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AN  
ACCOUNT  
OF THE  
LIFE AND CHARACTER  
OF  
MR JOHN GLAS,

LATE MINISTER OF THE GOSPEL AT TEALANG,  
NEAR DUNDEE.

near Dundee

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING

A SHORT ACCOUNT OF THE PROCEEDINGS OF  
THE CHURCH IN HIS CASE, &c. &c.

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1813.



MEMOIRS  
OF  
MR JOHN GLAS.

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SECTION I.

*From Mr GLAS's Birth in 1695, to the time of his being brought before the Judicatories of the Church of Scotland in 1726.*

MR JOHN GLAS was lineally descended from the family of Glas of Sauchie, near Stirling, a younger son of whom, William, the great-grandfather of the subject of these memoirs, is mentioned by Calderwood, as being the first Presbyterian minister of Dunkeld. He was succeeded in this charge by his son, also named William. Thomas, the son of the last mentioned, was ordained minister of Little Dunkeld in 1647; and his son Alexander was, at the time of the Revolution, minister of Auchtermuchty, in the county of Fife; at which place John was born, the 21st September 1695.

He received the first rudiments of his education at Kinclaven in Perthshire, whither his father had been translated in 1697; but he afterwards attended the school at Auchtermuchty, from which he was sent to the grammar-school at Perth, where he remained till he went to the university of St Andrews. Here he took the degree of A. M. He latterly went to the university of Edinburgh, where he finished his academical studies. Soon after this, he was licensed to preach by the presbytery of Perth, and in the year 1719 was ordained minister of Tealing, in the presbytery of Dundee. In the year 1721 he married Katharine, eldest daughter of Mr Thomas Black, one of the ministers of Perth,—a woman remarkably fitted by Divine Providence, as will hereafter appear, to solace and cheer him in the numerous difficulties and trials which he had to encounter in the world, and to be, in more senses than one, the companion of his labours. By her he had no less than fifteen children, all of whom he had the sorrow to survive, as will be mentioned in the sequel.

Being only 24 years of age at the period of *his ordination*, it can hardly be supposed that he had devoted much time to the study of the sacred oracles. Such, however, was the impression made upon his mind by that circumstance, that all the leisure time he now had was employed in constant and diligent meditation in them. From this source he received that knowledge which no university could teach, and “which flesh and blood cannot reveal.” The more he increased in this knowledge, the more conscious was he of his own ignorance, and the more appre-

hensive did he become of his unfitness for the office which he had thus undertaken. Up to this period, and for some time after, it must also be remarked, he had entertained no objections to the religious establishment of his country ; indeed, the question seems never to have occurred to him, Whether or not is the church of Scotland a church of Christ ? Attached as he was to that institution, by what may be called family and personal ties, it is no way remarkable that a slight view of the controversies respecting church government should be sufficient to satisfy him that the Presbyterian had the best of the argument. The state of his mind at this time will clearly appear from his own words.—“ Though,” says he, “ I was educated for the ministry, and could never apply my thoughts to any other employment, yet I could never allow myself to think that I was fit for that work ; and, therefore, I was so far from making any motion toward my entering upon it, that it was a surprise upon me, when I was pressed by a presbytery to enter upon trials, in order to preach ; and because I thought I had gone but very short way in the study of divinity, and the time prescribed by the assembly was not yet elapsed, and my unmeetness in all respects was evident to me, I was therefore truly averse from it ; but being prevailed upon to undergo the usual trials, I was brought through them, and came the length of subscribing the Formula, which I had not till then considered. I had looked a little into the Episcopal controversy, and was fully satisfied, that in the word of God there was no foundation for prelacy, and that the Presbyterians had the better of

them by the scriptures. I had not then considered the controversy between the Presbyterians and them of the Congregational way, but took up the common report against the Congregational business, that it is mere confusion. And further, I thought I saw a subordination of church courts in the 15th chapter of the Acts, without considering whether it was this national subordination, or something else; or whether it was a stated subordination, or occasional only; or whether there was any discipline in the case or not.” “ Thus I thought myself a sound Presbyterian, and accordingly declared myself so, by subscribing the Formula. And when I entered upon the work of the ministry, and was settled in a parish as a public teacher, I again declared myself a Presbyterian, and subscribed the Formula.” See the preface to the continuation of The Narrative.

Thus it appears that he had then no other notion of a church of Christ than what he saw exemplified in the church of Scotland; and that he entertained no doubt of the constitution and government of that church being agreeable to apostolic precept and example. His mind, indeed, seems to have been occupied by the doctrine of the glorious gospel of the grace of God, as suited to the state of guilty man, rather than about church government; the manifestation of the love of God to them *who were enemies to him in their mind by wicked works*, was the object of his admiration; and its genuine effect in reconciling sinners to God, *teaching them to deny ungodliness and worldly lusts*, the theme on which he loved to dwell. These things he sedulously endeavoured to impress on the



minds of his hearers, not only in public, but also in private, by visiting them in their own houses, hearing them and asking them questions, and using every mean in his power to promote their instruction. It grieved him much, however, to find his labours have but little effect on his hearers; he could not make them understand him, which led him to conclude that the fears he had entertained of his unfitness for the ministry had been too well founded. These thoughts led or rather impelled him to hold constant correspondence with Heaven by prayer and supplication, and to be more diligent than ever in the study of the scriptures. His profiting thereby soon appeared remarkable to many, both by his preaching and in his public prayers; in so much that numbers came from distant parishes to hear him, and particularly at every sacrament where he was expected to be present. Not contented with holding forth the doctrines of the gospel to his hearers, and inculcating the practice of its precepts upon them, at the usual diets every Sabbath day; he endeavoured to make them acquainted with the standard articles of the national church, and to demonstrate the agreement of these articles with the word of God, by giving evening lectures upon the Westminster catechism. The editor of these memoirs has in his possession a manuscript volume of these lectures, begun in the first year of his ministry. It goes on from the beginning of the catechism to that question, 'How doth Christ execute the office of a king?' Here Mr Glas was brought to a stand, for he found that he could not reconcile the scriptural answer to that question with the then popular

doctrine, which held forth the still binding obligation of the national covenants—that these kingdoms were by that covenant married to the Lord—that the judgment of God was impending because of that covenant having been violated and disregarded, &c. The people of his parish were so prepossessed in favour of these notions, that some of them told him they expected no profit from his ministry, or from that of any man, till this covenant was renewed.

In order to understand the nature of the controversy in which Mr Glas now found himself engaged, it is necessary to mention, that the national covenant had been intended to form Scotland after the model of the church of Israel. The first Confession of Faith of the Kirk of Scotland, which had been preceded by several private covenantings amongst the early reformers and such of the nobility, &c. as favoured them, was presented to the Estates assembled in Parliament, and ratified by them on the 17th of July 1560. This was the basis of the second, commonly called the King's Confession, from the circumstance of its having been subscribed by James I. and his household on the 28th January 1580, and its being enjoined on all his subjects the following year. This confession, or covenant, as it was also called, was renewed in 1658, the subscribers thereto engaging by oath to maintain religion in the same state in which it was when that confession was made, and to reject all innovations introduced since that time. In consequence, however, of the opposition of the court party, and the still prevailing power of popery and prelacy, stronger measures were judged necessary for the defence of

the reformed religion in Scotland and England. Accordingly, the *Solemn League* was agreed upon in a meeting consisting of commissioners from the Parliament and Assembly of Divines in England, and commissioners of the Convention of Estates and the General Assembly in Scotland. This solemn league, which was established in 1643, went much further than the national covenant of Scotland. It formed a bond of union between Scotland and England, (in which also Ireland was included,) and was subscribed and sworn to by many in both nations, who thereby solemnly abjured popery and prelacy, and agreed to continue together for their *mutual defence*, and for the extirpation of all heresy, &c.

“ Thus,” says Mr Glas, “ it pleased the holy and wise God to order things so, that this was the first thing I had to contend with, as a considerable bar lying in the way of the edification of such as professed religion in the place. It is true, some that were of more discretion stood with me in this matter, and shewed me much kindness ; but I was grievously persecuted with the tongues of those I have been describing when I began to set myself against their way : and if it had not pleased the sovereign Lord to stand by me, and go forth with me in preaching, so as to bring some to a professed subjection to the gospel of Christ, I had undoubtedly sunk under the opposition I met with from that sect.”\*—“ All this put me upon thinking with some care and concern to have my conscience satisfied concerning the kingdom of

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\* Narrative, p. 4.

Christ, which that sort have so much in their mouths, and concerning the covenants, without which they can see no kingdom to Christ. I resolved, if possible, to be at the bottom of this controversy, and that it should be determined to me by the word of the Lord Jesus, and by that only ; and I cannot refuse but that in process of time, and by degrees, I have been directed into such a way of thinking on that great subject, as is not altogether agreeable to the prevailing notions of the strictest sect among us ; but according to the truth of Christ in the word concerning his kingdom of heaven, as typified by, and distinguished from, his earthly kingdom among his typical people Israel. And I am persuaded, that the lengths to which many have gone upon the principles of *national covenanting*, setting their affections upon a temporal earthly state of Christ's kingdom, have proceeded from ignorance of, and inadvertency to, this truth concerning Christ's kingdom in the New Testament church, so much insisted on by our Lord and his apostles in the New Testament, and so little taken notice of ordinarily among us. *This truth*, in my uptakings of it, was most pleasant and satisfying to me, and gave me a glorious view of the New Testament state of things under Jesus Christ, the mediator of the new covenant, and of the Old Testament, as all one way or other referring and pointing to it ; but then I had done with national covenanting under the New Testament, according to all the views that they who are truly zealous for our national covenants have had of that covenanting.\*

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\* Narrative, p. 5. 6.

The doctrines which he was now constrained to preach being new in Scotland, were of course warmly opposed by such as were zealous for the national covenants: every opportunity was accordingly embraced to decry both them and their author. Such opposition, however, served the more to spread the controversy, to excite a spirit of inquiry into the scriptures before unknown in that country, and to attract public attention to Mr Glas more than ever; and this was thought by many to be one cause of that zeal with which he was afterwards prosecuted. He was often advised by his friends to be silent, and was by them frequently put in mind of a consideration which he found had but too much weight with himself,—  
‘How was he to provide for his wife and increasing family, if he should fall under the censure of the church, and be deprived of his stipend?’ This, indeed, he had great cause to fear, not only on account of their general zeal for the covenants, but also by reason of the rancour of some individuals, who, by means of that zeal, had acquired a popularity which they saw behoved to decline, if this novel doctrine should obtain credit in the world.

Nothing, however, gave him so much uneasiness at this time as did the persuasion he could not but entertain, that, notwithstanding the ferment he had raised, and was still keeping up in the country, very few persons, if any, understood him; indeed, it was the opinion of many of his warmest friends, that he neither understood himself, nor knew at what he was aiming. His own father called him *Ishmael*, and said, *His hand was against every man, and every man's*

hand against him. He was the first who told him he was an *Independent*; and his father-in-law, Mr Black, said, ‘He was fighting in vain, for what he aimed at never would nor could take place.’

Mr Glas nearly sunk under all these considerations, and was at last brought to think of taking the advice of his friends, to endeavour to be silent on these subjects; but not being able to bring his mind to this, he went one day to his father, with the intention of soliciting his interest to get him removed to some other parish, where he might have a chance of being better understood: but not finding an opportunity to open his mind, he returned home in great distress, in which he continued, till having occasion to preach from these words in Acts xxvi. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sin, and inheritance among them who are sanctified by faith that is in me*;—Mrs Glas first, and soon after several of his parishioners, came to him, and with tears of joy said, ‘that now they understood him.’ Being satisfied that they really did so, he began to separate them from the multitude, and so to form a little society in his own parish, which soon increased, and was joined by several from distant parishes. Their number, according to the first roll of their names, which is dated Tealing, 13th July 1725, amounted to nearly one hundred. At this meeting they agreed to join together in the Christian profession, to follow Christ the Lord, as the *righteousness* of his people, and to walk together in brotherly love, and in the duties of it, in subjection to Mr Glas,

as their overseer in the Lord. At this meeting, too, it was also agreed to observe the ordinance of the Lord's supper once every month. At their next meeting, on the 12th of August following, several more were added to their number; and the Lord's law for removing offences, Matthew xviii. being laid before them, they professed subjection to it. On the 9th of December, it was agreed, that at all their public meetings there should be made a collection for their own poor, and for such of the professors of Christ's name in other places as were in straits; and at a subsequent meeting, they enjoined the brethren who were nearest each other to form themselves into societies, and to have a meeting once a-week for prayer and brotherly exhortations.

These proceedings attracted much attention, and caused great searchings of heart with many. The zeal for the covenants having now become less general, the language of the leaders of the covenanting party was somewhat like that of the Jews of old, *If we let him thus alone, the world will go after him.* They resolved, therefore, that a public stand for the covenants should be made, and that war should be declared against Mr Glas's doctrines and divisive practices; which design having been hinted at from several pulpits, soon became generally known, and excited much interest.

Mr John Willison of Dundee appeared as the champion for the covenants, and under his guidance the war commenced, 6th August 1726, being the fast-day before the sacrament of Strathmartine, where Mr Glas and he were engaged to preach. Great multi-

tudes from all parts of the country attended, and several ministers, friendly to Mr Glas, entreated him not to meddle with the covenants, and endeavoured to bring Mr Willison and him to a reconciliation. Mr Willison agreed, that if Mr Glas would be silent on the subject, he should also. Mr Glas, however, refused to come under any such engagement, though he cordially declined preaching, being somewhat fearful of bringing the matter to issue. He therefore requested the minister of the place to find, if possible, another to preach in his stead ; but as (whatever were the motives which actuated them) none of the ministers then present could be prevailed upon to do so, he was obliged to come forward. He took for his text John vi. 69. *And we believe and are sure that thou art the Christ, the Son of the living God.* Thinking he was now brought into such a predicament, that he could neither be silent on the subject of the controversy, nor evade an open and explicit confession of his opinions, without in effect denying *this truth*, he began with observing, “ That Jesus Christ, the promised Messiah, anointed of his Father to his three-fold office of prophet, priest, and king, was therein the antitype of these three standing offices in the Jewish church, and particularly in his kingly office, the antitype of the kings who sat on David’s throne, and of all the rulers, judges, and magistrates, that were in that earthly church or kingdom of God.” And when he came to speak of Christ’s kingdom, and the nature of it, as distinguished from that earthly kingdom, he told his auditors, that he found himself in such circumstances as he conceived bound him



to declare his sentiments on that head, and publicly to confess his faith, which he did as follows.

“ I confess my adherence to the good confession of the King of Martyrs before Pontius Pilate concerning his kingdom, John xviii. 36. 37. ; and I reckon his blood, wherewith that his dying testimony was sealed, of more worth than the blood of all the martyrs that ever was shed upon the earth. He testified plainly that his kingdom, which he used to design the kingdom of heaven, is not a worldly kingdom, and that it is not set up, advanced, or defended, as the kingdoms of this world, either, 1st, by human policy, for it is by *the truth* ; or, 2dly, by human eloquence, and the words of man’s wisdom, for it is by *bearing witness to the truth* ; or, 3dly, by worldly force and power, for his subjects are all those, and those only, who are of *this truth*. And he says, *If my kingdom were of this world, my servants would fight ; but now is my kingdom not from hence*. Some, no doubt, would think this a poor way of setting up a kingdom, and join issue with Pilate, who said, upon hearing of it, *What is truth ?* But thus he advances his kingdom. Next, I confess my adherence unto the testimony of the apostles of Christ after his ascension, which they gave to the spirituality and heavenliness of the kingdom of Christ, in opposition to Jews and Judaizing teachers, who set up for a temporal kingdom to the Messiah, and minded earthly things. Lastly, I confess my adherence to our fathers and martyrs in their testimony to the kingdom of Christ, in opposition to any earthly head of the church not appointed by the Lord Christ ; and thus I acknow-

ledge them to be the martyrs of Jesus : but as far as they contended for any such national covenants, as whereby Christ's kingdom should be of *this world*, (his church and the world mingled together, and his people who are of the truth, and hear his voice, divided from one another,) and such as he hath not appointed under the New Testament, but set aside, so far they were not enlightened." \*

Mr Willison, with seeming reluctance, now advanced to make his promised stand for the covenants. He took for his text, Luke xiii. 34. *O Jerusalem, Jerusalem ! which killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not.* In introducing himself to the text, he took notice, from verse 24. of the same chapter, *Strive to enter in, &c.* of the aversion of men to strictness and diligence for religion ;—insinuating a reflection on those who preach Christ's righteousness, to the neglect of holiness ;—and entering upon his subject, he took occasion to declare himself for the national covenant, and to magnify it “ as the glory of our land, and our forefathers entering into it, as the fruit of the down-pouring of the Spirit upon our kings, nobles, barons, and the whole nation.” And he signified, that that covenanting was accompanied with, and followed by, the

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\* A more particular explication of Mr Glas's sentiments respecting the kingdom of Christ will be found in the following work, which was first published in 1729, and which makes the first part of the first volume of both editions of his works.

effusion of the Spirit, to the conversion of many ; adding, that for all the gathering to the preached word among us, and the high exalting of Christ and free grace at sacraments, there is ground to fear that there is little or nothing of this in our day. Further, the covenants were set forth by him as that for which the martyrs and our worthy ancestors contended, and which they sealed with their blood, and a lamentation was raised over their unworthy posterity who were left to oppose it. He also alleged, “that whatever regard was pretended for the martyrs, yet it is to be feared they are but little regarded ; and this opposition to that covenanting, with the arguments levelled against it, is as much against a national church and a national confession of faith.” The national covenant was next magnified by him under the notion of a confession of faith ; and he lamented the dreadfulness of the division and schism arising from opposition to the covenants, saying, “Satan is in this matter transforming himself into an angel of light.” \*

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## SECTION II.

*Account of the Proceedings against Mr GLAS, which ended in his being deposed from the Ministry in the Church of Scotland in 1730.*

THIS contest was too public, too remarkable in itself, and too important in its probable or rather

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\* Narrative, p. 55. 56.

necessary consequences, to be overlooked or disregarded. Accordingly, the presbytery, which met at Dundee the 7th September following, (say 1726,) conceiving themselves obliged to take notice of this difference in sentiment, because of the great noise which it had occasioned, heard these two opponents in defence of their respective opinions declared at Strathmartine. Here Mr Willison represented Mr Glas as opposing, in this matter, the doctrine and authority of the church and the martyrs, and mentioned an act of Assembly enjoining the deposition of them who spoke against the covenants. In reply, Mr Glas said, "That if the national covenant was the doctrine of the church and of the martyrs, so was the solemn league; and that if Mr Willison affirmed not the lawfulness and obligation of the solemn league, he himself held not the doctrine of the church and the testimony of the martyrs, for which he seemed so much concerned." After much debate, it was agreed to defer the further consideration of this matter till next meeting of the presbytery; at which meeting it was finally decided, though with no small altercation, that Mr Glas should be enjoined silence on that subject of difference. When this decision was intimated by the moderator to Mr Glas, he answered, that, "so far from acquiescing, he heartily reclaimed, because he was convinced that what he had preached was a glorious truth of the New Testament, the testimony of our Lord;—a truth of great importance, and, in his view, no way so inconsistent with the present establishment as the covenants were."\*

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\* Narrative, p. 75. 76.

