

The Central Presbyterian.

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This Week.

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LAST week, the Fourth of July, found us in a harvest field. The field was smoothly cut and gleaned by a McCormick as a Virginia field should be, and the yellow shocks stood in long rows as though marshalled for review. Heavy cap-sheaves hung over the shocks, weighing down against the night wind and shielding from the morning rain. There was scarcely grain enough on the ground for the partridge that whistled his Bob White to us as we strolled about. Here and there a morning-glory, lying low before the reaper, was already climbing up about the shocks, to add another touch of nature's art and beauty.

In the happy fields of summer there is a richer beauty than that of spring. The tall grain has filled its bearded heads and ripened them into the gold, that pays for all the toil of waiting of the year. There is a quality and value and accomplishment that are not in the fields of the spring time. What was promise has become fruition. From the far-away day of a Hebrew prophet, the farmer still knows "a joy according to the joy in harvest."

That was very primitive harvesting to which allusion is made in the 129th Psalm, where the withering grass of the house-top is so worthless that "the mower filleth not his hand; nor he that bindeth sheaves his bosom." It was a scanty reaping, when the toiler gathered little handfuls of grain, and carried them in his open garment, until there was enough to bind into a sheaf. For long centuries the sickle was the reaper in all lands. Old men can now remember when the cradle, with its long fingers, came; and, now, that the race has multiplied and the mouths that are to be fed, has come the greater harvest of many lands, and the machine that cuts and binds and carries and almost finishes the heavy harvest.

The story of Ruth, the dark Moabitess, gleaning in the harvest fields of Boaz, her rich kinsman, with the kindly dropping of grain that she might have an abundance to carry back to Naomi, and "the blessings of them that go by," is an idyll of simplicity and charm of which we never weary. We do not forget that it was on the fields of Bethlehem, nor that the simple and loyal-hearted Ruth of the harvest field was one of the mothers of Jesus, "the Lord of the Harvest."

When he sat at the old well in Samaria, his disciples thought of harvest as four months away, but he bade them lift their gaze higher and farther, and see the field of the world,

"white already to harvest." He thought of the woman in her ignorance and sin, and the city yonder in its degradation, and the nations beyond that knew not God. Nearly twenty centuries have passed, and some are still "praying the Lord of the harvest that he will send forth laborers into his harvest."

ON Friday last, July 6, the Foreign Mission office of the Southern Presbyterian Church, at Nashville, received a cablegram from Shanghai of the same date saying "All safe.—Woods." We suppose that to be from the Rev. Dr. Henry M. Woods, of Tsing-Kiangpu, and we understand it to mean as Dr. Chester does, that all the missionaries of our church in China have arrived in safety at Shanghai. The cablegram was at once reported to us by wire, and we doubt not to others who are most directly interested in the mission parties. There were sixty missionaries, male and female, with thirty or forty little children. It brought relief from great solicitude, and profound gratitude to many hearts and homes, and to all our churches. All are now safe in the city of Shanghai on the seacoast. They will confer as to the problems that are now to be solved. Probably many will go to Japan for the summer, and some may return home for the present.

On Tuesday, June 10th, the Committee of Foreign Missions cabled to our missionaries in Shanghai, "Run no risk." The friends of missionaries and our churches may rest assured that our committee will do all in its power to secure the safety of all our mission parties. If there is any threatening disturbances at Shanghai, our missionaries will feel authorized to retire to Japan.

CHRISTIAN missions in China have been overwhelmed for the time by a great calamity. The withdrawal of nearly all missionaries, the suspension of work, the destruction of mission property, the loss of private property, the martyrdom of some missionaries and of a great number of faithful converts make to human estimate an enormous loss. Beyond all this will be the embittering of feeling among the masses of the people through the invasion of foreign armies. It may be that by this providence of God the troubles may soon be quieted, and after a time the missionaries be permitted to return to their posts. Apparently the difficulties of re-establishment will be great. Yet we are trusting that by the wise and righteous overruling of God the effect of the revolution will be to remove obstacles, to make missions more secure, and to win the confidence and sympathy of the people. We are hoping for the triumph of the reform party, the preservation of the Empire undivided, and the opening of a wide door for all mission and educational work.

THE schools of the land have come to the pages of the CENTRAL this summer in greater

number than ever before. It will not be uninteresting reading to read all the cards of the educational institutions. Those who have the care and education of the young to direct will be especially interested, and will be aided in finding the places they need. But the full pages of these school advertisements will give valuable information to all readers. Education grows and shows improvement in all directions. May heaven bless the institutions of all grades and their instructors, and the army of the young that will crowd their halls in September!

