

# DR. M'LEOD SAYS LET CREED ALONE

GAVE HIS VIEWS ON REVISION QUESTION YESTERDAY.

Said That He Has No Fault to Find with the Westminster Confession of Faith and That All Presbyterians Should Reaffirm Their Steadfast Belief in the System of Doctrine Which It Embodies-He Favors the Addition of an "Explanatory Statement."

Rev. James McLeod, D. D., paster of the First Presbyterian church, preached a most scholarly and able ermon yesterday morning on ththeme, "The Westminster Confession of Faith; Should It Be Changed."

The doctor said that for his part the creed sulted him just as it is but that he would be willing to hav-'explanatory statement" added. He took his text from First Thessa-lonians v: 21, "Prove all things, hold

fast that which is good." The sermon, follows: The bond which binds together the Pre-tysterion churches of the world is not so much their term of government as it is their system of dotrine. With possibly one or two exceptions, this extent of doctrine has remained intact for more than two hundred and fifty years. The fact that it is now tunds a subject of discussion throughout the Presbyterian church in the United States of America is not due to the chalce of our indi-vidual churches, but it has been thrust upon or

by the supreme count of our church; The last general assembly in its wisdom, or as some think, in its movishom, appointed ": committee of fittent, eight ministers and sever elders, to consider the whole matter of a re-statement of the doctrines most surely believe emeng its, and which are calestantially embodied in our contession of faith." In addition to this the assembly "invited" all our Presbyteries "to take action on this subject in their approaching full meetings." Such an invitation is equivalent to a command, betwee the subject is before us, and it is a most serious and most important subject. In handling it we need "the wisdom that is from above," which "is first pure, then peaceable, gentle and easy to be entreated."

# ALL NEED NOT ACCEPT IT.

it should be said at the very outset that the only persons who are required to recrive and adopt the Contession of Eaith of our church are adopt the Contession of Faith of our church are our ministers, elders and deacons. No private person who viskes to foir our communion is re-maired to adopt it as his contession of faith. The terms of admission into our communion are so broad as the terms of admission into the king-tom of heaven, that is to say, we believe that all those where the Lord will admit to beaven should be admitted into his church on earth. A realible proposition of faith in the Lord desiscridible profession of faith in the Lord desis Christ is all that our claush requires in order to be admitted to membership.

There is no good frason why any one should be midtly excited because there are some office-bearers in our communion who desire a change in our doctrinal statements. Those of us who are are opposed to any change whatever, ought to make due allowance for those who differ from its. One may advocate revision, or a new creed, or an explanatory statement, without being open for 23 of the Confession of Eaith, tenching th place and power in the church "of the civil tongistrate." they were not guilty of either ex or distoralist. On the contrary, they were coundly orthodox and thoroughly scriptural,

# WERE NOT INFALLIBLE.

The fathers of our church did not believe, nor do we believe, that the Westminster divines ners infallible. Indeed, that great council itself trock care to disasse all claims to insalifating, for it declared, specifically, that "all symole, or councils, since the greatles' times, whether ger cral or particular, may err, and many have creek, therefore, they are not to be made the sie of taith or practice, but to be used as a brip

both" (Chap. 31, Sec. 4). In the very first chapter of the confession the Westminuter assembly declared that "the Supredudge by which all continuersies of religion are to be determined," and by which "all decrees of councils, opinious of ancient writers, decirine of men, and provate spirits, are to be examined. and in where sentence we are to rest, can be us other but the Hely Spirit speaking in the scrip-ture" (Chap. I. Sec. 10).

Bearing this in taind, surely if is possible for our to differ from the Westminister divines without being guilty of any serious offense. It a certainly permissible to advocate a change of r. at least, a cleaver explanation of the phrase dogs there employed, without being regarded - either unerthodes or un Production

# INTERESTING SUGGESTIONS.

The suggestions that have been made leaching certain changes are, in six the least, interesting, some behaved brothern desire and only a recision will be content with nothing but a "new excel" seeine will be satisfied with an "calternative creed", some want a "supplemental creed"; others want "substitutional charges," and some shorte only an "capitaning statement"; but it seems that the everwhelming mass of the officers and members of our chircle are quite content with the old confession just as I has They do not want any change whatever, either "revisional," or "supplemental," or "substitutional," It is a significant fact that only their execution of our two funded and their teachers are a tored the general assembly on the authorst, and in some cases this notion was taken when only a new members of the Prosbytery were present. Some of us believe that it would be both un-wise and inexpedient to attempt any revision of one confession. The attempts that were more in this direction a bey years ago were not a success, and we have no reason to book for any pairs in themselves, nor allike clear into all greater success new. Now, as then, there is a plain in themselves, nor allike clear into all.