At the synod which met at Dundee the following day, a committee was appointed to consider the matter, and, if expedient, to prepare it for the synod. The committee met for this purpose the next forenoon ; but they did not call on Mr Glas, and, indeed, left the affair to the presbytery, without so much as taking any minute of it. The presbytery of Dundee, however, not wishing to interfere, suffered it to be brought before the synod which met at Aberbrothick on the 18th of April 1727. On this occasion, Mr Willison made a very zealous speech, in which he observed, that “ the present opposition to the covenants, if not taken notice of, would be a mean of hardening them (the Cameronians) that had separated from the church, and of forwarding others out of the church that inclined that way.” He also alleged, “ that ministers and others through the nation were much offended that this attack upon our covenants was born with ;” and spoke of a certain writing lately published, wherein these solemn covenants were represented as contrary to the kingdom of Christ.

At this synod it was again proposed to bring in an act asserting the obligation of the covenants ; which (though resisted by several) being followed up by some very fervent speeches, and these, too, accompanied with threatenings, was at last agreed on in a committee appointed for considering the matter. After some reasoning in the synod on the form of the act presented by the committee, and which was considered by many as too general and smooth, it was at length resolved—*That this draught of the act should lie upon the table till the next synod, and go to the*

*presbyterics in the minutes ; and that it should be enacted in a full meeting of that synod. \**

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\* The writing alluded to in Mr Willison's speech is supposed to be a letter from Mr Glas to Mr Francis Archibald, minister of Guthrie, written in consequence of the latter requesting to know more particularly Mr Glas's sentiments on the subject of the covenants, (for which see Appendix, No. I.) This Mr Archibald had been previously brought before the synod on account of his zeal for the covenants, which it was supposed had led him to embrace the Cameronian principles ; so that, being called on to sign the formula, according to the Assembly's act, he refused to do so, giving in, by way of reasons, a paper containing an account of all the defections of the church from the covenanted work till that time. It was at the very time when Mr Archibald was thought to be on the point of going off to the Dissenters, (the Cameronians,) and while his case was lying before the synod, that Mr Glas became acquainted with him, conversing with him upon the subject of the difference at the meeting of the synod in Montrose in 1725. Such was the influence of Mr Glas's conversation, with that of the above letter, on the mind of Mr Archibald, that when his judgment was asked respecting the assertory act above mentioned as brought into the synod when considering Mr Glas's case, he spoke to this purpose :—" That they who had separated for the sake of the covenants looked upon the ministers of this church as of two sorts—the one materially denying the covenants, and formally professing them ; the other formally denying them : and they looked upon this last sort as most ingenuous. And as for them that had not yet separated, he could speak best for himself ; and for him he declared, that what Mr Glas had advanced against the covenants had made him more easy." This speech, of course, gave much surprise in the synod. One of the members complained that Mr Glas had brought him there as a coy duck ; others said they could not understand him, for he did not act consistently with himself. The moderator said from

Accordingly, at the synod of Angus and Mearns, which met at Montrose on the 17th October 1727, the business of the assertory act was referred to the committee of overtures. Here at first there appeared much keenness for the act; but the correspondents from Aberdeen having reasoned against its expediency at that time, it was waved: and it being observed, that one thing had been neglected by such as were giving in informations against Mr Glas, viz. *that they had not first of all conversed with him privately on the subject of the alleged offence*, it was ordered that two of the committee should be appointed to converse with him. This form was accordingly gone through; but Mr Glas not giving satisfaction, was called before the committee, where he was questioned respecting his preaching, and the exercise of his ministry. The committee complaining of reservedness in his answers, he signified, that if the synod would put right questions to him upon his principles, he hoped he would confess, and not deny them; “for,” said he, “I am not ashamed of my principles, and, through grace enabling me, I am resolved to stand by them at all hazards.”

An overture was now brought into the synod, appointing “the presbytery of Dundee and certain cor-

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the chair, “The reason is, Mr Glas has brought him over to his way of thinking.”—“If it be so,” replied Mr Glas, “the principles advanced by me, it seems, have not forwarded him in his separation from the church.” Mr Archibald was forborne with at this synod, to which his case also had been referred, although even now he was not clear to subscribe the formula. Vide Mr Glas’s Narrative, p. 110. &c.

respondents to make strict inquiry concerning the deportment of Mr Glas, with respect to the truth of the reports brought against him, and directing, as they shall find cause, to proceed against him, conform to the rules of the church, *usque ad sententiam*. That when the said presbytery and correspondents have brought the process that length, that then they apply to the commission of the General Assembly for advice therein, and shall report the same to the next synod; and that, in the mean time, the synod strictly prohibit all their members from venting, either more publicly or privately, any doctrines of that nature." Mr Glas being called on to offer what he had to say previous to the vote for approving this overture, said only, "That he saw himself slandered in that overture, but that he hoped to be cleared some time; that he understood what correspondents (some of them by no means friendly to him) had been named to meet with the presbytery; *but that they had no power against him, unless it was given them from above.*" \*

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\* After this meeting of the synod, Mr Glas writes thus in his diary, part of which is in the possession of the editor of these memoirs:—" *Sabbath, October 22. 1727.* At night I called the communicants together, and, after prayer, signified to them my present circumstances, and my thankfulness, 1<sup>st</sup>, That I had not as yet yielded any point of what I held as the truth of Christ. 2<sup>dly</sup>, That their prayers had been so far heard, that I had been kept composed and easy, and free from rankling at my enemies, which was a wonder, considering my temper. 3<sup>dly</sup>, That I was charged chiefly with these things, viz. speaking against the covenants of our fathers; denying the authority of the Old Testament, and the magistrate's



The steps above mentioned being taken, and the whole procedure having been reported to the synod, which met at Brechin on the 16th of April 1728, Mr Glas was next night called on to answer certain queries, which, together with his answers, given in on the following day, were as follows :

Query 1. Is it your opinion, that the Christian magistrate has no more power concerning church matters than a private believer, or not ?

Answer. If the church be of this world, or if it be national, and established by the laws of the kingdoms of this world with civil sanctions, and if it have jurisdiction over the magistrate's subjects in their civil rights, then the magistrate's power must be in and about the matters of such a church ; but in the kingdom of heaven, or in the church of Christ, which is not of this world, the magistrate's power, whether he be Christian or not, has no place.

Query 2. Is it your opinion, that earthly power, or power of the magistrate, ought not at all to be employed for advancing the kingdom of Christ, or not ?

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power, which were cast on the Lord himself and his apostles ; and I rejoiced in being conformed to them in that, however unworthy. *4thly*, That I was now a suffering minister of Jesus Christ, and entreated that they might wrestle together in prayers to God for me, every way insufficient and unworthy ; and exhorted them to forbear one another in their differences. I told them also that the synod had discharged all ministers to vent those principles they called new, and desired that they would pray that I might be saved from yielding the truth, and enabled to preach it with all boldness. I told them also what was at the bottom of my heart, even that of a lively fellowship of Christ's people in the Lord's supper ; and that I would be content to live upon bread and water to enjoy this, and to see it brought about."

Answer. The kingdom of Christ, which is not of this world, cannot be advanced by earthly power, or the power of the magistrate, any otherwise than as all things are working together for the advancement of it.

Query 3. Is it your opinion, that it is unlawful to enact laws, with penalties, in favour of religion, or to defend the true religion by arms, or not?

Answer. The Lord Jesus Christ hath not annexed civil sanctions to his laws, and the true religion cannot be defended by arms, as may the natural and civil rights and liberties of mankind; it must be defended another way, Ephesians vi. 11—13. 2 Cor. x. 4.

Query 4. Is it your opinion, that no argument can be drawn for the Christian magistrate's acting for the reformation of religion, and suppressing of false worship, from the examples of magistrates under the Old Testament, or not?

Answer. It is my opinion, till I see otherwise.

Query 5. Is it your opinion, that the kingly office of the kings of Judah and Israel was an ecclesiastical office, or not?

Answer. It is my opinion, that the kingly office of David, and the kings that sat upon his throne, was ecclesiastical.

Query 6. Is it your opinion, that the magistrate ought not to give civil encouragement to good Christians, living in his dominions, more than any other good subjects, or not?

Answer. Civil encouragement given by the magistrate respects his good subjects as such.

Query 7. Is it your opinion, that the countenance of civil authority to the church is a hindrance to religion or reformation, or not?

Answer. It is not my opinion; but I have thought that the encouragement given by Constantine and his successors to the clergy, however they designed it, served to raise Antichrist to his throne.

Query 8. Is it your opinion, that the magistrate ought to give liberty to heretics, and all false teachers, to perform their worship, and spread their opinions, and hinder none of them, if they carry otherwise as good subjects, or not?

Answer. The magistrate can punish none that carry as good subjects.

Query 9. Is it your opinion; that the church of Israel was but a typical church; and God's covenant with them was but typical and temporary, promising nothing but earthly blessings, and a carnal inheritance, or not?

Answer. That church, which consisted of all Israel according to the flesh, was a type of that church which consists of all the Israel according to the Spirit; and that typical church enjoyed only earthly blessings, and an earthly inheritance, by virtue of the covenant at Sinai, which could not give them spiritual blessings, and the heavenly inheritance, any other way than as it was subservient unto the better covenant established on better promises, by which all true believers among them obtained eternal blessedness.

Query 10. Is it your opinion, that the old Sinai covenant made with the church was but a type, figure, or shadow, of the new covenant that God was to make with his New Testament church, or not?

Answer. The nation taken into covenant with God at Sinai was a type of the heavenly nation related unto him in the new covenant; the redemption of that people out of Egypt was a type of the eternal redemption of all the people of God by Jesus Christ; Moses, the mediator of that old covenant, was a type of Jesus Christ, the Mediator of the new covenant; the inheritance belonging to that covenant or testament was a type of the inheritance in the New Testament; the blood wherewith that old covenant or testament was dedicated was a type of the blood of Christ sealing the new covenant; and that old covenant, which is made old, Heb. viii. and is cast out, with the people covenantcd, Gal. iv. even that first testament dedicated with the blood of beasts, was a type or pattern of the new covenant or testament in the blood of Jesus Christ, Heb. ix. 15—23.

Query 11. Is it your opinion, that the commands or precedents under the Old Testament, for national covenanting, were not moral, but typical, earthly, and Jewish, and ought not to be imitated by any Christian nation, or not?

Answer. I know no nation truly Christian but the holy nation, the kingdom of Christ, which is not of this world, and is gathered out of all nations: this is the only nation bringing forth the fruits of the kingdom of God, and with this nation there is an everlasting covenant.

Query 12. Is it your opinion, that it was unwarrantable for our ancestors to carry on reformation by national covenanting, or not?

Answer. It is my opinion, that the covenants commonly called the National Covenant, and the Solemn League and Covenant, were without warrant in God's word; and that all the true reformation that has been in these lands was carried on by the word and Spirit of the Lord Jesus, by the New Testament.

Query 13. Is it your opinion, that those who suffered in the late times, for adhering to such national covenant engagements, were so far unenlightened, or not?

Answer. It is my opinion; while, at the same time, I highly honour and value them, and the light they had, and their sufferings for Christ.

Query 14. Is it your opinion, that these covenant engagements have a tendency to lead men off from that foundation that God hath laid in Zion, or not?

Answer. It is my opinion, that the founding of church communion, upon that extensive uniformity, which is the great scope of the covenants, national and solemn league, had a tendency to lead off men from Christ, the foundation that God has laid in Zion, and the corner-stone, in whom all the building of God is fitly framed together; and I judge it to be the duty of all his people to keep the unity of the Spirit in the bond of peace, and to forbear one another in love, in their differences, about several parts of the foresaid uniformity.

Query 15. Is it your opinion, that there is no warrant for a national church under the New Testament, or not?

Answer. It is my opinion; for I can see no churches instituted by Christ, in the New Testament, beside the universal, but congregational churches; neither do I see that a na-

tion can be a church, unless it could be made a congregation, as was the nation of Israel: and my opinion about the church seems to me to agree with the account our reformers have given of it in the Scottish Confession, sworn to in the national covenant, to which I here refer.

Query 16. Is it your opinion, that the members of the visible church are only those who have the credible marks of regeneration, or not?

Answer. The members of the visible church are only those whom our Lord points out to us, and commands us to love, with a peculiar love, in his new commandment, John xiii. 34. 35.

Query 17. Is it your opinion, that the body of believers, or church members, have a right to determine the admission or non-admission of persons to the Lord's table, together with the ministers and elders, or not?

Answer. None can be admitted to communion in the Lord's supper, with a congregation of Christ, without the consent of that congregation; and there must be a profession of mutual brotherly love in them that partake together in that ordinance.

Query 18. Is it your opinion, that the admission of unbelievers to the Lord's table doth pollute the ordinance unto fellow-believing communicants, and hinder saints from enjoying communion with the Lord, and with one another, in that ordinance, or not?

Answer. The admission of visible unbelievers to that ordinance mars the visible communion of saints in it; and, so far as their communion with the Lord in the ordinance is connected with that visible communion, so far it mars that also.

Query 19. Is it your opinion, that a single congregation of believers, with their pastor, are not under the ecclesiastical jurisdiction and authority of superior church judicatures, nor censurable by them, either as to doctrine, worship, or practice, or not?

Answer. A congregation or church of Jesus Christ, with its presbytery, is, in its discipline, subject to no jurisdiction under heaven.

Query 20. Is it your opinion, that a single congregation of believers hath power, not only to choose, but to ordain, their own pastors, or not ?

Answer. If by ordination be meant the laying on of hands, it is not my opinion.

Query 21. Is it your opinion, that it is unwarrantable to take parents engaged to educate their children, when baptized, according to the confession of faith of this church, or not ?

Answer. It is my opinion.

Query 22. Is it your opinion, that Christ, by his ascension, hath translated the place of the church's worship from earth to heaven, and the seat of the church's power, or not ? And, if it be, in what sense do you understand it ?

Answer. It is my opinion, that heaven itself, where Christ our High Priest is entered, and where he sits ruling on the throne of his father David, is what we now have, instead of the worldly sanctuary and the holy places made with hands, and what we have instead of mount Zion, where David's throne was set.

Query 23. Is it your opinion, that a minister's preaching the necessity of repentance, and a mourning frame of heart, in order to fit people for approaching to the Lord's table, is to make them seek for a righteousness of their own, or not ?

Answer. It is not my opinion ; if he do not preach up repentance, and a mourning frame, instead of Christ's righteousness, which is to destroy repentance and a mourning frame.

Query 24. Is it your opinion, that because God or his Spirit doth all for us in the business of salvation, that therefore we are to do nothing, or not ?

Answer. God forbid that it should be my opinion.

Query 25. Is it your opinion, that the practice of our ancestors, at the Reformation and Revolution, in defending the true religion by arms, against the unjust oppression of Papists and tyrants, was unwarrantable, or not ?

Answer. The Protestant cause (so far as the sword is concerned in it) and the Revolution is a civil, not properly an

ecclesiastical cause; and a most righteous cause it is, as it stands in opposition to antichristian tyranny, and oppression of the consciences and just liberties of men; and thus it is the common cause of mankind against slavery of soul and body.

Query 20. Do you think yourself obliged, in conscience, to teach and publish these your opinions, differing from the received doctrine of this church, unto the people; or not?

Answer. I think myself obliged, in conscience, to declare every truth of Christ, and keep nothing back, but to speak all the words of this life, and to teach his people to observe all things whatsoever he commands, so far as I can understand; and that notwithstanding of others their differing from me, and my being exposed to hazard in the declaring of them.

*A Query separately put to Mr GLAS by the Synod.*

Considering, that in Mr Glas's answers to the proposal, If he did adhere to his former subscription of the Confession of Faith and Formula, and would again renew it? he says, his scruples against signing are mainly the two therein mentioned; they think it convenient that he be interrogated, If he hath freedom in his mind to sign all the other articles of the Confession of Faith, as the confession of his faith?

*Mr GLAS's Answer.*

I have not freedom to refuse any thing in our Confession but what relates to the passage already mentioned, in the chapter concerning Christian liberty, and liberty of conscience, and in the chapter concerning synods.

For these answers, and other "erroneous and divisive practices" mentioned in the process, the synod passed sentence on Mr Glas of suspension from all exercise of his ministry; and Mr Archibald, for adhering to him, incurred the like censure.

Mr Glas, judging himself wronged by the said sentence, appealed to the General Assembly, which was to meet the following month. His appeal was accompanied by a petition from the elders, deacons, and parishioners of Tealing, setting forth, " That they had taken into their serious consideration the lamentable circumstances of their congregation at present, by reason of the sentence of suspension pronounced by the very reverend synod of Angus and Mearns, at their last meeting, upon their worthy minister, who hath laboured among them near these nine years bygone ; and when he entered to the work of the ministry among them, he found the parish almost void of any thing of the form of religion, and overspread with ignorance : but since, they have found a very desirable change, by the Lord's blessing on his labours, there being not only a great outward reformation in the parish, but also, they have ground to believe that there are not a few therein who can give sufficient evidences of the fruits of his labours, and of the Lord's dealing toward them under the same ; and that many others in the congregation have been thereby awakened, and all of them are civilized, and still wait more closely upon ordinances, and they have ground to hope that there are some seals of his ministry now in glory : for all which they have great reason to bless the Lord ; and the thought they have of being deprived of their dear pastor, looks to them as the pulling the child from the breast, or the flesh from the bones, having enjoyed so much of the Lord's presence under his ministry and labours, which have been so remarkably blessed ; and they are persuaded



that no greater fruits of gospel ministry have been seen in any congregation than those in their parish, during the short time their worthy pastor hath been among them ; and they still hope the Lord is countenancing him therein, by dealing with several young persons in the congregation. So it looks very terrible to them to think that the Lord's work should be put to a stop among them, especially considering it is visibly seen that this promise is made good to them, *Lo, I am with you even unto the end*. And, therefore, humbly craving that the Assembly would take the circumstances of that poor parish into their serious consideration, and take off the said sentence pronounced against their worthy pastor, so as he may be allowed the freedom of the exercise of his ministry, and they the benefit of hearing him as formerly ; which they hope the Lord will determine the hearts of the venerable judicatories to go in with."

