

the case of his son. This talented and aged minister was brought up at the next meeting of Synod charged with heresy in doctrine, and along with him the Rev. A. C. Rutherford of Falkirk. In the case of those two ministers, it was evident, that members of Synod had felt, that the ground they had measured off for themselves, in dealing with young Morison, was too narrow. The majority of the Synod felt a difficulty in explaining certain texts so as to make them harmonize with a *strictly* limited atonement; some wise theologians, therefore, devised what has been characterised as the double reference scheme, viz., that in a general sense Christ died for all men, but in a special and saving sense, he died for none but the elect. But the two ministers at the bar could not adopt such a scheme. It appeared to them to be lacking, and, to a very great extent, in straightforwardness and consistency. The *strictly* limited view had certainly more honesty to recommend it, than the new view. This offspring of would-be liberal theologians was specious enough, yet, it was hollow in the extreme. Was it come to this, that men needed to do violence to common sense, in the effort to harmonize the Scripture with their theology. It were certainly far better to cast down the theology, and build a new one upon the only sure foundation of the word of God. The culprits at the bar of the Synod could not endorse this new theology. The men consistently held that Christ died, in the *same* sense for all mankind; they saw no specialty in the atonement considered in itself. That sacrificial work secured the salvation of none, but made the salvation of all men possible; and, because of this theological consistency, on the part of Messrs Morison and Rutherford, they could be no longer ecclesiastically related to the Secession Church. These brethren, like young Morison, were delivered over to Satan, and their names cast out as evil.

There was one member of Synod whose warmest sympathies were with the deposed ministers. The Rev. John Guthrie of Kendal was one, whose clear head and heart fitted him to think accurately upon the question at issue, and to feel for those who were called to suffer for the truth's sake. This young minister protested against the deed of Synod, and thus brought upon himself a tolerable share of ecclesiastical ire, and, at next meeting of Synod, Mr. G. was sent to fraternize with his deposed brethren. These four ministers, with their Churches, were now without any ecclesiastical connexion; and, as there was no religious denomination, with which they could consistently cast in their lot, they were de-