

confession, but these have wisely been allowed to pass unnoticed. The church has too much on hand to turn aside from its proper work in quest of heresy or to waste time in replying to intemperate or, inconsiderate teachers. So far therefore as "liberty of prophesying" is concerned, there is no need for revising our subordinate standard; those who are satisfied to remain and use the ample liberty they enjoy, have no cause for complaint, or asking a change.

But there is a minority in the church, though they may not be very numerous nor theologically inclined, who affect contempt for dogmatic teaching and decry any attempt at definition in religious opinions. A few loud voices, some within, but more without the Presbyterian church, are occasionally heard urgently calling for revision. Let us hear what they say patiently and weigh it well. Dr. Campbell, speaking strongly for such, and having no kind words for Augustine or Luther, for Calvin or Beza, for C. Hodge or living Calvinistic theologians, condemns the system in bulk, and proposes "to put the venerable document on the shelf among historic relics, a weapon of the past," something effete, which has outlived any usefulness it ever had. Now our taste may not be as antiquarian as the professor's, certainly we have not made such discoveries of things which were most important milleniums ago, but we cannot agree to his proposal regarding the confession. To us it is not effete; within the last three years it has proved itself to be a lively factor in nineteenth century religious opinion. We cannot lay it aside as a relic. Nor when the professor further proposes that the Canadian church shall prepare another can we agree with him. We object to lay the weapon we have on the shelf until we have a better. For two hundred and fifty years the confession has proved a trusty, keen-edged sword in the hand of skilled combatants and it does not seem wise to do battle for the Lord without any weapon in place of the old true blade. When, however, a better weapon is provided we are sure Presbyterians will not be backward to accept it with thanks. No shrewd soldier will go forth with his claymore, when a rifled cannon is to hand. Cautious men however incline to wait for the better before they lay on the shelf what has proved to be good and trustworthy. There is no such hurry, we can "bide a wee"—and hasten slowly.

Space will not allow here discussion in detail of reasons alleged for revision; they may, however, be generally stated:

- (1). Calvinistic doctrine is not now, as it was three hundred years ago,