall set forth more clearly and strongly God's love for the world and his wish that all persons should believe in Christ and be saved; also our belief that all dying in infancy are saved by sovereign grace in Christ.

Attest: JOHN P. WILLIAMSON, Stated Clerk.

THE PRESBYTERY OF DAYTON.

Answer No. 1. Yes, provided that the integrity of the system of doctrine contained in our Confession of Faith be left unimpaired.

We prefer to leave large discretion to the Assembly and to such Committee on Revision as the affirmative answer of the first question will call for, but would suggest changes as follows:

That Chapter III., Sections 2 to 8 inclusive, be so revised that the doctrines which it contains may be set forth in more scriptural language, and such as will emphasize human responsibility and the love of God for all men.

Chapter VI., Section 4, be so revised that while the malignity of the corruption of our nature in original sin, in so far as all spiritual powers and works are concerned, be set forth, yet that the natural virtues which we see exemplified even among the heathen may not seem to stand in the same condemnation.

Chapter VII., Section 4, be revised so that the word “frequently” disappear, inasmuch as there is but one place in the Scriptures in which the word “testament” is used in the sense intended by the Confession, viz.: Hebrews ix. 15-17.

Chapter X., Section 3, be so revised that it will read: “All persons dying in infancy, and all other persons who, from birth to death, are incapable of being outwardly called by the ministry of the Word, are regenerated and saved by Christ through the Holy Spirit, who worketh when, and where, and how he pleaseth.”

Chapter X., Section 4, be so revised that the operations of the Holy Spirit, “who worketh when, and where, and how he pleaseth,” be not

limited by the profession of the Christian religion, or of a necessity by a scriptural knowledge of the truths of that religion.

Chapter XV., Section 4, has the word "damnation" twice. For the first we would substitute "punishment," and for the second, "final condemnation," as this would maintain the doctrine taught with equal truth and plainness.

Chapter XXV., Section 1, fourth line, supply, after "Christ," the words, "who is the supreme and only," so that it will read: "The catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, who is the supreme and only head thereof, and is the spouse, the body, the fullness of him that filleth all in all." Then omit the sixth or last Section, which calls the Pope "that Antichrist, that man of sin."

Chapter XXIX., Section 1, be so revised that where the "Lord's Supper" is said to be obligatory to the end of the world, the more scriptural idea be substituted, viz.: "That it should continue until Christ come again."

Chapter XXX., Section 2, be so revised that the power of the keys there committed to the ministry according to Scripture teaching, be plainly set forth as only "ministerial" and "declarative."

Attest:

W. W. COLMERY, Stated Clerk.

#### THE PRESBYTERY OF DENVER.

Amend Chapter III. of the Confession by eliminating Sections 3 and 4, causing Section 5 to take the place of 3, and be changed so as to read: "By his decree, for the manifestation of his glory, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret and good pleasure of his will, hath chosen in Christ unto everlasting glory those of mankind predestinated unto life, 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 thereunto, and all to the praise of his glorious grace."

2. That Section 3 of Chapter X. be amended so as to read: "Infants dying in infancy, and all other elect 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."

3. That Section 6. Chapter XXV., be amended so as to read: "There is no other head of the Church but the Lord Jesus Christ."

Only some such changes as the above is the Presbytery of Denver prepared to support ; radical or extensive amendments are not desired by this Presbytery.

Attest :

JOHN WILSON, Stated Clerk.

THE PRESBYTERY OF DES MOINES.

In answer to the second question in the Overture – In view of the manifest difficulty of formulating, in the brief time we can give to the consideration of the subject, a statement which would accurately represent the views on the subject, of the majority of the Presbytery, we are willing to commit the work of revision to a committee which will fairly represent the whole Church, with the earnest prayer that the Spirit of God may guide them in such way that the result of their deliberations may be in thorough accord with the teaching of the Holy Scriptures, and greatly promote the unity and growth of Christ's kingdom.

Attest :

EUGENE A. WALKER, Stated Clerk.

THE PRESBYTERY OF DETROIT.

We desire a modification of certain statements of Chapters III. and X. as are liable to misunderstanding and misinterpretation, and expose our system of doctrine to unmerited criticism ; and we believe that the Confession can be so amended as to set forth the same doctrines in language which shall be in more exact accord with the teaching of the Scriptures.

But we desire no recasting or revision which shall impair the integrity of the Pauline system which is set forth in the Confession.

Attest :

WM. A. McCORKLE, Stated Clerk.

THE PRESBYTERY OF EAST FLORIDA.

Presbytery thought it best to leave the formulating of amendments to the General Assembly or to such committee as it might appoint.

Attest :

J. K. WIGHT, Stated Clerk.

THE PRESBYTERY OF EAST OREGON.

By referring the matter to a special committee or commission, with instructions to recast the same throughout in clear, simple and concise Bible language, setting forth as briefly as possible the doctrine of our church as accepted and taught at the present day.

We further recommend that said committee or commission be elected at the next meeting of the General Assembly, with instructions to report at the meeting next held after the appointment of said committee or commission.

Attest :

T. M. BOYD, Stated Clerk.

#### THE PRESBYTERY OF ELIZABETH.

To the second question we submit the following in reply :

1. That Presbytery is a unit in its cordial acceptance of and adherence to the system of doctrine contained in the Confession of Faith, and is wholly adverse to any change which could be justly regarded as surrendering or compromising any of the essential doctrines contained in our Standards.

2. That while the truth itself, revealed in the Word of God and formulated doctrinally in Creed or Confession, abideth, like its Author, "the same yesterday, to-day, and forever," nevertheless, the intellectual apprehension of the truth, and the method of setting it forth in terms, are subject to change in the lapse of time, as the continued searching of the Scriptures presents familiar truths in clearer light. Hence it has come to pass, in the judgment of Presbytery, that the form of doctrinal statement in our Confession appears, in a few instances, needlessly severe, narrow, and repelling; and in one or two instances, at least, to lack the clear warrant of Scripture; the effect being to burden the minds of not a few in our Church—ministers and laymen—with a sense of bondage. In illustration of the above statement, and as indicating the desire of Presbytery in regard to revision, we cite—

(*a*) Chapter III., Sections 3, 4 and 7. The objection we offer to these passages is that they contain statements as to the purpose and pleasure of God, which—whether they are or are not true in fact—have not been so clearly set forth in Scripture as to demand or justify the terms in which they are presented in the Confession of Faith; and which are not essential to a clear and positive declaration of belief in the Decree of God.

(*b*) Presbytery would call attention to Chapter X, Section 3, in regard to "elect infants," as being ambiguous, and capable of being construed—as has been affirmed—in three different ways. In the judgment of Presbytery, the belief of the Presbyterian Church of to-day would be better stated, and a stone of stumbling removed, by substituting for the above section the following: "All elect persons who are incapable in this life of being outwardly called by the min-

istry of the Word, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth.”

(c) We would recommend that Section 4 of Chapter X be stricken out.

(d) We desire the insertion in some suitable place in the Confession, of a fuller statement of the clear and explicit declarations of Scripture concerning God's love for all men, the free offer of the Gospel for the salvation of all who believe on Jesus Christ, and the obligation of the Church to preach the Gospel of Eternal Life to all the world.

Presbytery is content with submitting the above, as, in its judgment, presenting sufficient reasons in support of its affirmative answer to the first question of the Overture. We have not deemed it essential or advisable to present a more detailed statement of desire as to the precise form of change to be made in these sections of our Confession. This will properly result from careful consideration on the part of those to whom General Assembly may be pleased to commit the work of amending the Confession, (if it be called for by the Church), preparatory to final submission to the Presbyteries. We would therefore await such submission of proposed changes by the General Assembly, rather than suggest amendments in more precise form in this our reply to General Assembly's Overture.

Attest :

SAMUEL PARRY, Stated Clerk.

#### THE PRESBYTERY OF EMPORIA.

It is the judgment of the Presbytery that the extent of Confessional change to be attempted may safely be left to such committee as the General Assembly may appoint, it being provided that in any proposed change at least the three following points shall be secured :

1. That the full integrity of the system of doctrine as contained in our Confession of Faith be kept inviolate.
2. That the forms of statements, especially in the third and tenth Chapters, which convey, or seem to convey, erroneous or unscriptural implications, and which are occasions of stumbling, be modified or eliminated.
3. That God's love for the world, and his command to preach the Gospel to every creature, be given fuller and more definite expression.

Attest :

JNO. H. BRIGHT, Stated Clerk.

#### THE PRESBYTERY OF ERIE.

We desire such revision as will not impair the system of doctrine taught in the Confession; and which will bring the Confession into fuller accord with the present belief of the Presbyterian Church in

the United States of America as to the teaching of the Holy Scriptures. In accordance with this desire, we recommend that Chapters III. and X. be amended.

Chapter III., Section 3, insert "for their sins" after the word "foreordained."

Chapter III., Section 4, omit this section.

Chapter III., Section 6, omit the last sentence, beginning with the word "neither."

Chapter III., Section 7, omit this section.

Insert as a separate section, to precede Section 8. the following in substance: "God's 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."

Chapter X., Section 3, omit the word "elect" in the two places in which it occurs.

Chapter X., Section 4, omit all which follows the words "can not be saved," and substitute the following: "Nor can any who reject the Gospel, or who have never heard the Gospel, be saved on the mere ground of their good works. Yet this is not to be understood as denying to any sinner who is penitent for sin and devoutly seeking after God, the possibility of salvation by Christ, through the Spirit, working without the Word."

Insert in some suitable place in the Confession a full and definite statement of God's infinite love for all men, the free offer of salvation to all, and the obligation of the Church to preach the Gospel of salvation to all the world.

Attest :

AMZI WILSON, Stated Clerk.

#### THE PRESBYTERY OF FLINT.

*Resolved*, First, That the full integrity of the system of doctrine as contained in the Confession of Faith be kept inviolate.

Second, That those forms of statement, especially in the third and tenth Chapters, which convey, or seem to convey, erroneous impressions, and which are the occasion of stumbling, be modified or eliminated.

Third, That God's love for the world and his commission to preach the Gospel to every creature, be given fuller and more definite expression.

Attest :

GEO. S. WOODHULL, Stated Clerk.

## THE PRESBYTERY OF FARGO.

We adhere with unshaken loyalty to the system of doctrine contained in our subordinate Standards, and recognize them as products of master workmen, so harmoniously wrought and so logically consistent, that essential change in one will destroy the symmetry of the whole; and also, that elimination of any particular doctrinal phrase or sentence will not obviate external objections to that doctrine. We desire, therefore, the minimum of revision that will remove the unmerited reproach under which we now labor.

Attest: G. SUMNER BASKERVILL, Stated Clerk.

## THE PRESBYTERY OF FORT DODGE.

That the General Assembly shall appoint a judicious and conservative committee, which shall draft overtures for the action of the Assembly, and if approved, to be sent down to the Presbyteries for their consideration. Said overtures to contain changes in the Confession of Faith only where it may be deemed liable to misunderstanding. But such changes shall in no wise impair the integrity of the Calvinistic system of doctrine as at present subscribed by us.

Attest: HARVEY HOSTETLER, Stated Clerk.

## THE PRESBYTERY OF FORT WAYNE.

1. We are opposed to any revision which would impair the integrity of the system of doctrine contained in the Confession of Faith, and we hold that among the doctrines essential to the system are those of the divine foreordination of whatsoever comes to pass, and the divine sovereignty of election to everlasting life.

2. We believe that within the lines which define the integrity of the system of doctrine, changes may be made and ought to be made by way of eliminations, additions, substitutions and modifications of language.

3. We believe that a satisfactory, desirable and practical way of accomplishing revision is for the General Assembly to appoint a large, competent and judicious committee who shall take notice of all points regarding which a desire for revision shall be expressed by the Presbyteries, give the whole matter a thorough examination and consideration, and prepare an overture containing definite propositions of revision, to be sent down by the Assembly to the Presbyteries.

4. We would eliminate from Chapter III. and Section 3 the words "and others foreordained to everlasting death;" (2) Would eliminate



the whole of Section 4, and substitute a statement of God's certain knowledge of the number of his people.

Chapter III., Section 6, we would eliminate the last sentence beginning with the words, "Neither are any others redeemed."

Section 7, eliminate the words, "For the glory of his sovereign power over his creatures to pass by, and." Also the pronoun "them" after the word "ordain."

Section 8, incorporate a statement of God's love in the gift of his Son, corresponding to John iii. 16, with a declarative expression of the truths that election hinders no man's salvation, and that God is not willing that any should perish, but that all should come to a knowledge of the truth; or make a separate section of this. Also, make necessary changes in the numbers of the sections.

In Chapter IV., from Section 1 eliminate the words "of nothing," and also the words "In the space of six days."

Chapter VI., Section 4, let the words "good" and "evil" be strictly defined, or change the form of expression.

Also make a corresponding change in Section 2 going before.

Chapter X., Section 2, eliminate the words "who is altogether passive therein," and make the necessary reconstruction in what follows.

Section 3, instead of the first statement, "elect infants dying in infancy," etc., substitute "Infants dying in infancy are regenerated and saved," and eliminate the word "elect" from the later statement of the same section.

Section 4, for "Not professing the Christian religion," etc., substitute "who reject the Christian religion," etc.

Chapter XVI., modify Section 7 as respects the declared sinfulness of all acts good in themselves done by unregenerate men.

In Chapter XXIV., Section 3, eliminate the word "other" before the word "idolaters."

Chapter XXV., Section 6, for "but is that Antichrist," etc., substitute these words and no more, "But is an usurper of the prerogatives of the Lord Jesus Christ."

Finally, we are not oblivious to the consideration that slight verbal changes in other places might be found needful to harmonize the whole with those proposed.

Attest:

M. M. LAWSON, Stated Clerk.

## THE PRESBYTERY OF FREEPORT.

While holding with loyal devotion to the system of truth contained in our Standards, we believe that the Confession of Faith should be so revised that God's love and the universal invitation of the Gospel shall have proper emphasis, and that any statement of doctrine not based upon the clear teachings of Scripture shall be eliminated.

We recommend in particular as follows :

Chapter III., omit the last clause of Section 3, and all of Sections 4 and 7.

Chapter X., omit Sections 3 and 4.

Chapter XXII., omit last clause of Section 3.

Chapter XXV., Section 6, omit all after the words "Jesus Christ" in the first clause.

The above includes all changes in phraseology which these changes may make necessary.

Attest :

THOMAS A. ROBINSON, Stated Clerk.

## THE PRESBYTERY OF GENEVA.

The Presbytery here assumes that it is not called upon by the terms or by the intent of this question to formulate a revision that would be acceptable to it. Since the Presbytery also further assumes at once that the work of so preparing the changes, if the Confession is to be altered or amended, will be entrusted in due time by the General Assembly itself to a committee very competent to the task, and fairly representing the ascertained desire of the Church, and then that revision will come before the Presbyteries in the constitutional way, and for their votes upon it. And yet, too, the Presbytery does desire to express its judgment in certain and very important respects, and to do this also consistently with the integrity of our system of doctrine.

The reference here is to the third and tenth Chapters of the Confession. Here is the chief ground of contention. Presbytery would advise the omission or else urge the reconstruction of all those statements or forms of statement which assert or imply the following things :

1. Reprobation as an act of simple, absolute, divine sovereignty in a prior eternity, whereby a part of mankind were "passed by" or excluded from the chance of salvation, being "foreordained to everlasting death." The respects in which the Confession presents this view of the moral government of God might very well be omitted.

2. Related to the subject of reprobation, and specifically presented in the Confession, is the perdition of the whole heathen world,

no matter how diligent men may be to live up to the best attainable light. This, too, should be omitted, or else modified into a very different statement.

3. Furthermore, Presbytery would express its desire that the common inference of a non-elect class of infants, dying in infancy, according to the Confession, be removed by a plain statement, which shall relieve the Confession of that burden, and shall declare what is the belief of the Church on the subject.

We plead here (*a*) the fact that such an inference is generally drawn from the language of the Confession, and so the Confession is represented to teach the damnation of infants; (*b*) when this implication is denied, there is the hard and unsatisfactory effort, to most persons, at least, to find some way of interpretation out of the difficulty; (*c*) the subject is so serious that everything equivocal should be displaced by a distinct statement of what is actually believed.

Referring now to the points which have passed under notice, to-wit: reprobation, the destiny of the heathen world and destiny of infants, as presented in the Confession, it may be said in general apology, that it is very questionable whether any body of uninspired men is competent to formulate in absolute, or at least in specific, metaphysical, propositional statement, the deepest things of God from eternity, in his administration over angels and men and a world of heathen souls, and a world of infants, and then to put all this into a Confession of Faith, to be used in the work which the Church has to do in the world.

4. Presbytery advises that the statements of the Confession as to the Pope and the Romish Church be omitted in the revision.

5. But the question of amending the Confession in certain respects can not be closed by Presbytery, without most earnestly expressing its desire for the insertion, in some place deemed proper for the addition, of the distinct declaration, that the salvation revealed in the Gospel is offered to all the world, and that these offers are freely and fully and sincerely made for all, through the love of God, in Jesus Christ our Lord.

Attest : J. WILFORD JACKS, Stated Clerk.

#### THE PRESBYTERY OF GRAND RAPIDS.

That the integrity of the Confession of Faith, as "containing the system of doctrine taught in the Holy Scriptures," should above all things be maintained.

Chapter III., Section 2, omitted.

Chapter III., Section 3, so changed that it shall not be susceptible of the construction that God has created any beings in order to destroy them.

Chapter III., Section 4, omitted.

Chapter VI., Section 4, so stated as to modify or explain the expression of the disability of man to all good.

Chapter VIII., Section 8, to be so changed that it shall not limit the atonement made by Jesus Christ to those to whom it is certainly and effectually applied and communicated.

Chapter X., Section 3, so stated that it shall not contain an implication that any dying in infancy are not elect, and are not regenerated and saved by Christ.