The General Assembly, however, having heard the said petition and appeal, empowered their commission to determine in the same ; and the commission thought fit to continue the suspension,\* but, at the same time,

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\* In the diary before mentioned, dated the same evening, Mr Glas thus writes :—" It was debated in the commission, whether the suspension should be continued or taken off, and I discharged from venting those things which were offensive. After a while, it came to a vote in these terms—*Suspension or Prohibition*. While the vote was passing, I could not tell which of the two I should choose. Several were against the suspension ; but it carried suspension. I desired to reverence the Providence, and thought that it appeared to be the design of Providence that I should not continue in this church, but,

appointed a committee to confer with Mr Glas, and to endeavour to give him light as to those points wherein he was said to have erred. If he gave them satisfaction, they were appointed to write a full and particular account of the whole matter to the moderator of the synod of Angus and Mearns, to be laid before the said synod; and the moderator was in that case empowered to call a meeting of the synod *pro re nata*, in order to lay the subject before them, and, if they were likewise satisfied, that they might take off the suspension, &c.

At a meeting of the commission, on the 15th of August following, the committee appointed at the last diet of the commission to confer with Mr Glas reported, "That they having been informed by a letter from him, directed to one of their number, that, notwithstanding of the commission's sentence, he was in the exercise of his ministry, and resolved, through grace, as he says, to continue in it; but that he was still ready to receive light from the committee," &c. With respect to which, the committee came to this resolution, "That he should be acquainted by letter

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being thus thrust out, I might have liberty to follow the institution of Christ, which I now saw they would not allow me to follow, and live at peace, and preach among them. What will be the issue, *He* only knows who has all power in heaven and in earth. If I were taught to deny myself, and take up my cross and follow *Him*, it is a great honour to suffer for *Him*. My mind was kept from rankling against my enemies, and was more light and easy after this determination of the commission; and I saw nothing from the word of God to hinder me going on to preach."

that the committee's opinion was, that as the affair now stood, he having disobeyed the commission's sentence, the end of the conference designed to be held with him could not be reached ; but that if he inclined to confer with them, they could not decline doing so," &c.

The commission having considered the said report, approved of their committee's conduct in this matter, and referred to the presbytery, the synod, and their committee, to proceed further in this affair, according to the rules of the church.

After various and repeated proceedings in the different judicatories, the matter was again brought before the presbytery of Dundee, which met in September following, when a libel, containing additional accusations, was brought against him, as having contemned and contravened the sentences of the synod of Angus and Mearns, and of the reverend commission of the General Assembly, &c. ; which libel Mr Glas was summoned to answer at their next meeting, on the 18th of same month, when he gave in the paper copied in the Appendix, No. II.

Mr Glas having finished his answers to their accusations, and being removed, the presbytery, after considering them, came to the question,—“ Sustain the said libel relevant, notwithstanding of these answers, or not ?” And the roll being called, and votes marked, it carried *sustain*. Mr Glas being again called in, and this intimated to him, he protested against it, “ as highly injurious, not to him only, but to the authority of the Lord Jesus Christ, who will, in due time, he hoped, vindicate his own authority

against every thing that stands in competition with it ; and as reasons for this his *protest*, he gives his answers to the libel, which, he is confident, have been answered no otherwise but by vote, and by mere church authority, which is a way any thing may be answered : and, therefore, craves that these answers to the libel may be inserted for the answers of this protest in the registers of the presbytery, that they may be there a standing monument of the protester's humble regard unto the authority of his Lord and Master, in opposition to the authority of man." \*

The libel being found relevant, was accordingly put to proof ; and, for this purpose, witnesses were called on, but did not appear until several days had elapsed, and not, indeed, without the interposition of the authority of the civil magistrate ; against which Mr Glas entered his protest, as altogether irregular, and without warrant. From the witnesses who were now made to appear, and who were upwards of twenty in number, the following evidence only could be elicited.

J. C. deposed, " That he heard Mr Glas preach in the church of Tealing, on a Lord's day, since the last Sabbath of May last ; but does not remember either the month or the day of the month that it was, only that it was some time last summer."

A. B. deposed, " That he heard Mr Glas preach in the house of Fowlis, upon the Thursday before the celebration of the sacrament of the Lord's supper, in the united parishes of Lundie and Fowlis, in July last ; and declares, that he knew nothing of Mr Glas

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\* Narrative.

being to preach that day when he went from Dundee, in order to hear sermons at the church of Fowlis."

J. H. deposed, "That having been at Fowlis on Thursday, being the fast-day before the celebration of the sacrament of the Lord's supper in the united parishes of Lundie and Fowlis, in July last, he heard there that Mr Glas was to have exercise that night in the house of Fowlis; he went there, thinking his time could not be better spent, and heard him upon a piece of scripture."

G. Y. deposed, "That about the beginning of September instant, near to eight in the evening, the deponent went to the house of, &c. and there heard the Reverend Mr John Glas insist about an hour and a half from these words, *Try the spirits.*"

The other witnesses refused to depone, assigning for reasons, one, "That he was straitened in conscience to do so, because he thought he would thereby have a hand in quenching a great light in that corner, and one whom, to his uptaking, the Lord had signally owned in his ministry."—Another, "That she reckoned Mr Glas as much a minister of the Lord Jesus as any here; and, therefore, could do nothing that might have a tendency to deprive him of his ministry."—Another, "That she was not convinced of any ill that Mr Glas had done; and, therefore, was not clear to depone till she was convinced of that, because her deposing might do him prejudice."—Another, "That it would be a heinous sin to do any ill to any minister of the Lord Jesus," &c. &c.

The presbytery, finding themselves much perplexed with the conduct of the witnesses, &c. referred

the whole affair to the next synod, which met on the 15th of October following. Here, after much preparatory work, the vote was at length stated—"Depose the said Mr John Glas from the ministry, or not?" And the roll being called, and votes marked, it was carried in the affirmative. The synod did accordingly depose him from the office of the ministry, prohibiting and discharging him to exercise the same, or any part thereof, in all time coming, under the pain of the highest censures of the church. Mr James Marr, minister at Murrose, entered his dissent from the said sentence; to which dissent Mr William Lyon, minister at Airlie, Mr George Fleming, minister at Lundie and Fowlis, and Mr William Thomson, minister at Strathmartine, adhered; promising to give in their reasons in due time, which they did in the following words:

"*1mo*, We judge it very hard, unprecedented, and know not any rule in this church for posing a man's conscience with queries, and obliging him to answer them, and thereby expiscating his principles from him, of which the world would never have heard, at least in such a manner as now they do, by his printing them, and then making them grounds of suspension, and now at length of deposition; which we humbly judge a just ground of dissent.

"*2do*, We are of the mind, that due pains have not been taken to reclaim him from his peculiar tenets that are contrary to our standards; for though committees were appointed to converse with him, yet, as he complains, they did not converse with him upon his principles above an hour; and though the

synod appointed a committee for that end, just before the going on to pass the last sentence, we think that was too late.

“ 3to, We judge the peculiarity of his case, the like of which has not happened (to our knowledge) since the Reformation, should at least have engaged the reverend synod to have referred it to the commission for advice, without which, a due regard was not paid to that superior court, which consists of grave, learned, and judicious persons ; and the synod refusing this by a vote is to us, we judge, just ground of dissent.

“ 4to, The dismal consequences and effects that we plainly see are likely to follow in this corner, and may spread further, should, we humbly judge, have engaged the reverend synod not to have been so hasty in passing the sentence of deposition, without the advice of their superiors.

“ 5to, We judge that his contumacy that he is charged with as a ground of deposition is not fully and clearly proved, which should have been in such a weighty case as the deposition of a minister of the gospel ; and though it had been proved clearly, which we see not, he declared from that bar, that he never did any thing in contempt of authority, but desired to follow the light of his conscience, as informed by the word and Spirit of God.

“ 6to, That in a matter of such great importance, the synod was so far from being unanimous, either in their passing the sentence of suspension, at the synod in April last at Brechin, or in passing the sentence of deposition now at Dundee, that their suspending

of him carried but by three or four, besides many non-liquids, as we observed ; and now in passing the sentence of deposition, those who voted *Not depose*, and such as said *Go on*, was by far the plurality ; and we cannot but observe, that there was no minister of the presbytery whereof he was a member that voted his deposition, but one or two at most."

With respect to the fifth point alluded to in the above protest, it may be proper to mention, that the synod, before passing their sentence, sent two of their number to acquaint Mr Glas with what was done, and to see if he would forbear preaching for some time, until he were further conversed with, in which case, the synod would not incline to proceed to further sentence at that time ; and in a little they returned and signified that he said, " He had not peace in his mind to forbear preaching, if it were but for one day." This was what they made contumacy. Thereafter, the synod reasoned upon the state of the vote, and considering that, by an act of the General Assembly, August 5. 1648, session 30. it is ordained, " If any suspended minister, during his suspension, exercise any part of the ministerial calling, that he be deposed," did accordingly depose him, as is already mentioned.

When Mr Glas was called in, and the said sentence intimated to him, he said, " He was satisfied in his conscience that the synod of Angus and Mearns had no warrant from the Lord Jesus Christ for this sentence. He wished that it may be well known, that he intended not the contempt of any authority, but desired to regard the authority of the Lord Jesus



Christ, who had ordered him to fulfil his ministry ; that he was resolved, through his grace, at all hazards, to fulfil the same ; and that, even by the rules observed by the national church, he judged himself wronged by the said sentence, in the rights and privileges he enjoyed while under that legal settlement : and, therefore, appeals to the General Assembly next ensuing."

At the same time, there was given in a protest by the elders of Mr Glas's parish, in the following words :

" We, the elders of the congregation of Tealing, judging ourselves, and the other professors of Christian people of that congregation, very nearly concerned in the sentence of the synod of Angus and Mearns of this date, deposing the Rev. Mr John Glas, our pastor, from the office of the holy ministry ; and that we are called, in strict duty, to give our testimony to the truths of the Lord Jesus, and to declare the sentiments of our souls in this weighty affair to the world : therefore we, for ourselves, and in the name of all the Christian people, either in our own or other parishes in this corner, who shall find it their duty to adhere to us, do solemnly protest against the foresaid sentence, as what we do not see warranted by the word of God ; and we declare that we cannot look upon the mutual relation between Mr Glas and us, as pastor and people, in the least measure loosed by that sentence, and that we are resolved, through grace, to adhere to him, and submit to his ministry in the Lord, in regard his ministry is manifest in our consciences as from the Lord ; and that in all the parts of it he holds by, and in a comfortable measure

walks up to, his great Master's commission. And that even these principles whereanent the national church of Scotland and Mr Glas do not agree, are such as for which, so far as we know, no Protestant church or churches on this earth would adventure to depose a minister of Christ; but would, in such a case, have exercised forbearance in love," &c. \*

Mr Alexander Scrymseour of Tealing also protested, "That though, by the above sentence of this synod, Mr Glas's legal title to the stipend of the parish of Tealing might cease, yet he could not look upon the relation between him and his said minister to be loosed by the said sentence, until he saw further and better grounds for such a sentence than mere church authority, which he humbly conceived, as to his view, the sentence of the synod had allenarly proceeded upon."

Mr Archibald adhered to the elders' protest, adding, "Though I think myself bound to have a very tender sympathy with my brother Mr Glas, under the troubles he, by virtue of the said sentence, may be laid open to, yet I think the synod who have passed the same, and all that have, either more expressly or by their silence, implicitly approved thereof, are more to be pitied."

The whole proceedings being thus brought again before the Assembly in May 1729, were by that judicature again remitted to their commission, before whom Mr Glas delivered the speech contained in his works, vol. I. p. 275—286.

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\* Continuation of Narrative, p. 145.

The commission, after much reasoning, finally deposed Mr Glas, March 12. 1750, for which sentence they gave the following reasons :

“ Because,” said they, “ it appears to us that the said Mr John Glas, notwithstanding of his solemn professions and engagements under his hand, when he was licensed and ordained, to adhere to the doctrines contained in our confession of faith, and to the constitution and principles of this established church, and to follow no divisive courses, but to be always subject to the judicatories thereof ; yet he has departed from the said doctrines and principles in several particulars, and owned himself to hold several doctrines and tenets directly contrary thereto, and stuck to them so tenaciously, as that, after much dealing with him by the judicatories of this church, he refused to renounce them, or even so much as to be silent about them ; and also, he had boldly impugned several of the doctrines and principles of this church at the bar of the commission. And further, that in contempt of the judicatories of this church, he had continued to exercise his ministry after he was first suspended, and then deposed ; and it was represented in his presence at the bar of the commission, by the members of the synod of Angus and Mearns, and by the presbytery of Dundee, that he continued to follow divisive and schismatical courses, by setting up one meeting-house in the parish of Tealing, and another in the town of Dundee, and by preaching and baptizing in several parishes, and taking pains to make proselytes wherever he can do it ; and Mr Glas did not deny this charge, but refused to clear himself

of it, though these practices manifestly tend to introduce the greatest division, confusion, and disorder, into this church, and to obstruct the success of the gospel therein."

### SECTION III.

*Continuation of the Memoirs till the time of Mr GLAS's Death in 1773.*

THIS sentence of the commission, and the reasons assigned for it, served of course to awaken the popular zeal against Mr Glas. He was now represented as a heretic—as a perjured man, who had broken his ministerial engagements, and rent the church: even by his own friends, and some of his adherents, he was much blamed for being so open and free in answering questions, which gave his enemies ground for proceeding against him; especially as he had a wife and an increasing family depending upon him.\* This last consideration he had always found a weight which retarded him in the race set before him; he saw nothing but poverty, humiliation, and contempt, awaiting him, while, without any associates to his cause, excepting a few people, almost all of the poorer sort, he had to contend not only with popular prejudices and long established customs, but with all that opposition that is in the human heart to the gospel, and the obedience which it requires. In this situation,

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\* See his Answers to the c, Appendix, No. III.

what a mercy was it to him that his beloved wife, so far from being terrified at the dismal prospect, encouraged him to persevere in what he was convinced was his duty, not doubting but that they would be provided for by Him who clothes the lilies and feeds the ravens. He accordingly did persevere, and had some experience of what the prophet saith, *I will bring the blind by a way they know not, and lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do, and not forsake them.*

It has been observed, that at the first meeting of Mr Glas and his adherents, when they agreed to walk together in brotherly love, and in the duties thereof, they likewise agreed to observe the ordinance of the Lord's supper more frequently than was the practice of the church of Scotland, viz. once every month; but they soon found that they had as little warrant from the scriptures for this practice as the church of Scotland had for theirs, as *the first disciples came together on the first day of the week for breaking of bread,* \* Acts ii. 42. and xx. 7.; and they agreed that in this, as in every thing else, they ought to be followers of the first churches, being guided and directed by the scriptures alone.

The introduction of this was a remarkable approximation to the primitive church order and discipline; for, as it was a call to frequent self-examination, it showed the necessity of the Lord's law for removing

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\* See his Treatise on the Lord's Supper, vol. V. and his Letter to Mr Randal, vol. II. p. 238.

offences, in a light in which it had not hitherto appeared, opening to them an enlarged view of the Christian connexion, and imparting to them a significance in the different ordinances which they had not before thought of, and which, indeed, cannot be discerned but in a church of Christ, observing all things which he hath commanded.

Some things regarding their practices were admitted readily enough; while others, *which had not the sanction of human authority*, occasioned much contention and dispute. When, for instance, it was proposed that the whole church should signify their assent to the brethren's prayers, by saying *amen* aloud, it was much opposed, not only from an attachment to presbyterianism, but from an aversion to prelacy, to which this was thought too nearly allied. Their number, as has been hinted, consisted chiefly of the poorer sort, and the few of any ability among them found such frequent calls to liberality, and *to be rich in good works*, as became a strong trial of their faith.

Those who were found not ministering according to the ability which God had given them, came to be judged of by the Lord's doctrine concerning covetousness, Matth. vi.; in consequence, some of the most wealthy, under specious pretences, withdrew. A young man, who had shown much attachment and some personal kindness to Mr Glas, was the occasion of that piece, entitled "*A Plea for pure and undefiled Religion.*"\* He, as did also another young man, *went away sorrowful, for he had great possessions.*

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\* See his Works, vol. II. p. 1.

These things operated as the fan in the hand of Him who will thoroughly purge his floor, and separate the chaff from the wheat. Though Mr Glas himself was at this time in very needy circumstances, yet he never courted the friendship of wealthy professors ; nor was he deterred from enforcing and exercising the laws of Christ upon such, though many of those who, on various occasions, withdrew, became bitter enemies, not only to him, but to those who adhered to him. Thus he experienced the truth of that saying of Jesus, *A man's foes shall be those of his own household.* But though these occurrences served to humble both Mr Glas and his followers, and to blast any hopes of attaining the honour that comes from men, yet they turned to them for a testimony, and led them to see their own folly in expecting that the gospel could ever have any other effects than it had at the beginning, those which the Lord said it always would produce.

To these things, however, the carnal mind is always averse, *for it is not subject to the law of God, neither indeed can be.* While Mr Glas had this mind to combat with in himself, he had also to combat its effects in his brethren, for he found some of them dealing deceitfully ; and perhaps he felt in his mind, on certain occasions, somewhat similar to what Moses witnessed when he used these words, Numbers xi. “ Wherefore hast thou afflicted thy servant, and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ? I am not able to bear all this people alone, because it is too heavy for me ; and if thou deal thus with me,

kill me, I pray thee, out of hand, if I have found favour in thy sight, and let me not see my wretchedness."

Whatever some may think of the difference between the burden on Moses and that which fell on Mr Glas, the latter found his a load too heavy for him to sustain; for, till the period here alluded to, he all along presided among his flock, with the assistance of his lay elders, as they were called; but when this flock were led more particularly to consider the order of the primitive churches, they found that in every one of them there was a plurality of elders or bishops, also called overseers.\* On this occasion, the eyes of the church were naturally turned on Mr Archibald, who had hitherto followed the same steps in his own parish which Mr Glas had adopted in his; but both congregations now agreed to call Messrs Glas and Archibald to exercise the elders' office together, which accordingly took place on the 21st of July 1728, and at the same time, some other persons were set apart to the deacons' office. Thus the order of the primitive churches came to be progressively established, in proportion as the understandings of this people in the scriptures were enlarged; and now there were two churches, in which the two elders continued to officiate alternately, till Mr Glas in 1730 removed to Dundee, and even for some time after.

At Dundee Mr Glas had several adherents from the beginning of his separation, among whom were

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\* See vol. I. p. 192. and the Unity and Distinction of the Elders' Office, vol. II. p. 213.



one of the magistrates of that town and his wife, who, with the other disciples resident there, continued to meet together for prayer and brotherly exhortation once a-week, and on such Sabbath days as they could not go to Tealing. This little company soon increased, and being joined by others from distant places, the erection of other churches began to be thought of; but how they were to be supplied with elders was the great difficulty. This led them to a more particular consideration of the characters of elders, as laid down by the apostle in his epistles to Timothy and Titus, where they found no mention of an university education, or of the necessity of understanding the learned languages. They saw some of the brethren in possession of the characters laid down by the apostle, and therefore, to their conviction, able, by sound doctrine, both to exhort and to convince the gainsayers. Having assembled for fasting and for prayer, as they found the primitive churches had done on such occasions, they accordingly appointed James Cargill as Mr Glas's colleague at Dundee, and William Scott as Mr Archibald's at Guthrie.