OUR latest information from the famine district in India is that the rainfall has been general through central India, though below the average in amount. The number receiving relief is more than six millions. Cholera has been sweeping away multitudes in Bombay and in the famine sections. American contributions continue to be large, and are sent mainly through the New York Committee of One Hundred. Contributions sent to the CENTRAL PRESBYTERIAN are forwarded to the treasurer of the Presbyterian Board of Foreign Missions, New York.

Now that the political parties have built their platforms and chosen men to stand on them and for them the country will have a season of political agitation until the election in November. What shall the Christian pulpit do? Shall the ministers instruct the people in political science, and tell them how to vote? Wherever any minister attempts that we hope he will be driven out of the church. More than ever the people will need their Sabbaths, and their worship, and the feeding on the truth. More than ever the political workers will need the calm and the sobering and quickening of the sanctuary and its divine service. Every church service during the campaign will be an opportunity to point to the Leader who cannot fail and gather followers for him.

ONE of our pages has been quite filled for a week or two with the cards of summer resorts. No section of the land affords more charming and health-restoring retreats than the mountains of Virginia, and not the least attractive is the picturesque scenery, sometimes beautiful in cultivated landscape, and sometimes reaching up to the sublime in the great mountains of blue. With the increased enterprise in the preparation of resorts for summer visitors, there has come improvement in the management. In our office this summer there has been a greater number of changes in addresses, showing an increase of those who are seeking rest and invigoration away from home. THE CENTRAL is pleased to follow its readers, and in many places on the seashore and in the mountain valleys, at home, and in other lands, it will talk with its friends and wish them every blessing.

Psalm Twenty-Two.

(Verses 26-31.)

The humble at thy table
 Shall eat and want no more;
 And they, Jehovah seeking,
 Shall praise him, and adore.
 And this the benediction
 The Host himself shall give:
 Upon your head be blessing;
 Your heart forever live.

All earth shall soon remember,
 And to the Lord shall turn;
 And all the nations' kindreds
 To worship him shall learn.
 For his are all the kingdoms;
 The nations' Ruler, he;
 The rich shall eat and worship,
 The dying bow the knee.

Posterity shall serve him,
 As they his grace behold;
 Unto each generation
 His doings shall be told.
 And they in turn to others
 His righteousness shall tell,
 And say to unborn people
 That he hath done it well.

—Edward A. Collier.

Presbyterians Before First Presbytery.

Address of the Rev. Parke P. Flournoy, D. D., in the Old Tennent Church, Thursday, June 14th.

Coming from Maryland, as I do, I cannot but repeat, with, I trust, pardonable pride, what some one else has said, to the effect that, "If Makemie was the father of American Presbyterianism, Maryland was its cradle." I think that some of you would be disposed to add, with an equally pardonable pride, living in New Jersey as you do, that if Maryland was its cradle, New Jersey was the place where it first learned to walk alone. For at the historic spot where the Presbyterian monument has been erected the first recorded act of an American Presbytery was performed, and the leading-strings of the Presbyteries of the old country were dispensed with.

As I am to speak of "Presbyterians Before the First Presbytery," I will say that, if Makemie was the father of American Presbyterianism, we now have some knowledge of a grandfather, and of a great-grandfather, of this thrifty infant, who preceded Makemie by many years.

For a long time the characters and names even of these men were entirely unknown, and their only memorials were some remaining traces of their work sadly marred and broken by unfriendly elements. But, by discarding mere legends and using apparently reliable traditions as guide-posts to point the way to entirely reliable record evidence, such as colonial archives, wills, deeds, and other court records, earnest seekers after the truth have found out some absolutely incontrovertible facts about two Presbyterian ministers who came to America, not from Scotland or the north of Ireland, but from England, both of whom labored in the Maryland colony many years before Makemie and the men of the first American Presbytery.

For the accomplishment of this result, I wish it understood that I do not in any way claim the credit. This belongs, so far as I am informed, to the Rev. W. E. McIlvain, of the Presbytery of Baltimore, and the Rev. Charles A. Briggs, of Union Theological Seminary, New York. Before Dr. Briggs took another path, he was a most efficient investigator of the facts of early American Presbyterianism.

FRANCIS DOUGHTY.

