

which there seems to be as weighty reasons as ever, there be an acknowledgment of the great guilt of this land, in having gone on into such a course of backsliding contrary to the word of God, and the obligations these lands are under to promote reformation, by our covenants national and solemn league; and that they make a full and particular enumeration of the steps of defection that have been made in our day, according to the pattern of reformation in the word, and the example of our ancestors, in reforming periods of this church; particularly in the years 1638, 1646, and 1648."

2. The Act, Declaration and Testimony: for the doctrine, worship, discipline, and government of the Church of Scotland; agreeable to the word of God, the Confession of Faith, the National Covenant of Scotland, and the Solemn League and Covenant of the three Nations, was agreed to by the Associate Presbytery in December 1736. In the approving part of that Testimony, they "with thankful hearts acknowledge and bear record unto the wonderful power, grace and goodness of God" in his many great and wonderful appearances in behalf of the church and land. Among the various particulars which they refer to with so much thankfulness to God, the following may be noticed as distinctly involving the idea of national actings in behalf of religion: "that in the year 1570, the Pope's authority was abolished in Scotland: And the first Confession of Faith (directed mainly against the errors and abominations of the Church of Rome, the great point against which the testimony of the Lord's witnesses was then stated) was ratified and approved by the Parliament."—"And all the pieces of the reformation then attained unto, were ratified and approved by the Parliament anno 1592: excepting that patronage, which was expressly condemned in the Second Book of Discipline, was approved by the said act of Parliament.—In grateful acknowledgment of which rare and singular mercies, and for their own mutual strength and support against the common enemy, the national covenant, having been first subscribed by the King and his household in the year 1580, was subscribed by persons of all ranks, anno 1581; and again by all ranks of persons in the year 1590. This covenant, relating to the reformed religion then professed in Scotland, and more particularly expressed in the Large Confession of Faith, was sworn with much cheerfulness and glad-

ness of heart; the whole land rejoiced at the oath of God. And by this solemn oath and Covenant, this Kingdom made a national surrender of themselves to the Lord; and bound and obliged, both themselves and their posterity, to cleave to the truths of God, and to the observation of his laws, ordinances, and institutions."

... And, though the determination of this Assembly [at Glasgow, 1638], were much opposed by a popish and prelatic party; yet through the good hand of God upon his servants and people, the Reformation then begun and carried on was ratified and confirmed by the second Parliament of King Charles I. anno 1640; the last session of which Parliament was countenanced by the King's presence, anno 1641. And from this time till the year 1650, the building of the House of God went on prosperously and successfully."

3. A few years before the Secession occurred, Mr. Glass, Minister at Tealing, having been propagating some peculiar tenets that he had embraced, was brought under the discipline of the church, and deposed from the office of the ministry. Application was subsequently made for a relaxation of the censure that had been inflicted upon him, and the General Assembly, in 1739, passed an act "taking off the sentence of deposition from the office of the ministry passed, by the Commission of the General Assembly the 12th March, 1730, against Mr. John Glass, late minister of Tealing, on account of some principles not inconsistent with his being a minister, and restoring him to the character of a minister of the gospel of Christ, but declaring notwithstanding, that he is not to be esteemed a minister of the Established Church of Scotland, or capable to be called and settled therein, until he shall renounce the principles embraced by him, that are inconsistent with the constitution of this Church." When the Seceders of the Burgher connexion, in 1778, published their Re-exhibition of the Testimony, they extended their testimony to several heads of grievances which had occurred since the first Secession, in order to show that grounds of secession from the judicatories of the Establishment were even stronger and more extensive than they had been in 1733.—The second head of grievances is, "The General Assemblies of this church have persevered in dismissing from the bar, without an adequate censure, such of their members as were impeached of palpable and gross errors;" and the first in-