Of the ferment raised in the religious world by this step, an adequate idea can hardly be now formed. That men of no education—men bred to the loom, the needle, or the plough—should pretend to understand the scriptures, and to preach, was considered as not only presumptuous in the highest degree, but as little short of blasphemy. The clergy did not fail to excite as much as they could the popular clamour, setting forth these proceedings in the most odious light, as if their sacred province had been thus vio-

lently and profanely invaded,\* and their craft brought into danger ;—and, indeed, it soon had the effect of lessening their importance, for their own fiery zeal and clamour against such preachers greatly raised the public curiosity to hear them. Many who did so were astonished to find them so ready in applying the scriptures, and in holding forth the doctrine of salvation by Christ Jesus, and its corresponding effects on believers, with a boldness and consistency beyond what they had conceived possible.

James Cargill had been bred a glover, but appeared as an instrument raised up for this purpose. He had an uncommon gift of utterance, and was mighty in the scriptures. Hence it sometimes happened, that “ they who came to laugh, remained to pray ;” when they found him, in the *words of truth and soberness, commending himself to their consciences, as in the sight of God.*

The prejudice against unlearned preachers was, however, general ; and in every place where churches were erected, Mr Glas and his companions were *as men wondered at*, and were sometimes in danger of their lives. Thus, when the church of Perth was erected in 1733, the clergy of the town endeavoured to persuade the magistrates to expel these *turners of the world upside down out of their coasts* ; and one of them, for this purpose, preached a very inflammatory discourse from these words in the Song of Solomon, ch. ii. 15. *Take us the foxes, the little foxes, that spoil the vines, &c.* After hearing this sermon,

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\* See Mr Glas's Letter to Mr Willison, vol. II. of his Works.

a number of people (among whom were some females of Mr Glas's acquaintance, and who had formerly been his admirers) agreed to set fire to the house, where he and his few friends were assembled; but, as it happened upon another occasion, '*the town-clerk appeased the people.*' This gentleman had been employed as Mr Glas's attorney through the whole of the process before the ecclesiastical courts, and having now joined him, was present when the above attempt was to be made.

Many other anecdotes of the like nature might be mentioned; but these are sufficient to show the temper of those times, and at what expense Mr Glas revived and exemplified the order and discipline of the primitive churches, which many (having, in a greater or less degree, learned them from his writings) have given out as the result of their own diligence in searching the scriptures, and have in part practised as things before unknown.

That some of these modern reformers were, at their outset, actuated by a conscientious regard to the authority of the scriptures, seems hardly to admit of a doubt; but that even such should be so far under the influence of pride, and the desire of the honour that cometh from men, as not only to avoid all connexion with the followers of Glas, but also (as ashamed) the mention of his name, while speaking or publishing what they have learned from his writings, is a melancholy confirmation of the scripture account of the human heart, as deceitful and desperately wicked, and shows that there is "spiritual wickedness in heavenly things." Few, very few

indeed, have, like him, chosen to forsake *all*: and, amidst the general cry of Lo here, and Lo there, the words of the prophet may properly enough be applied to them—"This is Zion, whom no man seeketh after."

Glas's schism, as it was called, was soon followed by a secession, much better calculated to attract the attention of greater multitudes, and consequently more formidable to the established church. The leaders of this secession consisted of six or eight very popular ministers of the establishment, who, instead of denying, as Mr Glas had done, any warrant in the scriptures for the national covenant, maintained its moral obligation on all the inhabitants of Scotland. They complained of the relaxation of discipline in the established church—they inveighed, with much acrimony, against the laws of patronage—published an Act and Testimony against the sins of the times, and contended, that the people ought to be allowed to elect their own pastors: they also denied the appellation of schismatics, as applied to them, and maintained their strict adherence to Presbyterian principles, lamenting the necessity to which they were reduced of seceding from the church courts of the establishment, as being conducted on principles repugnant to the constitution of the Scottish national church. On account of such principles, these ministers were deposed by the General Assembly in 1733 and 1734.

The followers of these leaders, however, soon became so numerous as to alarm many who were friends to the establishment; and hence it was that many

addresses, petitions, and remonstrances, appeared at different periods in their favour ; hence also happened the remarkable circumstance relative to the case of Mr Glas, which has occasioned this glance at the secession, otherwise certainly very foreign to the present article.

The deposition of Mr Glas was by some deemed a precedent for deposing the Messrs Erskines and others, leaders of this secession. It was very obvious, from the principles of Glas, that his followers never would be numerous ; and also that such principles never could be admitted in any national church. From him, therefore, the established church had little or nothing to fear ; consequently, some mitigation or modification of the censure inflicted on him, while it could not be injurious to the establishment, might, it was thought, aid the friends of the leaders of the secession in applying for a repeal or modification of the sentence of deposition against them. So it was, accordingly, that without any application from Mr Glas, or any of his friends or followers, the General Assembly, in May 1739, about nine years after he had been deposed, “ did take off the sentence of deposition passed by the commission, 12th March 1730, against Mr John Glas, then minister at Tealing, for independent principles ; and did restore him to the character and exercise 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 or settled therein, until he shall renounce the principles embraced and avowed by him, that are inconsistent with the con-

stitution of this church."—Scots Magazine, vol. I. p. 233.

Mr Glas, after he came to Dundee, lived many years in great poverty with his wife and a numerous family, and, though much reproached on account of his profession, was yet greatly respected as a man; even some of the ministers who had appeared keenest against him, in the course of the process, showed him no little kindness. One instance may be mentioned of Mr Ayton, minister at Alyth, who wrote against Mr Glas in vindication of the constitution of the church of Scotland, with much greater ability than any have since done.\* He, notwithstanding all the zeal expressed in his pamphlet, upon one Sabbath evening, after Mr Glas had been preaching in that town, came, like Nicodemus, after it was dark, to the house where Mr Glas was lodged, flew to his arms, and cried, ‘*O Jock!* what should become of me but for that new covenant.’†

Mr Glas, in fine, had some experience of the truth of what Solomon says, *When a man's ways please the Lord, he maketh even his enemies to be at peace with him*; for he was benevolently assisted by some from whom he could little have expected to experience so much kindness. In particular, one gentleman, of the Episcopal persuasion, sent him regularly five shillings a-week, and in such a manner, that for several years Mr Glas could not discover his benefactor. At length,

\* See Mr Glas's Answers to him, vol. I. p. 287. to 375.

† The Editor had this anecdote from one of the family of the house, who was eye and ear witness of it.

however, that gentleman joined Mr Glas, and made himself known. He was afterwards called to exercise the elders' office, and continued one of Mr Glas's colleagues while he lived.

Mr Glas was the author of that song which begins, "When the King of kings comes." He composed it one morning when he and his family had nothing for breakfast ; before the day was far gone, two pecks of oatmeal were sent to his house by some person unknown, which proved a very timely supply. He would sometimes mention this anecdote to his friends as a part of his experience of the truth of the Lord's words, *Your heavenly Father knows that ye have need of these things.*

Notwithstanding the many discouraging events, and all the opposition and contempt which Mr Glas experienced at his outset, churches were soon erected in various towns in Scotland, and afterwards in England and America. In Scotland, these have been, from Mr Glas, denominated GLASITES ; but in England and America, SANDEMANIANS, from Mr Robert Sandeman, who, in a series of letters, published in 1757, under the signature of Palemon, attacked Mr Harvey's doctrine in his Theron and Aspasio, and, through that channel, almost all the preachers and writers on the doctrine then held in the highest estimation in the religious world.

Mr Sandeman had been by his parents destined for the ministry in the church of Scotland, and was attending the university of Edinburgh while the prosecution against Mr Glas was carrying on. Being, like most of his contemporaries, greatly attached to

the doctrine of the covenants, he was naturally led diligently to consider Mr Glas's doctrine, and all the proceedings of the church judicatories against him, and the grounds on which they went. He came at length to be struck with Mr Glas's illustrations of the Old Testament kingdom and covenant, and not less with the insufficient and unsatisfactory arguments ~~with which~~ they were opposed, and began to fear that his favourite doctrine was not tenable upon scripture grounds. Averse, however, to relinquish it, and equally so to vex and disappoint the design and desire of his parents, he struggled with himself till the year 1736, when, after having finished his university studies, he found himself obliged to relinquish all, and, instead of looking for preferment in the national church, was constrained to abandon his fondest wishes—betaking himself to the loom as a manufacturer, and, in the face of contumely and reproach, joining himself to Glas and his few friends—*‘a sect every where spoken against.’* He became an able champion, fighting under the same banners with Glas and his friends, till he finished his course in a distant land.

He married a daughter of Mr Glas, by whom he had no children. He exercised the elders' office for some time in the church at Perth, and was afterwards called to officiate in the same capacity in the sister church at Edinburgh, where he published his letters to Mr Harvey above alluded to.

Though there was nothing contained in these letters but what may be found in Glas's writings, yet Sandeman's manner of handling the doctrine of salvation by Christ Jesus, as it is exhibited in the scrip-



tures, in opposition to the writings of men of the highest esteem for orthodoxy, was calculated to attract more general notice ; for, as he opposed, in very plain and perspicuous, but unaccommodating language, the favourite doctrine of the most renowned leaders in religion, so he drew forth the warmest effusions of their zeal, and their most severe animadversions, which gave his letters a circulation beyond his most sanguine hopes. In England particularly, Mr Samuel Pike, a dissenting preacher at Trowbridge, very soon commenced with Sandeman an interesting and valuable correspondence, which was originally published in 1759.

In consequence of a very warm invitation by several persons in London, Mr Sandeman went thither in 1760, when a church was planted in that city ; and soon after, other churches were erected in various parts of England. One of the established clergy of Edinburgh was about this time the cause of similar churches being not long afterwards planted in America, which was occasioned by his sending a copy or copies of Sandeman's letters to some friends there. This produced a correspondence with the author, and soon after an invitation to him to visit America ; in consequence of which, he went to Boston in 1764, accompanied by the before-mentioned James Cargill, who, however, returned to Scotland about two years after, and officiated as an elder in the Little Church of Dunkeld till his death in 1777.

Mr Sandeman continued in America, labouring with unwearied diligence, holding forth the doctrine of the gospel, and exhorting to the obedience of the

faith. Nor were his labours in vain ; for shortly after his arrival in that country, he had the happiness of seeing various churches erected in different parts of North America ; but much did he and his adherents suffer there from the unhappy spirit of opposition to the British government which then prevailed. By enforcing obedience to the apostolic command, " Put them in mind to be subject to principalities and powers, not only for fear of wrath, but for conscience sake," &c. Sandeman and his companions were considered as enemies to that country, and were treated as such. Several, moved by these afflictions, forsook him ; and he was forced to remove from place to place, under much distress both of body and mind, till he ended his days at Danbury in 1770.

Mr Glas continued to labour among the churches in Scotland in very narrow circumstances, with a numerous family, as has been noticed ; and, to add to his afflictions, in 1749 his beloved wife, the desire of his eyes, was taken away by a consumption. She had been attacked by this disease some years before, which gave her husband much uneasiness, not only on her account, but his own, and on account of the churches ; for it was his opinion, and is that of all the churches with which he stood connected, that, according to the apostle's directions to Timothy and Titus, second marriage disqualifies a man for the office of a bishop. It, however, pleased the Lord to spare her till this time, when, being wasted with many afflictions, her feeble frame sunk under them. She had approved herself, indeed, a help meet for her husband in all that came over him ; and it may truly

be said of her, that she strengthened his hands in the Lord often when they were ready to hang down—showing much resignation to the will of God, and confidence in his promise for the life that now is, as well as for that which is to come. She bore her distress with singular patience, and her chearfulness of mind seemed to increase in proportion to her gradual decay; so that, while her husband sorrowed for her, it was not as those who have no hope, for she appeared grounded and settled in the faith, “That as by man came death, by man came also the resurrection from the dead;” and in the blessed hope “of the body of her humiliation being changed, and fashioned like to the glorious body of the Lord Jesus,” she gave up the ghost.

Such was the influence of this blessed hope upon himself, that on this occasion, as well as on the death of his children, all of whom he survived, he always appeared chearful and serene, going about the last offices to them with the greatest composure, and showing the utmost attention to friends and neighbours who visited and sympathized with him. On such occasions, his public doctrine and prayers were particularly consoling, and much adapted to strengthen the heart of guilty man in the view of death and the judgment. He was remarkably fitted “to comfort those who were in any trouble, with the same comfort wherewith he himself appeared comforted of God.” This will appear in the following letter to Mr William Cant, one of the elders of the church of Edinburgh, dated 5th March 1744.

“VERY DEAR BROTHER,

“By the accounts I have from Edinburgh, it seems you are ready to engage with the last enemy, the last trial of faith; and though I plainly see that the Lord has been preparing you for this by his providence, and the exercises of your soul humbly, and proving you to know what is in your heart, and to make you understand that it is not for your righteousness; nor the uprightness of your heart, you go in to possess the inheritance; yet your being kept in the faith of the righteousness of our God and Saviour Jesus Christ, and preserved from falling in the last trial, must be entirely owing to grace helping in that very time of need, even the free grace that is in Jesus Christ, sufficient for you, and showing itself perfect in your weakness. It needs no merit or effort of yours to make it effectual; you are not weak enough to be helped by it; if you think to assist it in the least, either by the least doing, or the remotest willing to do, yea, it must both show your utter weakness and infirmities, and show itself sufficient to make you strong in weakness. The boundless merit of the blood of God needs not the least grain of weight from you to make it outweigh the demerit of all your heinous sins, with all their aggravations, or to keep you from being found wanting, when weighed in God’s balance. It scorns the least offer of assistance from the sinner to make him perfectly just in the sight of God; and if you believe it to be the blood of the Son of God that is exhibited to you in the divine testimony, you cannot suspect that you lack any thing to make you inherit eternal life. If you have but dark views of the reconciled face of God, this must be because you see as through a glass darkly the merit of the reconciling blood; but when once you have ceased to walk by faith, being present with the Lord, and seeing him as he is, alive from the dead, by his own blood, the brightest light of the Father’s face that shines on him will fill your soul, and so shall your spirit live, because of his righteousness, when your body is dead, because of sin. If you keep the faith but for a very little, and that would be impossible for you, in your conflict with the last enemy, if Jesus had not said, “*I have prayed for you, that*

*your faith fail not."* Now that your eyes may be opened to see more for you than against you—that mercy may compass you around—that the eternal God may be your refuge, and underneath the everlasting arms, is the prayer and desire of your affectionate brother, (Signed) JOHN GLAS."

It has been noticed, that Mr Glas survived all his children, most of whom had arrived at maturity. It was on the death of one of them that he made the 94th song in the collection of songs used by his friends, "*What is our life in this vain world.*" Two of his sons and four of his daughters were married, some of whom had numerous families; but all his grandchildren predeceased himself, three only excepted. In all his children he had much comfort while they lived, except Alexander, whom he was obliged to discharge from his house, in the early part of his life, for disobedience. When he came to himself, however, Alexander, like the prodigal, returned to his father, humbling himself, and saying with the other, *Father, I have sinned against heaven, and in thy sight;* and Mr Glas, like the father in that beautiful parable, had joy in him, as one who had been lost, and was found; and in him was exemplified that saying, *To whom much is forgiven, the same loveth much.* He was the author of several songs in the first part of the same collection. The frame of his mind, as well as his turn for poetry, may be judged of from the first thirteen songs, all of which were composed by him, excepting the 4th, 9th, and 12th. He likewise wrote a poetical paraphrase on the Song of Solomon, and several other pieces which have never been published, but which are in the possession of the editor of these sheets.

This son Alexander promised fair, but, like a flower nipt in its bloom, he was carried off by a rapid consumption, in the 22d year of his age. He died bold in the faith, and in the joyful hope of "*being clothed upon with the house which is from heaven*;" and his father, while he mourned his loss, was much comforted in seeing the composure of his mind, and the serenity with which he fell asleep.

Thomas, another son, likewise died young; he was married, and had only one daughter: he was carried off by a putrid nervous fever. He had officiated as an elder, both in Dundee and Arbroath, for some years, and was much esteemed, both as a man and a Christian. He excelled as a public speaker, and attracted much attention; his father, of course, beheld him in that office with great satisfaction, which made the stroke fall with the greater weight upon his hoary head. But even this was light in comparison of what he had to feel on the death of his only remaining son, Captain George Glas, author of *The History of the Canary Islands*, who, with his wife and daughter, a beautiful girl about twelve years of age, were murdered off the coast of Ireland, on their return from the Canaries. They had taken their passage from thence in a trading vessel bound for London, but some villains in the ship, understanding that there was a good deal of treasure on board, entered into a conspiracy to secure it to themselves; and accordingly they murdered the master of the vessel and his crew. Captain Glas, as a passenger, being in the cabin, and hearing some uproar upon deck, went hastily up with a sword in his hand, when one of the

ruffians, having concealed himself below, upon Captain Glas's ascending the stair, came behind and thrust him through the body. Mrs Glas with her darling child clung together, begging for mercy ; but the barbarous villains threw them overboard, locked in each other's arms. Having brought the chests of money ashore, and concealed them in the sand, they set the vessel adrift ; but she was soon found without any person on board. The blood, and the disorder in which all things appeared, created suspicions of the shocking truth ; in consequence of which, search was made, and the murderers were apprehended regaling themselves in a public-house. They soon confessed the whole, and suffered the punishment of their crimes. One of them expressed his happiness at the deliverance, for he said the appearance of Mrs Glas and her child, at the moment of throwing them overboard, was ever before him, and their shrieks ever sounded in his ears.

Mr Glas was at this time living in Perth with his son-in-law and his then only surviving daughter. The newspaper had previously announced the arrival of the vessel in the Irish Channel. While the aged father, in consequence, with many other friends, was in high expectation of soon embracing the captain, his wife, and daughter, and rejoicing in the thought that all danger was now past, a few days brought another paper, announcing the melancholy tidings. This paper came first into the hands of his son-in-law ; it was to him as a thunderbolt, and his thoughts were somewhat like those which Judah expressed to Joseph—"How shall I go up to my father, lest per-

adventure I see the evil that shall come upon him?" Yet, as it behoved to be done, he went up, and with solemn silence laid the paper before the aged parent, pointing with his finger to the paragraph. He read and remained silent, till his son-in-law began to express some hope that it might not be true. The reply was,—“It is too circumstantially told not to be true;” and, after a little pause, he said, (with Eli,) “It is the Lord; his will be done;” and retired to his closet. After a few minutes he came out, to receive his affectionate friends who came to mourn with him. He went to the church assembly a few hours after, where all were surprised to see him attending to the worship, in which he bore a part, as if nothing had happened.