The first of these ministers was Francis Doughty. He was, it seems, the son of an Alderman of Bristol, and was ejected from the See of Sudbury in 1625. Whether he came immediately to America is not known; but he was in New England as early as 1637. He preached at what is now Taunton, Massachusetts. Unhappily he was not able to eat of the fruits of that tree of religious liberty which the first American Presbyterian seal, placed on the monument dedicated to-day, bears as its device—significant of the free spirit and love of liberty of Presbyterianism in all its history. There was a strange union of Church and State in Massachusetts, and there Francis Doughty suffered persecution, because he insisted on the Pres-

byterian rule as to the subjects of baptism. He was again ejected, by a constable under the orders of the magistrate, and was again an exile and went away with his wife and children to the Dutch settlement on Manhattan Island, and subsequently to Long Island. He afterwards returned to New Amsterdam and preached to the English people residing there. He was the first minister, so far as is known, who preached regularly, in English, in New York city.

From New York he came to Maryland about 1655. His wife having died, he married Ann Stone, the sister of Governor William Stone.

Doughty preached not only in Maryland, but also across the bay in Virginia. Few particulars are known of his work or of its results. His headquarters were at Nanjemoy, Charles county, where Governor Stone lived. These were troublous times then in Maryland as well as in England. His name appears in official records several times in the year 1659, and once, as a witness to Governor Stone's will. His wife must have long survived him, for the will of Ann Doughty is dated 1683—the very year of Makemie's arrival in Maryland. No record has yet been discovered by which the date of Francis Doughty's death can be determined.

MATTHEW HILL.

After him, came another Presbyterian preacher of whom we have a fuller view in some respects. He, too, was an English Presbyterian. We also catch glimpses, at least, of three ruling elders working side by side with these ministers and some who follow. After Francis Doughty had gone to rest from his labors there came, to take up the work that fell from his aged and faithful hands, an Englishman whose name was Matthew Hill; and an interesting fact in connection with him is that he was a personal friend of the great Richard Baxter, author of *The Saints Everlasting Rest*, and almost a library of other religious books.

Calamy is quoted as saying of Matthew Hill: "He was a man of ready abilities, a serious, warm and lively preacher, and of free and generous spirit."

His life was a troubled one. This was almost inevitable; for he was ordained and settled in England in the time of the commonwealth, and was a sharer of the experiences which were almost, if not quite universal, among the non-conformist clergy, after the restoration. No faithful man of God, whose conscience forbade his conforming to the ritual of the English Church, and who was a contemporary of John Bunyan and Richard Baxter, could hope to escape from suffering for conscience sake.

Matthew Hill was a native of York, England, and was graduated at Magdalen College, Cambridge. As a scholar, he seems to have been chiefly distinguished for his knowledge of Hebrew. He was ordained at York in 1652. After laboring, for a while, near York, he obtained the important living of Thirsk.

Doubtless, now before his vision rose a career of faithful ministerial service, indeed, yet of learned ease, and distinction too. "But there is One who often stirreth up the best feathered nests; and about two years after the collapse of the "commonwealth" he was ejected from his living for non-conformity. For a time he had a private chaplaincy, and in that terrible year 1666, the year of the "great fire" of London, following the "great plague," he lost, in the dreadful conflagration, all his earthly possessions. Writing to a friend at this juncture he exhibits that elasticity and quiet humor which seem often to have lightened his crosses, he signs himself, "Your brother, *Sine re, sed non sine spe.*"

Now came a time of great temptation. His relatives in view of his destitute condition, and the utterly hopeless outlook of non-conformity in the time of Charles the Second, a king professedly a Prelatist, and probably a Papist at heart, pressed him to conform, that his troubles might be ended. But Hill was not the man to put policy above principle. Though in feeble health, he decided under the advice of Baxter, it is thought, to turn his back on home and friends, and go to America. His library consisted of a Bible, a concordance, and some manuscripts. It is not surprising that, in his letters to Baxter, written from Maryland, and dated April 3, 1669, he asks his friend to send him some books.

In this letter he thanks Baxter who, it seems, had paid his passage money, saying, "I am sure that the blessing of him that was ready to perish doth reach you though at this distance. . . . What you have lost in purse, I hope you will regain in a better place."

He also speaks of the people among whom he now labored, in the following terms, very suggestive to some of those ministers who now labor in the same region, and among some of the descendants of those to whom Hill preached in Maryland. "Divine providence hath cast my lot among a loving and willing people. . . . That which, as I hope, will make my work the more successful, is, the people are not at all fond of the liturgy and ceremonies."