Chapter X., Section 4, to be so changed that it will preclude any interpretation, which will make it teach that there can be no elect brethren who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility according to the measure of light which God has been pleased to grant them.

Chapter XXV., Section 6, omitting all that follows the first statement.

We desire also that in its appropriate place there shall be inserted a full statement of God's love for all men, and of the sufficiency and adaptation of the atonement made by Jesus Christ for the salvation of all men, so that the offers of salvation may be freely made to all men, and whosoever will, may come to Christ and be saved.

Attest :

D. A. JEWELL, Stated Clerk.

#### THE PRESBYTERY OF GUNNISON.

First of all, it is the desire of this Presbytery to have formulated a briefer and simpler statement of our belief, setting forth the essential doctrines of redemption, to take the place in our Church of the present Confession.

In the event that the Assembly deem the adoption of such a creed inexpedient, we would propose the following answer to the second question.

1. That the Confession be so modified as to more fully represent the love of God for all mankind.

2. That the Confession be so changed that the free moral agency and responsibility of all men shall receive due recognition.

3. That such changes be made as shall simplify the statement of our faith, and render it more easy of comprehension.

Attest :

CHAS. FUELLER, Stated Clerk.

## THE PRESBYTERY OF HASTINGS.

That the extent to which Confessional change may be carried, and the particular form it shall take before submission to the Presbyteries for constitutional ratification, may be left to such large and representative committees as the General Assembly shall approve; but we recommend that the statements of the Confession in regard to the salvation of infants dying in infancy, preterition and reprobation, may express more perfectly the belief of the Church, and afford less just ground for misunderstanding, while the integrity of the system of doctrine shall be preserved.

Attest :

A. B. BYRAM, Stated Clerk.

## THE PRESBYTERY OF HIGHLAND.

The Presbytery of Highland is opposed to any change in the Confession of Faith that will essentially impair the system of doctrine known as the Calvinistic System, but would ask to have removed from the Confession some extra-biblical statements; to have the various truths set forth in the Confession emphasized in the same degree that they are in God's Word, and to have introduced into the Confession more of the warmth and glow of the New Testament Scriptures. To this end the following changes were adopted.

1. Omit last clause of Section 3, Chapter III, inasmuch as Reprobation is not essential to the Calvinistic System, not being found in any other Reformed Confession now in use.

2. Omit Section 4, Chapter III.

3. Omit last clause Section 6, Chapter III.

4. Omit Section 7, Chapter III.

5. Insert as a separate section before Section 8, the following: "God's eternal decrees hinder no one from accepting of Christ, as he is freely offered to all men in the Gospel; nor is 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 would have all come to repentance and live."

6. So modify Sections 5 and 8, Chapter VIII., that they will declare in accordance with the Scriptures that Christ is the Savior of all men, especially of them that believe.

7. Change Section 3, Chapter X., so as to read "All infants dying in infancy," etc.

8. Insert in Section 4, Chapter X., the words "not accepting" in place of "not professing."

9. Remove from Chapter XI. whatever may imply that Christ died for the elect only.

10. Instead of the last two clauses of Chapter XVI., beginning with the words "They are therefore sinful," substitute the following: "They do not meet the requirements of the divine law, and hence they can not be pleaded as a ground of acceptance with God."

11. In Section 6, Chapter XXV., substitute for all after the clause "There is no other head of the church but the Lord Jesus Christ," the following: "And for any man or body of men to claim such headship is unscriptural and antichristian."

12. Insert in some suitable place in the Confession a full and definite statement of God's love for all men, the free offer of salvation to all, and the obligation of the Church to preach the Gospel to every creature.

Attest:

GEO. HAGEMAN, Stated Clerk.

#### THE PRESBYTERY OF HOLSTON.

The Presbytery of Holston is satisfied with the doctrines of our venerable Confession of Faith, and mainly with its statements of those doctrines.

They also regard the terms of subscription to that Confession, as tolerating every variety of opinion consistent with its scriptural and Calvinistic system of religious truth.

Yet, in the interest of harmony among its true friends, we recommend the following reply to the second question. "In what respects, and to what extent?"

It is the judgment of the Presbytery that the extent to which the Confessional change shall be carried, and the particular form it shall take, be submitted to the Presbyteries for constitutional ratification, and may be safely left to such large and representative committee as the General Assembly may appoint: provided, that in any proposed change, the following points be secured:

1. That the full integrity of the system of doctrine as contained in our Confession of Faith be kept inviolate.

2. That those forms and statements, especially in Chapters third and tenth, which are occasions of stumbling, be modified, or eliminated.

3. That there be inserted, in suitable places, some fuller and clearer expression of God's love to all men, of his desire that all should be saved, and of the duty of the Church of Christ to preach the gospel to all the world.

Attest:

J. E. ALEXANDER, Stated Clerk.

## THE PRESBYTERY OF HUDSON.

The Presbytery is satisfied that the Church is not prepared, and never will be, to give up aught of her Calvinism, rightly defined, or abandon any of her scripturally grounded doctrines of faith.

We reply as follows :

1. That the third Chapter, after the first Section, be recast so as to present :

*a.* In addition to God's sovereignty in election, add a scriptural statement of the love of God for all mankind.

*b.* A scriptural statement of God's abundant provision for the salvation of all men in the atonement of his Son, and his sincere offer of mercy and grace to every creature.

*c.* A scriptural statement of the facts of human responsibility in the choice or rejection of the salvation freely offered in the Gospel.

2. In Chapter X, Section 1, omit the words, "and those only."

3. In Chapter X, Section 3, omit the first "elect" and read "all infants."

4. In Chapter X, Section 4, substitute for the portion beginning "much less" the following: "Much less can men not accepting the Gospel as revealed to them be saved in any other way whatsoever."

5. Substitute for the word "damnation" wherever it occurs words of equivalent meaning, as follows: Chapter XXXIII., Section 2, "endless punishment"; Chapter XXIX., Section 8, "condemnation"; Chapter XV., Section 4, "everlasting punishment"; Chapter XXIV., Section 3, for "damnable heresies" substitute "destructive heresies"; Chapter XX., Section 1, for "everlasting damnation" substitute "everlasting punishment."

6. In Chapter XXV., Section 6, omit "but is that Antichrist," etc., to the end of the section.

Attest :

DAVID F. BONNER, Stated Clerk.

## THE PRESBYTERY OF HURON.

The Presbytery is opposed to any change in the Confession that will impair the system of doctrine known as the Calvinistic system. To the second question we answer :

Chapter III, Section 3, omit last clause after the word "life."

Chapter III., Section 4, eliminate the whole section.

Chapter III., Section 5, insert the words "not because of" in place of the word "without."

Chapter III., Section 6, eliminate the last sentence beginning with "Neither."

Chapter III., insert as a separate section to precede Section 8 the following in substance, viz.: "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 declaration 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."

Chapter X., Section 3, drop the first word.

Chapter X., Section 4, insert the word "rejecting" in place of "not professing."

Chapter XXIV., Section 6, change to read "Yet nothing but adultery or such willful desertion as implies it, is cause," etc.

Chapter XXV., Section 6, amend to read, "The only head of the Church is the Lord Jesus Christ, to whom, without any earthly vice-regent, all authority in heaven and earth is committed."

Insert in some suitable place in the Confession a full and definite statement of God's love for all men, the free offer of salvation to all, and the obligation of the Church to preach the Gospel of salvation to all the world.

Attest :

CHARLES E. BARNES, Stated Clerk.

#### THE PRESBYTERY OF IDAHO.

We deem it expedient to revise Chapter III., Sections 3, 4 and 7; Chapter X., Section 3; Chapter XXV., Section 6.

In thus expressing our views on the revision question, the Presbytery of Idaho desires emphatically to affirm that we do not favor any change in the system of doctrine taught in our standards.

Attest :

T. M. GUNN, Stated Clerk.

#### THE PRESBYTERY OF INDIANAPOLIS.

To the second question we return the following answer :

The changes which we desire are such as will in no wise impair the integrity of our system of doctrine, but will preserve it from misunderstanding and unmerited criticism, and will make it more symmetrical and well balanced as a statement of the truths of Scripture. We would suggest briefly the following as being, among others, desirable changes :

1. That Chapter III., Sections 2-8 inclusive, be so revised that the doctrines there set forth be expressed in simpler and more scriptural



language, thus more positively to emphasize human responsibility and the love of God for all men, as manifested in the Gospel of Jesus Christ, provided for all, and to be preached to every creature.

2. That Chapter X. be changed so that it shall appear to teach, as do the Scriptures, that God is calling men by his truth and Spirit to a saved life; that those who willfully reject this call are personally responsible for their own condemnation; that those who are incapable of being outwardly called by the ministry of the Word, are regenerated by Christ, through the Spirit, who worketh when, and where, and how he pleaseth, and that it shall not appear to teach the damnation of all those who have never had the privilege of hearing and knowing the letter of the Gospel.

3. That Chapter XXX., Section 2, be so revised that the "power of the keys" there asserted to be committed to the ministry according to the Scriptures, be plainly set forth as only ministerial and declarative.

These recommendations do not include all the points at which the Presbytery desires revision, but simply indicate the general spirit and tone of such revision as we desire; at this stage of procedure, a minute declaration is neither necessary nor desirable. The many minor changes which may be imperatively demanded in order to a consistent and felicitous statement as a whole, may safely be left, as they must be, to the future action of the Church.

We further recommend the preparation of a short and simple supplementary statement of our doctrine, that shall be suitable for popular use, and for the public services of the Church, and we overture the General Assembly to appoint a committee for this purpose.

Attest:

JOHN W. PUGH, Stated Clerk.

#### THE PRESBYTERY OF IOWA.

The Presbytery reaffirms its belief in the system of doctrine taught in the Westminster Confession of Faith, as the teaching of the Word of God, and stands pledged to oppose any and every change that would in the least degree take from or in any way impair any part of our Calvinistic system of doctrine. At the same time this Presbytery believes that there are expressions in our Confession of Faith open to misconstruction by the enemies, and to misunderstanding by the friends and lovers, of the Calvinistic system of doctrine; and that a revision, or restatement of these parts of the Confession, in language clear and unmistakable, would remove many of the objections made by our enemies; and at the same time strengthen the hands, and establish more firmly the belief, of all those who receive the Cal-

vinistic system of doctrine as that which is taught in the Word of God.

The second question of the overture is two-fold : First, "in what respects?" and second, "to what extent?"

As to the first part of the question, the Presbytery of Iowa uses the term "revision" solely and only with reference to forms of statement in the Confession, and not with any reference to system of doctrine.

As to the extent of this revision, the following changes are suggested by this Presbytery :

1. That in Chapter III., Section 3, the phrase "for their sin" be inserted in the last sentence, so that the last part of Section 3 will read: "and others foreordained for their sin to everlasting death."

2. Omit Section 4, Chapter III., because unnecessary,—the doctrine has been stated in Section 3.

3. Substitute for Section 7, Chapter III, the following: "God's eternal and sovereign decree hindereth no man from accepting Christ, as he is offered to all men for salvation 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."

4. Chapter X., Section 3, change so as to read as follows: "Infants dying in infancy, also others who are incapable of being outwardly called by the ministry of the Word, are of the elect, regenerated and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth.

5. Chapter X., Section 4, strike out the phrase "not elected."

6. Chapter XXV., Section 6, strike out the latter part of the section. It will then read: "There is no other head of the church but the Lord Jesus Christ."

Attest:

J. C. McCLINTOCK, Stated Clerk.

#### THE PRESBYTERY OF IOWA CITY.

1. We desire only such a revision as that by which the full integrity of the system of doctrine now contained in the Confession shall be kept inviolate.

2. We favor the following changes :

In Chapter III., omit in Section 3 all after the word "life." Omit Section 4 entirely. Omit in Section 6 the last sentence, beginning with the word "neither." Omit all of Section 7.

In Chapter X., omit in Section 2, after the word "who," in the third line, the words "is altogether passive therein," and insert instead the words "is enmity thereto."

Insert new section, to be numbered three, and to read thus: "This effectual call is to be distinguished from, yet does not exclude or antagonize, but consists with that general call which is made through the Gospel, and which has its justification in the infinite love of God for the world, as expressed in the gift of his beloved Son as an atoning sacrifice, being sufficient for all men, and adapted to all, and taking every legal obstacle out of the way of all, is to be freely offered to all, as the complete and most gracious divine warrant for the assurance, that whosoever believeth on the Lord Jesus Christ shall be saved."

In Section 3, substitute the word "all" for the word "elect," before "infants," and insert after the word "infancy" the words "since they are of the elect."

In Section 4, strike out all of the section after the word "saved," in the fifth line, and insert in lieu thereof the words: "Nor can any who reject the Gospel, or who have never heard the Gospel, be saved on the ground of their good works, since a man is not justified by the works of the law, but by the faith of Jesus Christ; yet this is not to be understood as denying to any sinner who is penitent for sin and devoutly seeking after God, the possibility of salvation by Christ through the Spirit working without the Word, in the liberty and sovereignty of his regenerating power."

This Presbytery proposes the foregoing amendments to Chapters III. and X. tentatively and illustratively as to the language suggested, but we feel that the particular verbal form which such amendments shall take before submission to the Church for constitutional ratification, may safely be left to such a large and representative committee as the Assembly may approve.

In Chapter XXIV. omit the word "other" in the sixth line of Section 3.

In Chapter XXV., after Section 3 insert a new section on missions. In Section 6 omit all after the word "thereof," and insert instead the words, "but in that he proclaimeth himself so to be, he exalteth himself in the Church against Christ and all that is called God."

3. After Chapter VIII., and parallel thereto, insert a new chapter on the work of the Holy Ghost.

4. It is the judgment of this Presbytery that revision should at this time be confined to those portions of the Confession we have herein

named, to wit: Chapters III., X., XXIV., XXV., and the addition with respect to the work of the Holy Ghost.

Attest: GEORGE B. SMITH, Stated Clerk.

THE PRESBYTERY OF JERSEY CITY.

We desire :

1. That the system of doctrine as contained in the Confession of Faith be preserved in its full integrity.

2. That the Confession be made to contain a definite and full expression of the love of God for all mankind, and of the salvation in Jesus Christ provided for all, and to be preached to every creature.

3. That certain forms of statement, particularly in the third and tenth Chapters, which convey, or are understood by many to convey, erroneous and unscriptural implications, be changed or stricken out.

We prefer, however, that the extent and definite form of these changes, to be submitted to the Presbyteries for constitutional ratification, shall be left to the wisdom of such large and representative committee as the General Assembly shall appoint.

Attest: EDWIN A. BULKLEY, Stated Clerk.

THE PRESBYTERY OF KALAMAZOO.

It is the judgment of the Presbytery that the extent to which the Confessional change shall be carried, and the particular form it shall take, be submitted to the Presbyteries for constitutional ratification; and may be safely left to such large and representative committee as the General Assembly shall appoint; it being provided that in any proposed change, at least the following points be secured:

1. That the full integrity of the system of doctrine as contained in our Confession of Faith be kept inviolate.

2. That the forms and statements, especially in the third and tenth Chapters, which convey, or seem to convey, erroneous and unscriptural implications, and which are occasions of stumbling, be modified or eliminated.

3. That God's love for the world, and his command to preach the Gospel to every creature, be given fuller and more definite expression.

Attest: JOSEPH A. RANNEY, Stated Clerk.

## PRESBYTERY OF KEARNEY.

1. We disclaim any desire to make any change which will in any way impair the integrity of the Calvinistic system, but that such changes be made in the Confession of Faith as shall make clearer to the understanding of the members of our churches, the system of doctrine taught by our Church.

2. We also suggest that there be prepared, for popular use in our churches, a short compendium of the teachings of "The Confession" which shall in no wise supersede the Confession of Faith.

Attest:

J. H. REYNARD, Stated Clerk.

## THE PRESBYTERY OF KNOX.

*Resolved*, That we desire a revision, or elimination of Sections 3 and 4, of Chapter III., and Section 3, of Chapter X.

Presbytery would prefer to leave the Confession as it is, if a creed could be formulated that would be acceptable to all parts of the Church, as a bond of fellowship, which all ministers, officers and members could cordially subscribe.

Attest:

J. T. H. WAITE, Stated Clerk.

## THE PRESBYTERY OF LACKAWANNA.

1. While confiding in the conservative judgment of the Presbyterian Church, they insist that the full integrity of the system of doctrine contained in our Confession of Faith be preserved absolutely inviolate.

2. They desire, that those forms of statement, especially in the third and tenth Chapters, which seem to many to convey erroneous or unscriptural implications, and which are occasions of stumbling, be modified or eliminated.

3. They ask, that there be added to the Confession of Faith, a fuller and more definite expression of God's love, and of Christ's death for the whole world, and of the commission given by Christ to his Church to preach the Gospel to every creature.

Attest:

P. H. BROOKS, Stated Clerk.

## THE PRESBYTERY OF LAHORE.

1. The full integrity of the system of doctrine contained in the Confession of Faith should be kept inviolate.

2. Those forms of statement, especially in the third and tenth Chapters, which seem to some to convey unscriptural implications, and which are occasions of stumbling, should be modified or eliminated.

3. God's love for the world, and his command to preach the Gospel to every creature, should be more fully and definitely expressed.

4. The latter part of the sixth Section of Chapter XXV., which declares that the Pope is the Antichrist and man of sin, should be omitted.

Attest : KALI CHUN CHATTERJEE, Stated Clerk.

## THE PRESBYTERY OF LAKE SUPERIOR.

While we could wish that the Confession had more of the spirit and tone of the New Testament, as well as be wholly in accord with the entire Bible in its teachings, we would suggest that as few changes be made as possible, consistent with the removal of stumbling-blocks. In our judgment these are confined to four points, viz.: Reprobation, the damnation of infants, the damnation of the heathen world, and the assertion that the Pope of Rome is the Antichrist.

Attest : C. D. JACOBS, Stated Clerk.

