

stance of this which they mention is the case of Mr. Glass. They say, "1. Mr. John Glass, at that time minister of the gospel at Tealing, was brought under a process, first before the Presbytery to which he belonged, and afterwards before the Provincial Synod of Angus and Mearns, for teaching and publicly asserting: 'That the Kingdom of Israel was of an ecclesiastical nature. That both the church and commonwealth of Israel were merely typical: That our covenants, national and solemn league, were an unwarrantable confounding and blending of church and state with one another: That no Confessions of Faith, or creeds ought to be used as tests of orthodoxy in the church: That the civil magistrate hath no more power, in ecclesiastical affairs, than the meanest private Christian: And that Jesus Christ hath appointed no jurisdiction in his church superior to that of a particular congregation.' So that among what the Synod describe as the palpable and gross errors which were inadequately censured in the person of Mr. Glass, when, although still excluded from being a minister of the Church of Scotland, he was permitted to hold his standing as a minister of the gospel, are here enumerated his teaching and publicly asserting "that our covenants, national and solemn league, were an unwarrantable confounding and blending of church and state with one another;" and "that the civil magistrate hath no more power, in ecclesiastical affairs, than the meanest private Christian."

4. While the Burgher Synod made it a matter of charge against the Establishment that they had not dealt more stringently with the errors of Mr. Glass, the Antiburgher Synod were not less decided in their opposition to what, according to the principles which they had hitherto professed, they too could not but regard as "palpable and gross errors." They did not merely indicate what they thought other bodies should do, were any of their ministers found to be infected with such errors, and endeavouring to propagate them. Having found some of their own ministers in this very predicament, they employed the legitimate means for arresting the progress of the evil, and they themselves applied the rod of discipline. Dr. McCrie, in his Statement of the Difference, p. 195, mentions that "In particular, Mr. Scott of Dundee and Mr. Arthur of Dumbarrow, for standing and refusing to retract a paper of objections, chiefly directed against the covenants as na-

tional, and against the magistrate's power about religion, were suspended from the ministry; and for persisting in the maintenance of this cause, Mr. Scott was afterwards deposed by the Synod." Mr. Scott published an Account of the Difference between him and the Antiburgher Seceders, from which Dr. McCrie, in a note, gives some extracts. The following may be taken as a specimen: "I came to conceive a dislike of, at least to be diffcult about, the state of covenanting as national properly so called, or as a taking in the nation in its national capacity; apprehending that to have a native tendency to an undue blending of the kingdom of Christ and the kingdoms of this world. and the peculiar interests of the one and the other, as is evidently the case in the national covenants of these lands, upon which Seceders have taken up their standing. When, therefore, I had occasion to speak of that matter, I took it off the national plan, and viewed it as belonging to the churches of the saints, and members thereof as such and as distinct from the civil state. But I soon came to learn, that this view of it would not satisfy those I was connected with, at least the leading men among them." "The difference which took place between the Seceders and me, or the prosecutions which they came to carry on against me,—did not, properly speaking, turn upon any one point of doctrine (if you except that of the civil magistrate's power circa sacra, and speculations and points therewith connected), or of church discipline and government; but upon matters, for the most part, somewhat political, wherein either the faith and holiness of the gospel, or the appointed discipline of Christ's church, has no manner of concern."

5 The principles of Glass on the subject of the covenants and the magistrate's power about religion, continued, notwithstanding, to spread their influence, and constituted in fact the New Light which now penetrated into both of the bodies into which the Secession Church had been divided; although it had no recognised footing in either of them. The Rev. Adam Gib, who may be considered the father of the Antiburgher portion of the Secession, in his Display of the Secession Testimony, enters into a special examination of the principles of a pamphlet which had been published by one of the Burgher connexion so early as 1771, under the title of "An impartial Survey of the controversy so long agitated in the Secession, relative to the religious clause