Some weeks after, when the accounts came from Ireland of the trial and execution of the murderers, on reading the information, he said,—“It will be a glorious instance of divine mercy, if George Glas and his murderers meet together in heaven.”

His only remaining child, the daughter with whom he resided at Perth, died in 1769; in consequence of which, he returned to Dundee, to which place he was always much attached. His care for the churches terminated only with his life; and his love to his brethren appeared to increase as his end drew near: the poorest of them had always ready access to him; and even the youngest and most inexperienced could unbosom themselves to him with the confidence of children to a father. *His smiting they experienced to be an oil that did not break their head.* In his younger years, he had stated times for visiting the



churches, travelling often on foot, and generally accompanied by one or two friends; but in the latter part of his life, his visits to distant churches became less frequent, as he could not travel otherwise than in a carriage. His last visit of this sort was to Edinburgh in 1771, just two years previous to his death, which happened in November 1773. The best account of his end may be seen in the following letter, written by one of the brethren in Dundee to Mr Glas's nephew, then an elder in the church of London.

DEAR BROTHER,

*Dundee, 3d November 1773.*

I know not how to begin to write you, being unable to express the situation of my mind, or the minds of the brethren here, on the most interesting event that ever happened among us; but as I am persuaded that "you rejoice with them that do rejoice, and weep with them that weep," I have broken in before my usual time of writing you, to inform you, that last night, at half an hour past six, our much and justly esteemed elder, Mr Glas, *finished his course*, and I may well add, *with joy*. Yes, dear brother—the scene was moving. I feel happy in having had the privilege of witnessing it, and of being near him in the time of his distress. I could almost say, that a grander scene was never seen in sinful mortal man, than was to be seen in his distress and death. In every part, the little child drew your attention; and in him was seen, to the conviction of all who had tasted the good word of God, the power of that word, regulating his whole conduct. No reflection or complaining of any thing about him, or of any thing done to him—no such compassion on himself, as to give uneasiness to others; but rather appearing uneasy that they should take so much trouble with him—the utmost composure, and even cheerfulness, in all his behaviour. He was much troubled with a cough, and a great deal of defluxion coming up. When one of these fits was

over, he said, smiling, it minded him of Hudibras's description of the death of Mahomet. For some time before his death, he appeared more than ordinarily taken up about the churches in his prayers; and in particular, the last time he prayed for the fellowship was noticed by many. The glow on his mind, in admiring the Divine sovereignty in choosing such a people, and making them, in opposition to themselves, bring forth fruit, which he prayed might be to the praise and glory of Him who calleth things that be not as though they were.

His last sermon will dwell long upon the minds of many. It might truly be called a funeral one. It was preached on Sabbath the 24th of October last, from Hebrews ix. 27—29. on which he observed, that the greatest misery of man is comprehended in these two things, (1.) The bondage through the fear of death, which came by the sin of Adam, and the sting of death. (2.) The judgment after that, yet more dreadful to the condemned; and on the correspondent deliverance by Christ, ver. 28. he dwelt long with great pleasure, the subject filling his mind—Christ bearing the sins of many, unstinging death, freeing from the bondage, and giving good hope, yea, causing to rejoice in hope, with joy unspeakable, and full of glory. He compared the bodies of the saints, being raised and glorified, with the same events in their Lord, to whom they shall be conformed; and with warmth of heart, indeed, exhorted the brethren to be looking for the blessed hope of his glorious appearing.

The last distinct word he uttered last night was *amen* to one of the brethren's prayers; immediately after which, he showed some signs that he wanted to be taken out of bed to his chair, in which he was scarcely set down, when his end appeared fast approaching; and in a few minutes he fell asleep, without a struggle. He was just 78 years and 28 days old."

He was buried in the public burying-place in Dundee, and the following inscription was put upon his tombstone:

JOHN GLAS,

Minister of the Congregational Church in this place,

Died 2d November 1773,

Aged 78 years.

He long survived

KATHARINE BLACK,

His beloved Wife,

(Interred also in the same grave,)

And all his Children, Fifteen in number,

Many of whom arrived at mature age ;

And Nine lie here beside their Parents.

His Character in the Churches of CHRIST is well known

And will outlive all monumental inscriptions.

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## SECTION IV.

### *Remarks on Mr GLAS's Character, with a short Account of his Writings.*

THE life and character of Mr Glas have been very differently represented ; for though his religion was such as did necessarily render him obnoxious to general dislike in the world, there can be no doubt that he would have continued to possess that public esteem and regard which, at his outset, were so generally expressed. His natural abilities and acquired learning were such as, in all probability, would have rendered him very eminent in the world ; but of his religion, we have seen, he would not divest himself : his abilities and learning were all used in support of it ; from the world, therefore, he could expect no favour, neither did he look for it. The admiration of mortal beings like himself (if even his profession had

rendered it practicable for him to attain it) was too trivial, and by much too perishing, to induce him to undergo those trials and persecutions which marked his progress through life. They who, like him, were made partakers of the reproaches and afflictions attendant on a patient adherence to the gospel, knew well that the hope of things beyond the grave could alone animate and support him in the arduous contest in which he was so long engaged : the only praise, therefore, in which they could indulge themselves, when speaking of him, is this—"That he lived and died in the faith of things seen afar off, for which he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season."

He was, however, much supported and comforted by the love and regard of a few, of whom he was so affectionately desirous, that, without any impropriety, he could address them in the words of the apostle to the Philippians, chapter i. verses 3—11. : "I thank my God upon every remembrance of you, (Always in every prayer of mine for you all making request with joy,) For your fellowship in the gospel from the first day until now ; Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ : Even as it is meet for me to think this of you all, because ye have me in your heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all, in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in know-

ledge, and in all judgment; That ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

Mr Glas was somewhat above the ordinary height, of a strong robust habit of body, and very healthy; his countenance grave, and dark complexioned, but very far from being sullen or morose, as some prints represent, and quite susceptible of great cheerfulness and ease. He was particularly fond of children, to whom he was not unusually a welcome companion, readily engaging in their amusements, which, however, he generally contrived to make subservient to some useful purpose. He was a very diligent observer of human nature, and of the various characters and dispositions of those who associated with him; but his observations were influenced by love, and used with much prudence and good sense, so as admirably to assist him in the very arduous duty of discipline among his brethren. His manners were easy and polite, and quite at variance with the affected precision and formality of the religionists of the day: there was nothing of the fanatic, far less of the *priest*, about him—characters to which he delighted to exhibit a decided and systematic contrast, though, at the same time, he was a becoming example of that purity of manners and conversation which he sedulously inculcated upon others. He honoured all men, and appeared to have always upon his mind that exhortation of the apostle, "Let your speech be always with grace, seasoned with salt, that ye may," &c. A careful perus-

sal of his valuable writings will show on what principles these features of his character, and his conduct in general, were founded. By these writings, he being dead, yet speaketh. They are marked with much learning concerning every thing connected with the religion of Christ ; by deep and very comprehensive views of the contents of the sacred code ; but, above all, by an honesty and simplicity respecting the truth as it is in Jesus, for an equal instance of which, we shall look in vain in almost the whole of the religious books which have deluged the world since the days of the apostles.

The following treatise was first published in 1729, while the prosecution against him was going on, and that testimony of Jesus, *My kingdom is not of this world*, is the sum of all that he ever taught ; and it much concerns every reader to consider it well, and to compare it with the scriptures : for, however the fashion of the world may change, as it has since that period greatly changed, it is still the *world*—that testimony is still *The truth* ;—and the words of the prophet, *Who hath believed our report ?* are at this day as applicable as ever.

His works were collected together, and first published in four volumes in 1761 ; and a second edition was published at Perth in 1782, in five volumes, which is that here referred to. This treatise begins Vol. I. ; then follow the Queries and Answers, which have been already noticed. The first volume also contains—

3. An Explication of that Proposition contained in the Answers—"A Church of Jesus Christ, with its Presbytery, is, in its Discipline, subject to no Jurisdiction under Heaven."—4. A Letter concerning Communion in the Lord's Supper, in answer to some Considerations on that subject sent him by a Friend.—(This was the first of Mr Glas's publications, 1728.)—5. His Speech before the Commission of the General Assembly, 11th March 1730.—6. Observations upon the Original Constitution of the Church, in a Letter to Mr Ayton, Minister of Alyth.—7. A Second Letter to Mr Ayton.

VOL. II.—1. A Plea for Pure and Undeified Religion.—2. An Answer to some Objections moved by a Friend against the Plea.—3. The Usefulness of Catechisms considered.—4. The Use of Catechisms further considered.—5. The Unlawfulness of Blood-eating.—6. A Letter to a Minister of the Established Church.—7. Catholic Charity.—8. The Rule of Forbearance Defended.—9. Of the Unity and Distinction of the Elders' Office.—10. The Right of the Christian People, and the Power of their Pastors, in the Ordination of Ministers of the Gospel, asserted.—11. A Letter to Mr Willison.—12. A Supplement to Mr Ebenezer Erskine's Synodical Sermon.—13. A Letter to Mr Randie from his Friend.—14. A Letter on National Fasts appointed by the Clergy.—15. A Fast Sermon.—16. A Second Fast Sermon.—17. A Dissertation on Infant Baptism.—18. The Sabbatism of the People of God.—19. Predestination Impugned and Defended, in Two Letters.—20. Remarks on Dr Benson's Doctrine of Predestination Reviewed.—21. Of Mr Hutchinson's Philosophy and Divinity.—22. A Letter on the Scripture Distinction between the Law and the Promise.—23. A Petition to the Associate Presbytery by Four Brethren.—24. A Dialogue upon the Petition.—25. A Dissertation on Incest.

VOL. III.—1. Notes on Scripture Texts, in Seven Numbers.—No. I. Shewing the Import of these Names of Jesus Christ, The Son of God, and, The Word of God; with an Account of the Image of God in Man.—No. II. Concerning Predestination—The Imputation of Sin and Righteousness—The Nature and Effects of Justifying Faith.—No. III. The

Fall of the Angels—The Fall of Man—Observations on the Sermon on the Mount—The Flesh and Spirit—The Righteousness of God by Faith—Salvation to a Believer's House.—No. IV. The Beginning of the Gospel—The Signs of the Times—Mercy and not Sacrifice—Urim and Thummim—The Truth of the Scriptures—The Conversion of the Jews—The Kingdom of Christ in the World.—No. V. Christ the Rock—The Spirit of Grace in the Church called God—Christ's Power making his People willing—Christ's Intercession prefigured by Moses—Christ speaking in the Psalms—Christ the Image of God—Christ the Shepherd—The Time of Antichrist's Reign—Christ's Visible Church.—No. VI. Christ according to the Flesh and Spirit—Jacob's Ladder—Jacob's Pillar—The Righteousness of the Law and of Faith—Perfected Love—Melchisedec—The first Love left.—No. VII. Judgment with Mercy—The Divine Jealousy—God Invisible to Mortals—Abraham's Sight of Christ's Day—Christ Three Nights in the Heart of the Earth—The Error of the Sadducees—The Scribe near God's Kingdom—The True Grace of God.—2. The Parable of the Talents.—3. An Observation on Paul's Epistle to the Romans.—4. Three successive Discoveries of God in his Works.

VOL. IV.—1. A General View of the Revelation.—2. The Vision of the Sealed Book.—3. The Two Witnesses prophesying in Sackcloth.—4. Grave Dialogues betwixt Three Free-thinkers.—5. A Literal Translation of the true Discourse of Celsus.—6. Notes on the true Discourse of Celsus.—7. A View of the Heresy of Aerius.

VOL. V.—1. A Treatise on the Lord's Supper.—2. A View of the New Communion Office.—3. Some Thoughts occasioned by reading Mr Johnson's "Unbloody Sacrifice and Altar Unveiled."—4. An Essay on Unwritten Tradition.—5. Tradition by the Succession of Bishops.—6. The Scheme of Justification by Faith agreeable to Common Sense.—7. Remarks on the preceding Scheme.—8. Answers to Two Objections made to the Remarks.—9. Letter from Mr Glas to\*\*\*\* 10. Mr Glas's Remarks on Two Letters written to Mr Wm. Sandeman by Mr John Huddleston.



These are all that have been published of Mr Glas's writings ; but besides the Lectures on the Catechism, before mentioned, the Editor has in his possession two volumes of Sermons, written in the first years of his ministry, *i. e.* 1721, 1722, and 1723, which discover an acquaintance with the scriptures, a knowledge of himself, and of human nature, very uncommon in so young a man ; while they indicate a mind not at ease, but, as it were, *feeling after things indistinctly seen, and exercised in that way, of which his after proceedings were the natural, though by him the unthought of, result.*

# APPENDIX

TO THE

## MEMOIRS.

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### No. I.

It should have been before observed, that during the time the prosecution against Mr Glas was going on, many misrepresentations had gone abroad, particularly concerning the letter alluded to by Mr Willison in his speech in the synod at Arbroath. Mr Glas, in his own vindication, found it necessary to publish a Narrative of the whole proceedings, which is that referred to in the preceding pages. In that Narrative, pages 16. 17. Mr Glas thus introduces the letter : “ After this conversation, (with Mr Archibald, see note p. 18.) he wrote me a letter, desiring to know my mind more fully as to the covenants, signifying his very freely, and, at the same time, showing his earnest desire of more light as to the duty of his day and place. Upon the receipt of this, I wrote for him that letter, which has since gone abroad, and been much complained of by them who have thought themselves concerned so to do. It was done in haste, and never designed for public view ; yea, by the advice of some friends, I forbore to send it, and wrote to Mr A. that I chose rather to converse with him on the subject. We conversed at some length in a neighbouring minister’s house ; and though, for any thing I could see, I prevailed nothing, yet I was still more engaged to the man. The letter went not abroad till next summer, when the business of the covenants began to make more noise, and several were very earnest to know the principles from which I opposed these covenants ; but even then it was given out with great caution, and it has been surprising to me to find that so many had got it in their hands.

However, it is no secret now, and notwithstanding all that has been said against it, and all the bitter invectives against the author of it, I am nowise ashamed to show it to the world, that it may speak for itself. I shall only add a few marginal notes,\* for obviating some objections made against it, till such time as (if the Lord will) I give a more full and distinct account of the principles contained in it." The letter is as follows:—

R. D. B.

Yours of the 8th came to my hand on the 18th; and though I have had little spare time since to apply my thoughts to the subject whereof you write, and have not presently at hand the authors you mention; yet because you desire a speedy return, I shall endeavour to lay open to you such thoughts as I have at present upon that subject, and that with all freedom, as to a brother; intending nothing, if I deceive not myself, but your profit, or my own conviction; if I be in a mistake, putting confidence in you, that no ill use be made of my freedom; desiring also to think soberly in a matter wherein a great many of the godly in the nation are of different sentiments from what I incline to think, and to be so much sensible of my blindness, and the strong bias in me to error, and my readiness to be deceived, as to lie open to conviction from the law and the testimony.

My scruples, then, with respect to our *covenants*, especially the *Solemn League*, the lawfulness of entering into them, and, therefore, the obligation of them, take their rise chiefly from the view I have of the New Testament church, and its distinction from the church of the Old Testament. And, 1. I think it was peculiar to the Old Testament church of Israel, that the commonwealth and the church were the same; (a) so that, to be a member of that commonwealth and the church were then the same; (b) and the rest of the nations being aliens to that commonwealth, which was the

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\* These Notes follow the Letter in this Appendix, and are very important.      EDITOR.

only visible church, were without the church of God, Eph. ii. 12. (c) But in opposition to this typical church, which was an earthly kingdom, (d) the New Testament church, or kingdom of heaven, consists not of any one earthly kingdom, nor of many commonwealths joined in one; but of a society gathered out of all nations into one in Christ, with *the spirits of just men made perfect, and the innumerable company of angels*. It is a general assembly of the first born of all nations, whose names are written in heaven, and who *are redeemed to God by the blood of the Lamb out of every nation, tongue, and language*. And the visible church of Christ upon the earth is a society distinct from all earthly commonwealths; consisting only of such as in any nation have a fair appearance of belonging unto this heavenly society, and not of any whole nation; for Christ must rule every where in the midst of his enemies. (e) So that, the church and commonwealth under the New Testament being distinct, our being members of any commonwealth makes us not members of the church, nor can our merely being no members of the church deprive us of the privileges of the commonwealth; which yet behoved to be, if the commonwealth and the church were the same.

2. The commonwealth of Israel became a church by virtue of the covenants of promise, (f) from which the Gentiles were strangers. These covenants, as I take it, were the covenant of circumcision, and the Sinai covenant, including in it the whole law of commandments contained in ordinances. And these covenants are called the covenants of promise; because by them the promise of Christ was inclosed among the seed of Abraham according to the flesh, and to the commonwealth of Israel, until the promised seed should come: and these covenants were a wall of partition betwixt the Jewish commonwealth and the other commonwealths and nations of the earth, excluding them from Christ till he should come. Now, by the Sinai covenant, the Israelites held (g) the land of Canaan, that earthly inheritance, the seat of their church, typifying the heavenly inheritance; and much of their happiness in that land depended upon their keeping this covenant, and so it behoved to be frequently renewed upon the national

breaches of it, Jerem. xxxiv. 8. 17. And then, by these covenants, they stood fairer for salvation by Christ than other nations, walked together as brethren, and had the Lord's special presence in their commonwealth; so they were a church by these covenants. But now, under the New Testament, Christ himself, set forth crucified in the preached gospel unto all people without distinction, to be believed in unto salvation, is come in the room of these covenants, whereby the promise was inclosed to the Jews. He is the true seed of Abraham, whose if we be, then are we Abraham's seed, and heirs of the promised inheritance, which was typified by Canaan. It is by him alone that we are made free in the house or church of God, when the servants are turned out. Consider John viii. 33—36. Gal. iii. 28. 29. and iv. 25. 26.; and there is the end of the covenant of circumcision. Christ, by his obedience unto the death, in the room of some sinners of all sorts, nations, tongues, and languages, "has reconciled both Jews and Gentiles unto God in one body by his cross, having slain the enmity thereby," and so hath abolished in his flesh the Sinai covenant; and has come and preached peace to them that were afar off, and to them that were near, Eph. ii. chap. Gal. iv. 24. 30.; and there is the end of the Sinai covenant, "even Christ, the end of the law for righteousness to every one that believeth;" so that he set forth fully in the preached gospel to be believed in, is *for a covenant to the people*, Isa. xlix. 6—8. lv. 3—5. He is the one thing, by which one sinner can stand fairer for the inheritance than another; he is our peace, and the only bond of union and communion in the church; and by him we have God's special presence in the church. In a word, he is all in and unto the church; so that whosoever receives him in the gospel is a member of the New Testament church; and a credible profession of this, jointly with others, makes a man a member of the visible church. Now, to seek the thing typified by the old covenant elsewhere, or to seek to imitate them by any earthly covenants, or to bring in other covenants into the New Testament church, as a foundation of church communion, is, in my view, cross to the New Testament dispen-

sation, and a bringing of the disciples again under the yoke of bondage; and, therefore, by all means to be avoided. Yet this seems to me to be done by our covenants, whereby the commonwealth, as a commonwealth, enters into church communion, as is evident by the first article of the Solemn League and Covenant; wherein yet are a great many things distinct from this foundation of church fellowship I have mentioned, and several things peculiar to the nations of Britain and Ireland. Yea, any man that glances may see there is so much of the commonwealth in it, that there is some ground to doubt whether the business of the church or the commonwealth be most driven in it; or to suspect there might be two parties, one of which minded chiefly the commonwealth and their designs in it: at least it is plain that church and commonwealth are blended together in it; and yet it is a church covenant, establishing church communion upon such a footing as divided the members of the visible church from one another, and mixed the profane world into the communion of the church.