## THE PRESBYTERY OF LANSING.

We insist that no method of revision shall be adopted that would impair the integrity of the system of doctrine contained in the Confession of Faith.

We desire a revision in the interests of greater clearness and simplicity in the Confession; so that those statements of doctrine, as, for example, certain statements in Chapters III. and X., now often misunderstood, misconstrued, and which are occasions of stumbling, may be modified, or eliminated, or relieved from all ambiguity.

We desire a fuller expression in the Confession of the love of God for all sinners, of his desire that all should be saved, and of his offer of salvation to all mankind.

We believe that it will be wise and safe to commit the whole subject of revision to a committee of the General Assembly, composed of its most learned, discreet and devoted members, with instructions to compare the statements of the Confession with the Holy Scriptures, and,

seeking the promised guidance of the Holy Spirit, to eliminate from the Confession anything not either clearly taught in the Word, or fairly deducible therefrom; and to make such additions to the Confession from the Word as shall give to our Standards Bible symmetry and proportions of truth.

Attest :

C. P. QUICK, Stated Clerk.

#### THE PRESBYTERY OF LARNED.

Chapter III., Sections 3, 4 and 7, modify and add to, so that all men may know that there is a divine breadth to the divine declaration that "God so loved the world," etc. John iii. 16.

Chapter X., Section 3, omit the word "elect" from the well-known phrase "elect infants."

Chapter X., Section 4, change the phraseology so as to do away with the ambiguity involved in its grammatical structure.

Presbytery requests the Assembly to take the regular constitutional steps to secure the revision as above indicated.

Attest :

B. F. POWELSON, Stated Clerk.

#### THE PRESBYTERY OF LEHIGH.

That while we express our unshaken loyalty to the Pauline system of doctrine as embodied in our Confession of Faith, we nevertheless think that a revision of certain chapters and sections is desirable to prevent their misinterpretation, viz.,

Chapter III to be recast so as to include :

1. The sovereignty of God in election.
2. The general love of God in Christ for all mankind.
3. The salvation which is in Christ Jesus provided for all and to be preached to every creature.

Chapter X, Section 3. Such revision as shall prevent its appearing to teach that some children dying in infancy may be lost.

Chapter X, Section 4. Such a revision as shall preclude it from teaching that it is impossible that any heathen may be saved by Christ through the Spirit, though they may not have the revealed Word.

Chapter XVI, Section 7. A recasting of this section so that it shall not appear to teach that every act of unregenerate men is in itself sinful.

Chapter XXIV, Section 3. Recast so as to prevent the indiscriminate designation of all papists as idolaters.

Chapter XXV, Section 6. To be recast so as to include all who usurp the prerogatives and functions of Christ in his own House.

Attest :

A. M. WOODS, Stated Clerk.

#### THE PRESBYTERY OF LIMA.

We desire the revision to be limited.

1. To certain forms of expression that seem liable to misapprehension.

2. To the elimination of some phrases and sentences which seem unnecessary to the true meaning of the chapters and sections to which they belong.

3. To the introduction in a suitable connection of a statement of the fullness of the love of God in Christ, and of the full and free offer of the Gospel to all.

4. That the revision shall not in any particular change or modify the system of doctrine known as Calvinistic, and now embraced in the Standards of our Church, and to which we adhere with unabated loyalty, as the system of doctrine that has long been a bond of union, and a tower of strength to our beloved Church (*vote unanimous*). The remaining part of the report, consisting of suggestions as to the form of particular changes in the language of the Confession, eliminations and additions, intended to make the general answer more specific, was laid upon the table, and to be kept on file for any future use the Presbytery may choose to make of them.

Attest :

R. H. HOLLYDAY, Stated Clerk.

#### THE PRESBYTERY OF LOGANSPORT.

I. That this Presbytery is a unit in its cordial acceptance of and adherence to the system of doctrine contained in the Confession of Faith, and is wholly adverse to any change which would be justly regarded as surrendering or compromising any of the essential doctrines contained in our Standards.

II. That while the truth itself, revealed in the Word of God and formulated doctrinally, in creed or confession, abideth, like its Author, "the same yesterday, to-day, and forever," nevertheless the intellectual apprehension of the truth, and the method of setting it forth



in terms, are subject to change in the lapse of time, as the continued searching of the Scripture presents familiar truths in clearer light. Hence it has come to pass, in the judgment of this Presbytery, that the form of doctrinal statement in our Confession appears in a few instances needlessly severe, narrow, and repelling, and in one or two instances at least, to some minds, seems to lack the clear warrant of Scripture, the effect being to burden the minds of not a few in our Church—ministers and laymen—with a sense of bondage.

III. We declare further in our answer to the second question of the Assembly's overture, that this Presbytery does not undertake to revise the Confession or any part thereof. For the accomplishment of this work we look to the wisdom of the whole Church as represented in the General Assembly, or such committee or commission as it may appoint for the purpose.

IV. While we thus decline, as a Presbytery, at this time, to undertake the specific work of revision, yet we desire to name the following parts of the Confession, and principles which will illustrate the spirit and manner of the revision which we desire:

1. We desire that Chapter III., after Section 1, be so recast as to include these things only: the sovereignty of God in election; the general love of God for all mankind; the salvation in Christ Jesus provided for all and to be preached to every creature.

2. We desire that Chapter X. be so revised as not to appear to discriminate concerning "infants dying in infancy"; and so as to preclude that explanation of Section 4 which makes it teach the damnation of all the heathen, or makes it deny that there are any elect heathen who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility, according to the measure of light which God has been pleased to grant them.

3. We suggest that Chapter XXV., Section 6; Chapter XXIV., Section 3, and Chapter XXII., Section 7, so far as they have reference to the Roman Catholic Church, are not sustained by Scripture, and are out of place in the symbol of the Church's faith.

4. We hereby overture the General Assembly to raise a large and representative committee or commission, taken from the Church at large, to which shall be entrusted, (*a*) the work of revising the present Confession under such instructions as the Assembly may impose. (*b*) The work of preparing a short and simple statement containing the essential and necessary articles of the Westminster Confession. In making this last request we desire expressly to state that it is our wish and purpose to have the Westminster Confession, after the proposed

revision, hold precisely the same position and use in the Church which it now has; but in addition to this we desire a simpler and briefer statement of our faith for such use as pastors often require, in dealing with members of the church and congregation.

Attest: WILEY K. WRIGHT, Stated Clerk.

THE PRESBYTERY OF LOS ANGELES.

*Resolved*, That we desire no revision which would impair the integrity or weaken the force of the Calvinistic system of doctrine contained in our Confession of Faith.

*Resolved*, That we especially desire such modification of statement in the third and tenth Chapters of the Confession as shall remove ground for misrepresentation on the part of those who oppose our doctrines, and furnish occasion of stumbling from those who are friendly to us, and shall set forth more conspicuously the infinite compassion of God for our fallen race in his most glorious decrees respecting the plan of salvation revealed to us in the Gospel.

*Resolved*, That we are not averse to any such changes in other parts of the Confession as may, in the wisdom of the Assembly, be deemed necessary or appropriate to give larger and fuller expression to the brotherly love cherished by our Church toward other denominations of Christians, or the grand missionary spirit which is moving her to large gifts and untiring labors for the evangelization of the world.

Attest: P. D. YOUNG, Acting Stated Clerk.

THE PRESBYTERY OF LOUISVILLE.

1. We desire revision only so far as it shall relieve the Confession of ambiguous and misleading statements, and so far as it shall tend to a clearer, stronger and more consistent expression of the Calvinistic system of doctrine which it contains.

2. Were we to specify, we would mention at least three particulars:

(a) Such a restatement of the third Chapter as shall more fully express the love of God for all mankind.

(b) Such a modification of Chapter X., Section 3, as will make it express the belief of the Church in regard to the salvation of infants.

(c) The omission of all such polemic statements in regard to Roman Catholics and the Pope of Rome, as are found in Section 7 of Chapter XXII., and in Section 3 of Chapter XXIV., and in Section 6 of Chapter XXV.

Attest:

J. R. COLLIER, Stated Clerk.

#### THE PRESBYTERY OF LYONS.

The Presbytery recommends that the Westminster Shorter Catechism be adopted for a Confession, with a few changes and omitting the questions.

In case this Confession can not be adopted, this Presbytery desires the Westminster Confession revised as follows:

Chapter III., omit all that refers to reprobation or preterition.

Chapter X., omit the reference to elect infants, and let that to the heathen be in harmony with the Scripture statement, "That God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

Attest:

HENRY M. CLARK, Stated Clerk.

#### THE PRESBYTERY OF MAHONING.

Chapter III., Section 3. Change so as to state that God's connection with the ruin of men is that of a permissive decree.

Chapter III., Sections 4 and 7. Omit. In their place, this:

"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 Scripture declaration 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."

Chapter X., Section 3. Omit the word "elect" wherever it occurs.

Chapter X., Section 4. Omit.

Chapter XVI., Section 7. Omit.

Chapter XXIV., Section 3. Omit the words "papists or other."

Chapter XXV., Section 6. Omit all after first sentence.

Add a new chapter on the Fatherhood of God and the Mission of the Church.

Attest:

E. D. VANCE, Stated Clerk.

## PRESBYTERY OF MANKATO.

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 this, we desire the reference of this matter,—in case revision is undertaken,—to a large and representative committee, who shall submit a revision of the Confession better adapted to the uses of the Church.

Attest: S. W. LA GRANGE, Stated Clerk.

## THE PRESBYTERY OF MARION.

It is the judgment of the Marion Presbytery that the extent to which the Confessional change should be carried, and the particular form it shall take before submission to the Presbyteries for constitutional ratification, may safely be left to such large and representative committee as the General Assembly may appoint, it being provided that in any proposed changes the following points be secured:

1. That the full integrity of the system of doctrine as contained in our Confession of Faith be kept inviolate.

2. It is desirable that changes should be made in those parts of the Confession which relate to preterition, reprobation, elect infants, and to those who have not heard or are unable to understand the Gospel, and that Section 7, Chapter XVI., and Section 2, Chapter XXX., be restated.

3. We also suggest the propriety of making a full and definite statement of the love of God to all men, and the free offer of the Gospel to all.

Attest: W. S. EAGLESON, Stated Clerk.

## THE PRESBYTERY OF MATTOON.

1. We would not abate one jot or tittle of the system of doctrine therein contained; we hereby reaffirm our belief in, and re-express our admiration for, that interpretation of Scripture commonly known as Augustinian or Calvinistic.

2. We favor such an abridged Confession as would admit of more frequent popular perusal (if not of use in public teaching and worship), while it should not omit any vital doctrine, and should observe a greater symmetry and more scriptural proportion in their statement.

3. If this may not be had, then such a revision of the Standards as will remove as far as possible ambiguity ; will lop off all excrescences, if any there be, and will exalt to their proper place the leading facts of revelation. Suffice it to suggest:

1. That the redeeming love of God, sufficient for the salvation of repenting sinners, is a prominent fact of Scripture side by side with his glorious justice, and should be accorded greater comparative prominence in a standard of faith.

2. That the actual belief of the Presbyterian Church with regard to the salvation of infants dying in infancy and of others incapable of intelligent faith, should be either stated with clearness and precision, or all reference to it be omitted.

3. That redeeming traits in the characters of men otherwise wicked and impenitent, while not sufficient to save them, are worthy of due recognition and grateful appreciation as evidence of that common grace whereby God has visited all and saved from utter blight a sin-cursed world.

4. That designation of the Pope of Rome as the Antichrist of prophecy, while plausible, is unwarranted and unnecessary in a Confession of Faith.

5. That the essential doctrine of the decrees of God is sufficiently stated in the language of Holy Writ without attempt at elucidation or limitation. Objectors and gainsayers must then beware lest haply they be found to fight against God.

6. Finally, we would suggest that the great commission given by our Lord to evangelize the world, well deserves a place in a Confession of Faith, as it is fast finding it in the hearts of the people.

Attest :

J. A. PIPER, Stated Clerk.

#### THE PRESBYTERY OF MAUMEE.

1. We desire that the third Chapter shall be so modified as to include only the sovereignty of God in election ; the general love of God for the human race, and the fullness of the salvation through Christ for all mankind ; that the word "elect" in the tenth Chapter, Section 3, before infants, be omitted, and that Section 4 be so altered that it shall not deny the possibility of the salvation of any heathen who may follow the light of nature in faith.

2. That the reference to the Pope of Rome in Chapter XXV., Section 6, be omitted.

Attest :

B. W. SLAGLE, Stated Clerk.

## THE PRESBYTERY OF THE CITY OF MEXICO.

The Presbytery has such confidence in the General Assembly, and in any committee it would nominate, that we do not hesitate to leave to its discretion the determination of the necessary changes. We wish merely to express our desire that nothing be done to modify our system of doctrine, known as Calvinistic, Augustinian or Pauline.

Attest: HUBERT W. BROWN, Stated Clerk.

## THE PRESBYTERY OF MILWAUKEE.

That it is the judgment of this Presbytery that the extent to which Confessional change shall be carried, and the particular form it shall take before submission to the Presbyteries for constitutional ratification, may safely be left to such large and representative committee as the General Assembly shall appoint, it being provided that in any proposed change at least the three following points shall be reached:

1. That the full integrity of the system of doctrine as contained in the Confession of Faith shall be kept inviolate.

2. That those forms of statement, especially in the third and tenth Chapters, which convey, or seem to convey, erroneous or unscriptural implications, and which are occasions of stumbling, be modified or eliminated.

3. That God's love for the world and his commission to preach the Gospel to every creature, be given fuller and more definite expression.

Attest: S. W. CHIDESTER, Stated Clerk.

## THE PRESBYTERY OF MONROE.

1. [Yes,] *provided*, the changes introduced are not such as to affect the system of doctrine to which we as a denomination have always held.

2. To the second question we reply: Strike out of Chapter III., Section 4, which only reiterates and reflects a needless emphasis on Section 3, immediately preceding. Strike out also Section 7, of Chapter III, which is no more than an amplification of the closing statement of Section 6, immediately before it. That God passes by all but the elect, and leaves them to their sins, is plainly stated in Section 6. This is enough, in our opinion, of a very painful subject. We do not believe in saying that God was pleased to ordain any of his creatures to dishonor or wrath, even for their sins. We can not but believe he did it with infinite reluctance. The expression, "God was

pleased to pass by and punish," has to our ears an unpleasant sound. The omission of the sections named does not weaken the teaching of the Confession on the doctrine of election, neither does it expunge its testimony on the subject of reprobation. For Section 3 of this same chapter gives both sides of the doctrine of election. It says God predestinates some to life and ordains some to death. But we would like to have this section revised so that the last clause will read, "And others, in his infinite wisdom, goodness and truth, are passed by, to suffer the just consequences of their sins, even everlasting death." Passing now to Chapter X., Section 2, we would revise by leaving out the words "Who is altogether passive therein until," and by introducing the word "who" before the words "being quickened." Section 3, of Chapter X.: From this section we would simply leave out the word "elect," leaving it to stand in all other respects as it is. Section 4, of this Chapter X., we would expunge, as not being in harmony with the spirit of the Gospel. A heathen may possess a spirit which is acceptable to God, though we have reason to believe that very few have ever possessed such a spirit in the lands whither the truth of God has not gone. In Chapter XXV., Section 6, we would like to have the last sentence, relating to the Pope of Rome, stricken out. The Roman pontiff may be the man of sin and son of perdition, but that he is, is only an inference from certain passages of Scripture, not a positive declaration. It is wrong to bind the faith of the Church to that which can not be proved to be a positive teaching of Holy Writ. Besides, a creed or a confession is a place for doctrine, but it is no place for expressions in regard to the justice of Papal or any other claims. We all believe the Papal system to be at variance with the Gospel, and the Papal Church in doctrine and practice to be exceedingly corrupt. But this is no part of our system of theology, and we object to being made to subscribe to it as if it were. Finally, we would revise, by the addition of a section in some suitable place in the Confession making mention of the warm-hearted love of God for men, as men and as the creatures of his hand; of his yearning desire to save them all through Christ, and of the fact, that if all men would but repent of their sins and believe in him whom God has sent, they would all be saved. We would have connected with this an emphatic statement concerning the duty of the Church to obey the command of her ascending Lord, to go unto all the world and disciple all nations, and concerning the sin of letting so many perish in their ignorance, when, if we did our duty, they would many of them undoubtedly be saved.

Attest:

H. P. COLLIN, Stated Clerk.

## THE PRESBYTERY OF MONTANA

1. We should like to see the following portions eliminated from the Confession of Faith: Chapter III., Section 4; in Chapter X., Section 3, the word "elect" before the word "infants," and in Section 4, all following and including the words "much less;" in Chapter XXV., Section 6, all following and including the words "but is that Antichrist," etc.

2. That Chapter III., Section 7, be modified so as to teach that God condemns men to eternal death on account of their own sins.

3. We should like to see the language of the Confession made more exactly to correspond with the actual words of Scripture.

4. We should like to see articles added to the Confession, of the following import: (a) An article setting forth the love of God to all men, even to the unbelieving and the rebellious; (b) an article recognizing the Church's duty to evangelize the whole world.

Attest:

GEORGE EDWARDS, Stated Clerk.

## THE PRESBYTERY OF MORRIS AND ORANGE.

Instead of a revision of the text of the present Confession, the Presbytery expresses its preference for a new and shorter Confession of Faith, containing only the essential doctrines of the Presbyterian system of faith, and to which a harmonious subscription could be expected.

