

determined what He Himself would do, and what He would require His intelligent creatures to do, and what should be the rewards respectively of the obedient and disobedient."

"Though all divine decrees may not be revealed to man, yet it is certain that God has decreed nothing *contrary to His revealed will or written word."

The Shorter Catechism, so universally admired as a theological manual on account of its truthfulness, luminous arrangement and accurate definitions, receives similar treatment at the hands of these revisers. For instance, instead of question 16, "*Did all mankind fall in Adam's first transgression?*" we have the question, "What effect did Adam's sin have upon his posterity?" *Answer*—"Adam's sin corrupted his moral nature and alienated him from God; and all mankind descending from him by ordinary generation, inherit his corruption of nature, and become subject to sin and death."

This last clause is conveniently vague. It does not categorically assert that Adam's posterity enter the world under ante-natal guilt. They "become subject to sin and death," but whether this is equivalent to being sinful and dead in trespasses and sins, or whether it takes place through personal conduct or in virtue of their having been represented in Adam as their federal head, is left quite uncertain. It is clearly apparent, however, that the desire of the revisers is to get quit of the doctrine of Original Sin, because they have deleted the whole of the answers to questions 18 and 19, which read as follows: *Question 18*—"The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness and the corruption of his whole nature, which is commonly called Original Sin; together with all the actual transgressions which proceed from it."

Question 19—"All mankind by their fall lost communion with God, are under His wrath and curse and so made liable to all the miseries of this life, to death itself, and the pains of hell forever."

These two answers no longer find a place in the authorized theology of the Cumberland Presbyterians. Lack of space will not permit us to indicate other changes, or to enter upon a criticism of the Revised Standards they have been pleased to adopt. We have said enough to show in a general way the nature and extent of the current movement in favour of revision, reconstruction or relaxed subscription. To Canada belongs the honor of being conservative in this respect. The Presbyterian Churches here have turned