3. The church or commonwealth of Israel had three standing offices in it, suitable to the earthly but typical nature of it, viz. prophet, priest, and king; all of them ecclesiastic offices, like unto which there was never, nor will be, any in any nation but in that heavenly nation typified by the earthly nation of Israel, and there they are only to be found in the person of Jesus Christ; particularly, he is the only thing like the king of Israel, and the governors thereof, (*b*) in the New Testament church; neither is there any other king there but he. If one of the kings of the earth be there, he is there no otherwise but as a believer in Christ, and a subject unto him; and whatever power he has in the commonwealth, and over every member of it, whether they be members of the church or not, (for there is no difference as to that point,) yet there is none of his kingly power in the church or kingdom of heaven. Upon this, I think, our martyrs suffered, and so far they were the martyrs of Jesus Christ; but it will be no consequence from this, that therefore their notions about the covenants were true, and I bound to embrace them, till I see that

they were consistent with this point upon which they suffered: for if the commonwealth and the church be the same, (as it is by this *Solemn League*,) then he that is king of the commonwealth is so likewise in the church. Yet they that renounced and burnt the covenants, and persecuted such as adhered to them, did so in their usurpation of the royal prerogative of Jesus Christ, as the only King in Zion; and so the condemning of the covenants can in nowise justify them, who also, for their worldly ends, took the covenants, and for the same ends threw off the mask again, which they had put on with all the solemnity of an oath. However, it is plain that the *Solemn League*, being a church covenant, brings in earthly power into this church, whereof it is the bond of communion: it looks not like the kingdom of Christ, where such power hath no place. His kingdom, if it were of this world, his servants would fight for him, and force men into his subjection; but his kingdom is not from hence; he has another more glorious and powerful way of engaging subjects to him. *I came*, says he, *to bear witness to the truth; every one that is of the truth beareth my voice*: but this is heavenly and spiritual, and the men of this world despise it exceedingly. Pilate saith, *What is truth?* But the plain case is, when a multitude were to be brought into the church that had no sense of the truth, nor any feeling of the power of it upon their consciences, they behoved to be dealt with another way, and that was, by such power as they had a sense of. And is there any thing of Christ's kingdom in this?

4. The Old Testament typical church was earthly, an earthly kingdom; it had a worldly sanctuary, an earthly seat of worship, and of church power: for in the earthly Jerusalem were the thrones of judgment, the thrones of the house of David. It had an earthly inheritance, and it had an earthly glory in it. Yea, there was never an attempt to imitate it by any earthly community, that any way equaled the outward comeliness and greatness of it; yet it was no more but a shadow of the heavenly kingdom of our Lord Jesus; and, abstract from the typical relation it had to him and his king-

dom, it had no true glory in it. Yea, the covenants of this church, being earthly, had nothing desirable in them, abstractly from the promise, and the subserviency wherein they were laid unto Christ ; for, without him, they gendered unto bondage, and could never give freedom or boldness of access unto him ; for they were legal and earthly : and yet, even in that same respect, they had something about them beyond what any other legal earthly covenant can ever amount to. And I call all church covenants legal and earthly that go not upon the pure footing of the New Testament dispensation. (i) The Lord plainly intimates this distinction between the new covenant and the old, Heb. viii. when he says, *I will put my laws into their minds, and write them in their hearts, &c.* But now, the New Testament church is a spiritual and heavenly kingdom ; for the Lord, by ascending to the Father's right-hand, and entering into the holiest by his own blood, has translated the place of the church's worship (k) from earth to heaven, and there is now the seat of church power : (l) there also is the church's inheritance ; there the saints of the Old Testament are brought into one church, and gathered together in one, with *the general assembly and church of the first-born in Christ Jesus*, in whom, as the head, the things in heaven, and things on earth, are gathered together. This Jerusalem, which is thus above, is free, and is the mother of all them that are Christ's. " In him we are blessed with all spiritual blessings in heavenly places, and are raised up to sit with him in heavenly places ;" and by his blood we have *access into the holiest of all*, which was not of old made manifest, and that in every act of the New Testament worship. From thence, even from the Father's right-hand, he rules in the midst of his enemies, and makes a people *willing in the day of his power*. Consider Eph. ii. and Heb. xii. Why turn we then again to the beggarly elements ? Let us seek the things that are above, where Jesus sits on the right-hand of God, and set our affections on them, and not on things on the earth ; and so we may do in the ordinances of the Lord's appointment in his visible church on earth, which are all gloriously subservient unto this fellowship in the heavenly Je 10-



saalem. But in these covenants, and the state of the visible church arising thereupon, I see nothing but a pitiful shadow (*m*) of the old earthly church of Israel, which served only for an example and shadow of heavenly things.

Now having thus, in haste and confusion, endeavoured to lay before you the view of the distinction betwixt the Old Testament church and the New, with which I cannot reconcile the uptaking I have of the covenants, I shall next touch at some of the heads of my scruples, which have been occasioned by the things already said. And,

1. I find no warrant, nor any shadow of a ground, for these covenants in the New Testament; and it is strange that the Head of the church, foreseeing all circumstances his church on earth could be in, has never given any intimation of such a thing; but, on the contrary, made an account of his church so apparently cross to the design of them, if yet they be of such moment unto the church as some would have them. And it is likewise very strange, that when the discipline of the visible church was most pure in the first three hundred years, there was not the least appearance of these things, without which, some go the length to refuse communion with the disciples and ministers of Christ in Scotland. And, as for the Old Testament, and what is adduced from thence for these covenants, I think it glorious, and manifests itself to be divine in its spiritual accomplishment in Christ, and in his spiritual New Testament church; for when we turn the Old Testament to the Lord Christ, the vail is taken away. It is the manner of the Old Testament to shadow forth the spiritual things of the New by earthly resemblances, and if we seek not the spiritual accomplishment of them in the New Testament, we will labour, in a great measure at least, under the same mistake about them as the Jews did, who were so possessed with the thought of a temporal kingdom, that they slighted the appearance Christ made to them in their day.

2. I see plainly they are church covenants, yea, the very terms of church communion, of walking as brethren in love, and enjoying the Lord's presence among them, are expressed

especially in the Solemn League ; and yet they are not purely ecclesiastic, but a great part belonging to the commonwealth. Yea, the commonwealth, as a commonwealth, enters formally into the league and covenant, and thereby makes itself a church ; and this covenant, whereby they become one church, contains several articles which are not ecclesiastic, but civil, yea, peculiar to the kingdoms of Britain and Ireland ;—very agreeable, indeed, to a commonwealth and a church being one and the same, as of old, but very cross to the nature of the New Testament church, which is not of this world.

3. By the covenants, especially the Solemn League, the visible church of Christ is enlarged beyond the limits that Christ, the head of the church, hath set ; because a visible unbeliever might, and many such actually did, take these covenants : neither was the taking of them any evidence of their faith in Christ, in the circumstances wherein they were taken. And by these covenants the visible church is straitened ; so that the limits of it in Britain and Ireland did not extend so far as to take in all them that had a credible profession of faith in Christ, and obedience to him. Christ reckons all them of his fold that hear his voice, *i. e.* believe in him, and so obey him : they that have a suitable appearance of this, then, are the visible members of his church. Now, this sheepfold of his is one, and he is the one Shepherd over-it ; but many belonging unto his sheepfold in Britain were excluded the communion of this church erected upon the covenant, which made our walking as brethren in love and the Lord's name, being one, to depend upon the nearest uniformity in religion, confession of faith, form of church government, directory for worship, and catechising, and that according to the example of the best reformed churches ; and who these are is not precisely determined. Yea, there are believers, and visible ones too, not a few among us in Scotland at this day, that could not, with a clear conscience, yea, would not swear to these words in the national covenant, (*But are persuaded only in our consciences, through the knowledge and love of God's true religion.—N. B. Printed on our hearts by the Holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed.*)

4. The Solemn League deprives all such as cannot take it, not only of church communion, but of the privileges due to them as members of the commonwealth, and upon this the protesters against the public resolutions went; very agreeably to the view they had of the church and the commonwealth being the same, according to the covenants, and very agreeably to the notion of a temporal kingdom, which Christ's own disciples were very fond of; but very disagreeably to the nature of that kingdom which is not of this world, and which is not advanced by force and earthly power, nor comes with observation, nor to destroy men's lives, but to save them.

5. The covenants, in my view, proceeded upon the old mistake of a temporal kingdom, and from an inclination, even in the best of those that had the conduct in that business, to take Christ by force, and make him a king; and they were plainly designing an imitation of the earthly church of the Jews, in a thing wherein it ought not to be imitated. I remember to have read, in the preface, if I recollect rightly, of the book called *Naphtali*, something to this purpose, *that Scotland was then the likeliest on earth to the church of the Jews*; and I cannot say that this lessened my scruples against the covenants.

6. The covenants had a tendency to destroy the true discipline of the Christian church, which is to be exercised only by such whom Christ hath appointed in the New Testament for that end; and that not by weapons that are carnal and earthly, like human policy and power, which are the weapons in a commonwealth, but by spiritual weapons, which are mighty through God unto the spiritual ends for which he appointed them; and the next thing I mention will illustrate this further. For,

7. The covenants, in the way wherein they were entered into, were a mean of mixing the profane world with the visible church in Britain and Ireland; and so they did, in a great measure, destroy the distinction between the church and the world, which so much concerns the glory of Christ and the purity of the church, that it should be faithfully kept up. It was, indeed, a mean of avoiding persecution, to make

the church and the world one; but it ruined the hedge of true discipline, and defiled the church: for if *a little leaven leavens the whole lump, how much more when the far greater part is leaven?* And I cannot help thinking, that if the half of the concern and pains that were taken to purify the army and the state had been bestowed upon purifying the communion of the church from such as had not a credible profession of faith in Christ, and obedience to him, though they took the covenants, it would have tended much more to the credit of the church, and the glory of the Head of it. And I am of the mind, that unto the neglect of this, and not to any corruption in the state or army, is owing the corruption of the reformed churches, as to faith in real holiness, and their so much lamentable conformity to a present world: and I had almost said, (if I be in a mistake, you will correct me,) that the purity of the visible church, and its due distinction from the world, makes more for the honour of Christ than that kind of outward reformation of many kingdoms and commonwealths.

*Lastly,* The things that I have found attending a zeal for the covenants at this day have given me some disgust at it; for, as these covenants have a tendency to lead off men from the foundation that God hath laid in Zion, and the only corner-stone in it, (*n*) by joining other things, however lawful in themselves, as a foundation of church union and communion, so I find those of my acquaintance, who are zealously affected to them, slighting the preaching of the cross of Christ, and the appearance he makes in the ordinances, and the professed subjection of poor sinners unto the gospel of Christ, where this zeal for these covenants is wanting; and I find them cool about the one, in their zeal for the other. Yea, however much they declaim against a legal spirit, some, I believe from their consciences, but many ignorantly, and many upon party views and designs, yet something of a legal spirit prevails with this zeal among those of my acquaintance. And as for what you say upon the head in your letter anent covenanting in Christ's strength, with looking for acceptance through him, it makes nothing, you know, as to his righ-

teousness, the foundation of the church, and its unity and distinction from the world, the faith of which is at the root of all Christian duties: the city, which is the New Testament church, bears this motto, *The Lord our righteousness*, Jer. xxxiii. 16.; and the language of the church is, *In the Lord have I righteousness and strength*. I find likewise a spirit of bitterness, unsuitable to the gospel of Christ, attending this zeal, (o) and there is much vent for self this way.

And another thing that is offensive to me is, their being led by this zeal into unchristian principles, about obeying the civil magistrate, in paying him tribute, and professing allegiance to him as the civil magistrate, and acknowledging his right to govern, notwithstanding of his difference in religion: to all which we are bound by the command of Christ, (though he never required us to do it in a church covenant;) and their principles as to the civil magistrate are, in my opinion, a discredit to the Christian religion.

I am convinced that there are many of the godly that look this way, and are zealous for these covenants; but the godly are far from being most exercised about this: for that wherein they are chiefly exercised is the thing wherein all Christians, in all ends of the earth, are one. I know as lively Christians as are of my acquaintance that have no zeal this way, and it is possible, yea, it has been found, that there may be great zeal this way, where there is no Christianity; for this is much easier, and more agreeable to corrupt nature, than to be exercised about the foundation God has laid in Zion. Wherefore, *whereto we have already attained, let us walk by the same rule, let us mind the same thing*, Philip. iii. 15. 16. And the things insisted on from the 7th verse are the things wherein all true Christians, however they may differ in other things, are every one, according to their measure, agreed.

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#### NOTES TO THE FOREGOING LETTER.

(a) The substance of what is pleaded against this is, that the judicial law was distinct from the ceremonial, the king's from the priest's, and the matters of the king's government from the matters of the Lord's worship in the temple; and that the president of the court set to judge by Jehoshaphat in the king's matters was distinct from the

president of that same court set to judge by him in the Lord's matters, 2 Chron. xix. 8—11. And the whole argument goes upon the supposition of the thing in question, i. e. that the matters of the Lord's worship in the temple were not only the most sacred matters, but the only sacred matters, and that there was nothing ecclesiastic but what belonged immediately to the worship of God and the temple service; for it is alleged that the nation was *unto God a holy nation*, Exodus xix. 6. and the *flock of God*, Jer. xxiii. 1. 2. and that the kings were pastors of this his flock; so that the king's matters were ecclesiastic, and thus other things were of the church beside the things of the priesthood and temple service. This is miserably confuted, by telling that these other matters were not the matters of the Lord's worship in the temple; therefore, they belonged not to the church. It is still affirmed, that the judicial law, the instrument of government in the commonwealth, was a sacred law, though it was not the ceremonial law; that the seventy elders, who received of Moses's spirit for judging in the commonwealth, Numb. xi. were sacred officers, though they were not priests; and that the kings, especially they that sat upon the throne of David, were church rulers, though they offered not sacrifice, nor were prophets; as Jehoshaphat setting a court to judge in the Lord's matters, as well as in the king's matters. Under the Old Testament, prophets were church officers who were not priests, and their business, beside foretelling the Messiah, was to give an account of the Lord's special providence about that his nation, according to the covenant he made with it at Sinai. Under the New Testament, deacons are church officers, though they be not bishops; and Christ's kingly office is truly ecclesiastic, though it be not his priestly office; and though it would be greatly abused, if improved any way to make void his priestly office. As to what is said of excommunication, it is desired that it may be made manifest from the Old Testament, that any excommunicated person enjoyed the privileges of the commonwealth as before excommunication. Nothing is now said against the identity of the Jewish church and commonwealth, but what is borrowed from the great *Gillespie's Aaron's Rod*; and I desire that what he says in the first chapter against the Erastians may be duly considered. If the main point which is there driven against the Erastians be established, though it be not done in the same way, my differing from that great man is not of such importance as some would have it to be.

(b) The proselytes of justice were as much members of the commonwealth as they were of the church, by their coming within the bond of the covenant of circumcision, Exodus xii. 48. and of the national covenant at Sinai, Deut. xxix. 10—12. It is said they were not admitted to bear office in the commonwealth; but were they admitted to bear office about the worship of God, as priests or Levites? Ruth was no alien from the commonwealth of Israel. It will not be easy to show the difference betwixt Jews, dwelling in other nations, and coming to Jerusalem to worship, and proselytes in these circumstances, further than that the Jews were really of the seed of Abraham, and the proselytes only as of it, by coming within the bond of the covenants made

with Abraham's seed according to the flesh ; which is the reason of the distinction of Jews into Jews and proselytes, Acts ii. 5. 10. See the Lord's appointment, Exod. xii. 43—49. Lev. xix. 34.

(c) The words of that text, Eph. ii. 12. may be translated thus : “ That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants or testaments, having no hope in the promise, and without God in the world.” I find the covenants or testaments distinguished from the promises, Rom. ix. 4. ; and it is easier to tell how the promise of Christ, containing the covenant of grace, was many promises, than to give a satisfying account how one only covenant was more covenants than one. However the words of that text be rendered, the sense to me is the same ; the uncircumcised Gentiles were without Christ, by their being aliens from the commonwealth of Israel, and strangers to the covenant of circumcision made with Abraham's seed according to the flesh, till Christ the promised seed should come, subservient unto that great promise of the seed, in whom the nations should be blessed, who was prefigured in circumcision ; and by their being strangers to the covenant which the Lord made with the nation of Israel at Sinai, whereby that great promise of Christ was inclosed to the nation of Israel, as it had been to the house of Jacob and the children of Israel by the covenant of circumcision before : and as the uncircumcised nations were without Christ, by their being *aliens from the commonwealth of Israel*, as strangers to these covenants ; so thereby they were without hope in the promise of Christ, and did not stand in any covenant relation to God, as his church and people. If the proselytes who were circumcised were not belonging to this commonwealth by these covenants, then they were *without Christ, having no hope in the promise, and without God in the world*. Yea, it may be supposed that proselytes had some interest in the privileges of the commonwealth of Israel, who yet knew not the covenants of promise, if thereby were to be understood the covenant of grace ; for many of the Jews themselves knew not that covenant, though they had more access to know it than other men :

(d) That church or congregation of the Lord (Acts vii. 38.) consisted of all Israel according to the flesh, who were redeemed out of Egypt with a temporal and earthly redemption, to whom the Lord gave the land of Canaan, a spot of this earth, for an inheritance, and who were an holy nation unto God above all the nations of the earth. It is not doubted that Israel, according to the flesh, was a type of Israel according to the Spirit ; nor that the redemption out of Egypt was a type of the spiritual and eternal redemption, whereof the spiritual Israel are partakers ; nor that Canaan, the inheritance of Israel according to the flesh, was a type of the heavenly inheritance of Israel according to the Spirit : and there is as little reason to doubt that the nation of God, the congregation of the Lord, consisting of the tribes of Israel according to the flesh, was a type of the holy nation, consisting of the true Israel of all the families of the earth, called out of darkness into God's marvellous light, 1 Pet. ii. 9. 10. and of the general assembly, the church of the first-born, Heb. xii. 23. This is the nation

bringing forth the fruits of the kingdom of God. Now, when the kingdom of God is taken from that nation that brought not forth these fruits of it, these two nations and congregations of the Lord are not the same thing, but differ as far as flesh and spirit, earth and heaven; and the one is cast off, to give place unto the other, of which all who were of the Spirit of old are now a part, according to their faith in the promise of it, and their earnest desires and hopes.