If, however, a more specific answer is required, while the Presbytery does not believe that there is any desire in the Church for any essential change in the Presbyterian system of doctrine, it expresses the belief that the statements of the doctrine of predestination and reprobation (or preterition), as contained in Chapter III., and especially in Sections 3, 4 and 7; the statements of the doctrine of the fall of man, as contained in Chapter VI., the last clause of Section 2, Section 4, together with the declaration in Section 3, that "they being the root of all mankind, the guilt of this sin was imputed \* \* \* to all their posterity;" the declaration in Chapter IX, Section 3, that "man, by his fall into a state of sin, hath lost all ability of will to any spiritual good accompanying salvation"; the statement in Chapter X., Section 4, "Much less can men not professing 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 law of that religion they do profess"; and the statement of doctrine in the same Chapter, in Section 3, concerning "elect



infants"; are expressed in form and measure so as can not be clearly proved in Holy Scripture, and are not so held with any unanimity by the Church; and that such expressions give rise to much misunderstanding and misrepresentation, to the injury of the Church, and the cause of Christ, and are burdensome to the consciences of very many, and for these reasons the Presbytery thinks that such parts of the Confession should be revised.

The Presbytery makes these further suggestions, viz: That in Chapter XXIV, Section 3, all after the words "marry only in the Lord" should be omitted; that in Chapter VIII, Section 4, the words "with which also" should be omitted.

The Presbytery finds a lack of certain things in the Confession which it is most desirable that it should contain. It finds (1) a deficiency in the declaration of God's infinite love to the world, and his full and free offer of salvation to all men through the atonement of our Lord Jesus Christ; (2) no full and clear statement of the doctrines of the person and work of the Holy Spirit; (3) no clear recognition of the great commission of Christ to go into all the world and preach the gospel to every creature. The Presbytery recommends that suitable declarations on these points be added to the Confession.

[This resolution was adopted January 29, 1890.]

*Resolved*, That the following language in the action taken by this Presbytery on the subject of revision, viz: "While the Presbytery does not believe that there is any desire in the Church for any essential change in the Presbyterian system of doctrine," was and is intended to be in all respects equivalent to a direct statement, that neither does this Presbytery desire, nor does it believe that the Church at large desires, any change in the Confession of Faith which shall "impair the integrity of the Reformed (or Calvinistic) system of doctrine."

[This resolution was adopted June 10, 1890, and by a unanimous vote.]

Attest: WILLIAM F. WHITAKER, Stated Clerk.

#### THE PRESBYTERY OF MUNCIE.

Muncie Presbytery protests against any change impairing the integrity of the system of doctrine always heretofore taught in the symbols of the Presbyterian Church.

Let Section 3 of the third Chapter be as follows:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated to everlasting life; and others, in

view of their final perseverance in sin, are foreordained to everlasting death. Those thus predestinated to life are given to Christ as a reward for his obedience unto death."

Leave out Section 4, Chapter III.

Omit last clause of Section 6, beginning with the words, "Neither are any others redeemed by Christ," etc.

Substitute the following for Section 7, Chapter III.:

"To the rest of mankind not given to Christ, God is pleased in his mercy to offer sincerely and cordially the salvation in Christ on the same terms as to the elect, not willing that any should perish, nor taking pleasure in the death of any, but that all should come to the knowledge of the truth and live. And if any of this class, led by the Word and Spirit of God, should repent and believe in Christ, they will be saved. But if they will not, they must perish forever, as monuments of the divine wrath toward sin."

Let Chapter X. be revised so as to prevent ambiguity in Sections 3 and 4.

Let Chapter XXV. be amended by removing the words "but is that Antichrist," *et seq.*, to the end of the Chapter.

Let a statement be added to Chapter III., sufficiently declaring God's love for the world, but discriminating between this love and that for his elect; declaring the free offer of salvation to all who will accept it on the terms of the Gospel, viz., repentance and faith; and the obligation lying on the Church to declare this Gospel to the whole world.

Attest:

CHARLES LITTLE, Stated Clerk.

#### THE PRESBYTERY OF NASSAU.

The Presbytery of Nassau, while not desiring to remodel the Confession, nor to revise it so as to impair the essential articles of our faith, answers the second question as follows:

It desires, according to its original overture, a revision of Chapter III, and of other sections related thereto, so that all may be brought into harmony with this chapter as revised, said revision to set forth on the one hand the sovereignty of God, and on the other most fully the love of God to man, as it shines so brightly in the Gospel.

We also recommend:

1. The omission of Section 3, Chapter X., on the ground that it is not "Confessional" matter.

2. The revision of Chapter X., so as to preclude that explanation of Section 4 which makes it teach the damnation of all the heathen,

or makes it deny that there are any elect heathen, who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility, according to the measure of light which God has been pleased to grant them.

3. The omission of all of Chapter XXV., Section 6, after the the clause "there is no other head of the Church but the Lord Jesus Christ."

4. The omission of the words "Papists" and "other," in Chapter XXIV., Section 3, making the section read thus: "And therefore such as profess the true reformed religion should not marry infidels or idolaters."

Furthermore, we are of the opinion that there are other matters in the Confession of Faith which stand in need of revision, but, recognizing the many difficulties attending a general revision, we suggest that the General Assembly formulate a short, simple and comprehensive creed.

Attest :

A. G. RUSSELL, Stated Clerk.

#### THE PRESBYTERY OF NEBRASKA CITY.

We desire only such changes in forms of statement as shall make our Confession of Faith less liable to misunderstanding.

We think such changes may be made in Chapter III, in Chapter X, and in Chapter XXV, either in the way of emendation, addition or elimination.

We desire these changes to be formulated, with a wise conservatism and after due deliberation, by a carefully appointed committee of the General Assembly.

While desiring these changes, we wish to emphasize our devotion to the system of doctrine contained in our Confession of Faith, because we believe it to be a faithful mirror of Bible truth.

Attest :

S. B. NEILSON, Stated Clerk.

#### THE PRESBYTERY OF NEW ALBANY.

In view of the great interest, deep feeling and various sentiments developed by the discussion of the subject, we desire revision in such respects as in the best judgment of the Assembly will remove dissatisfaction, secure harmony and peace in the Church, as well as tend to prevent misjudgment and misrepresentation from without.

To the third question in the overture, viz: "To what extent is revision desired?" we answer in general, but moderate terms, by leaving the changes to be made, if any, to the united wisdom and discretion of the Assembly, provided that the Calvinistic system of doctrines contained in the Confession shall in no wise be confused or impaired.

Attest:

A. Y. MOORE, Stated Clerk.

THE PRESBYTERY OF NEWARK.

That in answer to the second question, this Presbytery asks that the sections herein specified be amended: yet so amended as not to impair our system of doctrine, but so as to remove just cause of misunderstanding and of misrepresentation of these articles of our faith.

In specifying the amendments desired, this Presbytery asks:

1. That in Chapter III (Of God's eternal decree), all the sections, after the first, be so recast as to include these things only, viz.:

A simpler statement of the sovereignty of God in election; the general love of God for all mankind, and the abundant provision in Jesus Christ for the salvation of all, to be preached to every creature.

2. That in Chapter VI (Of the fall of man, of sin, and of the punishment thereof), the fourth Section be so restated, that while not abating its statement of the prevalence of original corruption throughout man's entire nature, it shall not seem to exclude entirely all kind dispositions, such as, in fact, are found in many unregenerate persons.

3. That in Chapter VIII, (Of Christ the mediator), in the fifth Section, for the words, "the justice of his Father," there be substituted the words "the divine justice," to obviate an appearance of attaching the attribute of justice to the Father particularly, among the persons of the Godhead; (and that a similar change be made in Chapter XI, Section 3).

4. That the eighth Section of Chapter VIII be amended to read: "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," etc., as in the present text.

5. That in Chapter X. (Of effectual calling) the first Section be amended by omitting the words, "and those only," in the second line, in order to remove a possible misunderstanding that it restricts the free offer of salvation.

6. That the third Section of the tenth Chapter be so recast as to avoid the possible implication that persons dying in infancy are lost.

7. That the fourth Section of the same Chapter (X.) be so recast (*a*) as to remove all excuse for the neglect of the Gospel on the ground that there are some who "can not be saved"; and (*b*) as not to seem to teach that none may be regenerated by the Spirit, and saved through Christ, without professing the Christian religion.

8. That in Chapter XV., (Of repentance unto life) in the fourth Section, the word "condemnation" be substituted for the word "damnation."

9. That in Chapter XVI., (Of good works) the seventh Section be so restated, that while preserving its teaching concerning the character and the insufficiency for salvation, of the morality of the unregenerate, it will also show fuller appreciation of the ethical difference between what is good and what is bad in their lives.

10. That in Chapter XXI. (Of religious worship and the Sabbath day) the fourth Section be amended by the omission of all after the word "dead" in the third line.

11. That the eighth Section of the same Chapter (XXI.) be amended by omitting the words "the whole time."

12. That in Chapter XXII. (Of lawful oaths and vows) in the third Section the last sentence be amended to read: "And it is a duty to make oath or affirmation touching anything that is good and just, being imposed by lawful authority."

13. That in Chapter XXIV. (Of marriage and divorce) the third Section be amended by omitting all after the first sentence; *i. e.*, after the word "Lord" in the fourth line, the declaration of the first sentence covering the whole ground and being sufficient, without giving needless offense.

14. That in Chapter XXV. (Of the Church) in the second Section all be omitted after the phrase "together with their children."

15. That the sixth Section of the same Chapter (XXV.) be amended by omitting all after the word "thereof" in the third line.

16. That a new section be added to this (XXV.) Chapter, which shall set forth the duty of the Church "to make disciples of all nations" in accordance with our Lord's last command.

17. That in Chapter XXVII. (Of the sacraments) the fourth Section be amended by omitting the words, "neither of which may be dispensed by any but a minister of the Word lawfully ordained." The restriction of the administration to ministers being doubtless wise as a rule for practice, but not to be made a doctrine of faith.

18. That in Chapter XXVIII. (Of baptism) the second Section be amended by omitting the words "by a minister of the Gospel lawfully called thereunto."

19. That in Chapter XXIX. (Of the Lord's Supper) the eighth Section be amended by substituting the word "condemnation" for the word "damnation."

20. That in Chapter XXX. (Of church censures), the second Section be so recast as to obviate the construction that church officers are able to forgive sins.

Attest :

WILLIAM T. FINDLEY, Stated Clerk.

Per JUL. H. WOLFF, Assistant Clerk.

#### THE PRESBYTERY OF NEW YORK.

1. The Presbytery would regard with apprehension any attempts to remodel the Confession of Faith, as endangering the integrity of our system of doctrine. We deprecate most earnestly all such changes as would impair the essential articles of our faith, contained in that Confession, which has so long served as our standard, and to which we are bound by so many historic and personal ties.

2. We ask only such changes as seem to us urgently needed and generally desired, to-wit :

We desire that the third Chapter, after the first Section, be so recast as to include these things only: The sovereignty of God in election; the general love of God for all mankind; the salvation in Christ Jesus provided for all and to be preached to every creature.

3. We desire that the tenth Chapter be so revised as not to appear to discriminate concerning infants dying in infancy, or so as to omit all reference to them (Section 3); and so to preclude that explanation of Section 4 which makes it teach the damnation of all the heathen, or makes it deny that there are any elect heathen who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility, according to the measure of light which God has been pleased to grant them.

4. While there are other points which the Presbytery would be glad to see modified or changed, as conspicuously Chapter XXIV., Section 3, and Chapter XXV., Section 6, nevertheless we prefer to confine our suggestions for revision to the third and tenth Chapters, as above indicated.

Attest :

S. D. ALEXANDER, Stated Clerk.

## THE PRESBYTERY OF NIAGARA.

We, the Presbytery of Niagara, believing that the Westminster Confession of Faith contains in substance the system of doctrine taught in the Holy Scripture, affirm our loyalty to the Confession, and oppose any revision which would deny any fundamental doctrine therein taught. We suggest the following changes in the interest of unity and progress :

1.—That the third Chapter be so recast as to include a fuller statement of God's love for all mankind, of the offer of salvation through Christ unto all, of the responsibility of all to receive and obey the truth, in accordance with John iii. 16-19; 1 Tim. ii. 1-4; 2 Pet. 3-9, etc.; and that there be added to this chapter, or put in some other appropriate place, a recognition of the responsibility laid upon the Church by the command of our Lord in Matt. xxviii. 19-20.

2. That Chapter X., Section 3, be so revised as not to discriminate against infants dying in infancy, or others incapable of being outwardly called by the Word.

3. By inserting in Chapter X., Section 4, the words "not accepting" instead of "professing."

4. In Chapter XXII., Section 3, substitute for "it is sin," "no one ought."

5. In Chapter XXIV., Section 3, omit "other" before the word "idolaters."

6. That the last sentence of Section 6, Chapter XXV., be omitted, beginning with the words, "nor can the Pope."

Attest: EDWARD P. MARVIN, Stated Clerk.

## THE PRESBYTERY OF NIOBRARA.

That those statements of God's decrees of reprobation in Chapter III, Sections 3 and 4, of preterition in Chapter III, Section 7, and of election of infants in Chapter X, Section 3, be modified; that the references to the Papists in Chapter XXIV, Section 3, and to the "Pope of Rome" in Chapter XXV, Section 6, be left out. And that the entire revision be such as to make the Confession of Faith a firm and clear Calvinistic formula of God's purpose of love in redemption.

Attest: WM. E. KIMBALL, Stated Clerk.

## THE PRESBYTERY OF NORTH RIVER.

The Presbytery of North River, while reaffirming its unswerving loyalty to the doctrines of grace set forth in our Confession of Faith, declares its conviction that, in order to express these doctrines so as to render them less liable to misunderstanding, the Confession of Faith should be revised as follows:

1. The doctrine of the divine decrees should be so restated as to preclude the inferences—(1) that God foreordains any man to everlasting death, irrespective of character; or, (2) that the decree hinders any man from obedience to God or from acceptance of Christ, when offered him.

2. Human free agency, with the responsibility it involves, should be set forth explicitly, prominently, and with emphasis biblically proportionate to that placed on the doctrine of the divine decrees.

3. Especial prominence and clearness of statement should be given to God's gracious attitude toward all men; embracing his fatherly and compassionate love for all, the sincere offer of eternal life in Christ, made, in his Word, to every sinner, and his assurance that he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live. And, therefore, no statement should be retained which explicitly or implicitly denies these truths.

4. The common operations of the Holy Spirit, in the hearts of all men, and the witness and work of conscience, should be set forth with plainness and emphasis, as constituting that common grace which God vouchsafes to every sinner, to lead him to repentance.

5. No statement should be retained which implies, or may fairly be held to imply that any infants, dying in infancy, are not saved; or that salvation, through Christ, is withheld from those who have not heard the Gospel, but strive to obey the light given them and are penitent for their sins.

6. The statement of the doctrine of the Church should explicitly affirm that, by Christ's appointment, it is the Church's duty and privilege to carry the Gospel to the uttermost parts of the earth, and to offer salvation to every sinner.

7. While the sole headship of Christ over his Church, and the falsity of all human claims to headship thereof, should be affirmed, statements should not be retained which appear to reflect upon the Roman Catholic Church with a larger measure of harshness than is necessary to the most faithful maintenance of Protestant principles.

The Presbytery therefore recommends that the Confession of Faith be amended by insertion, removal and alteration of statements, in all



such parts and to such extent, as shall be necessary and sufficient to accomplish revision, in all the foregoing particulars.

We believe that a new creed is needed, especially for popular use, to express the conceptions of biblical truth to which the children of God have been led by a devout study of Holy Scripture in our own time, and to equip the Church for the conquest of the world to Christ, to which God's providence so signally calls us.

Such a creed should be short, simple and biblical. It should be as free as possible from technical terms. It should express the essential truths held by churches of our faith and order.

Attest :

DUNCAN C. NIVEN, Stated Clerk.

#### THE PRESBYTERY OF NORTHUMBERLAND.

In reply to the overture of our General Assembly on the subject of a revision of our Confession of Faith, the Presbytery of Northumberland, while declaring its firm adherence to the system of doctrine of our Church, known as "Calvinism," is in favor of such revision as shall remove all question of the conformity of phraseology in the Confession to the teaching of the Sacred Scriptures, which are the primal standard of truth.

That any form of statements, especially in the third, fourth and tenth Chapters, and in Chapter XXV., Section 6, which conveys, or seems to convey, erroneous or unscriptural implications, and which are occasions of stumbling, be modified or eliminated.

The scope of the New Testament manifestly demands a more explicit Confessional declaration of God's love to the human family, as manifested in the plan of redemption; and the grand developments of God's providence, call for a more prominent statement of the acceptance by the Church of the great commission of our ascended Lord.

Attest:

ROBERT LAIRD STEWART, Stated Clerk.

#### THE PRESBYTERY OF OLYMPIA.

It is the judgment of this Presbytery that any proposed Confessional change may safely be left to any committee which the Assembly may appoint, subject to the following provisos :

1. That said committee shall be composed of representatives from every Synod belonging to the General Assembly.

2. That no changes shall be made which shall destroy the integrity of the system of doctrine contained in the Confession of Faith.

3. That forms of statement which seem to convey unscriptural implications, which are occasions of stumbling, especially those in the third and tenth Chapters, be modified or eliminated.

4. That more full and explicit expression be given to the doctrine of the divine love, and our Lord's command to preach the Gospel to every creature.

Attest :

J. OSMOND, Stated Clerk.

#### THE PRESBYTERY OF OREGON.

That while this Presbytery accepts and adheres to the system of doctrine contained in the Confession of Faith, we believe that some changes are necessary ; and while we think it wise that the changes to be made should be suggested by a committee appointed by the General Assembly, their report to be ratified afterward by the Presbyteries ; we desire at least the following :

First. That Chapter III, Section 7, be omitted, and the whole chapter, after the first Section, be recast so as to give it a tone more in harmony with that of Scripture, introducing a fuller statement of God's love for the world, salvation through Jesus Christ, and our obligation to preach the Gospel to every creature, all of which has been so long emphasized in the teaching of the Church.

Second. That the ambiguous expression "elect infants," which occurs in Chapter X, Section 3, be so changed as to express clearly the belief of the Church upon the subject of infant salvation.

Third. That all of Chapter XXV, Section 6, which refers to the Pope be omitted, retaining only the first sentence, which reads, "There is no other head of the Church but the Lord Jesus Christ."