And the same is true of our confession of harmony among those ery completions lack of burnious among those do are agitating the subject. One demands this, and another denenda that. Some want enly a few changes, and some want tumperous and radical changes, brace it will be seen that he task of texision is by no means an easy one The excellence of the Westminster confession is seen in the fact that it has remained intact ber more than two burderd and fitty years, and that, although it has been severely criticized by its foes, yet its friends have seen no good reason wby any of its tomiamental doctrines should be

# A THOUGHTLESS STATEMENT.

One of our beloved hierbren, in an eloquent specifi, expressed his belief that the general assembly of 1900 is quite as well able to make a creed as was the Westminder assembly. The Westminster assembly that met in Westminster Abbey in 1948 was composed of the leading scholars and theologians of Great Britain. They were summoned by purliament irrespective of their charts affiliations. One hundred and fifty-six were finited and ningly convened, and it six were invited and timety convened, and it took them five years to formulate the doctrines embedded in the confession. They knew the ditference between the doctrine of reprobation and the doctrine of preterition and that is more than some of our elequent brethren seem to know.

While the Westminster divines were not infailible, they were eminently sendble. They knew their Hibbes, and they put into the contession their Hibbes, and they put into the contession the doctrines as they found in the word of God. The result of their long, studious and ish and frighten the world, by holding up i posterial labors is a theological treatise of un-surpassed excellence. It is compact, enderent, logical and illegended by symptomical. The Westmin-ster divines had second to all the erreds of Chris-duc God, they utterly ignored His love.

lated, and the Westminster confession of Faith is the ripe, rich and perfect fruit of all the ages pre-

# DOCTRINES NOT INVENTED.

The Westminster divines did not invent the octrines that are, in some quarters, so severely riticized. They did not invent the doctrine of election, or predestination, or any of the "Five Points of Calvinism." They found those docrines in the writings of Saint Paul, and of Saint Augustine, and of Luther, and of Calvin and of all the reformers. They may not have used, in all cases, the best possible language to express the doctrines they promulgated, but it will be acknowledged that their language is always vig-

rous and always Biblical.

Take, for example, the third chapter of the infession, which has been singled out by some ritics for special attack. Read the first section:
God from all eternity did, by the most wise
and holy council of His own free will, freely
and unchangeably ordain whatsover counce to
ass; yet, so, as thereby neither is God the author d sin nor is violence offered to the will of the of sin nor is violence offered to the will of the vivatines, hor is the liberty or confingency of second causes taken away, but rather estab-lished," New, let any one try to revise and im-prove that language, and I venture to say he will not find it an easy lask. But it is the sevnib section of the third chapter that has ex-ited the most violent opposition of the critics. That section declares that God extends or with lodds men'y as He pleases, and that He passes by and ordains sinners to "dishonor and wastle, for

## heir sine, to the prabat of His glorious justice. MIGHT HAVE BEEN MISTAKEN.

It is quite possible that the Westminster users dy mante a foretake when they put that paras severe doctrine, but it is also true doctrine They found it in the Hible, and they expressed it in language that if would be father difficult improve. There are those who tell us that ontoined in that panagraph, as well as the doctrine of the tenth chapter touching "elect infants dying in intancy," but such persons must have overlooked those possages of the holy scrip-ture upon which these doctrines are based. They must have torgotten what Saint Paul says in his epistle to the Romans about Jacob and Esan, and about Pharcah, and about the "potter"- power over the clay," and about the "vessels of wrath itted to destruction." They must have over looked that passage of God's word which says; "God hath made all things for Himself, year

con the wicked for the day of evil."
The fact that two or three paragraphs of our infession emberty and express sevens doctrine s no good reason why such paragraphs should be either revised as eliminated. The unpheaant and severe doctrines of the Bible are preus true as those which are most sweet and at-tractive. And if the disagreeable doctrines embedied in our connection be Biblical, then they must be true, and if true, they must to be retained. Hence, the doctrines of our counts-sion should neither be revised nor expunsed until they are proved to be both univine and

# OBJECTIONS TO A NEW CREED.

The objections to a new creed are even tronger than to a revision. These who are lamoring the lambest for this radical change ire few, and some of them are not "to the manor born." They have not been trained in our schools. Some of them have come to recently from other denominations, and some of them have not even read, much low studied, our Confession of Faith. One who is now a passor of one of our largest churches concessed. hat at the time of his inscallation, when be optession as "containing the system of doctrin taught in the word of God" he had not even read the confession. It ought not to surprise any of us if that brother should Join in the that will express in simple language the Chris-tian faith as held by all Evangelical clare her saf is to say, they want a creed from which not empowered to consider any suggestions that solen of Faith." But a creed that course Calnism is not necessarily in conflict with Cal

ould be useful to those who wish to Join our That plea, lowever, to speciens or, as already suggested, no person wishing t on our church is over required, or even school, receive and adopt our Coalscian of Paith, would be impossible to formulate a simpler, e more scriptural creed than that used by the Presbyterian church for the reception of private members; and no good reason has ever been given why a new creed should be tornolated for the benefit of our quinisters, and rulez olders, and durons. It has been urged that some who have been shown as elders have refored to serve became three could not accepthe destrine of the third and tenth eluptors of