(c) Our Lord declares his will, that the distinction betwixt believers, his followers, and the world, should be some way visible wherever his people are, and that the controversy between the seed of the woman and of the serpent should appear in the earth. See John xvii. 14. 16. 20. 21. and Luke xii. 49—53. Wherever Christ crucified is purely preached and professed, there will be a division among the people because of him.

(f) Though there was a church in families from the first promise, Gen. iii. 15. yet the church of Israel was not till the covenant of circumcision, neither was the commonwealth of Israel a church till the covenant at Sinai; for till then that commonwealth or nation was not. This church, which was a commonwealth, had its church state first from the covenant of circumcision, whereby Abraham's seed, according to the flesh, stood related unto God in a temporal relation, and wherein it was promised that this seed should be a great nation, and possess the land of Canaan, Exod. vi. 3. 8. and then by the Sinai covenant, wherein God stood related to that seed as his nation and his kingdom, Exod. xix. 3—8. "Thus shalt thou say to the house of Jacob, and tell the children of Israel, ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation," &c.

(g) Though the Lord gave not the inheritance of Canaan by the law, but by the free temporal promise made to Abraham, (of making his seed a nation, and giving them that land,) which the covenant at Sinai, established upon that promise, and containing the law, could not disannul, even as it could not disannul the spiritual and eternal promise of the seed Christ, and of blessedness to all nations in him; yet notwithstanding the Israelites held the land of Canaan by the covenant at Sinai, and their happiness in that land depended upon their keeping that covenant; as is very evident to any that read the blessings and curses of the law, as it stood in that covenant, with the history of Israel going up through the wilderness to Canaan, and living in Canaan, and the history of the captivity, with the writings of the prophets. God obliged himself by promise to make Abraham's seed a nation, and give them that land; but he did not oblige himself to give that generation that came out of Egypt the land, nor to give any generation of them happiness in that land, whether they kept his covenant or not.

(h) The king and governors of Israel are called Zion's king, her



heads, and her princes, Lam. ii. 8—10. See likewise Ezek. xxii. 27. Mic. iii. 11. Zeph. iii. 3. 4. Their office was to feed the sheep of the Lord's pasture, his people and flock, Jer. xxiii. from the beginning. The kingdom in the house of David was a light before God in Jerusalem, the city which he had chosen to put his name there, 1 Kings xi. 36. It would require some assurance to affirm these and such things of the kings and governors of the nations of this world; but it is our faith that Jesus Christ is the King of Israel, the Lord, our Judge, Lawgiver, and King, the Shepherd and Bishop of our souls, the good Shepherd that gave his life for the sheep, and the King over God's holy hill Zion, whose kingdom is a lamp or a light continually before God in the new Jerusalem, which is above, and is the mother of us all. See Owen on Heb. xii. 22. *Ye are come unto mount Zion.* See also the Dutch notes on Luke i. 32. 33. and Gualterus upon that place.

(i) Or, besides the new covenant or New Testament, established upon the better promises of the seed of the woman, Abraham and David, the spiritual and eternal promises, even the new covenant, whereof Jesus is the Mediator, which is another covenant than that at Sinai, and prefigured by it, as is plain from Gal. iv. from the 2d verse to the end, Ezek. xvi. 8. 59—63. Heb. viii. from the 6th verse to the end, Jer. xxxi. 31. 32. Heb. ix. from the 15th to the 23d verse. Of this new covenant, baptism and the Lord's supper are the signs and seals. God is not now related to any as their God, but in this covenant, which is sealed with the blood of Jesus Christ, as the first covenant was dedicated with the blood of the typical sacrifices, where-with also the book of the law in that covenant was sprinkled; and herein it had the advantage of any religious covenant distinct from the new covenant, which alone is sealed by the blood of Jesus Christ. All engagements unto religious duties, in any other covenant but that sealed with the blood of Christ, where we have the law sprinkled with his blood, are legal. And a covenant of duties, distinct from this new covenant, as it is a groundless imagination, so it is a dangerous thing to meddle with; but it is a most pleasant, warrantable, and safe thing, to engage to duties required in the new covenant, as they stand there sprinkled with the blood of the Mediator.

(k) So says the apostle, Heb. ix. 8—12. 24. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." See Heb. x. 19—22. and Heb. xi. 14—16. and Heb. viii. from the beginning to the 5th verse.

(l) Where the king sits on the throne of the kingdom, Psal. cx. ciii. 19. xlvii. Acts ii. 33—36. Psal. lxxviii. 18. Eph. iv. 9—13.; and where all the acts of government in gospel churches, which are of his institution, are ratified and confirmed, having also all their force and efficacy from thence, Matth. xviii. 15—18.

(m) The New Testament excels not the Old in externals, but in that which is spiritual, 2 Cor. iii. The glory of the New Testament is not the glory of the letter, but of the Spirit; and the glory of the letter is done away to give place to the glory of the Spirit, the sense of that letter. Our covenants dealt only in externals, and were designed some way to exemplify that letter, which is done away; and a

poor exemplification of it they were. That glory of the letter was but a shadow and prefiguration of the true spiritual glory of the New Testament; yet all imitations of that same glory come very far short of it.

(n) So he is set forth in the gospel and its ordinances, and so he is the end of the gospel ministry; and thus he stands in the confession of his people's faith, Eph. ii. 14. 22. iv. 11—13. 1 Cor. xii. 13.

(o) If any question the truth of this, they may be satisfied from the pamphlets that have been lately written against this letter.

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The letter given in the preceding pages, it is easy to imagine, excited uncommon attention and great indignation among all who were zealous for national covenanting, which was greatly augmented by an incident which then occurred, and which, though foreign to the present subject, deserves to be noticed, as it so strikingly marks the difference of those times and the present, and the versatility of popular zeal. Some gentlemen of the Episcopal persuasion had opened a subscription for building a chapel for themselves in Montrose, and had provided a qualified clergyman to officiate. Mr James Traill, one of the ministers of that town, was applied to for assistance, and, being a man of a frank and easy disposition, without reflecting on any ill consequences, gave them a guinea. The zeal for the covenants was inflamed; he was libelled before the presbytery, charged with encouraging malignants, and of contributing to build a synagogue of Satan, &c. When his case came before the synod, Mr Glas, though he did not approve of the thing, looked upon it as a very trivial matter, and strenuously opposed their proceedings, regardless of those consequences to himself which he had every reason to suspect would follow. Before the process was finished, Mr Traill died under all the reproach which that party could pour upon him, and, in Mr Glas's opinion, of a broken heart.

This letter was accordingly inveighed against, and attacked from various quarters, though the opponents in general thought proper to conceal their names. Of some of these Mr Glas thus writes in the conclusion of his Narrative:

“The nameless authors are at all the pains they are able to find fault with that letter they are writing against, and they seem to be very angry because they cannot find more fault; yea, because they are angry themselves, they imagine there is a

great deal of bitterness and malignity in that letter. For what it has occasioned in them, I shall not say ; but this I can say, that I was neither angry myself, nor had I any design to provoke them in writing that letter. I do not know but they may be good men ; but it has been to me surprising that such as know much more of mortification than ever I could pretend to, when they enter upon this subject, are by it inspired with such a spirit of bitterness, as is as inconsistent with the gospel as that which they contend for. They verily think with themselves that they ought to be thus affected in this cause, and others applaud them for it ; for there are not wanting that think the worst words too smooth for this—the object of their wrath. But whom do they hurt most by this ? or what have they gained, when they have stirred up a poor people, that follow their hue and cry, unto the same pitch of fury with themselves ? If it would not offend them more, I would presume to put them in mind of an advice, which I ought to be taking to myself, and which they and I both had need to advert to, more than we seem to do, Jam. iii. 13—18.

“ It is not easy entering the lists with such nameless authors, who are sure to expose their adversary to the wrath of a great many people, and be safe themselves. One of them is a minister of this church, it seems ; and I will either undertake to answer him, or find him in a more moderate way, if he publishes his name, and is called in question for what he says. It is not easily to be accounted for, by the principles and rules of Christianity, that men should show zeal, even to rage and fury, to make others sufferers, and, at the same time, be so very cautious to avoid evil that may come, from a quarter never so distant, upon themselves. What these authors have brought forth directly against me, which may seem to be of any weight, is already, I think, sufficiently obviated in the notes upon the letter. As for their revilings and anathemas, I do not pretend to answer them, nor to satisfy them that think there is strong sense in them. And there is another argument wherein their whole strength lies, and which they ever have recourse to in a pinch, before which it is not easy to stand ; neither do I pretend to answer it, further than Protestant writers have done in their answers.

to the very same argument in the mouths of the Papists; nor shall I undertake to satisfy them whose faith stands in it. It is this—Our fathers! the church! the martyrs!—Great, I own, but still men, and not God; wise and holy, I confess, beyond what we can pretend to; but still acknowledged in words, by them that trust in their authority, to be imperfect and fallible men. One of these authors, placing himself on the head of these forces, looks at me with all the just disdain that his greatness can furnish him with; and then proposes this same question, *Whether shall we believe him or them?* If the question be come there, he frankly yields it; and it is no great condescension in him, nor can it be called humility, to yield it; yea, he never once claimed it. But the reviewer had his Bible before him, for he cites places of it. And if the question be, ‘Whether are the sayings of that same Bible, alone, or also his sayings, and the reviewer’s sayings, and even their sayings, the object and reason of faith?’ I conceive, without any design to break his peace, the Bible must carry it, and that even by the concurring testimony of these same witnesses that some make to be the authors and finishers of their faith in this point. Further, if the question be in other words, ‘Whether the Lord Jesus, the author and finisher of our faith, speaking to us by his Spirit in the Old and New Testament, and thereby opening the understandings of his disciples to understand it by the means of the ministry of the word, be the only infallible explainer of his own mind in that his word, as our reformers, and martyrs, and the church, have been saying to us? or, Whether it be the wisest, holiest fathers, martyrs, and churches?’ I am sure the fathers and martyrs would have decided the question for him, and against themselves, and so will the reviewer in calm blood; at least, by his principle of believing them, he is bound to believe them in this also: and so I leave him with his Bible, and wish him success in using it well. It is somewhat strange now to see them of us, that are so zealous for religious national covenants, as almost to make the hinge of religion to turn upon them, seeking a foundation for them, not only in the authority above mentioned, but in the light of nature, and talking in the very language of those whom they

have been inveighing against; as fast as any, under the name of naturalists and rationalists; but it is pity it can do them no more service; for I hope they do not mean their own dictates when they speak of nature's light, and I despair to see a demonstration wrought up upon natural principles for our national covenants. And if they tell us they will demonstrate national covenanting in general, I hope they will determine precisely what that covenanting in general should mean, and then we will know if it be the same thing that so much religious zeal is now, and has been formerly, spent about: for I would be satisfied, if this national covenanting in general includes all sorts of covenanting; and, if not that, what sorts of it are included in it? But if I be still told, it is only national covenanting in general, must I then suffer as an evil doer, because I have not philosophy enough for this wonderful thing, *national covenanting in general*? And is this the thing that is now the great touchstone for our natural sense, and even our religion, *national covenanting in general*? For my part, I have no inclination to spend any sense or religion about it, till I see more in it than I have yet seen; for I reckon both may be much better employed. It is a business of much more grave consideration with me to find Protestants adhering to the covenants, abjuring all the errors of Popery, and charging them who differ from them about our covenants, as being favourers of Popery and perjury, yet beginning to speak of the Old and New Testament in the Popish dialect, as if the people were not in safety to search them for themselves, and could not come to know the mind of the Author of them in the use of means, because they are dark, and different senses put upon them, and the people have not clergy enough for them. And men begin to speak now as if the scriptures had been only a rule for the church how to manage in the primitive times, (and that, say they, was its infancy,) and not in after ages. These and such like ways of doing dishonour to the scripture revelation, in opposition to what I have been contending for, are unto me a great confirmation, and beget a suspicion in me, that there is more of the abjured Popish faith among us than I apprehended; and I desire to be sorry for it. One thing I am sure of, I should

not have a hand in admitting any such people to take the national covenant. The manner wherein I have been hitherto opposed has served much to confirm me in the truth confessed by me; and, among other things, the flood of lies and reproaches that has been spued out of the mouth of the serpent, and these lies and reproaches greedily embraced and propagated every where, the chastisement of my sins may be in them; and if they serve to my benefit, I shall be at length cleared of them. I envy no man his name that has been raised higher upon the ruin of mine. If we would think on it, there is no such matter in being extolled with dying breath, as in attaining glory, honour, and immortality; and yet there is far more work in this world with the one than the other of these. If I be under a delusion, and in a dangerous error, as many say, it must be only light from the word of the Old and New Testament that must lead me out of it, and neither the authority of forefathers, nor the vote of the synod,\* nor the voice of many thousand Jews who believe, all zealous of the law, nor the loss of my name, and of my interest in this world. These things serve only to move me to dissemble, and go cross to my light; they cannot convince my mind; neither will I forsake the account Christ gives of his kingdom, and go to nature's light for counsel about it. It is only the word of the Lord that can truly convince me in this matter, and light brought to me from his word, by the meanest hand, I hope shall be welcome.

“To whom shall we go but unto thee alone? Thou alone hast the words of eternal life. Show me thy way; teach me thy path; let integrity and uprightness preserve me. Lead me in a plain path, because of mine enemies.”

For the sake of those readers who may not be acquainted with the Formula, here follows a copy of it subscribed by Mr. Glas on his ordination, and to which reference is frequently made in the course of these Memoirs:—

“I———, do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, appro-

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\* This was published immediately after the meeting of the synod at Brechin in April 1728.

ved by the General Assemblies of this national church, and ratified by law in 1690, and frequently confirmed by diverse acts of Parliament since that time, to be the truths of God: And I do own the same to be the confession of my faith. As likewise, I do own the purity of worship presently authorized and practised in this church; and also the Presbyterian government and discipline, now so happily established therein; which doctrine, worship, and church government, I am persuaded, are founded upon the word of God, and agreeable thereto. And I promise that, through the grace of God, I shall firmly and constantly adhere to the same; and, to the utmost of my power, shall, in my station, assert, maintain, and defend the said doctrine, worship, and government of this church, by kirk-sessions, presbyteries, provincial synods, and general assemblies; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline and government, and never endeavour, directly or indirectly, the prejudice or subversion of the same. And I promise, that I shall follow no divisive course from the present establishment in this church, renouncing all doctrine, tenets, and opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, and government of this church."

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## No. II.

MR GLAS being called on by the presbytery of Dundee to speak for himself, in answer to the libel drawn up against him, September 5. 1728, offered some things, 1st, upon the matter of the libel; and, 2dly, on the manner wherein it was offered to be proved:—

The matter of the libel is, that I am guilty of contemning and contravening the sentences of the synod and commission suspending me from the exercise of my ministry for some time, and that by preaching, administering the sacraments, and performing other acts of the ministerial office in the parish church of Tealing and elsewhere; which being proven, it is said, I ought to be censured according to the demerit of the offence, and agreeably to the word of God, and the rules of the church.

I cannot but take this occasion to acknowledge the riches of His goodness and long-suffering, who, notwithstanding of the innumerable errors of my life, and the innumerable grounds of fear that are with me, has preserved me hitherto, in midst of the subtlety and wrath of my enemies, from being libelled for gross immorality, or for any thing that may justly set me aside from serving Him in the most honourable and

pleasant work of the gospel ; so, that after all that has befallen me, I will say he is good to me, he has not dealt with me as I have sinned, nor requited my ill.

I must also acknowledge his exceeding free and ill-deserved gift to me, in employing such a sinful wretch, as I truly am, in the ministry of the gospel, which I own he may discharge me from when it shall please him. And this, while I take notice that my ministry is owned in the libel, as I trust it is manifest in the consciences of many, who will have reason to bless God for it, though to others it may be *a savour of death unto death*. My libellers do not deny that I have been a minister of Christ ; and therefore it is not denied that I have received a command from the Lord Jesus to fulfil that ministry, under the pains contained in his law. Neither, on the other hand, do I deny that I have been, by a sentence of the synod, confirmed by the commission of the General Assembly, suspended from the exercise of that my ministry, or forbidden for a time to exercise that ministry which I have. But the question which I humbly conceive comes here to be considered, is, if my exercising my ministry, notwithstanding the foresaid suspension, be an offence, which, if proven, makes me justly liable to further censure, according to the word of God and the rules of the church, by which the demerit of the offence is to be judged ?

I am not so much conversant as perhaps some others in the study of the rules of the church ; but it will be affirmed by true Protestants, that church rules, determining practices so offensive as to infer censure, especially such as seem to be intended in the libel, must have a foundation in the word of God, so as to be capable of an introduction something like this, *It seemed good to the Holy Ghost and to us* ; and therefore I shall not trouble myself nor the presbytery with those rules in this question, seeing I can apprehend no danger from them, till some of them be produced against me, founded in the word of God ; which, however it be laid in the libel for form's sake, or at best on a level with the rules of the church, is nevertheless the only rule by which we can judge of the demerit of offences, such as this is pretended to be. Both my libellers and I are bound to have the greater regard to this



rule in this important case, wherein the glory of Christ is so much concerned, that we believe this question will be at length decided, and we judged according to this rule, by Him before whose judgment-seat we must all be made manifest; and if my libellers will but judge impartially by this rule, laying aside prejudice, and eyeing the glory of Christ, in a matter wherein they are bound to have a nice and jealous regard to his glory, I question not but they will find there is no just ground of offence in the thing libelled.

For, (1.) There appears no foundation in the word of God for the sentences which are said in the libel to be condemned and contravened.

Supposing it could be manifested (as I am confident it cannot easily be) that such suspension as the libel speaks of is an ordinance of Christ; and supposing it should appear from the word of God, (which yet I despair to see,) that a provincial synod, in a stated subordination to a national synod, with its commission, are courts instituted by Christ for inflicting such censures, (and we know that a court meeting in the king's name and authority, with his commission, and punishing the lieges, would, in that case, need no indemnity;) I say, supposing all this remains a question to be decided, before we can judge the contravention of a sentence passed by them to be an offence making the offender liable to a further censure; and that is, if the sentence contravened was according to the mind and will of Christ revealed in his word? If nothing of this appear, then it will be hard to judge a contravention of such a sentence to be an offence censurable according to the will of God.