Attest :

J. V. MILLIGAN, Stated Clerk.

#### THE PRESBYTERY OF OTSEGO.

While this Presbytery would regard with apprehension any attempts to so remodel the Confession of Faith as to endanger the integrity of its system of doctrine, yet it desires revision and modification in several important particulars, viz.:

1. That the third Chapter, after the first Section, be so recast as to include these things particularly: the sovereignty of God in election, the general love of God for all mankind; the salvation in Christ Jesus provided for all mankind, and to be preached to every creature, and that the responsibility for the rejection of this salvation rests wholly with the creature.

2. That the sixth Chapter be so revised as to preclude that explanation of section Third which makes it teach that mankind are guilty of Adam's sin.

3. That the tenth Chapter be so revised as not to appear to discriminate concerning "infants dying in infancy," or to omit all reference to them (Section 3), and so as to preclude that explanation of Section fourth which makes it teach the damnation of all the heathen, or makes it deny that there are any elect heathen who are regenerated and saved by Christ through the Spirit, and who walk in penitence and faith according to the measure of light which God has been pleased to grant them.

4. That Chapter XXV, Section 6, be stricken out.

There are other changes and modifications that this Presbytery desires to see in order to harmonize the Confession of Faith with the Scriptures as understood in the light of modern research and exegesis, but as the whole matter, if revision is determined upon by the General Assembly, will doubtless be placed in the hands of a wise and judicious commission, it is willing to commit these to the learning and discrimination of such a commission as the General Assembly may appoint.

Furthermore, while this Presbytery desires the changes above indicated, it also desires the General Assembly to formulate a statement of doctrine containing the essential teachings of the Confession of Faith as revised.

Attest:

FRANK H. COFFRAN, Stated Clerk.

#### THE PRESBYTERY OF OTTAWA.

Whereas, We have such confidence in the wisdom, orthodoxy, integrity and stability of the body of the Presbyterian Church, as gives us faith to believe that any revision which would be consented to and adopted by the Church, would preserve the full integrity of the system of doctrine as now contained in the Confession of Faith, and in the fulfillment of this confidence, we do consent and give an affirmative answer to the Assembly's overture.

The Presbytery would answer that, in its judgment, the extent to which the revision should be carried, and the particular form it should take before submission to the Presbyteries for constitutional ratification, should consist in a few verbal changes in phraseology which seem to be misunderstood, and expose our system of doctrine to unmerited criticism. To particularize, we would note the third and tenth Chapters, in which there might be some eliminations and modifications.

And to subserve the purpose intended by a Confession, we desire to express our belief that it should be a just expression of the integral sense of the whole Scripture. And while it states truths with scriptural accuracy, it should present these truths in the proportion of the emphasis which in the Scriptures those truths have laid upon them; therefore, we would suggest that God's love for the world, his commission to preach the Gospel to every creature, and his offer of salvation to all, and his expressed desire of saving all who will accept and believe on his name, might well be given fuller and more definite expression.

Attest :

THOMAS GALT, Stated Clerk.

#### THE PRESBYTERY OF PEKING.

The Presbytery would prefer a thorough revision, aiming to secure a Confession clearer, more concise, less technical, more practical, and manifesting toward all evangelical Christians more of an irenical spirit. The Presbytery thinks such a Confession would be better adapted to the edification of all believers, and more conducive to the spirit of unity among all orthodox churches.

The Presbytery would point particularly to Chapter III., Sections 3, 4, 6, 7; Chapter IV., Section 1; Chapter VI., Section 4; Chapter IX., Section 3; Chapter X., Sections 3, 4; Chapter XXV., Section 6; as specially objectionable, either for statements not warranted by Scripture, or for doctrines infelicitously expressed.

Attest :

J. L. WHITING, Stated Clerk.

#### THE PRESBYTERY OF PETOSKEY.

1. We do not desire a revision which will impair the integrity of our system of doctrine, embodied in the Confession of Faith, and taught, as we believe, in the Holy Scriptures.

2. But, on the other hand, we are not in bondage to any form of words, however venerable, which do not bear the impress of the Holy Spirit; and would welcome a briefer and simpler formulation of our Creed, in which such extra-scriptural, controversial, inferential, and explanatory statements, as are not essential to a clear apprehension of the truth, shall be omitted, and the redundant and antiquated style of two centuries and a half ago shall be simplified and modernized.

3. But, failing in that, we desire, at least, the following changes. (a) The elimination from Chapter III., of Section 7, setting forth the doctrine of preterition or reprobation, which, however logical, as an inference from the doctrine of election, has no sufficient warrant in any clear declaration of the Scriptures. (b) In place of the section thus omitted we desire the introduction of the doctrine of a full and free provision and offer of salvation to all men, through the rich mercy and grace of God in Jesus Christ, who will have all men to be saved and to come unto the knowledge of the truth. (c) We desire Chapter X., Section 3, to be so amended as to express, without ambiguity, the almost universal belief of the Protestant world, touching the salvation of infants, and of those who are incapable of being outwardly called by the ministry of the Word. (d) We desire the omission from Chapters XXV. and XXIX. of those statements concerning the Church of Rome and its constituted head, which, however true, have no proper place in a church creed.

Attest :

W. P. GIBSON, Stated Clerk.

#### THE PRESBYTERY OF PUEBLO.

1. By adding to Section 3, of Chapter X, "all infants dying in infancy are elect, and hence saved."

2. By amending Section 6, of Chapter XXV, to read "nor can the Pope of Rome in any sense be head thereof, but has in him many elements of that Antichrist, that man of sin," etc.

3. By omitting Section 7, of Chapter XVI, concerning good works of unregenerate persons.

4. By giving fuller expression to the doctrine of the love of God, and to the duty of the Church to evangelize the world.

Attest :

JAS. W. STARK, Stated Clerk.

## THE PRESBYTERY OF PUGET SOUND.

Chapter III., Section 3. Add "for their sins" at the close.

Chapter III., Sections 4 and 7. Also the last sentence of Section 6. Omit.

In their place add this: "God's decree is a divine secret not revealed as a rule for human conduct, and hinders no one from accepting Christ as his Savior; and ought not to be construed as contradicting the declaration of Christ, that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

Chapter X., Section 3. Omit the word "elect" at the beginning of the section.

Chapter X., Section 4. Omit.

Chapter XVI., Section 7. Omit.

Insert in some suitable place in the Confession, a full and definite statement of God's compassionate love for all men, the free offer of salvation to all, and the obligation of the Church to preach the Gospel of salvation to all the world.

Attest: GEO. F. WHITWORTH, Stated Clerk.

## THE PRESBYTERY OF RIO GRANDE.

In reply to the second question, "If so, in what respects, and to what extent?" the Presbytery answers by respectfully proposing the following changes:

1. Change and combine Sections 3 and 7 of Chapter III., so that the resulting section after consolidation shall read: "By the decree of God, for the manifestation of his glory, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, some men and angels are predestinated unto everlasting life, and the rest are passed by, and left to the just penal consequences of their sin, to the praise of his glorious justice." The above section to stand as Section 3, and Sections 3 and 7, as they now stand, to be omitted from the Confession.

2. Omit from the Confession all of Chapter III., Section 4.

3. Change Chapter X., Section 3, so as to read: "Infants dying in infancy, and those of the elect who have never been, or 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. Change the latter part of Chapter X., Section 4, so as to read: "Much less can men not professing the Christian religion be saved by framing their lives according to the light of nature and the laws of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested."

In support of these proposed changes, the Presbytery begs leave to present the following reasons:

1. Preterition is the necessary correlative of election, and being in the Confession, its removal therefrom would impair, or at least be construed as impairing, our system of doctrine. But we would distinguish between the terms "preterition" and "foreordination to everlasting death." Strictly taken, preterition may be regarded as negative and permissive in relation to the sinner's eternal condition. It is the simple passing by of, or the failing to elect, the non-elect. The "dishonor and wrath" to which they "are foreordained" are the just penal consequences of their sin. They are simply left to these consequences. "Foreordination to everlasting death," on the other hand, may be construed actively, and the use of it gives to the Confession a tinge of Supralapsarianism, which is neither necessary nor desirable. We would therefore omit from Chapter III., Section 3, the expression "are foreordained to everlasting death," and substitute in its place "are passed by," etc., as given in our action.

2. Inasmuch as Chapter III., Section 4, though not without adequate scriptural support, is, in the form in which it stands, an inferential statement, which is not essential to the integrity of our system of doctrine, and, as it is, moreover, the section which is, perhaps, most frequently cited as objectionable by our opponents, we desire its removal from the Confession.

3. Chapter X., Section 4, as it stands, may be, and, in fact, often is construed as denying that any among the unevangelized heathen are saved in any way whatsoever. We desire that it be changed by omitting the words which render it susceptible of such construction.

4. Upon grounds held to be scriptural, it is generally believed and taught in our Church that all infants dying in infancy are saved, and that there may be some elect persons among the unevangelized heathen, as among other classes of men; and we believe that the changes we have proposed, in conformity with these opinions, would go far toward relieving our system of doctrine from the prejudice felt against it even by some of our own people.

Further, we would say that we respectfully deprecate any changes in the Confession for the professed purpose of rendering it more "Christo-centric," and of bringing out more fully and clearly the gen-

eral love of God to sinners. In these particulars it is sufficiently clear and comprehensive, and such changes could only result in promoting that tendency to Universalism now so prevalent, which, magnifying man's claims and God's obligations in the matter of salvation, is not content with merely scornfully rejecting the doctrine of the special love of God in election, but goes to the length of questioning his punitive justice, and the need of a vicarious atonement, and of regenerating grace. For exemplification, we would refer to the "down-graders" of the dissenting churches of Great Britain, and, in general, to the teachings of many persons of rationalistic proclivities in our own and in other lands. The best answer to objections of the class above referred to is to point to our Church Boards and to the great work which our Church is doing for the extension of the Gospel and the salvation of men.

Finally, we object to any change in the article of the Confession which relates to the Pope of Rome. It is not to be denied that the Roman Catholic system of doctrine may be so interpreted as to appear in the main to be unobjectionable; but Roman Catholicism, as a theoretical system, is one thing, and Popery, as practically administered, is quite another thing. "By their fruits ye shall know them." One-half of the members of this Presbytery are engaged in the work of trying to remove from this part of our land the blight of Popery, under which it has so long been languishing. The ignorance, poverty and superstition which prevail here, after three hundred years of Romish dominancy, demonstrate the fact that the Romish system is practically pernicious; and when we see the Pope, the priest, the Virgin and the saints usurping the authority and veneration which belong alone to Christ, the Great Head of the Church, we can not for a moment question the correctness of the teachings of the Confession upon this point.

#### LARGER CATECHISM.

5. In order to conform the Larger Catechism to the proposed changes in the Confession of Faith, (*a*), change the latter part of the answer to Question 13 so as to read, "Hath passed by the rest, and left them to the just penal consequences of their sin, to the praise of the glory of his justice."

And (*b*), change the answer to Question 60 so as to read: "They who, having never heard the Gospel, know not Jesus Christ, and believe not in him, can not be saved by framing their lives according to the light of nature, or the laws of that religion which they profess;



but those of them who are of the number of the elect, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth."

Attest :

G. W. RIGGLE, Stated Clerk.

THE PRESBYTERY OF ROCHESTER.

The changes which we propose are as follows: First, we recommend that all the sections in Chapter III. of the Confession of Faith, except the first, be stricken out, and that the chapter be so re-cast as to include a full statement of these points:

1. In regard to the sovereign grace of God in the election of believers to salvation.

2. In regard to the infinite love of God to all mankind, especially as exhibited in Jesus Christ his Son.

3. That the atonement is sufficient for all, adapted to all, and can be heartily offered to all.

4. That there is a pressing obligation resting upon the Church to send the Gospel to all nations, inasmuch as all are lost.

5. That no man is eternally lost because he is not elected, but because he is guilty of eternal sin.

We also desire that Sections 3 and 4, Chapter X., on effectual calling, be so modified respectively, as to avoid the inference that infants dying in infancy may be lost, and that the door of mercy is not open to any, except through the preached word.

3. Further, we would have expunged from Chapter XXV., Section 6, the following:

"But is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ and all that is called God."

Also from Chapter XXIV., Section 3, the words "Papists and others."

Attest :

LEVI PARSONS, Stated Clerk.

THE PRESBYTERY OF SAGINAW.

This Presbytery means to affirm its firm and full belief in the system of doctrine taught in our grand old Confession. But we desire to modify certain words and phrases which have been subject to misinterpretation, and which some consider as impediments in the way of

the growth of our Church, and more especially to bring us nearer to a perfect realization of an answer to the Master's prayer, "That they all may be one."

1. That Chapter III., Section 4, be amended to read as follows: "As to the number of the elect, we reverently bow to the inscrutable wisdom of God as revealed in Scripture, that 'the Lord knoweth them that are his, and knows whom he has chosen.'"

2. That in Chapter X., Section 3, the first word, "elect," be erased, leaving the section otherwise unaltered.

The following overture was ordered sent to General Assembly: "The Presbytery of Saginaw hereby overtures the General Assembly to submit to the Presbyteries a brief Confession of Faith, containing the essentials of religion, expressed in language so simple and scriptural that it may bear the largest witness to the truth."

Attest: JOHN T. OXTOBY, Stated Clerk.

#### THE PRESBYTERY OF SAINT CLAIRSVILLE.

The second question of the Overture on the Revision of the Confession of Faith was answered, by leaving it to the wisdom of the General Assembly to what extent revision shall be made.

Attest: GEORGE S. HACKETT, Stated Clerk.

#### THE PRESBYTERY OF ST. LAWRENCE.

The Presbytery desires the Confession amended, in respect to its acknowledged liability to misconception and perversion. The reference is especially to Chapter III, Sections 3, 4 and 5, and to Chapter X, Sections 3 and 4.

The Presbytery also adopted the following, viz.: We overture the General Assembly, that they give us a brief statement of what is the belief of the Presbyterian Church of to-day.

Attest: L. MERRILL MILLER, Stated Clerk.

#### THE PRESBYTERY OF ST. PAUL.

The Presbytery of St. Paul, to the best of its knowledge and belief, steadfastly holds to the necessary and essential doctrines of the Confession of Faith, and desires no change in these doctrines.

1. We regard it, however, as important that a more explicit and unmistakable statement be made of God's love to all men, of the sufficiency of the atonement for all men, of the free and sincere offer of salvation to all men, and the imperative duty of the Church to preach the gospel to every creature.

2. We recommend also that the statements and phraseology of Chapter III, after the second Section, be so changed or modified as to guard against the interpretation that the decrees of God hinder men from being saved, or which would charge upon God responsibility for or pleasure in the loss of souls.

3. We recommend that Chapter X. be so altered in its phraseology that it may not seem to teach that some infants dying in infancy are lost, nor appear to assert, as a doctrine of revelation, that none of the heathen are among the elect.

4. Other minor changes which may seem necessary in making the foregoing alterations and modifications, we would leave to the wise discretion of any committee which the Assembly may appoint.

Full action in answer to second question.

Attest :

JOHN WOOLLS, Stated Clerk.

#### THE PRESBYTERY OF SANTA FE.

The Presbytery answers that it desires :

1. That the system of doctrine taught by the Westminster Confession of Faith, and Catechisms be preserved in its full integrity.

2. That the Confession be made to include a clear expression of the scriptural truth that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and to declare that the ample salvation provided through our Lord Jesus Christ is to be preached to the whole world and offered to every creature.

3. That Chapters III., V., X., XXV. and XXXII. be revised, and that the Confession and Catechisms be brought into harmony with the amended portions; that the extent and definite form of these changes and any others which it may be proposed to submit to the Presbyteries, be formulated by a committee to be appointed by the General Assembly.

Attest :

J. MCGAUGHEY, Stated Clerk.

## THE PRESBYTERY OF SCHUYLER.

1. *Resolved*, That we desire no change in the Confession of Faith which shall in the slightest degree impair the integrity of the system of doctrine as held by our Church and taught in the Sacred Scriptures.

2. We desire such change in the phraseology and statement as shall remove, as far as possible, known liability to misunderstanding and misrepresentation of the faith of the Church, leaving it to the judgment of the General Assembly to formulate changes for the action of the Presbyteries.

3. We desire a place given in the Confession to the love of God for the world, and to the free and full offer of the Gospel to every creature, proportionate to the place these subjects occupy in the Word of God.

Attest :

JOHN G. RANKIN, Stated Clerk.

## THE PRESBYTERY OF SOLOMON.

1. As the first clause in Chapter III., Section 1, seems liable to the charge of fatalism, notwithstanding the disclaimer in the second clause, it would have been better to express the doctrine of the Divine Sovereignty in the first clause so as not to be in apparent conflict with the statements of the second clause.

We therefore recommend that it be changed so as to read as follows :

“God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably so order whatsoever comes to pass as to accomplish his eternal purposes.”

2. We recommend the omission of Section 4 of this chapter, and also the last clause of Section 6, as being unnecessary, and perhaps justly open to unfavorable criticism.

3. We recommend the omission of the word “elect” from the first clause of Section 3, Chapter X.

Also the last clause of Section 4 of the same chapter, beginning with the words “much less.”

4. We recommend the omission of all but the first clause in Chapter XXV., Section 6 ; inasmuch as the characterization of the Pope there given, though it may be just, is not required in a creed. The denouncing of his pretensions in the first clause is sufficient.

Perhaps some other slight changes might be profitably made.

Your committee believe that burdened consciences will be relieved, and the usefulness of the Confession will be increased, by such changes in the Confession as we here recommend.

Attest : F. E. THOMPSON, Stated Clerk.

THE PRESBYTERY OF SOUTHERN DAKOTA.

