

of some Burgess oaths." The writer of the pamphlet advocates the new views; and whereas, in the four preceding paragraphs, some evidence has been presented of what really was the mind entertained on these subjects by the original Seceders as a body, as exhibited in the case first, of the four brethren, secondly, of the Associate Presbytery, thirdly, of the Burgher Synod, and fourthly, of the Anti-burgher Synod, so it may be useful, still further, to show what Gib had to say to this New Light, in his Remarks on the Survey. The Remarks are given at considerable length in portions of both volumes of his Display: but it may be sufficient for the present object to lay before the reader the following extract from McCrie's Statement of the Difference, pp. 95, 96. "Mr. Adam Gib of Edinburgh, in his Examination of a late Survey, vindicates the Confession of Faith, Chap. xxiii § 3. As to the charge of *Erasianism* brought against it by the Surveyor, he says, 'he might as well have charged' it 'with *Mahometanism*;' and his allegation that it is inconsistent with itself, he asserts, 'he will never be able' to prove. 'For clearing the principles of the Associate Synod, and of all the reformed churches, with regard to *civil establishments* of religion,' Mr. Gib lays down a number of propositions, in which he guards, on the one hand, the natural rights of men, and the independence of the church, in respect of all her peculiar and intrinsic concerns, and on the other, the propriety of an established profession of religion, with public provision for the officers and ordinances of the church.—'Is there no difference (says he) betwixt these two; an establishing a national profession of religion, and a compelling all the subjects to embrace it by the terror of civil penalties?—The establishment now spoken of is to be considered as a bestowing of additional privileges upon some; not as a detracting from the natural and common privileges of any.—And though the bestowing of temporal encouragements or advantages upon the church, has been carried too far—unto a corrupting of her officers and ordinances; yet this says nothing against such a measure thereof, as is truly serviceable to the interests of religion: While the civil power can also refuse or withdraw these, as they appear undeserved; without any encroachment on their natural privileges.'—The wicked import and effect of this scheme—is to be considered. And, 1. It means an abolishing of all scripture pre-

cepts, promises, and prophecies, about the state of the gospel-church with regard to civil powers. For, according to this scheme, kings are not to be wise now, nor are the judges of the earth to be instructed, that they should serve the Lord, the King upon the holy hill of Zion! No kings, in their *kingly* state, should fall down before him; no nations, in their national state, should serve him! It is to be of no consequence to the church, that the Lord hath said, *Kings shall be thy nursing fathers, and their queens thy nursing mothers*; nor is it to be admitted of, according to any intelligible use of the words, that the kingdoms of this world should become the kingdoms of our Lord and his Christ! 2. This new scheme is to: abolishing all obligations upon Christians to manage their secular callings and advantages in a way of homage to the Lord Christ. Whatever opportunity and power any Christian man has, from his civil station—for favouring or promoting the interests of Christ in the gospel-church, so as may be still agreeable to her nature, he should reckon it his chief business thus to improve the same; in opposition to a *heathenish* way of managing the concerns of that station; and this must be principally incumbent on civil rulers, from the principal measure of their opportunity and power. To imagine that civil rulers, professing religion, should not use their power and influence in behalf of the religion which they profess—or that they can otherwise put a due value upon it, and be truly in earnest about it, this is one of the Surveyor's chimerical notions—which never can be, nor ought to be exemplified in the world."

These "chimerical notions," however, were embraced by an increasing number of ministers in the Secession; and as they were not possessed of that kind of perspicacity which has enabled Mr. Trotter to see how a man could "adhere with perfect honesty to the entire doctrine of the Confession of Faith, and be, notwithstanding, an out and out voluntary," those who did embrace these views began to show symptoms of dissatisfaction with their position. They had no person enlightened enough to tell them how Alexander Henderson, who had died in 1646, by his dextrous management of affairs in the Assembly of 1647, had succeeded in getting an act passed which, while it seemed to approve of the entire Confession of Faith, really put an extinguisher on the whole of its doctrine concerning the magistrate's power about religion. Ignorant