

of Catechumens," and the securing of "an intelligent profession of their faith from ruling elders and deacons."

It may be well to observe, *en passant*, that these seemingly mild and innocent statements imply a good deal. The old book, which has withstood the storms of centuries, is not "of necessity" to be set aside. Of course not. That would be too revolutionary; a proposal, too great a step to be attempted at once; but something else is to be authorized for "sundry practical uses." The practical is commonly the influential and dominant factor in human affairs—hence the significance of this movement. The Confession, it seems, is good enough in the minister's library as his private *vade mecum* of orthodoxy, but it is to be kept there in quiet seclusion, because "for the clear presentation to the public of the Church's exact doctrinal teaching, &c," something better is desired. For myself I have used it both in private and public and mean to continue to do so for the very purpose of "exact" work of this sort. The efforts in England to secure such a compendium as that described have culminated this year in the adoption by the Synod of twenty-four "Articles of the Faith." It goes unsaid that they are not identical with the Confession in form or substance—were this the case they would be unnecessary—and it remains to be seen whether they are to supersede it. The promoters of the work are perhaps willing to trust in the so-called law of "the survival of the fittest."

In New Zealand the agitation for revision, or for something else, has run its course; and the General Assembly decided finally that all the liberty that can be desired may be enjoyed in terms of the modified formula of subscription to the Confession of Faith which has been adopted. This formula gives freedom of opinion "on the teaching of said Confession in regard to the duty of the civil magistrate, marriage with a deceased wife's sister, and the forms of expression in which the several doctrines are stated." This is surely sufficiently open and indefinite to meet the wishes of any who are disinclined to hold and teach the doctrines of the Confession. If they are not bound to "the forms of expression" in which the doctrines are set forth then they can alter them to meet their own views.

The Church of Scotland last year touched the same matter in a somewhat similar manner. The formula of ministerial subscription of 1694 was substituted for that of 1711. According to the latter, so long adhered to, ministers were required to accept the entire Confession as setting forth the