*First*, That we do not desire, and would not consent to, any such revision as would change or impair the system of doctrine taught in the Confession, which we sincerely receive and adopt in all the essential and necessary articles thereof as the system of doctrine taught in the Holy Scriptures. In entire consistency with this declaration we believe and declare :

*Secondly*, That there are in the Confession some statements of doctrine which can be, and ought to be amended so as, in the matter of prominence given to particular doctrines, to bring them more into harmony with the teaching of Scripture, and with the faith of the Presbyterian Church.

1. Insert "for their sins" after the word "foreordained," making this section read: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained, for their sins, to everlasting death."

2. Omit Sections 4 and 7, Chapter III.

3. Insert in Chapter III. a clear declaration of God's infinite love for all men. "That God so loved the world as to provide, by the gift of his Son, a way of salvation, which in the Gospel is freely offered to all. That God has no pleasure in the death of sinners, but desires that all should repent and live. That every man who hears the Gospel is responsible for his acceptance or rejection of its free offer of eternal life."

4. Chapter X., Section 3, omit "elect" before infants.

5. Chapter XIV., Section 1, substitute "sinners" for "the elect." "The grace of faith, whereby sinners are enabled to believe to the saving of their souls, is the work of the Spirit of Christ," etc.

Attest : T. B. BOUGHTON, Stated Clerk.

THE PRESBYTERY OF SOUTHERN OREGON.

The Presbytery of Southern Oregon, while reaffirming their unswerving loyalty to the system of doctrine contained in the Confession of Faith, and recording itself as opposing anything like a

tendency to mar the integrity of that system, do answer the Assembly's overture in the affirmative.

To the second question in the Assembly's overture we reply, that we refer particularly to certain expressions and statements as well known to be contained in the third and tenth Chapters; but as to the extent and definite form of these desired changes, we prefer to leave to the wisdom and skill of the Assembly's committee, and to the subsequent satisfaction of the Presbyteries.

Attest:

F. G. STRANGE, Stated Clerk.

#### THE PRESBYTERY OF SOUTH FLORIDA.

1. If by a "revision of the Confession of Faith" we are to understand some rending out from the old fabric for the putting in of new, then we answer in the negative—we do not desire such a revision. Our "system of doctrine" is too closely woven for this to be either successfully or acceptably done. At best it would be new cloth patched into the old garment, and the result just such as our Master himself has indicated.

2. If by a "revision of the Confession" we are to understand a new Confession, which would be either more than, or less than, or other than the "system of doctrine" we now have, then again the answer of this Presbytery is in the negative—we do not want a new Confession. The time was when we each one said unto God and our brethren, "We sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures," and we have neither changed nor gone back on this. But,

3. If by a "revision of the Confession of Faith" we may understand such a new setting of the old symbol, that while preserving this "system of doctrine taught in the Holy Scripture" in its integrity, it will make more prominent the sovereignty of God's love in its urgent quest after the sinner to save him rather than to destroy him, softening the sharp edge of judgment and spreading the light of divine and unresting solicitude over all the dark domain of sin and ruin—then the answer of this Presbytery is in the affirmative.

\* \* \* \* In brief, then, we want it [revision] in the form and to the extent of a new setting of the entire symbol.

Attest:

J. H. POTTER, Stated Clerk.

## THE PRESBYTERY OF STEUBEN.

We do not desire any such changes as would endanger the integrity of our system of doctrine or impair the essential articles of our faith contained in the Confession, to which we are bound by many historic and personal ties. But we do desire certain changes which seem to us urgently needed and widely demanded.

1. That the third Chapter be so recast as to teach these things only, and these distinctly: The divine sovereignty in election, the equal love of God to all mankind, a salvation in Jesus Christ provided for and available for every sinner, and to be preached to every creature for immediate acceptance.

2. That the tenth Chapter be so revised that no discrimination be made or implied concerning "infants dying in infancy," (Section 3). That Section 4 be so changed as to teach that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him; and not to teach the damnation of all heathen, nor deny that there may be heathen who are saved by Christ through the Spirit.

3. That Chapter XXIV., Section 3, be so changed as to omit all reference to Catholics as idolaters; and Chapter XXV., Section 6, so changed as not to designate the Pope as Antichrist, man of sin and son of perdition.

Attest :

M. N. PRESTON, Stated Clerk.

## THE PRESBYTERY OF STEUBENVILLE.

1. We are opposed to any change in the Standards that will impair the system of doctrine known as the Calvinistic system.

2. The Presbytery of Steubenville, without indicating any special changes, would respectfully urge the General Assembly that if revision is made, only such changes be made as would free the Confession from misunderstanding and misapprehension.

Attest :

EDWARD D. LEDYARD, Stated Clerk.

## THE PRESBYTERY OF STOCKTON.

Your committee would further state its belief that to a large majority the least possible revision would be a restatement or omission of Chapter III., Sections 3 and 4, and Chapter X., Section 3, and also the last sentence of Chapter XXV., Section 6.

Your committee would furthermore report that we believe there is a general desire for a fuller statement in our Confession of God's love to a perishing world, and a deeper emphasis of the Church's obligation to the Great Commission.

Finally, your committee has full confidence that the General Assembly will appoint a committee that will make such changes in our present Confession of Faith, as will prove satisfactory to the Church at large, and that without disturbing to any appreciable extent the peace and unity already prevailing within her borders, and will not impair the system of doctrine.

Adopted by the Presbytery.

Attest:

G. W. LYONS, Stated Clerk.

#### THE PRESBYTERY OF SYRACUSE.

The inquiry thus formulated seems to your committee two-fold. It may be answered in one of two ways. Seeking to know from the Presbytery "in what respects" a revision shall be made of the Confession, the General Assembly would ask for those particular alterations or amendments in the present Confession which are desired. When in addition to this form of the question the General Assembly asks of the Presbyteries, "To what extent" they would carry this revision? it seems to your committee that an open door is made for the consideration of the question as to whether or not it is desirable for "the Presbyterian Church in the United States of America" to formulate a new statement of its belief.

The committee, in its discussion of the first of these points, did not attempt to particularize any doctrine or phrase in the present Confession, which, if expurgated altogether, or changed in any part, would bring the Confession into harmony with the thought and expression of even the most conservative mind of the Presbyterian Church of to-day.

The committee attempted no work of verbal criticism or verbal suggestion. Only in a general way was there allusion made to the third and tenth Chapters of the Confession; but the feeling and conviction were most earnest that here and elsewhere throughout the Confession, no room shall be left for any intelligent soul to doubt that we Presbyterians believe that of all infants dying in infancy, not one of them shall perish, and that sufficiencies of grace and merit are found in Jesus Christ for the salvation of all, "whosoever will." If it shall be the decision of the Presbytery to specify to the General Assembly alterations in the present Confession, the committee would recommend



that no part of the Confession be wanting in the assertion or inference of God's love for all mankind, of salvation in Christ Jesus provided for all, and to be preached to every creature.

But your committee, in deliberating upon this whole matter, were drawn into an entire unanimity of judgment as to the second point suggested in the second question raised by the General Assembly, *i. e.*, "To what extent" would you revise the Confession?

It may not be deemed improper in this report to mention some of the most weighty considerations which met the committee in discussing this point.

The Westminster Confession can not well be altered in any of its parts. It stands a structure of logic so stately and symmetrical, that any subtraction or addition would destroy its grand proportions. It was struck out in the awful exigencies of a great crisis, and like everything so created, it was struck out entire. And then, in this work of pulling down and rebuilding, whose plan shall be followed? While, perhaps, a majority would restrict the work of demolition to the third and tenth Chapters, there are others who would begin at the very first, toppling into the dust the towering porch. And at the best it was felt by your committee that a creed so magnificent even as this, had its genesis in an age different from our own, in its philosophy, in its language, in its governmental forms, in its views of man's wants and capacities, in its views of God's love and help, in its views, too, of the duties which belong to Christians, and the world-wide enterprises and victories to which God has called his Church.

A new expression for these fuller revelations of God to his dear children is needed if we would in any fitting way sum up the belief of the Church to-day. The very scene which has been going on, and which is to be continued in every quarter of our land, and in every quarter of the world where Presbyterians are found, is the mightiest argument conceivable for a new statement of Christian belief. The great debates in our denominational journals, magazines and gatherings have been as to what meaning is to be given to this and that clause, and even words, in the Confession. There are vastly different interpretations of the very language of this creed, and contradictions endless among its defenders. We need "a declaration of those things which are most surely believed among us." Your committee feel that the Confession of the Westminster divines, so grand in itself, and so associated with the progress of the Church, ought to stand in its unimpaired integrity—a monument, marking a great epoch—the beginning and the close of a splendid stadium. By the same law and right and obligation which these ancient worthies had, and claimed to

have, to shape a creed which should express their belief, and their sense of need, so have we of this far-off generation, the very same to give expression to the new phases of the old belief, to a new sense of altogether new duties, new oppositions and new opportunities which confront us at the very opening of the twentieth century of our Christianity. With profound reverence for the Westminster Confession as a symbol of a mighty belief of a mighty time in the past, glorying in it, apologizing not one whit for it, we would simply let it be, and with not less reverent hands than those which reared that great structure, we of to-day would build a simpler Confession, a more catholic creed, a more missionary symbol of our Christian belief and duty.

The committee were thus of one heart and of one mind in their affirmation of desire for a new creed. They felt that if the General Assembly were presented with the various revisions of the old Confession and perhaps the varying new creeds of many Presbyteries, there would be only confusion in the work of harmonizing them all. In the judgment of the committee, a few of the very wisest men in the great Presbyterian Church of the United States can be named by the General Assembly as men who, with the help of God and in the inspiration of the prayers of all the Church, shall give declaration of its belief in a Confession which will be so catholic that all branches of the one Church, "holding fast the Head," can join in its rehearsal; that children, under the impression of its simple and majestic truths, shall be drawn to its utterance; that all Christian believers, catching its spirit of missionary love and self-denial, shall be filled with a hope and devotion which will conquer the world for Christ; that sinners and gainsayers may be confounded and converted by its simplicity and truth.

Adopted unanimously by the Presbytery.

Attest:

A. H. FAHNESTOCK, Stated Clerk.

#### THE PRESBYTERY OF PENNSYLVANIA.

Make such changes as will remove any semblance of fatalism to weak minds in the third Chapter, or any doubt as to the salvation of infants in the tenth Chapter.

Let Chapter XXV, Section 6, be amended so as to read, "There is no other head of the Church but the Lord Jesus Christ."

Place in the Confession a clear, distinct statement of the love of God to all men.

Presbytery wishes to emphasize what the above clearly shows; that in expressing a wish for revision it does so with the understanding, that by revision we do not intend any remodeling of the Confession of Faith, which will essentially impair the integrity of that historic system of doctrine, which we reverence and love as the most comprehensive and complete statement of Scripture truth extant in the world.

Attest :

L. EDDY, Stated Clerk.

THE PRESBYTERY OF TROY.

We unanimously submit all the important and difficult questions involved in this subject to the wisdom of the General Assembly.

Attest :       ARTHUR HUNTINGTON ALLEN, Stated Clerk.

THE PRESBYTERY OF UNION.

The Presbytery of Union is opposed to any change in the Standards that would impair the system of doctrine known as the Calvinistic system, and would limit the proposed revision to the changing of certain forms of expression that seem liable to misapprehension and misrepresentation, and the elimination of some phrases, which seem unnecessary, and are apparently logical inferences rather than clear scriptural statements of doctrine."

Chapter III., Section 3. After the word "life" read: "others are allowed to continue in sin and suffer everlasting death."

Chapter III., Section 4. Omit.

Chapter III., Section 5. Substitute "not because of" for the word "without."

Chapter III., Section 6. Strike out all after the word "salvation."

Chapter X., Section 3. Change to read: "Infants dying in infancy, and all other persons incapable of being outwardly called by the ministry of the Word, are subjects of God's saving grace through Christ.

Chapter XXV., Section 6. Omit.

Chapter XXIX., Section 2. Omit the clause about the Popish Mass.

Chapter XXIV., Section 8. For the word "damnation" put the word "condemnation."

Somewhere insert a statement of God's free offer of salvation to all men.

Attest :

W. H. LYLE, Stated Clerk.

## THE PRESBYTERY OF UTAH.

Chapter III., Section 3. Omit the last clause.

Chapter III., Section 4. Omit.

Chapter III., Section 6. Omit last sentence.

Chapter III., Section 7. Omit.

The insertion of a new section which shall state in substance this: "God's eternal decree hinders no man from accepting Christ as he is freely offered in the Gospel."

Restatement of Chapters VI., X., XXV., and XXX., so as to relieve them of those objectionable expressions, in reference to the utter depravity of man and his utter inability to do anything good, in reference to elect infants, the damnation of the whole heathen world and the Pope of Rome as Antichrist.

The insertion in the proper place of a more complete and definite expression of God's love for all mankind as set forth repeatedly in such passages as John iii. 16; 1 John ii. 2; 1 Tim. ii. 4; 2 Peter iii. 9. A fuller statement of the missionary obligation of the Church to carry the glad tidings of the Gospel to all the world.

Attest:

E. W. GREENE, Stated Clerk.

## THE PRESBYTERY OF UTICA.

The Presbytery answers in the affirmative, meaning by that "affirmative," no change in our present Confession of Faith, but a Confessional change in the direction of a brief, scriptural, irenic creed; a creed which, while it will not take the place of the Westminster Confession and the Larger and Shorter Catechisms, will be regarded as their authoritative explanation.

2. The Presbytery refers as an illustration of such a mode of revision, which they believe to be both feasible and desirable, to the creed which has been formulated by a committee of the Cayuga Presbytery, and by whom it will be presented to the General Assembly. This Presbytery would object to the length of that creed, to the number of subjects included in it, and would desire a more careful statement of some of its doctrines. It is, however, in the judgment of this Presbytery, in the right direction.

3. The Presbytery of Utica for these reasons overtures the General Assembly to take such action as it may deem necessary to secure, at as early a period as possible, such a Confessional change as is herein designated.

Attest:

DANA W. BIGELOW, Stated Clerk.

## THE PRESBYTERY OF VINCENNES.

We are in favor of amending the Confession :

1. By omitting the last clause of Section 3, of Chapter III., after the word "life."

2. By eliminating Section 4, of Chapter III.

3. By inserting the words, "not because of," in the place of the word "without," in Section 5, of Chapter III.

4. By eliminating the last sentence of Section 6, of Chapter III., beginning with the word "Neither."

5. By eliminating Section 7, in Chapter III., and substituting in the place thereof, something like 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 whole world, and that God is not willing that any should perish, but that all should come to repentance and live."

6. By changing Section 3, in Chapter X., so as to read: "Infants dying in infancy, and all other persons who are incapable in this life of being outwardly called by the ministry of the Word, are regenerated by Christ, through the Spirit, who worketh when, and where, and how he pleaseth."

7. By omitting Section 4, of Chapter X.

8. By omitting all of Section 6, Chapter XXV., after the clause, "There is no other head of the Church but the Lord Jesus Christ."

9. By inserting in some suitable place in the Confession, a full and definite statement of God's love for all men; the free offer of salvation to all men; and the obligation of the Church to preach the Gospel to all the world.

Attest:

BLACKFORD CONDIT, Stated Clerk.

## THE PRESBYTERY OF WASHINGTON CITY.

Chapter III, Section 4. Omit the whole section.

Chapter III, Section 3. Omit the words, "and others fore-ordained to everlasting death."

Chapter III, Section 7. Omit the words, "to pass by and" and "them."

Chapter IV, Section 1. Omit the words, "of nothing," and "in the space of six days."

Chapter VI, Section 4. Ask the Assembly to so modify as not to

appear to deny the existence of civil and social virtues in the natural man.

Chapter X, Section 3. For the first word "elect," substitute "all" so as to read, "all infants dying in infancy," etc.

Chapter X, Section 4. Omit the last half of the section, beginning with the words, "much less can men," etc., to the end of the section.

Chapter XXIV, Section 6. Omit the words, "or such willful desertion as can no way be remedied by the Church or Civil Magistrate."

Insert at some suitable place, as, for example, at the close of Section 7, Chapter III, the following for substance: "God's eternal decree hindereth no one from accepting Christ as he is freely offered to men in the gospel. It should not be so construed as to contradict the declarations of Scripture that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but should have everlasting life; 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.

Insert at some suitable place, as, for example, at the end of Chapter XXV, a statement of the obligation and privilege of the Church of Christ to go into all the world and preach the Gospel of divine love and salvation to every creature.

In returning the foregoing answers and recommendations to the General Assembly, the Presbytery emphasizes its loyalty to the Confession of Faith, and also its request that the work of revision be confined to such changes in the forms of statement as, without impairing the system of doctrine, will remove ambiguities which lead to popular perversion and misrepresentation, and bring it into closer harmony with the accepted and publicly declared faith of our Church.

Attest: BENJAMIN F. BITTINGER, Stated Clerk.

#### THE PRESBYTERY OF WATERLOO.

1. That Presbytery is a unit in its cordial acceptance of and adherence to the system of doctrine contained in the Confession of Faith, and wholly averse to any change which could be construed as surrendering or compromising any of the essential doctrines contained in our Standards. Yet we judge that some of the statements contained in the Confession of Faith are ultra-scriptural, and we desire a change, especially in Chapters III. and X.

We also desire a fuller statement of God's love for all men as set forth in Christ's teaching.

2. That the atonement of Christ is sufficient for all men, and can heartily be offered to all men, and that man is lost only because of his willful rejection of Christ.

Attest :

WILLIAM BRYANT, Stated Clerk.

#### THE PRESBYTERY OF WEST CHESTER.

We favor no change that will impair the integrity of the system of doctrine contained in the Confession. We propose the following amendments :

Chapter III., Section 3, insert "for their sins" after "foreordained."

Chapter III., Section 4, omit last clause, after the word "designed."

Chapter X., Section 3, should be so revised that it may not seem to any to imply that there are infants or incapables who are non-elect.

Chapter X., Section 4, omit after the words "and therefore can not be saved."

Chapter XXIV., Section 3, strike out the words "Papists" and "other."

