

Declaratory Act proposed by the Cairns Committee	Declaratory Act as approved by the UPC (1879)
<p>Whereas the formula in which the Subordinate Standards of this Church are accepted requires assent to them as an exhibition of the sense in which the Scriptures are understood: Whereas these Standards, being of human composition, are necessarily imperfect, and the Church has already taken exception to their teaching on one important subject And whereas there are other subjects in regard to which it has been found desirable to set forth more fully and clearly the view which the Synod takes of the teaching of Holy Scripture:</p> <p>Therefore, the Synod hereby declares as follows:</p>	<p>Whereas the formula in which the Subordinate Standards of this Church are accepted requires assent to them as an exhibition of the sense in which the Scriptures are under stood: Whereas these Standards, being of human composition, are necessarily imperfect, and the Church has already <u>allowed</u> exception to be taken to their teaching <u>or supposed teaching on one important subject</u>: And whereas there are other subjects in regard to which it has been found desirable to set forth more fully and clearly the view which the Synod takes of the teaching of Holy Scripture:</p> <p>Therefore, the Synod hereby declares as follows:</p>
<p>1. That in regard to the doctrine of Redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this Church as vital in the system of gospel truth, and to which she desires to give special prominence.</p>	<p>1. That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this Church as vital in the system of gospel truth, and to which <u>due prominence ought ever to be given</u>.</p>
<p>2. That the doctrine of the Divine Decrees, including the doctrine of Election to Eternal Life, is held in connection and harmony with the truth that "God will have all men to be saved," and has provided a salvation sufficient for all, adapted to all, and offered to all with the grace of His Spirit in the gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.</p>	<p>2. That the doctrine of the Divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that <u>God is not willing that any should perish, but that all should come to repentance</u>, and that he has provided a salvation sufficient for all, adapted to all, and offered to all in the gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.</p>
<p>3. That the doctrine of Man's Total Depravity, and of his loss of "all ability of will to any spiritual good accompanying salvation," is not held as implying such a condition of man's nature as would affect his</p>	<p>3. That the doctrine of man's total depravity, and of his loss of "all ability of will to any spiritual good accompanying salvation" is not held as implying such a condition of man's nature as would affect his</p>

<p>responsibility under the law of God and the gospel of Christ, or that he may not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; though such actions, as not springing from a renewed heart, are not spiritually good nor holy, and consequently not such as accompany salvation.</p>	<p>responsibility under the law of God and the gospel of Christ, or that he <u>does</u> not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; although actions <u>which do not</u> spring from a renewed heart are not spiritually good and holy such as accompany salvation.</p>
<p>4. That while all who are saved are saved through the mediation of Christ and by the grace of His Holy Spirit, who worketh when, and where, and how He pleaseth; and while the duty of sending the Gospel to the heathen who are sunk in a state of sin and misery, and perishing for lack of knowledge, is clear and imperative, the Church does not require the acceptance of her Standards in a sense which might imply that any who die in infancy are lost; nor does she bind those who accept these Standards to any judgment concerning the final destiny of the heathen, which will be determined by the Righteous judge according to the light they have possessed.</p>	<p>4. That while <u>none are saved</u> except through the mediation of Christ, and by the grace of His Holy Spirit, who worketh when, and where, and how <u>it pleaseth Him</u>; while the duty of sending the gospel to the heathen, who are sunk in <u>ignorance</u>, sin, and misery [...], is clear and imperative; <u>and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the gospel</u>: [...] in accepting the Standards, [...] it is not required to be held that any who die in infancy are lost, <u>or that God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight.</u></p>
<p>5. That this Church holds that the Lord Jesus Christ is the only King and Head of the Church, and "Head over all things to the Church, which is His body," and firmly renews her protest against all compulsory or persecuting and intolerant principles in religion, and declares, as hitherto, that she does not require approval of anything in her Standards that teaches, or may be supposed to teach, such principles.</p>	<p>5. <u>That in regard to the doctrine of the Civil Magistrate, and his authority and duty in the sphere of religion, as taught in the Standards,</u> this Church holds that the Lord Jesus Christ is the only King and Head of the Church, and "Head over all things to the Church, which is His body"; [...] <u>disapproves</u> of all compulsory or persecuting and intolerant principles in religion; and declares, as hitherto, that she does not require approval of anything in her Standards that teaches, or may be supposed to teach, such principles.</p>
<p>6. That Christ has laid it as a permanent and universal obligation upon His Church, at once to maintain her own ordinances and "to preach the gospel to every creature"; and has ordained that the</p>	<p>6. That Christ has laid it as a permanent and universal obligation upon His Church, at once to maintain her own ordinances, and to "preach the gospel to every creature" and has ordained that His</p>

means of fulfilling this obligation are to be provided by the freewill-offerings of His faithful people.	people provide by their freewill offerings <u>for the fulfilment</u> of this obligation.
7. That, in accordance with the practice hitherto observed in this Church, liberty of opinion is allowed on such points in the Standards, not entering into the substance of the faith, as the interpretation of the " six days " in the Mosaic account of the creation : the Church guarding against the abuse of this liberty to the injury of its unity and peace.	7. That, in accordance with the practice hitherto observed in this Church, liberty of opinion is allowed on such points in the Standards, not entering into the substance of faith, as the interpretation of the "six days" in the Mosaic account of the creation: the Church guarding against the abuse of this liberty to the injury of its unity and peace.

Underlined text indicates material added to the Statement by the Synod.

[...] indicates material removed from the Statement by the Synod.