

truth of God, but now a less exacting form of subscription is in force.

The Free Church of Scotland has set a large Committee of Assembly to consider what improvements, if any, are required in the Westminster Confession. We do not know whether it is widely felt that there should be relief granted from its pressure, although some distinguished men seem to find it difficult to keep within its limits. No small part of the time and wisdom of General Assemblies has been spent in trying to exercise restraint and give wholesome counsel in this respect. The end is not yet reached. More discussion is inevitable.

The Presbyterian Church of the United States has fairly entered upon the revision of the Confession. Presbyteries, the pulpit and the press have spoken out. There have been some extreme statements made; but from the manner in which the question was handled in the last Assembly it seems probable that the committee now at work, and the whole Church, will hasten slowly to a final issue. Those who expect something very radical, and are looking for the disappearance of whole chapters or several unpalatable doctrines, are likely to be doomed to bitter disappointment. It is true that this is not the first time that this great Church has touched the Confession, but she has so far maintained the scriptural system of doctrine which it contains unimpaired, and it would be more than surprising should she in this instance do otherwise. We know that the pressure from certain quarters for new departures is strong. Vehement demands are made to weaken the Protestant spirit and specific testimony of the old symbol against Romanism; but, in view of the growth of Ultramontaniam on this continent, and the manifest designs of the Vatican all over the world, the time is inopportune for the success of such requests. Nor do we anticipate any recognition of the views of annihilationists or restorationists in the region of eschatology.

In 1883 the Cumberland Presbyterian Church adopted a Revised Confession of Faith and Catechism. This revision extends to a considerable number of points which we have not room here to enumerate. Changes are introduced in the form of additions and omissions, and in some cases a whole chapter is recast. For example. Instead of chapter iii., of the original Confession, with its eight elaborate and weighty sections, we have this brief statement of the doctrine of the Decrees of God:

"God for the manifestation of His glory and goodness, by the most wise and holy counsel of His own will, freely and unchangeably ordained or