

salvation of all. But it does not secure the salvation of all—there being many for whom it was made who finally perish. Therefore the atonement as an atonement, cannot strictly be said to secure salvation to any. 2nd. Because Mr. Rutherford distinctly admitted in his reasons of dissent given in at last meeting of Synod, and subsequently in his statement of doctrine laid upon the table of his Presbytery, and further in his pleadings at the bar of Synod, at its present meeting,—that *viewed in connection with the divine purposes of application*, the atonement does secure the salvation of all who shall be ultimately saved.

Mr. Marshall of Cupar Angus, moved, That the Synod appoint a committee to consider these reasons and report, and to take into consideration also, two pamphlets lately published by Mr. Guthrie, the one entitled “The new views true views,” and the other “The new views—how met,” and report ; which was agreed to.

The committee reported, that the reasons of dissent asserted doctrines at variance with the Standards of the Church,—that they had come to the same conclusion with respect to the pamphlets, in which Mr. Guthrie holds, that the only consequences arising from the condemnation of Adam and his posterity, on account of the first sin, and the breach of the covenant of works, were merely temporal evils and temporal death, and that those who are saved in a state of infancy are indebted to the Saviour only for deliverance from these temporal evils.—That Mr. Guthrie seems to deny, that the special saving love of Christ to his people had any share whatever in giving birth to the purpose of his death, or that the saving love of God the Father, as contradistinguished from mere general benevolence in reference to the whole human race, had any share whatever in giving birth to that purpose,—that Mr. Guthrie wishes it to be understood that the salvation of the people of God, did not enter into the original purpose of God in appointing the atonement of his Son, and consequently it secures the salvation of none, but merely opens a door of mercy to all.—That Mr. Guthrie holds, that saving faith is nothing more than an individual’s believing that Christ died for him as he died for all other men, and that this belief is always accompanied with the assurance of salvation.—And, that Mr. Guthrie, while professing to hold the necessity of the Spirit’s influence, seems at the same time to contend for a species of natural ability in man viewed as a sinner, inconsistent with this doctrine.

Mr. Guthrie having been allowed to examine the report in order to his preparing a defence, and having met with the committee, was heard at full length in support of his views, and for more than an hour he replied to various questions put to him by members of Synod. The following motion was then proposed, and carried by a large majority, That Mr. Guthrie holds views on the subject of saving faith, and the atonement, &c. inconsistent with the Standards of the Secession Church, and that a committee be appointed to deal with him ; and failing their obtaining satisfaction, that