To what people did Hill minister? We are told of the following event in Presbyterian history which took place in the year in which King Charles I. was beheaded: "The flock left by Harrison (in Virginia) removed to Maryland in 1649, under the leadership of Ruling Elder William Durand. They were invited by the Governor, Captain William Stone, with the promise of toleration, and they settled in Anne Arundel county, and the adjacent Charles county." (*Briggs' American Presbyterianism*, page 110.)

As Matthew Hill went to Charles county, and as his estate, Popleton, where he probably died, is in Charles county, near Port Tobacco, it is almost certain that he served the church planted twenty years before by Durand and his followers in Charles county. He may also have served those who settled in Ann Arundel, at Providence (now Annapolis), and also that church which afterwards appears as quite a strong one, having sixteen trustees, at Patuxent, or, as it was afterwards named, Upper Marlboro, at the head of tide on Patuxent river.

It is not improbable that William Durand was an elder of this church. He was secretary of the colony, under the Protector, and Lord Baltimore's late secretary was required "to deliver to William Durand the records of the province and all papers concerning the same" in the year 1654. "By commission from his highness the Lord Protector of the liberty of England, a general assembly of the freemen of the province of Maryland was held at Patuxent on the 20th of October, 1654." (*Dulany's History of Maryland*.)

After the troubles involved in the changes accompanying the Revolution in England, the Maryland colony was very prosperous, and increased rapidly in population. There must have been many Presbyterians. For Lord Baltimore, in his testimony to the Privy Council in England, during the minority of Matthew Hill, states that the population of the colony was 20,000, and in a letter dated July 19, 1677, that "the greatest part of the inhabitants of that province (three of four at least) do consist of Presbyterians, Independents, Anabaptists and Quakers, those of the Church of England, as well as those of the Romish being the fewest," etc.

As Presbyterians are mentioned first, it is fair to conclude that they were at least not inferior in numbers to any of the rest, as "numbers" was the point of the whole assertion. He also mentions the fact that they built churches and sustained their ministers by voluntary contributions. From this it is not unlikely that there were several Presbyterian ministers in the province.

From the language of Hill himself, it appears that he was not the only Presbyterian minister in Maryland. In his letter to Richard Baxter, he says: "We have room for more ministers, though their encouragement, as I judge, cannot be altogether as great as ours who are already settled; because we are where the people and the plantations are thickest."

Hill had married the daughter of Walter Bean or Bayne, one of the wealthiest planters in the colony, and a member of the Lower House; and after his severe losses and penury, had become well off in worldly goods. He seems to have been actively and happily engaged in his work for several years. Like Francis Doughty, he must have preached on both the eastern and western shores of Maryland. He also preached in Virginia. Most of the settlements were easily accessible by means of little coasting vessels, and doubtless he took advantage of this in his work for the Master, far and near. But of the particulars of his ministry, we will, perhaps, never be informed. As he had seen many troubles in the past, his bark was not destined to sail to the desired haven on unruffled seas.

Says Calamy: "New troubles and difficulties arose afterwards, which very much disappointed his hopes and expectations; so that it may be said as truly of him as of any of modern times, that it was through many tribulations that he entered into the kingdom of God. His whole life was indeed, a comment on Proverbs xvi. 9, 33.

"Not being allowed to serve God according to his

conscience in his native country, he was forced into the remotest parts, where he laid his bones in a strange land, but with the same hope of an happy resurrection unto eternal life, as if the same spot of land that brought him forth had entombed him."

He entered into rest in 1679.

THREE RULING ELDERS.

Time will allow little more than the mention of the names of William Durand, Ninian Beall, and William Stevens, three most influential ruling elders who were in America before the first Presbytery. William Durand was the leader of the colony of exiles from Virginia, as we have seen, forced out by the tyrannical demands of Governor Berkeley to conform to the ritual of the English Church. Ninian Beall was prominent as legislator and soldier in the colony, and the record of the deed is still extant in which he gave the site of the church at Patuxent—now Upper Marlboro. William Stevens seems to have been instrumental in bringing Makemie and the other ministers from the north of Ireland to Maryland.

The monument has been erected as a memorial of the men of the first Presbytery. Its Scotch granite columns and capstone, a thistle in Scotch granite, remind us of the Scotch exiles and the Scotch Presbyterianism—as firm and durable as granite—which it commemorates. Its Irish grey stone shaft brings to memory Makemie and the men of north Ireland who came to evangelize America. Its base from New England tells of that part of our own country as furnishing at least the road by which some of this Presbyterianism came.