Chapter XXV., Section 6, omit all after the words "Lord Jesus Christ."

Chapter III., Section 7, and Chapter XVI., Section 7—we call attention to the need of revision, but make no specific recommendations.

Chapter III., incorporate a clear and explicit recognition of the love of God to all mankind; his desire that all men should turn to him and live, and his commission to the Church to preach the Gospel to every creature.

Insert after Chapter VIII., a chapter defining the doctrine of the Holy Spirit, to complete systematically the presentation of the teachings of the Bible, as interpreted and believed by our Church, as to the being, attributes and works of the triune God.

Attest :

W. J. CUMMING, Stated Clerk.

#### THE PRESBYTERY OF WEST JERSEY.

In answer to the second question, the Presbytery would recommend :

1. Whatever changes shall be made in the course of the revision must be made in such a manner as in no degree to impair the integrity of the Calvinistic system.

2. It is desirable that changes should be made in those parts of the Confession which relate to preterition and reprobation; to elect infants; and to those who have not heard, or are unable to understand the Gospel.

3. We also suggest the propriety of making prominent a full and definite statement of the love of God to all men; and of the free offer of the Gospel to all.

4. We suggest, further, a careful revision of the whole body of the proof-texts.

5. We do not deem it our duty to formulate these changes.

Attest :

HENRY REEVES, Stated Clerk.

#### THE PRESBYTERY OF WEST VIRGINIA.

That the third Chapter after the first Section be so recast as to present a scriptural and fuller statement of the love of God for all mankind.

Attest :

AARON M. BUCHANAN, Stated Clerk.

#### THE PRESBYTERY OF WHITEWATER.

To the overture we would recommend the answer "Yes," provided that "the integrity of the system of doctrine" contained in our Confession of Faith be left unimpaired.

To the second question we would recommend the answer, that we prefer to leave large discretion to the Assembly, and to such committee on revision as the affirmative answer of the first question will call for; but would suggest changes in the following chapters and sections :

1. That Chapter III., Sections 2-8 inclusive, of the Confession be so revised that the doctrines which it contains may be set forth in more scriptural language, and such as will emphasize human responsibility and the love of God for all men.

2. That Chapter VI., Section 4, be so revised that while the malignity of the corruption of our nature in original sin, in so far as all spiritual powers and works are concerned, be set forth, yet that the natural virtues which we see exemplified even among the heathen may not seem to stand in the same condemnation.

3. That Chapter VII., Section 4, be revised so that the word "frequently" disappear, inasmuch as there is but one place in the Scriptures in which the word "testament" is used in the sense intended by the Confession, viz.: Heb. ix. 15-17.



4. That Chapter X., Section 3, be so revised that it will read: "All persons dying in infancy, and all other persons who from birth to death 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.'" We would further recommend that Section 4 of the same chapter be so revised that the operations of the Holy Spirit, "who worketh when, and where, and how he pleaseth," be not limited by the profession of the Christian religion, or of necessity by a scriptural knowledge of the truths of that religion.

5. Chapter XV., Section 4, has the word "damnation used twice. For the first we would substitute "punishment," and for the second, "final condemnation," as this would maintain the doctrine taught with equal truth and plainness.

6. In Chapter XXV., Section 1, fourth line, supply after "Christ," the words, "who is the supreme and only," so that it will read: "The catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ, who is the supreme and only head thereof; and is the spouse, the body, the fullness of him that filleth all in all." Then omit the sixth or last section, which calls the Pope "that Anti-christ, that man of sin."

7. We would recommend that Chapter XXIX., Section 1, be so revised that where the "Lord's Supper" is said to be obligatory to the end of the world, the more scriptural idea be substituted, viz.: "That it should continue until Christ come again."

8. That Chapter XXX., Section 2, be so revised that the power of the keys there committed to the ministry according to Scripture teaching, be plainly set forth as only ministerial and declarative.

Attest:

T. L. HUGHES, Stated Clerk.

#### THE PRESBYTERY OF WINNEBAGO.

1. We desire that Chapter III. be so modified as not to seem in conflict with its own declaration, viz: "Yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures." We desire, therefore, that the declarations in this chapter which seem to imply an arbitrary pre-natal assignment of souls, be expunged, and statements substituted of the love of God for all his

creatures, and the unquestionably scriptural decree of God that whosoever may and will believe shall be saved, and whosoever may and will not believe shall be condemned.

2. We desire that Chapter X. be so changed as not to conflict with the proposed changes in Chapter III.

3. We desire that Chapter IV. be so changed in phraseology as not to seem to tie the "day of creation to a period of twenty-four hours."

4. Deeming it a needless assumption of authority for a Confession of Faith to pass judgment against any other communion by name, we desire that Section 6 of Chapter XXV. be omitted, excepting so far as it affirms for Christ the sole headship of the Church.

5. We desire that the bearing of these changes upon the related parts of the Confession be observed, so that all may be consistent with the new form.

6. In addition to the proposed revision of the Confession, this Presbytery would respectfully emphasize the desirability of a short, comprehensive, fundamental epitome of Confessional statement, put forth largely in scriptural language, and in the broad, Christian, irenic spirit which pervades the heart and life of the Church of our day, and which might be a bond of fellowship between all reformed churches.

Attest: HENRY L. BROWN, Stated Clerk.

#### THE PRESBYTERY OF WINONA.

Chapter III., Sections 3, 4 and 7. Omit.

Chapter X., Section 1. Omit words "those only."

Chapter X., Section 3. Omit words "elect" before "infants."

Chapter X., Section 4. Beginning with words "much less," omit to end of chapter.

Attest: ROBERT J. THOMSON, Stated Clerk.

#### THE PRESBYTERY OF WOOD RIVER.

That the changes be limited to such as are necessary to remove all ambiguity as to the teachings of our Standards, to the intent that they may be brought into full and complete harmony with the Scriptures, and that the doctrines essential to salvation be clearly set forth.

Attest: J. H. BARTON, Stated Clerk.

## THE PRESBYTERY OF ZANESVILLE.

The Presbytery of Zanesville reaffirms its belief in the system of doctrine taught in the Westminster Confession of Faith, as the teaching of the Word of God, and stands pledged to oppose any and every change that would in the least degree take from, or in any way impair, any part of our Calvinistic system of doctrine.

Nevertheless, we not only concede the fact that the Westminster symbol, like every effort of the uninspired mind to set forth the whole sphere of the heavenly doctrine taught in God's Word, is not wholly free from imperfections, but contains "infelicities of expression, defects and excesses of statement, and faults of emphasis," but we also believe that there is no necessity or propriety in retaining in the Standards of the Church of this day and generation, any generally conceded and needless imperfections that mar the beauty and the excellency of our cherished system of doctrine, and that undoubtedly do expose it to misunderstanding and unmerited criticism.

It is the judgment of this Presbytery that the extent to which the Confessional change shall be carried, and the particular form it shall take, be submitted to the Presbyteries for constitutional ratification, and may safely be left to such large and representative committee as the General Assembly shall appoint.

Attest :

FARIS BROWN, Stated Clerk.

## TABULATED STATEMENT.\*

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The following Presbyteries declare that they desire no revision that affects or impairs the integrity of the system of doctrine contained in the Confession of Faith :

Aberdeen, 10.	Freeport, 52.	Nebraska City, 77.
Alton, 10.	Geneva, 52.	New Albany, 78.
Athens, 11.	Grand Rapids, 53.	Newark, 78.
Austin, 11.	Hastings, 55.	New York, 80.
Baltimore, 12.	Highland, 55.	Niagara, 81.
Benicia, 15.	Holston, 56.	North River, 82.
Binghamton, 15.	Hudson, 57.	Northumberland, 83.
Black Hills, 17.	Huron, 57.	Olympia, 84.
Bloomington, 17.	Idaho, 58.	Oregon, 84.
Boulder, 18.	Indianapolis, 58.	Otsego, 84.
Brooklyn, 18.	Iowa, 59.	Ottawa, 85.
Buffalo, 22.	Iowa City, 60.	Petoskey, 86.
Cairo, 23.	Jersey City, 62.	Saginaw, 91.
Cedar Rapids, 35.	Kalamazoo, 62.	St. Paul, 92.
Chicago, 37.	Kearney, 63.	Santa Fé, 93.
Chickasaw, 38.	Lackawanna, 63.	Schuyler, 94.
Chippewa, 39.	Lahore, 64.	Southern Dakota, 95.
Cincinnati, 40.	Lansing, 64.	Southern Oregon, 95.
Cleveland, 41.	Lehigh, 65.	South Florida, 96.
Columbus, 42.	Lima, 66.	Steuben, 97.
Council Bluffs, 42.	Logansport, 66.	Steubenville, 97.
Dayton, 44.	Los Angeles, 68.	Stocktor, 98.
Denver, 46.	Mankato, 70.	Transylvania, 101.
Detroit, 46.	Marion, 70.	Union, 101.
Elizabeth, 47.	Mattoon, 70.	Utica, 102.
Emporia, 48.	Mexico, 72.	Washington City, 104.
Erie, 48.	Milwaukee, 72.	Waterloo, 104.
Fargo, 50.	Monroe, 72.	Westchester, 105.
Flint, 49.	Morris and Orange, 75.	West Jersey, 105.
Fort Dodge, 50.	Muncie, 75.	Zanesville, 109.—92.
Fort Wayne, 50.	Nassau, 75.	

\*The figure following the name of a given Presbytery is the number of the page on which the record of its action is to be found.

The following Presbyteries give expression in general terms to a desire for a revision of the Confession of Faith :

Benicia, 15.	Kearney, 63.	South Florida, 96.
Columbus, 42.	Lima, 66.	Steubenville, 97.
Des Moines, 45.	Mankato, 70.	Troy, 101.
East Florida, 46.	Mexico, 72.	Wood River, 108.
Fargo, 50.	New Albany, 77.	Zanesville, 109.
Fort Dodge, 50.	St. Clairsville, 92.	
Gunnison, 54.	Schuyler, 94.	

### SPECIFICATIONS OF CHANGES DESIRED IN THE CONFESSION.

Chapter III.—General re-statement or modification.

Alton, 10.	Hudson, 57.	Niagara, 81.
Austin, 12.	Indianapolis, 58.	North River, 82.
Bismark, 16.	Jersey City, 62.	Northumberland, 83.
Bloomington, 17.	Kalamazoo, 62.	Olympia, 84.
Brooklyn, 19.	Lackawanna, 63.	Oregon, 84.
Cairo, 23.	Lahore, 64.	Otsego, 85.
Cedar Rapids, 35.	Lake Superior, 64.	Ottawa, 86.
Chicago, 37.	Lansing, 64.	Peking, 86.
Chickasaw, 38.	Larned, 65.	Rochester, 91.
Chippewa, 38.	Lehigh, 65.	St. Lawrence, 92.
Cleveland, 41.	Logansport, 67.	St. Paul, 93.
Columbia, 42.	Los Angeles, 68.	Santa Fe, 93.
Council Bluffs, 42.	Louisville, 68.	Southern Oregon, 95.
Crawfordsville, 43.	Lyons, 69.	Steuben, 97.
Dayton, 44.	Marion, 70.	Stockton, 97.
Denver, 45.	Maumee, 71.	Transylvania, 100.
Detroit, 46.	Milwaukee, 72.	Waterloo, 104.
Elizabeth, 47.	Morris and Orange, 74.	West Jersey, 106.
Emporia, 48.	Nassau, 76.	West Virginia, 106.
Flint, 49.	Nebraska City, 77.	Whitewater, 106.
Geneva, 52.	Newark, 78.	Winnebago, 107.
Hastings, 55.	New York, 80.	Winona, 108.
Holston, 56.		Total, 67.

Chapter III., Section 1.—Revise.

Solomon, 94.

Chapter III., Section 2.—Omit or revise.

Chile, 38.

Grand Rapids, 53.



## Chapter III., Section 5—Substitution.

Bellefontaine, 14.	Denver, 45.	Union, 101.
Cincinnati, 40.	Huron, 57.	Vincennes, 103.
		Total, 6.

## Chapter III., Section 6.—Eliminate the last sentence.

Arizona, 10.	Erie, 49.	Solomon, 94.
Baltimore, 13.	Ft. Wayne, 51.	Union, 101.
Bellefontaine, 14.	Highland, 55.	Utah, 102.
Boulder, 18.	Huron, 57.	Vincennes, 103.
Brooklyn, 19.	Iowa City, 60.	Total, 16.
Cincinnati, 40.	Muncie, 75.	

## Chapter III., Section 7—Omit.

Arizona, 10.	Freeport, 52.	Petoskey, 86.
Binghamton, 16.	Highland, 55.	Puget Sound, 38.
Brooklyn, 19.	Iowa, 60.	Rio Grande, 88.
Champlain, 36.	Iowa City, 60.	Southern Dakota, 95.
Chile, 38.	Mahoning, 69.	Utah, 102.
Cleveland, 41.	Monroe, 72.	Vincennes, 103.
Erie, 49.	Muncie, 75.	Winona, 108.
		Total, 21.

## Chapter III., Section 7—Modify.

Boulder, 18.	Ft. Wayne, 51.	Washington City, 103.
Choctaw, 39.	Montana, 74.	Westchester, 105.
Idaho, 58.	Rio Grande, 88.	Total, 8.

## Chapter III., Section 8—Insertion.

Cincinnati, 40.	Ft. Wayne, 51.
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## Chapter III.—Insert new Section.

Arizona, 11.	Erie, 49.	Puget Sound, 88.
Athens, 11.	Highland, 55.	Rio Grande, 88.
Binghamton, 16.	Huron, 58.	Southern Dakota, 95.
Brooklyn, 19.	Iowa, 60.	Utah, 102.
Buffalo, 23.	Mahoning, 69.	Vincennes, 103.
Champlain, 36.	Muncie, 75.	Total, 19.
Choctaw, 39.	Petoskey, 87.	

## Chapter IV., Section 1.—Revise.

Ft. Wayne, 51.	Peking, 86.	Winnebago, 107.
Northumberland, 83.	Washington City, 103.	Total, 5.

Chapter V., Section 6.—Revise.

Chile, 38. Santa Fe, 93.

Chapter VI.—Revise.

Utah, 102.

Chapter VI., Section 1.—Revise.

Boulder, 18.

Chapter VI., Section 2.—Revise.

Boulder, 18. Ft. Wayne, 51. Morris and Orange, 74.

Chapter VI., Section 3.—Revise.

Morris and Orange, 74. Otsego, 85.

Chapter VI., Section 4.—Revise.

Boulder, 18	Grand Rapids, 54.	Peking, 86.
Dayton, 44.	Morris and Orange, 74.	Washington City, 103.
Ft. Wayne, 51.	Newark, 78.	Whitewater, 106.
		Total, 9.

Chapter VII., Section 4.—Elimination.

Dayton, 44. Whitewater, 106.

Chapter VII., add a new Section.

Baltimore, 13.

Chapter VIII., Section 4.—Elimination.

Morris and Orange, 75.

Chapter VIII., Section 5.—Substitution.

Brooklyn, 20.	Highland, 55.	Newark, 78.
Cincinnati, 40.		Total, 4.

Chapter VIII., Section 8.—Revise.

Grand Rapids, 54. Highland, 55. Newark, 78.

Chapter IX., Section 3.—Revise.

Morris and Orange, 74. Peking, 86.

Chapter X.—Revise in general.

Alton, 10.	Cairo, 23.	Detroit, 46.
Austin, 12.	Chicago, 37.	Emporia, 48.
Bloomington, 17.	Council Bluffs, 40.	Flint, 49.



Holston, 56.	Lansing, 64.	Ottawa, 85.
Indianapolis, 59	Los Angeles, 68.	Santa Fe, 93.
Jersey City, 62.	Milwaukee, 72.	Southern Oregon, 96.
Kalamazoo, 62.	Nebraska City, 77.	Waterloo, 104.
Lackawanna, 63.	Northumberland, 83.	Winnebago, 108.
Lahore, 64.	Olympia, 84.	Total, 26.

## Chapter X, Section 1.—Elimination and insertion.

Arizona, 11.	Crawfordsville, 43.	Newark, 78.
Bellefontaine, 14.	Hudson, 57.	Winona, 108.
		Total, 6

## Chapter X., Section 2.—Elimination and insertion.

Bellefontaine, 14.	Choctaw, 39.	Iowa City, 61.
Chile, 38.	Ft. Wayne, 51.	Monroe, 72.
		Total, 6.

## Chapter X., Section 3. —Omit.

Freeport, 52.	Nassau, 76.
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## Chapter X., Section 3.—Revise.

Aberdeen, 9.	Erie, 49.	Montana, 74.
Arizona, 11.	Ft. Wayne, 51.	Morris and Orange, 74.
Athens, 11.	Geneva, 53.	Muncie, 75.
Baltimore, 13.	Grand Rapids, 54.	Newark, 78.
Bellefontaine, 15.	Hastings, 55.	New York, 80.
Binghamton, 16.	Highland, 55.	Niagara, 81.
Bismarck, 16.	Hudson, 57.	North River, 82.
Black Hills, 17.	Huron, 58.	Oregon, 84
Boulder, 18.	Idaho, 58.	Otsego, 85.
Brooklyn, 20.	Iowa, 60.	Peking, 86.
Buffalo, 23.	Iowa City, 61.	Petoskey, 86.
Cedar Rapids, 35.	Knox, 63.	Pueblo, 87.
Champlain, 36.	Lake Superior, 64.	Puget Sound, 88.
Chile, 38.	Larned, 65.	Rio Grande, 88.
Chippewa, 38.	Lehigh, 65.	Rochester, 91.
Cincinnati, 40.	Logansport, 66.	Saginaw, 92.
Cleveland, 41.	Louisville, 68.	St. Lawrence, 92.
Columbia, 42.	Lyons, 69.	St. Paul, 92.
Crawfordsville, 43.	Mahoning, 69.	Solomon, 94.
Dakota, 44.	Marion, 70.	Southern Dakota, 95.
Dayton, 44.	Mattoon, 71.	Steuben, 97.
Denver, 45.	Maumee, 71.	Stockton, 97.
Elizabeth, 47.	Monroe, 73.	Syracuse, 98.