While I speak on this head, I desire these things may be considered: 1. The ground of the sentence passed against me is my falling, as said is, into errors since my ministerial engagements, which errors are confessed by me in my answers to queries, and my declining to come under engagements to forbear venting these errors; yet none of the courts that passed the sentence, has manifested to me or the world, that they are indeed errors, any otherwise but by their own authority and their own sentence. And though, in the case of errors, all means ought to be used with tenderness for the

reclaiming of the offender, and clearing the truth, yet no means were used with me by the synod to convince me that there was any error contained in my answers to queries. And the commission that confirmed the sentence, owned that sufficient means had not yet been used for my conviction, and therefore appointed a committee of their number to deal with me further, to convince me of being in an error; which committee has since refused to meet for that purpose; and for the committee of the synod appointed for that end, some of them did indeed use the form of conversing me for the space of an hour at most, and I conceive they will not be so fond as to imagine that they then absolved the business of doing enough to convince me of my being in an error. They have since made some remarks upon my answers to the synod's queries, wherein they declare some of them to be inconsistent with the word of God and the *confession*; but when they have been called upon to show that inconsistency, for the clearing of the truth, and convincing erroneous persons, they have refused to do it, and satisfied themselves with reviling me, and declaring the inconsistency obvious; so that hitherto I am held erroneous no otherwise but by mere church authority, as all Protestants are held heretics at Rome, without any light appearing to me from God's word to convince. Thus I have been condemned for error, and thus the process against me goes on; and how far the conduct in this whole matter has been regulated by the word of God, let my enemies themselves be judges. 2. The sentence has proceeded upon such errors as they themselves who passed the sentence must own to be extra fundamental. And now, supposing them to be errors, it will be impossible to manifest that Jesus Christ hath given any ground for forbidding a minister of his the exercise of his office for any time, on account of such errors from which he hath not promised that his ministers shall be altogether free in this world. If I had been among a company of infallible ministers, who could say they never vented any error in the exercise of their ministry, and could promise upon it that they should not alter their sentiments on any head upon clearer evidence, and so be kept free of all error, a company of such ministers

might exclude me from their ministerial society, and discharge me to exercise an infallible ministry like theirs. But this is far from being the case here; for whatever be the pride of the Protestant churchmen, they have not yet gloried in the name of *infallibility*, even when they have been grasping at the thing. However, until the presbytery of Dundee can satisfy themselves that the Lord Jesus, in his word, has given ground to forbid a minister of his to fulfil his ministry, on account of such errors as those said to be maintained by me, I hope they will not find foundation in the word of God for the sentence passed against me. 3. And I would have it also noticed, that the sentence is not a prohibition of venting those supposed errors, (for that was stated in the votes in opposition to the suspension,) but it is a prohibition of the exercise of my ministry, or a forbidding of me to teach and preach Jesus Christ, because I am not free of errors, or because they are not sure but I may teach errors, which, at the utmost, amounts to no more than this, that I follow not with them. Neither is it a sentence merely forbidding to fulfil my ministry in the capacity of a minister of this church. I am sorry that there should be any ground for a distinction betwixt a minister of Christ and a minister of this church, or that there should be any minister of Christ, commanded by him to fulfil his ministry, who yet should be debarred by this church from the exercise of his ministry among them, and that there should be any ministers in this church, and yet ministers of Jesus Christ. But, supposing it could be allowed (as it cannot be according to the word) that a minister of Christ should be excluded from a church, and not allowed the exercise of his ministry in it; and supposing that the sentence was no more but this, that I should not for a time exercise my ministry as a minister of this church, or that I should not exercise the ministry of a minister of this church, (which is all that could reasonably be intended in it in the present case,) then I plead, 1. That the instances of the private exercises in houses, or even of private conventicles, as they were called in time of the former persecution, though they were proven, cannot infer a contempt and contravention of the sentence passed against me. And, 2. That the ex-

ercise of my ministry, at the desire of the people of Tealing, even in the church of Tealing, as the most convenient meeting place for them, lying empty, and not possessed by any teacher having orders from the church to exercise his ministry there, though it were proven, cannot be found to be the exercising the ministry of a minister of this church, and so a contravention of the sentence. But if the sentence forbade me all exercise of my ministry in any respect, as is imported in the libel, then I say, 3. The sentence which is said to be contravened and contemned by me, is not only without foundation in the word of God, but is plainly contrary to the mind and will of the Lord Christ, revealed in that word; and that two ways. (1.) It is against the command of Christ, and the obligation thereby laid upon them that passed the sentence, supposing all other things right with them, as may appear to them, that but look at these two instances; the first of them we have recorded by the evangelists Mark and Luke, Mark ix. 38—40, Luke ix. 49. 50. It is observable, that by both the evangelists the passage is brought in upon our Lord's discourse to the disciples, upon that famous ancient and modern question among the disciples, *which of them should be the greatest?* And the charge brought by the disciples against that man whom they forbade to cast out devils in the name of Christ, was, if it be well considered, greater than the whole charge against me.

It is true, there was nothing of national covenants and a national church in the case, nor of defending Christianity by arms, and of the magistrate's power to have hand in the decision of controversies of faith; to offer violence to the consciences of men, and to destroy men's lives, for Christ's sake; for then, and long after then, there was no place for these things; but they had this to say against him, *He followeth not with us*; which, I humbly conceive, was much more than for the church of Scotland to say, *He followeth not with us* in the matter of the divine right of our national covenants, and the constitution of our national church. Now, say the disciples to their Lord, *we forbade him*; but their Lord says another thing, "forbid him not; for there is no man that shall do a miracle in my name, that can lightly

“speak evil of me ; for he that is not against us is on our part.” He would have his disciples reckon, that he who had no evil thing to say of him, but was serving him, ought to be looked upon by them as their friend, if they had no interest to pursue but his, and that they ought to bear with the man, and forbear him for his sake, however they found themselves and their fellowship, in following their master, slighted by him. I hope this national church has not found that I have any evil to say of him, in whom alone I desire to glory for ever. And as the ministry of the least minister of the New Testament is a greater thing than the casting out of devils in the days of Christ’s flesh, so they that passed the sentence have not yet denied that my ministry might be unto the service and glory of Christ. If I would follow with them in the things wherein I dare not follow with them, because I think Christ allows me not in his word. And in this case they have forbidden me to speak to the people in the name of Jesus, that they may be saved. But this appears to be the case wherein the Lord of the ministers of the gospel says, *Forbid him not* ; for I cannot persuade myself, that he said this for the man’s sake alone of whom it was first spoken, but in the view of what has happened in after ages, otherwise we might make a great part of his word useless to us now. We find the apostles very nice, after this, about forbidding any man absolutely to preach Christ that could at all preach him ; and we see the apostle Paul rejoicing that Christ was preached, though it was the enemies of several truths preached by him, for which he was in bonds ; and though they preached Christ of envy and strife, not sincerely, but supposing to add affliction to his bonds. The other instance that I desire may be considered to this purpose, is in the 4th chapter of the epistle to the Ephesians, from the beginning of the chapter to the 17th verse, where we find, that they who are one in that bond of peace, which is common to the whole body of Christ, will differ in several things, through different measures of grace and gifts, and through mistakes in many things from which Christ hath not promised that they shall be altogether free in this world, else what need of forbearance ; and we see that it is the command

of Christ to them on whom he has bestowed grace or gifts in various measures, to walk worthy of their common vocation, “with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace.” There also we find, that it is the great end of all the gifts bestowed by Christ, and of his furnishing out a gospel ministry, to join together the saints, and edify them in the unity of the faith, and of the knowledge of the Son of God, until they all come into the measure of the stature of the fulness of Christ. I hope there are none of my libellers themselves so gross as to imagine, that this national church is that one body of Christ there spoken of, and that all the points of the national Confession and Formula are that bond of peace and unity of faith, and of the knowledge of the Son of God, wherein all the members of the body of Christ, under all their different measures of gifts and graces, are growing up unto the measure of the stature of the fulness of Christ. And I am persuaded they have not yet ground to charge me with any endeavour against that bond of peace, which is common to all the body of Christ; nor has the Church of Scotland found me seducing any from that unity of the faith, and knowledge of the Son of God, wherein all the body of Christ are every one, according to their measure, and the effectual working in them, growing up; neither have they found that the grand scope and drift of my ministry is any other than that great scope of the gospel-ministry mentioned in the fore-cited place of scripture, and yet they have not forborn me in love, with long-suffering, in things wherein I find myself obliged to differ from them, which, they must own, do not destroy that bond of peace, wherein they were bound to endeavour to keep the unity of the spirit with me. Let their own consciences be judges to them, if their conduct in this case has been agreeable to the command of Christ, or against it; while, with lordly power and dominion, like the lords of the *Gentiles*, instead of lowliness and meekness, with craft and policy, instead of speaking the truth in love, and with furious haste, instead of long-suffering, they have proceeded to discharge me, by my ministry, to contribute to the gathering

together and edifying of the saints in the unity of the faith, and knowledge of the Son of God, and this for principles maintained by me, wherein they ought to have forbearance in love.

I would have it considered what a dangerous thing it is to forbid a messenger of Christ to speak in his name, when he has not forbidden, and that others, as much persuaded of their power, and of the authority of their church, as any in this national church can be of theirs, have done this before unto their own hurt; see Acts iv. 17, 18. and v. 28. and 1 Thess. ii. 16.

I am very far from imputing this counsel and deed unto the whole ministry in the synod, or in the church; none of the least learned and holy ministers in the synod of Angus stood against this sentence, and it carried with difficulty; and, as my judges know, by a very low vote; and I know that there are as learned men, and as faithful ministers of Christ, in other parts of the land, as any others in the church, without disparagement to any, that never consented to the sentence; far less will I blame the presbytery of Dundee, who (setting aside a few that have acted, indeed, with a strange keenness against me from the beginning) have all along, in the process, aimed at forbearance towards me. The presbytery had never liberty to act by themselves as a presbytery till now, and I know that but a few of the presbytery had hand in the framing of this libel. I hope also to be kept free of judging or entertaining prejudice against any man's person that has acted in this affair, while I represent their conduct, in this point, as inconsistent with the truth of the gospel and the law of Christ, being obliged so to do to shew the irrelevancy of a libel of contravening their sentence. I know some of them are good men, and have acted according to their consciences, verily thinking with themselves, that they ought to do as they have done. But I cannot forbear warning all to beware of some arising, and now zealous for liberty of conscience, that have acted in the sentences against me, who appear not to differ from them in that point, whereby I perceive that they want no more but power in their hands to persecute all that differ from them in what they intend, which

time may discover. But I proceed. 2. The sentence said to be contravened by me is contrary to the command of Christ, and the obligation thereby laid upon me, to fulfil that ministry which I have received from him. See that notable text, wherein the commission of every gospel minister is contained, Matthew xxviii. 18—20. See likewise Col. iv. 17. 2 Tim. iv. 1. 2. Matth. xxv. 24. 1 Cor. ix. 16. Can a man who has been sent by Christ to preach the gospel be loosed for any time from the obligations laid upon him to fulfil his ministry, by his differing from others, or even erring in things that overthrow not the faith, and by their forbidding him, because, in their account, he errs in these things; and whether it be right in that case for him to hearken to them rather than unto God: judge ye? And so you will find if there be any offence in contravening such a sentence, for which, if it be proven, I should be censured, that is, deposed, according to the word of God.

When these things are calmly considered by the presbytery, I am hopeful the authority of Christ in his word, and his honour, will have more weight than the authority and honour of any church, though of his institution; and it is far from being the true way to honour a church of Christ, to defend her in a wrong thing, and stand up for her authority in a point wherein she says one thing, and Christ the Lord another. It is a matter of no small importance to judge in the relevancy of the libel; the consequence of the presbytery's judgment in the case, with respect to me, is abundantly known. But what signifies my interest in comparison of the great things whereunto the presbytery is concerned to attend in this matter; they have now an opportunity to make a seasonable and noble stand against spiritual tyranny and authority of man, now openly lifting up its head in competition with, and even in opposition to, the authority of the Lord Christ, to lay yokes on the necks of Christ's ministers and people from which he hath made them free. And though the judges in this case should be ever so much persuaded of the divine right of the government of the church, yet they have here an opportunity, and they are called to show before God and the world, that they are no worship-



pers of tyrannical church power, and that they receive not the mark of it so much as in their hand; and this they cannot do by holding their peace, and so giving way to a thing, which will be thus as effectually done as if they were the actors in it themselves. This is truly a case wherein there is something more than ordinary; a case wherein the presbytery, and every member of it, are bound to speak the pure dictates of conscience, according to the word of God, without dissimulation, or any view to self, or to the judgment of others, who cannot answer for them in the great day; and if, upon solemn serious inquiry, it shall be found, as is by me affirmed, that the authority of the church in their sentence, forbidding me to exercise my ministry, I persuade myself, will be so far from finding any just ground of offence in the thing libelled, as to find that they have done wrong, in as far as hitherto they have in the least countenanced or connived at the sentences of the synod and commission against my ministry, and that they will declare the libel irrelevant, and say with the Lord Christ, and against persecuting disciples, *forbid him not.*

As this is a question that requires solemn deliberation, and in the decision of which there is so much at stake, so I crave that the whole presbytery may be present, and give their judgment upon it, and not merely a club of them that have had the chief hand in the framing of this libel, and are in a strict sense my libellers; in whose case if I were, I would be bound, if I dared to judge in this question, to set about it with much fear and trembling; and if the whole presbytery judge in this matter, I will be much astonished if the libel be found relevant without a dissenter.

But if the presbytery of Dundee, who have been many of them witnesses unto my ministry, and the Lord's concurrence with it, shall be so far left as to declare this libel relevant, and thereby give their voice in effect both against my ministry and my life in the world, then it comes next, after the synod and commission and them, unto the door of the people, who are cited as witnesses to give their voice against me; and also, if they shall so far give their countenance unto this prosecution or persecution as to give their voice against

my ministry and my life in the world, must also, it seems, bear their part of the burden of it, and though those that have applauded my ministry should be stirred up to give their voice unto the destruction of it; this is no new thing to the ministers of the gospel, neither is the disciple above his master.

And so I proceed to the second thing, which I proposed in the beginning to speak unto, and which I must be the shorter upon, because I pretend to no skill in points of law. The manner wherein this libel is offered to be proven is by witnesses, who, if they depone the thing libelled against me, must, by their own oath, make themselves guilty, with me, of contemning the authority of the sentence passed against me by the church; for it is plain I could not exercise my ministry in teaching and preaching Christ, and administering the sacraments, without hearers and people to receive the sacraments from me, who thereby contributed their part unto the exercise of a ministry forbidden by the church. I have not heard of any law obliging a witness to scandalize himself, and make himself liable to censure by his own oath in witness-bearing; it is true, that in the former persecution witnesses were obliged to depone in the case of conventicles and church irregularities; but still, I think, with this provision, that the deposition of the witness should not be to his own damage. But now the revolution hath put an end to all these persecuting laws, unless the church of Scotland shall do their best to revive the former way of doing against others which they groaned under themselves. Yet this is another generation that has not been acquainted with suffering, and it is hard for churchmen to have secular power with them, and not make use of it.

This case, with respect unto the witnesses, is a case that does not usually happen except in persecution, and wherein the witnesses are laid under the greatest hardships, which I am persuaded, when the presbytery shall well consider, they will not put them under. I shall only wish there be not designs in this matter by some against many of the witnesses, as well as against me.

I shall trouble the presbytery no further, after I have ob-

served, that there is no case easily supposable with respect to these witnesses, though admitted to depone, and though they should depone the thing libelled, but one of these two ; either 1. they must be supposed to own the exercise of my ministry, notwithstanding the church's sentence ; or, 2. they must be supposed to attend the exercise of my ministry with an ill mind against it, and in a readiness to give their voice against me. And in both these cases, and more especially in the last case, the admitting of them to depone is putting them to scandalize themselves by their own oath ; which I hope the presbytery of Dundee will never allow themselves to do.

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### No. III.

As to some of the accusations brought against him, Mr Glas thus writes in the continuation of his Narrative :

“ As to my conduct in the ministry in the church where I was settled, I resolved, from the beginning, to take to myself no other rule but the word of God, never dreaming that any engagements I had come under bound me from following that rule in all points ; nor did I see it any way inconsistent with Presbyterian principles for me and the elders to admit none to the ordinance of the Lord's supper but such as credibly professed faith in the Lord Jesus, repentance from dead works, and love to all the saints : nor did I see it inconsistent with these principles to join the communicants together in a profession of the one faith, of mutual love in Christ Jesus, that they might continue steadfastly in the apostles' doctrine and fellowship, the breaking of bread and in prayers, and in the observation of the Lord's law, Matth. xviii. Nor did I yet see any inconsistency with my engagements in allowing none to enter into this fellowship without the consent of the communicants, or with whom they could not walk in brotherly love. But while I was thus copying after the rule and pattern laid down in the word, there arose a cry against me as an Independent, and this put me upon the consideration of the difference between the Presbyterians and those called Independents ; and, upon inquiry, I found

myself indeed more of this than Presbyterian. I never doubted but I would be called in question some day for this, and foresaw the consequences, and looked into the controversy, lying open to light, if any should come in upon the Presbyterian side; but the further I went, I was still the more unsatisfied with the national frame, when the question was to be decided by the word of God; and that word ought to have the command of my conscience, so I yielded to it; and it has made me what I have declared."—"Had I gone cross to these engagements called ministerial, from the view of any worldly loss I might sustain by adherence to them, I had been blame-worthy; but my reputation and interest in this world lay altogether on the side of those engagements, and I could not but foresee the loss of all that in giving up with them; and the principles of my education, of my fathers, the sufferers, and of the best of my friends and acquaintances, are in these engagements; so that nothing but evidence and conviction of the truth could move me in this case."—"Though no human law obliged me to it, yet I saw the law of Christ, and his own example, very clear before me; for, in the command to confess his truths, every truth, every word of God, is a sufficient ground of suffering; and when I was put to it, in a solemn manner, to confess or not confess my principles, which I take to be the truth of Christ, I could not see but that declining to confess them, when that confession was attended with sufferings, was chargeable with the fault of denying him before men; at least I would not love to be so dealt with by Christ when he appears, as I might, in this case, be thought to deal with the least of his truths: and the only thing I blame myself for is, being too sparing in the publishing of the truth; for truly it has not been from the beginning so much owing to me as to my adversaries, and their appearances in the pulpit, in the press, and in the judicatories of the church, and the no small pains they have taken to make me speak out, and then condemn me, that the matter is so very public as it now is."

Again, in his "Remarks upon the Memorial of the Synod against him, and the sentence of the commission deposing him from the ministry, published in 1730," "I have already,