Be we have seen that there were Presbyterians before the first Presbytery; and I would claim the unseen foundation stones beneath the soil as the memorial of the long unknown, and still but little known, ministers, ruling elders and good people who laid the foundation on which the first Presbytery was builded—for Francis Doughty and Matthew Hill, the faithful and earnest ministers; for William Durand, Ninian Beall and William Stevens, the ruling elders; and for the "loving and willing people" of whom Hill tells, and for those companies of French Presbyterians, the fellow-countrymen of Calvin, among whom were my own ancestors, who endeared such cruelties on the blood-stained soil of France, and contributed so largely to the establishment of civil and religious liberty in free America.

May this monument, thus composed of materials from different lands, commemorating the excellence of our Presbyterianism which has been derived through streams from different directions, but all from one fountain head, be a symbol of its enduring unity. Whatever result may come from any movement in the future for organic union, may we, now and henceforth, have "the unity of the Spirit in the bond of peace"—"the unity of the faith"—the faith which our fathers bled to maintain, in that purity in which they have transmitted it to us in the standards of the Presbyterian Church.

Assembly's Action on Sunday-Schools.

BY R. E. MAGILL.

The General Assembly which met in Atlanta in May was made up in a large measure of men who have not occupied prominent positions in the general councils of the church, and yet the traditional conservatism of our organization marked the deliberations of the body, and no startling innovations were proposed. A number of measures were introduced looking to forward movements, and a progressive spirit was very much in evidence, and in no matter was this spirit more clearly shown than in the consideration and adoption of the report of the Standing Committee on Sabbath-Schools and Young People's Societies. (Report published on page — .) The report was rather longer than usual and covered ground not usually covered in such reports. It was shown that other denominations covering the same territorial limits as our church, were making aggressive efforts to improve their Sunday-school work, both in the matter of attendance and efficiency.

Men of special equipment are employed by at least three denominations in the Southern States to give their whole time to the development of this great department of church work, and these three denominations, the Southern Methodist, Cumberland Presbyterian, and Baptist, report a great increase in enrollment and attendance, and a marked improvement

in methods, growing out of the numerous Sunday-school institutes and conferences, which are held each year.

The statistical report compiled by the Standing Committee at Atlanta from seventy-six Presbyteries out of seventy-nine, showed an encouraging number of additions to the communion from the Sunday-school, 4,761; but in the matter of total enrollment a decrease of about 12,000 as compared with 1899, and about 15,000 as compared with 1898 was shown, and about 900 churches made no reports, a reasonable inference being that a large majority of these 900 Presbyterian churches have no Sunday-schools. That our statistics are defective is admitted, but not more so than the statistics of other denominations, for we still claim that the capacity for making reliable reports is as great among stated clerks of our sessions and Presbyteries as among like officers in other denominations, and in fact we pride ourselves upon the education of our ministers, who for the most part fill the office of stated clerks of the Presbyteries.

We must face the inference to be drawn from the statistical reports, which is that *our Sunday-school work is not holding its own.*

In view of these facts the recommendations of the Assembly should be carefully considered, and the Presbyteries and church sessions should see that they are made effective. The recommendations are all based upon tried and tested methods, so we shall not be entering upon untried paths to carry them into effect. The need for carefully nurturing this great agency, from which come about 50 per cent. of the additions to our churches on profession of faith—the only real growth the church makes—is realized by all, and it is also conceded that there is a crying need for the introduction of better methods of work in all our Sunday-schools.

The success of other denominations in securing these ends by means of the careful supervision of trained men, and the benefits our other church agencies have derived from such supervision, are a complete answer to the objection that such an officer is not needed.

The recommendation for the employment of a Sunday-school secretary, which must be ratified by a majority of the Presbyteries before becoming effective, is the only one that needs to be specially emphasized just at this time. The question has been before the church in various forms for a number of years, but never in its present shape. The question of multiplying agencies, and the additional expense involved, have been the two obstacles which have impelled many brethren to oppose the creation of such an office in the past.

The election of this superintendent will not call for the creation of a new executive committee at present, for he is to be employed and directed by the Committee of Publication, who now have charge of our Sunday-school work.

