

ison since he had been deposed, and farther, that he had assisted at the ordination of Elders in Mr. M's. congregation. Mr. Rutherford entered into a defence and justification of his conduct. After a long discussion, the Synod unanimously agreed, "That as Mr. R. fully admits that he had preached for Mr. Morrison, and done all that is above alleged; and done it in direct and wilful contravention of the enactment of the Synod,—he is guilty of gross contempt of the authority of this Synod, aggravated by the circumstances in which he is placed as appellant against the sentence of suspension pronounced upon him by the Presbytery of Stirling and Falkirk; and, therefore, that unless he shall now, or at the commencement of next Sederunt, acknowledge the irregularity of his conduct, express sorrow, and submit to a solemn rebuke for said offence, the Synod cannot proceed to consider any question in which he is a party, or acknowledge him as a minister or member of this Court." Mr. Rutherford then read the following statement,—“I bow to the authority of this Synod in the Lord, and while retaining my private opinion of the nature of the regulation which I violated, I admit that in violating it I did act irregularly; and I deeply regret the irregularity, more especially because it appears to many that I thereby contemned, intentionally, the authority of this Synod, an idea which I utterly disclaim; and I do regret the trouble which this act of irregularity has occasioned the venerable fathers and brethren of this Synod.” Mr. R. farther added that, if the Synod thought it necessary, he was quite willing to submit to a rebuke. The Moderator then solemnly rebuked him, and cautioned him to guard against any such irregularities in future.

The Synod then took up the protest of Mr. Rutherford against a finding of the Presbytery of Stirling and Falkirk, the nature of which will be understood from the following detail. At the last (preceding) meeting of the Synod, a declaration of principles was given forth, authoritatively condemning various errors on points of faith and doctrine, which in substance relate to the matters in controversy in Mr. Morrison's case. When Mr. Rutherford's case came to be tried before the Presbytery they agreed to judge of the orthodoxy of his doctrines by the standard of this authoritative declaration. Against this finding of the Presbytery, Mr. Rutherford protested and appealed, on the ground that this declaration was not a standard of the Church, but the mere declaration of the opinions of a particular Synod.

Mr. Rutherford was heard in support of his appeal, and two members of Presbytery on its behalf, after which, the Synod agreed, without a vote, to refuse the appeal lodged by Mr. Rutherford, and to sustain the judgment of the Presbytery as regards the declaration of principles, it being held to be an authoritative document. In the prosecution of the case, Mr. Rutherford stated the doctrinal views which he held on the subject of the atonement. He did not deny that the atonement secured salvation to any,—he believed that it did secure salvation to the elect; but