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Miscellaneous Articles.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In last number we entered on the different counts in the libel of Dr. Marshall against Dr. Brown, and presented two of these.

The third count is on the extent of the atonement, where Dr. Brown is said to have held that—"If without a satisfaction God cannot pardon the sins of any man; and if, further, as this Synod expressly declared, about a year ago, the death of Christ has opened the door of mercy to all men; in other words, made it possible for God consistently with his honour and justice to pardon all men, it follows as an obvious and necessary consequence, that the death of Christ is a satisfaction or atonement for all, that is, a universal atonement, ransom, or expiation."

To this it is replied by Dr. Brown, that "The proposition, 'Christ died for men,' has been employed in three different senses. In the sense that he died with the intention and to the effect of securing salvation, I hold that he died only for the elect. In the sense that he died to procure easier terms of salvation, and grace to enable men to comply with these terms, I hold that he died for no man. In the sense that he died to remove legal obstructions in the way of human salvation, and opened a door of mercy, I hold that he died for all men; and whether, in thus dying for all, he expiated the sins of all, or made atonement for all, depends on the sense you affix to these expressions. In one sense he did; in another sense he did not. I dislike all extreme statements—all startling expressions on this subject, and would equally shrink from saying that the death of Christ was intended to express no benignant regard, to produce no merciful results, except to the elect; and that it was intended to express no regard, to produce no results to the elect, but what it was intended to express and pro-