Transylvania, 100.	Vincennes, 103.	Westchester, 105.
Union, 101.	West Jersey, 106.	Winona, 108.
Utah, 102.	Washington City, 103.	Total, 77.

## Chapter X., Section 4.—Omit.

Arizona, 11.	Mahoning, 69.	Puget Sound, 88.
Elizabeth, 48.	Monroe, 72.	Vincennes, 103.
Freeport, 52.		Total, 7.

## Chapter X., Section 4.—Revise.

Aberdeen, 9.	Ft. Wayne, 51.	Newark, 79.
Athens, 11.	Geneva, 53.	New York, 80.
Baltimore, 13.	Grand Rapids, 54.	Niagara, 81.
Bellefontaine, 15.	Highland, 55.	North River, 82.
Binghamton, 16.	Hudson, 57.	Otsego, 84.
Bismarck, 16.	Huron, 58.	Peking, 86.
Black Hills, 17.	Iowa, 60.	Rio Grande, 88.
Boulder, 18.	Iowa City, 61.	Rochester, 91.
Brooklyn, 21.	Lake Superior, 64.	St. Lawrence, 92.
Buffalo, 23.	Larned, 65.	St. Paul, 92.
Cedar Rapids, 35.	Lehigh, 65.	Solomon, 94.
Champlain, 36.	Logansport, 66.	Steuben, 97.
Chile, 38.	Lyons, 69.	Utah, 102.
Chippewa, 38.	Marion, 70.	Washington City, 103.
Choctaw, 39.	Montana, 74.	Westchester, 106.
Cincinnati, 40.	Morris and Orange, 74.	West Jersey, 106.
Cleveland, 41.	Muncie, 75.	Whitewater, 106.
Dayton, 44.	Nassau, 76.	Winona, 108.
Eric, 49.		Total, 55.

## Chapter X.—Insert new section.

Choctaw, 39.	Iowa City, 61.
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## Chapter XI.—Revise in general.

Highland, 56.

## Chapter XI., Section 3.

Brooklyn, 20.	Cincinnati, 40.	Newark, 78.
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## Chapter XIV., Section 1.—Substitution.

South Dakota, 95.

## Chapter XV., Section 4.—Substitution.

Dayton, 44.	Newark, 78.	Whitewater, 107.
Hudson, 57.		Total, 4.

## Chapter XVI., Section 7.—Omit.

Mahoning, 69.	Puget Sound, 88.
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## Chapter XVI., Section 7.—Revise.

Boulder, 18.	Lehigh, 65.	Newark, 79.
Cincinnati, 40.	Marion, 70.	Pueblo, 87.
Ft. Wayne, 51.	Mattoon, 70.	Westchester, 105.
Highland, 56.		Total, 10

## Chapter XX., Section 1.—Substitution.

Hudson, 57.
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## Chapter XXI., Section 4.—Elimination.

Newark, 79.
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## Chapter XXI., Section 8.—Elimination.

Newark, 79.
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## Chapter XXII., Section 3.—Revise.

Freeport, 52.	Newark, 79.	Niagara, 81.
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## Chapter XXII., Section 7.—Elimination and revision.

Brooklyn, 21.	Logansport, 67.	Louisville, 69.
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## Chapter XXIV., Section 3.—Modifications.

Brooklyn, 21.	Lehigh, 65.	Newark, 78.
Chile, 38.	Logansport, 66.	Niagara, 81.
Cleveland, 41.	Louisville, 68.	Niobrara, 81.
Ft. Wayne, 51.	Mahoning, 69.	Rochester, 91.
Geneva, 53.	Morris and Orange, 74.	Steuben, 97.
Hudson, 57.	Nassau, 76.	Westchester, 105.
Iowa City, 61.		Total, 19.

## Chapter XXIV., Section 6.—Revise.

Huron, 58.	Washington City, 103.
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## Chapter XXV.—Revise in general.

Bellefontaine, 14.	North River, 82.	Petoskey, 86.
Nebraska City, 77.		Total, 4.

Chapter XXV.—Insert new section.

Iowa City, 61.

Chapter XXV., Section 1.—Revise.

Crawfordsville, 43. Dayton, 45. Whitewater, 106.

Chapter XXV., Section 2.—Revise.

Newark, 79.

Chapter XXV., Section 6.—Omit.

Dayton, 45. Union, 101. Whitewater, 107.

Chapter XXV., Section 6.—Revise.

Aberdeen, 9.	Grand Rapids, 54.	Nebraska City, 77.
Arizona, 11.	Highland, 56.	Newark, 79.
Baltimore, 13.	Hudson, 57.	Niagara, 81.
Bellefontaine, 15.	Huron, 58.	Niobrara, 81.
Binghamton, 16.	Idaho, 58.	Northumberland, 83.
Black Hills, 17.	Iowa, 60.	Oregon, 84.
Boulder, 18.	Iowa City, 61.	Peking, 86.
Brooklyn, 21.	Lahore, 64.	Pueblo, 87.
Buffalo, 23.	Lake Superior, 64.	Rochester, 91.
Cedar Rapids, 35.	Lehigh, 65.	Santa Fe, 93.
Chile, 38.	Logansport, 66.	Solomon, 94.
Choctaw, 40.	Louisville, 69.	Steuben, 97.
Cincinnati, 40.	Mahoning, 69.	Stockton, 97.
Cleveland, 41.	Mattoon, 70.	Transylvania, 100.
Crawfordsville, 43.	Maumee, 71.	Utah, 102.
Denver, 45.	Monroe, 72.	Vincennes, 103.
Ft. Wayne, 51.	Montana, 74.	Winnebago, 107.
Freeport, 52.	Muncie, 75.	Total, 55.
Geneva, 53.	Nassau, 77.	

The Presbytery of Rio Grande protests against any alteration of this Section, 90.

Chapter XXVII., Section 4.—Revise.

Newark, 79.

Chapter XXVIII., Section 1.—Substitution.

Bellefontaine, 15.

Chapter XXVIII., Section 2.—Elimination.

Newark, 79.

Chapter XXIX.—Revise.

Boulder, 18. Petoskey, 87.

Chapter XXIX., Section 1.—Revise.

Dayton, 45. Whitewater, 107.

Chapter XXIX., Section 2.—Elimination.

Union, 101.

Chapter XXIX., Section 8.—Revise.

Hudson, 57. Newark, 80. Union, 101.

Chapter XXX., Section 2.—Omit.

Crawfordsville, 43.

Chapter XXX., Section 2.—Revise.

Boulder, 18.	Indianapolis, 59.	Utah, 102.
Chile, 38.	Marion, 70.	Whitewater, 106.
Dayton, 45.	Newark, 78.	Total, 8.

Chapter XXXII.—Revise.

Santa Fe, 93.

Chapter XXXIII., Section 2.—Substitution.

Hudson, 57.

#### SPECIAL SUBJECTS.

1. Presbyteries asking the insertion in the Confession of a more explicit statement of the *Love of God for the World*.

Aberdeen, 9.	Champlain, 36.	Flint, 49.
Alton, 10.	Chemung, 37.	Freeport, 52.
Arizona, 11.	Chicago, 37.	Geneva, 53.
Austin, 12.	Chickasaw, 38.	Grand Rapids, 54.
Baltimore, 13.	Chippewa, 38.	Gunnison, 54.
Bellefontaine, 14.	Choctaw, 39.	Highland, 56.
Binghamton, 16.	Cincinnati, 40.	Holston, 56.
Bismark, 16.	Cleveland, 41.	Hudson, 57.
Black Hills, 17.	Columbus, 42.	Huron, 58.
Bloomington, 17.	Council Bluffs, 43.	Indianapolis, 59.
Boulder, 18.	Crawfordsville, 43.	Iowa City, 61.
Brooklyn, 20.	Dakota, 44.	Jersey City, 62.
Buffalo, 23.	Elizabeth, 48.	Kalamazoo, 62.
Cairo, 23.	Emporia, 48.	Lackawanna, 63.
Cedar Rapids, 35.	Erie, 49.	Lahore, 64.

Lansing, 64.	Nassau, 76.	Schuyler, 94.
Larned, 65.	New York, 80.	Southern Dakota, 95.
Lehigh, 65.	Niagara, 81.	South Florida, 96.
Lima, 66.	Niobrara, 81.	Steuben, 97.
Logansport, 66.	North River, 82.	Stockton, 98.
Los Angeles, 68.	Northumberland, 83.	Syracuse, 99.
Louisville, 68.	Olympia, 83.	Transylvania, 100.
Mahoning, 69.	Oregon, 84.	Utah, 102.
Marion, 70.	Otsego, 84.	Vincennes, 103.
Mattoon, 70.	Ottawa, 85.	Washington City, 104.
Maumee, 71.	Petoskey, 86.	Waterloo, 104.
Milwaukee, 72.	Pueblo, 87.	Westchester, 105.
Monroe, 73.	Puget Sound, 88.	West Jersey, 106.
Montana, 74.	Rochester, 91.	West Virginia, 106.
Morris and Orange, 74.	St. Paul, 93.	Whitewater, 106.
Muncie, 75.	Santa Fe, 93.	Winnebago, 107.
		Total, 93.

The Presbytery of Rio Grande protests. See pp. 89-90.

2 Presbyteries asking the insertion of a statement of the *sufficiency of the Atonement and free offer of salvation to all men* :

Bellefontaine, 14.	Grand Rapids, 54.	Niagara, 81.
Binghamton, 16.	Highland, 56.	North River, 82.
Bismarck, 16.	Holston, 56.	Oregon, 84.
Black Hills, 17.	Hudson, 57.	Otsego, 85.
Boulder, 18.	Huron, 58.	Ottawa, 86.
Brooklyn, 20.	Indianapolis, 59.	Petoskey, 87.
Buffalo, 23.	Iowa City, 61.	Puget Sound, 88.
Cedar Rapids, 35.	Jersey City, 62.	Rochester, 91.
Champlain, 36.	Lackawanna, 63.	St. Paul, 93.
Chippewa, 38.	Lansing, 64.	Santa Fe, 93.
Choctaw, 39.	Lehigh, 65.	Schuyler, 94.
Cincinnati, 40.	Lima, 66.	Southern Dakota, 95.
Cleveland, 42.	Logansport, 67.	Steuben, 97.
Columbus, 42.	Marion, 70.	Syracuse, 98.
Council Bluffs, 43.	Mattoon, 71.	Union, 101.
Crawfordsville, 43.	Maumee, 71.	Vincennes, 103.
Dakota, 44.	Monroe, 73.	Washington City, 104.
Elizabeth, 48.	Morris and Orange, 75.	Waterloo, 105.
Erie, 49.	Muncie, 76.	Westchester, 105.
Freeport, 52.	Newark, 78.	West Jersey, 106.
Geneva, 53.	New York, 80.	Winnebago, 108.
		Total, 63.

3. Presbyteries asking a recognition of the *Church's duty to evangelize the world.*

Aberdeen, 10.	Flint, 49.	Newark, 78.
Alton, 10.	Highland, 56.	New York, 80.
Austin, 12.	Holston, 56.	Niagara, 81.
Baltimore, 13.	Huron, 58.	North River, 82.
Bismarck, 16.	Indianapolis, 59.	Northumberland, 83.
Bloomington, 17.	Iowa City, 61.	Olympia, 83.
Boulder, 18.	Jersey City, 62.	Oregon, 84.
Buffalo, 23.	Kalamazoo, 62.	Otsego, 85.
Cairo, 23.	Lackawanna, 63.	Ottawa, 86.
Champlain, 36.	Lahore, 64.	Pueblo, 87.
Chicago, 37.	Lehigh, 65.	Puget Sound, 88.
Chippewa, 38.	Logansport, 66.	Rochester, 91.
Cincinnati, 40.	Los Angeles, 68.	St. Paul, 92.
Cleveland, 42.	Mahoning, 69.	Santa Fe, 92.
Columbus, 42.	Mattoon, 70.	Stockton, 98.
Council Bluffs, 43.	Milwaukee, 72.	Syracuse, 100.
Crawfordsville, 43.	Monroe, 73.	Utah, 102.
Elizabeth, 48.	Montana, 74.	Vincennes, 103.
Emporia, 48.	Morris and Orange, 74.	Washington City, 104.
Erie, 49.	Muncie, 76.	Westchester, 105.
		Total, 60.

4. Presbyteries requesting a statement respecting *Individual Responsibility for Salvation.*

Alton, 10.	Gunnison, 54.	Otsego, 84.
Bellefontaine, 14.	Hudson, 57.	Rochester, 91.
Bismarck, 16.	Muncie, 76.	Southern Dakota, 95.
Brooklyn, 20.	Niagara, 8.	Waterloo, 104.
Buffalo, 23.	North River, 82.	Whitewater, 106.
		Total, 15.

5. Presbyteries asking a fuller statement respecting *The person and work of the Holy Spirit.*

Columbus, 42.	Morris and Orange, 75.	Westchester, 105.
Iowa City, 61.	North River, 82.	Total, 5.

6. Presbyteries expressing confidence in the judgment of a *Special Committee* to be appointed by the General Assembly.

Aberdeen, 10.	Chicago, 37.	Des Moines, 46.
Austin, 12.	Columbus, 42.	East Oregon, 46.
Bloomington, 17.	Crawfordsville, 43.	Elizabeth, 48.
Central Dakota, 36.	Dayton, 44.	Fort Dodge, 50.

Fort Wayne, 50.	Mankato, 70.	St. Paul, 92.
Hastings, 55.	Marion, 70.	Santa Fe, 93.
Holston, 56.	Mexico, 72.	Southern Oregon, 95.
Iowa City, 61.	Milwaukee, 72.	Stockton, 97.
Jersey City, 62.	Nebraska City, 77.	Whitewater, 106.
Kalamazoo, 62.	Olympia, 83.	Zanesville, 109.
Lansing, 64.	Oregon, 84.	Total, 34.
Logansport, 66.	Otsego, 84.	

7. Presbyteries favoring a *brief popular creed*.

Athens, 11.	Crawfordsville, 43.	Morris and Orange, 74.
Binghamton, 16.	Gunnison, 54.	Nassau, 77.
Cairo, 24.	Indianapolis, 59.	North River, 83.
Cayuga, 24.	Kearney, 63.	Saginaw, 92.
Chemung, 37.	Knox, 63.	St. Lawrence, 92.
Chickasaw, 38.	Logansport, 67.	Utica, 102.
Chile, 38.	Mattoon, 70.	Winnebago, 107.
		Total, 21.

EXTRACT FROM THE "MINUTES" FOR 1890, P. 129.

"*Paper No. 21.* Being Overtures from the Presbyteries of Albany, Cayuga, Emporia, Indianapolis, Logansport, Madison, North River, St. Lawrence, Utica and Wooster, upon a new and brief creed, or explanatory statement of doctrine for practical use.

"Your Committee recommend that in our present circumstances it is inexpedient to take any action upon this subject. Adopted."

The Presbytery of Lyons desires the Shorter Catechism without the Questions to be used as a popular creed.

8. Presbytery asking a fuller statement of the fraternal relations of the several Christian Churches.

Los Angeles, 68.

9. CHANGES IN THE CATECHISMS.

Larger Catechism, Question 196.

Bellefontaine, 15.

Larger Catechism, Questions 13 and 60.

Rio Grande, 90.

Shorter Catechism, Question 107.

Bellefontaine, 15.



# THE PORTIONS OF THE CONFESSION OF FAITH

AFFECTED BY THE ANSWERS OF THE PRESBYTERIES.

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## CHAPTER III.

I. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; 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 or contingency of second causes taken away, but rather established.

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass, upon such conditions.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished.

V. Those of mankind that are predestinated unto life, 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 chosen 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 thereunto; and all to the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained 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, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

#### CHAPTER IV.

I. 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 or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

#### CHAPTER V.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had; and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

#### CHAPTER VI.

I. Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

II. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

III. 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.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

#### CHAPTER VII.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

#### CHAPTER VIII.

IV. This office the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels, at the end of the world.

V. 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 the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

VIII. To all those for whom Christ hath purchased redemption, 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.

#### CHAPTER IX.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

## CHAPTER X.

I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds, spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

III. Elect 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.

IV. Others, not elected, although they 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 can not be saved: much less can men, not professing 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 law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.

## CHAPTER XI.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet in as much as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.

## CHAPTER XIV.

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their

hearts; and is ordinarily wrought by the ministry of the word: by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

## CHAPTER XV.

IV. As there is no sin so small but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

## CHAPTER XVI.

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; they are therefore sinful, and can not please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.

## CHAPTER XX.

I. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind. All which were common also to believers under the law; but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

## CHAPTER XXI.

IV. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from

their own works, words and thoughts, about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

## CHAPTER XXII.

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 sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.

VII. No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

## CHAPTER XXIV.

III. 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 reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such willful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it, not left to their own wills and discretion in their own case.

## CHAPTER XXV.

I. The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.

II. The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

III. Unto this catholic visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.

IV. This catholic church hath been sometimes more, sometimes less, visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

V. The purest churches under heaven are subject both to mixture and error: and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth, to worship God according to his will.

VI. There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God.

#### CHAPTER XXVII.

IV. There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, baptism and the supper of the Lord; neither of which may be dispensed by any, but by a minister of the word, lawfully ordained.

#### CHAPTER XXVIII.

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and

of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.

## CHAPTER XXIX.

I. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and can not, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

## CHAPTER XXX.

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, 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.

## CHAPTER XXXII.

I. The bodies of men, after death, return to dust, and see corruption; but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies:



and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.

#### CHAPTER XXXIII.

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect; and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

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## CORRECTION.

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P. 101, Presbytery of Union, Chapter XXIV. 8; should be XXIX. 8.



















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