# ALL THAT IS NEEDED.

But all that is needed in such cases, to a xplanators statement of our church doctrine nese subjects, and every intelligent paster nuglity be able to give that explanation, they con fracen acce that the destrine of predictination is "a high mystery" and "as to be handled with special prudence and care." There are hidden usateries in the Bible, and the church believes the things that are clearly torealed, and that come within the range of our Christian experi mer. Hence the fact that some divitation of ripture crebodied in our confession are beyond vise qualified why he should refuse to by .

office bearer in the church.

The truth is, however, that far less fault would be found with our confession if tault haders would read and study it more carefully. mala is new errord for the benefit of those wh are neither read or studied the old one, would

meis he movies and inexpedient, What, they should we do! Do nothing, old Confession of Faith is good enough for me I was brought up on it, as was my father befor-tor. He has been a ruling elder for nearly serenty scars, and now, at the age of 56, he los no wish to see the confession revised, nor doc

LANGUAGE IS SURIPTURAL I believe the lankuage of the third chapter scriptured and "specially precise," Instead d being nation, it is quite comprehensive to broad enough in my judgment both "supra-appariams" and "sublappariams," "prefer to a stall and "anti-preferritonists." Her while I telerant Christian, I ought to respect the testings, Therefore, I am in favor of an "e-phanetery statement." I am in favor of it ause, it will preserve the old confession in niegrity, while at the same time it will rewho are disturbed; and because it will tell the critics of our creed precisely what our classed believes and teaches, touching decreases that have been greatly misunderstood and growly

It is no new thing to come in contact with those who put into certain passages of Scripturg a meaning which Scripture, itself, distinctly disstows. They take isolated passages and inte-pret them without paying any attention to it context. They do not compare scripture wit scripture. Their engress is founded on the own elsegests, and therefore, it is abound. The draw out only what they themselves have put in

Some of them have been hold enough to say hat there is nothing in the Confession of Faith bout the love of God, but this is only another and merciful and full of compassion, and most soly, most wise, and most free, but that He is "most loving" and in support of that af-firmation, they quote those Scriptures where the apostle John says twice over, "God is love." And they also quote tout paimary text of Revlation, "God so loved the world that He ave His only begotten Son that whosever beacting life,"
It must be confessed, however, that some things

n the confession, like some things in Hely scripture, are "hard to be understood," and, it s a fact they that are "unlearned and unstable have wrested and twisted these things out of all proportion. But, nevertheless, those who cling most tenaciously to the old confession ought to make due allowance and provision for sincere inquires who differ from them. The Westminster divines prepared a little book called "The Shorter Catechism," and they say that they arranged and compiled it for "such a are of weaker capacity." We need not doubt that if the members of that great assembly that met in Westminster Abbey more than two and a half centuries ago were now alive, they would be willing to add a "supplemental explanatory statement," funching any doctrine in the confes-sion that might seem to others ambiguous or obscure. At all events, it seems to me, that should be our attitude towards those who are perplexed and in doubt, touching certain doc-

# LET THE CONFESSION ALONE.

But, let our confession alone. Don't touch it. Let us re-affirm our steadast belief in the system of doctrine which it embedies. By tal-ing that position and by advocating the prearation of an explanatory statement touching certain doctrines and language which to some mittels seem ambiguous or obscure, we lose notiting, and we may gain a great deal. You and I fails, a Nash may see as ambiguity, but others think they do, and we ought to recognize that hack. An "explanatory statement" ought to satisfy every reasonable and loyal Presbyterian. An explanation of the property of the control buy statement that will be clear and concise, that will proce the third and renth chapters t mar contension before the minds of our minfators, and ruling others, and descotes, on that they will be less hable to unsceptescriation, will serve a good purpose, for it might to satisfy our triends, and it ought also to stop the mouths or gainsovers.

