

he viewed the atonement in two lights,—first, as to the providing of it, and second, as to the applying of it by God. In reference to the first view, he believed that the atonement did not secure salvation to any, but rendered it equally possible to all; but regarding the second, he believed that it did secure salvation to the elect. God proposed to provide an atonement for all, but to apply it only to some. In the course of discussion, Mr. McDowall of Alloa, quoted a passage from a work of Mr. Rutherford's, in which he expressly asserted, that the atonement secured salvation to none—that God might have provided the atonement and stopped there, without saving a single soul. Mr. Rutherford farther explained, that when he said the atonement did not secure the salvation of any man, he meant, that the atonement was not the cause but the means of salvation; that it was the love of God, displayed in his eternal purpose, that secured the salvation of his people by means of the atonement. He stated that there were two classes of Divine purposes, in relation to this matter, which might be called prior and posterior; that the former had respect to the atonement simply as a means of saving sinners generally; and that the latter class applied to the atonement, when made to the salvation of his elect people—that all these purposes, however, exist together, and are inseparably connected with each other.

Parties having been removed, the Synod dismissed the protest and appeal, and sustained the sentence of the Presbytery, suspending Mr. Rutherford.

Mr. Rutherford protested against the sentence of the Synod, by which he had been suspended from the office of the holy ministry on grounds the most unjust, for holding what he conceived to be the truth of God; and he should hold himself at liberty to exercise the office of the Holy ministry notwithstanding the sentence of the Synod.

The Moderator then, in consequence of Mr. Rutherford's protest, declared him to be no longer a minister or member of the Secession Church.

Thus ended one of the most objectless heresies which for a long time have troubled the Christian Church. If Mr. Rutherford thinks that he has found out the secret of reconciling the purposes of election with the free call of the Gospel, he is much mistaken; the difficulty is just where it was, and as it was, for him. His theory explains no scripture, removes no difficulty, clears up no obscurity.—It is one instance more, of the folly of erecting religious opinions upon a metaphysical basis.

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*Mr. Guthrie's case.*

The Rev. Mr. Guthrie of Kendal, having protested against the deed of Synod-regarding Mr. Rutherford, laid on the table the following reasons:—1st. Because the alleged error, on the ground of which Mr. Rutherford was suspended, is *not an error*; for if the atonement, *as an atonement*, secures the salvation of one, it must as an atonement for all, secure the