The expense of the office is to be borne by special collections taken up in the Sunday-schools and Young People's Societies of our church. It will be argued that this is an untried source of revenue, and there is no assurance that sufficient funds will be realized from these sources to pay the salary of a man and his incidental expenses, and in the case of a deficit the Committee of Publication will have to appropriate funds now used in other directions. We can only refer to the success of other denominations in raising such a fund, and will cite only one instance: The special collection taken in the Sunday-schools of the Cumberland Presbyterian Church in June, 1899, for the special purpose of enlarging their Sunday-school work amounted to \$2,655. If their 1,642 schools can raise \$2,655 in one collection, it is a safe proposition to say that our 2,100 schools and 500 Young People's Societies can raise \$3,000 if the matter is properly presented to them.

Our Sunday-schools reported \$58,576 spent for current expenses and \$29,117 contributed for other causes in 1899, while our Young People's Societies reported about \$9,000 contributed for various causes, a total of \$96,000 given by our young people, so it is reflection upon their generosity and enthusiasm to say they cannot and will not raise the necessary amount to pay the expenses of a man who is to give his entire time to the furtherance of their work.

The movement should receive the unanimous endorsement of the Presbyteries, and a united prayer should ascend to the Great Head of the Church that the right man may be selected for the great work.

Nashville, Tenn.

"Foot-Note-ing" the Westminster Confession.

BY THE REV. CHARLES N. VAN HOUTEN.

In a recent article (June 27th) of the CENTRAL Dr. Daniel has raised a question as to the wisdom at least, if not the constitutionality, of the action of the last Assembly touching this matter.

The Assembly adopted the following: "Overture No. 55 and W. E. Kilpatrick from Presbytery of Brazos, praying an amendment to the Confession of Faith, chapter X., paragraph 3, to-wit: 'All dying in infancy are elect infants and are regenerated,' etc. Answer: We recommend that the prayer of the overture be declined, inasmuch as the present language of the Confession cannot, by any fair interpretation, be construed as teaching that any of those who die in infancy are lost."

There seemed to be a very general desire on the part of every commissioner to avoid as much as possible anything that would precipitate a debate on the question of the revision of the standards, and as one of the commissioners the writer felt that the above would operate as a quietus in the whole matter.

But when at a late hour of the Assembly, and near the close of a protracted session, when the whole Assembly was wearied with a great burden of important work done, the following resolution was offered:

"Resolved, That in every edition of the Confession of Faith published hereafter the Committee of Publication be instructed to insert as an explanatory footnote the action of this Assembly regarding elect infants dying in infancy."

The writer must confess that he was not prepared for so important a matter. It seemed to him to come very near doing the very thing we desired to avoid. As he had been compelled to be before the Assembly on matters which he had been requested to represent, he therefore felt a hesitancy, as this was his first Assembly and he a young man, of standing up and questioning the wisdom of the resolution.

We feel that we were not alone in the opinion that the action was questionable, and it was because of having been frequently before the Assembly and the unwillingness of the Assembly to hear a protracted debate at that time, and the fact that there were wiser men and older men in the Assembly whom we felt would have sounded the alarm if the action were wrong, that we remained silent. Nevertheless we felt then and do now that the action comes very near to making an addition to the Confession—although it be only a foot-note and that an interpretation.

It opens the door for the same action touching the other sections referring to "God's eternal decrees," etc.

The writer only speaks for himself as an individual, and hesitates to write this communication in criticism of the action of a body of which he was a member as not in good taste, and trusts that the Committee of Publication will go slow.

It occurred to him at the time of the action of the Assembly that possibly we had on hand a good stock of Confessions, and that the committee would not be called upon to issue a new edition until after the whole matter had been thoroughly discussed, and then the wisdom or error of the action seen.

These are the reasons why it seems to him that this question did not receive more consideration than was given it at the time. As Dr. Daniel rightly says, it "is worthy of more consideration than it could have received."

The Declination of Prof. Warfield and Our "Foot-Note-ing."

BY THE REV. JOSEPH H. LUMPKIN.

Many who do not approve of the action of the last General Assembly (North) in appointing a committee "to consider the whole matter of the restatement of the doctrines most surely believed among us," doubtless have derived some comfort from the fact that such men as Prof. Warfield, and others like minded, were placed on that committee. They hoped that through the efficient services of such conservative men, the movement toward revision would be checked, the assailants of the Westminster Standards rebuked, and the doctrines "brought to such admirable expression in our Standards," reaffirmed and strongly commended to all seekers after the truths of Scripture.

It should not be surprising, therefore, if some re-