LACKAWANNA PRESBYTERY'S ACTION The Presbytery of Lackawanna at its recent new erred, and it also voted almost solidly li tayor of a "supplemental explanatory statement." The Presbytery also expressed its desire that our general assembly would "indicate the essen-tial points of the system of doctrine taught in

Some of the biethren, however, regard this as altogether unnecessary, for the reason that the work of the Holy Spirit is referred to more than forty times in our present confession; and because the love of God lies at the very founda-tion of the plan of human redemption, and besusse the doctrine of our personal responsibility is recognized and runs all through the confes-tion; such further, because the duty of preach ing the gospel to every creature is plainly and forcibly taught in our contestion. But, never-theless, it the general assembly was fit to put these things in an appendix to our of faith, mobody ought to object to it.

# A WONDERFUL DOG.

Intelligent to a Remarkable Degree and Was a Mind-Reader.

From the Chicago Times-Hetald. There may have been greater dogs in the opinion of the experts who run markable collie that died from poisoning in Chicago on Thursday, but no ful performances will acknowledge it. ful performances will acknowledge it.
Other valuable dogs are chiefly noteworthy on account of their pedigrees
and "points" under the eye and tape
of the judge in the class or scalars of the judge in the class or scalars.

Scanton Traction 6 per cent. ... 115 of the judge in the ring or perhaps for their superior gifts in the field or They win fame for excelling doglike qualities according to breed

But in Honzie was developed something that made her more than dog. something so near the human and a gift in some way transcending the intelligence of man that we are not likely ever to see her like again. It is only a few days since that Bozzle gave an exhibition of her powers before members of the University elub She added, subtracted, multiplied and divided as accurately and rapidly as well-trained school boy. Bozzie had no words to give her answers, but gave them in quick, short backs, When the number can over eleven or twelve she would divide her barks, as two backs, then a pause, and four more

barks for twenty-four. On the occasion just referred to she was asked the number of those pres-After taking note of them as a well-trained collie might of a flock of sheep she barked three times. She was wrong, and was told to try again. This time she looked around among those present and found a fourth wearer of glasses who had been completely hidden from her casual glance, and then she gave her four sharp barks with an emphasis that challenged dispute.

On one of her welcome visits to the Times-Herald building Bozzle was asked how many persons were in the business office. After inspecting the whole department she barked twentysix in her peculiar method of two and six. She was then asked, "How many are women?" and promptly answered four. This was thought to be a mistake for only three were visible. So Bozzie was asked to try again. But she stuck to her four barks, and running behind one of the desks indicated where the fourth girl was hidden by the top of the desk as she bent over

her work. Similar instances of Bozzle's remarkable artithmetic gifts could be mul-tiplied indefinitely. It remains, howeer, to speak of the beexplicable feats she performed, which discount those of legerdemain and enter the domain of the marvelous if not incredible, An observer would be asked to place his hand on Bozzie's head and think of a number. In response to her master she would bark out the number. Her owner, George B. Clason, to whom we tender the sympathy of all who knew Flozzie and love dogs, would retire from the room and the dog would give the correct answer all the same. She could be blindfolded and in silence the company would fix its thoughts on a number indicated by one holding up fingers. Bozzie would instantly respond with the corresponding num-

ber of barks. On one occasion when Bozzie visited the office of the Times-Herald she was asked to tell the age of Peter, the colored sentinel of the editorial rooms, Peter was asked to place his hand on Bozzie's head and think of the two figures representing his age. Without hesitation or a word spoken Bozzie barked four times. Then after a pause she barked eight times, hesitated and gave a half-hearted yelp for

During this performance Peter's face was a study of mingled amazement, incredulity and awe. When Bozzle stumbled over the ninth bark, Mr. Clason asked Peter how he had thought of his age. Peter explained

that he first fixed his mind on fortyeight, but while Pozzie was barking he bethought himself that he was dout the love of God, but this is only another most that they have never read our contession. These who have read it with any degree of care, have no difficulty in finding the place where the Westminster divines speak of the love of God. They even took pains to express their high idea of God's love in the superlative degree. In the very first section of the second chapter, they not only say that God is gracious, and most more interesting and full of compassion, and most of Peter or any one concentrating them on numerals? This is a question that baffles the wisdom of the wisest, and yet this dog, the victim of as criminal a piece of brutality as was ever committed, performed it without mistake. Hozzie was as beaueveth in Him should not perish, but have ever- tiful and gentle as she was gifted be yond her kind. The disposition and human intelligence of such au animal almost makes us question like Byron's Newfoundland "Boat

swain," she will be

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# Just About Towels

The significance of the partial price list printed below is best understood when considered in connection with this im portant fact. At the first signs of an advancing market in European linen centers our orders were doubled-trebled in some instances. We bought unusually large quantities of towels from the leading makers. Prices continued to advance: At Connolly & Wallace's the old prices rule. These are old prices, the benefit of which you are invited to share now. Before long, even here, they're going to be higher, much higher.

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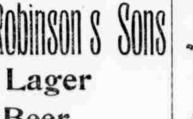
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