

Redeemer, by faith, or believing. These great christian doctrines were not brought into discussion, the denial of any of them not being charged on the brother whose sentiments were accused.

“By the party accused was held, that our Lord in dying, bore no special relation to the elect, but was alike the substitute of the whole human race,—that his atonement was made equally, and in every sense, for all men, that it secured no saving blessings to any,—but solely removed all obstructions arising from the character and law of God to the salvation of mankind, thus rendering salvation possible to all men, without certainly securing it to any; and removing all obstructions to the salvation of all men, except those which exist in their own hearts, which, as will afterwards appear, it was held all men are able to remove of themselves. Its relation to the Divine purpose was affirmed to be the following. While it was admitted that the purpose of God is one and eternal, it was held that the order in which we are to conceive of its arrangement is to this effect: That God first appointed the atonement, as has been said, not to secure the salvation of any, but to render the salvation of all possible; but that foreseeing that all men, if left to their own depravity, would reject this provision of mercy, He chose a definite number to whom, through the medium of the atonement, He would impart His Holy Spirit, and all the blessings of salvation; thus placing election posterior to the purpose of the atonement, and thereby disconnecting in the purpose of God the atonement of His Son with the certain salvation of those who were given Him.

“This view of the relations of the atonement the Synod regard as unscriptural, as on the one hand, dishonoring to the perfection and efficacy of the great work of the Son of God, and to the grace and wisdom of the Divine purpose respecting it; and, on the other, as tending to impair the confidence which the people of God are warranted to repose in the work of the Son as their Saviour; and also as tending to the doctrine of universal salvation. They also regard the scheme as an injudicious and dangerous expedient for removing difficulties from some parts and aspects of the plan of salvation; difficulties, which arise either from the weakness of the human faculties, or the pride of the human heart; but which the scheme, far from removing, does not even diminish.

“The truth on this important subject, as revealed in the Word of God, and as held by our Church, may be shortly stated.

“The Son of God as Mediator sustained a special relation to His own people, which he does not sustain to the rest of the world. \* \* \* In making the atonement by his death, he bore a special relation to His chosen people. \* \* \* This relation of Christ to his people, and of his death to their salvation, was fixed in God’s eternal purpose, and in the covenant of grace between the Father and the Son. \* \* \* The death of Christ infallibly secured all saving blessings to his people.

“On these special relations of the atonement, the following is the language of the Confession. ‘It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Saviour of his church, the Heir of all things, and Judge of the world;