

or mind, sinned, it need not be matter of surprise if all men, when they arrive at moral agency commit sin. Christ is the second Adam through union to whom by faith men are to be saved.

On Sabbath, May 8th, the third lecture of the series was delivered by the Rev. Mr. Wallace, minister of the Church, subject, "The Atonement." He made some excellent observations on the reality and necessity of atonement. He then considered the question, For whom did Christ die? *In a sense* Christ died for all men. All men might be saved, because he died for all. No one could preach more freely than he could. Let the vilest sinner come to Christ, and he will not be cast out. But while Christ died for all *in a certain sense*, he died *in a special sense* for his people,—for those whom the Father had given to him. This he considered proved, 1st. by the stipulations and arrangements of the everlasting covenant. Eph. i. 3. Titus. i. 2. 2nd. By the special relation Christ sustains to a certain number. He is the good shepherd, who gave his life for the sheep. He put great emphasis on John x. 26, as proving that Christ died in a special sense for a certain number. "Ye believe not, because ye are not of my sheep, as I said unto you." 3rd. The intercession of Christ: he does not pray for the world, but for those given him of the Father. 4th. The doctrine of personal, eternal, unconditional election.

Mr. Anderson delivered a lecture on the same subject in his own Church on Sabbath evening, the 15th ult. After some introductory remarks he stated three views respecting the extent of the atonement,—the limited view, the double reference theory, and the doctrine that Jesus died for all men without distinction and without exception. He stated a number of arguments for universal atonement, in opposition to the doctrine of limited atonement, such as the universality of gospel invitations, the command to preach the gospel to every creature, and the direct Scripture argument. He next made some observations, bearing on the double reference theory. Those who advocate this theory do so, because it enables them to understand the universal terms which are employed in connection with the death of Christ, and furnishes them with a basis on which to offer salvation to all. He took occasion to press on the audience that all men might be saved because Jesus died for all. But he thought that his statement could not be made *consistently* by those who acknowledge the *Westminster Confession* as their creed, and that for three reasons, 1st. The *Confession* teaches limited atonement, 2nd. Because of the doctrine of predestination taught in it; and 3rd, Because of the doctrine of inability taught in it. The passages quoted to prove a special reference in the atonement to the elect, he showed to be unsuited to prove any such thing. It would however lengthen this notice too much to enter into them. Some of them have been explained in the *Star*, and expositions of others of them may appear from time to time.