

T H E

T E S T I M O N Y

O F T H E

K I N G O F M A R T Y R S

C O N C E R N I N G H I S K I N G D O M,

J o. xviii. 36, 37.

Explained, and illustrated in SCRIPTURE LIGHT.

By J O H N G L A S,

Late MINISTER of the G O S P E L at D U N D E E.

A N E W E D I T I O N.

W I T H A

P R E F A C E,

By R O B E R T F E R R I E R,

Late MINISTER at L A R G O.

Giving a history of the controversy, in which Mr GLAS was engaged; and a view likewise, of Mr FERRIER'S motives for leaving the established Church of Scotland, and cleaving to Mr Glas, and the Churches of Christ in connection with him.

JOHN i. 46.--Come and see.

REV. xvi. 7.--And the fifth angel poured out his vial on the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain.

REV. xix. 10.--The testimony of Jesus, is the spirit of prophecy.

E D I N B U R G H:

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M. DCC. LXXVII.

T O T H E

P U B L I C.

SHOULD it be thought, that in the following Preface, the Author hath entered too minutely into circumstances respecting himself, his answer is :---As the steps which he was obliged to take, have made some noise in this country, and various interpretations have been put upon them, he thinks it incumbent upon him to embrace this opportunity of laying open his motives to all who please to read them; and tho' by most of those, he doubts not he will be treated with ridicule and contempt; yet this in no respect moves him,---trusting that he has the word of God in support of what he has done, he blushes not to own it.

SHOULD it be thought, that he is too warm in support of the cause wherein he is now engaged, and the friends with whom he now stands, his answer is: That as he considers this cause, to be intimately connected with his dearest, his eternal interests, he thinks he cannot be too earnestly engaged in supporting it; and, in supporting it, he thinks himself at the same time intitled.

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called upon, to speak in behalf of the friends with whom that cause has now connected him, as the time was, when he spoke as bitterly against them.

FINALLY, should it be thought that he has spoken too severely against the way of those whom he opposes, his answer is : That any severity of this kind, has been drawn from him, by what appears to be a disingenuous conduct on their part, even their pretending to be allies of the doctrine held forth in the following treatise, while yet they have been ashamed to own it ; yea, while they have been pouring reproach and contempt upon him who wrote it. The Author thinks he has said nothing against them, but what he is well able to support by facts, and what is intended (however they may take it) for their good ; nor has he, it will be acknowledged, been his own panegyrist, more than theirs.



P R E.

P R E F A C E.

THE first edition of the following treatise, was published in the year 1729, when the Author, on account of maintaining the doctrine therein contained, was pursued by the unremitting blind zeal and rancour of the clergy of both denominations; *i. e.* both by what is called the MODERATE and the WILD party in the church of Scotland. This persecution issued in his being solemnly deposed, first by the Synod of Angus and Mearns, and then by the Commission of the General Assembly, not only from being a Minister of the Church of Scotland, but (as their sentence runs) “FROM BEING A MINISTER OF JESUS CHRIST;” when they, at the same time, strictly commanded him, (as the Presbytery and Synod within whose bounds he resided, had again and again done before), not to speak at all, nor teach any more in his name.---A sentence, of which they themselves seem to have been ashamed! for a considerable number of years afterwards, not in consequence of any application from the object of their former persecution, but while he, enjoying the testimony of a good conscience for the part he had acted, was smiling equally

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equally at their frown and at their favour, a General Assembly, of their own motion, found it prudent to take off this sentence IN PART, as they call it, and to restore him (for it would seem they think themselves empowered to RESTORE as well as to DEPOSE, tho' we would like to see their credentials for both) to be a Minister of Jesus Christ, *but not a Minister of the Kirk of Scotland* *.

THE effect of their first sentence, however, was, to deprive Mr Glas of his all in this world ;--and so firmly maintaining the truth which he had learned from the scriptures, and refusing in the least to yeild it, or to let it be divided, cost what it would,

“ Unshaken, unseduced, unterrified,”

he came out from among them, taking his lot with that despised truth, after the illustrious example of him “ who chused rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches than the treasures in Egypt: For he had respect to the recompence of the reward.”

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* This in itself, by the bye, seems to be a tacit, or rather, a pretty open acknowledgment, that there is a distinction betwixt a Minister of Christ, and a Minister of the Kirk of Scotland.

The spirit of persecution which then raged against him, on all sides, was such as we cannot have an adequate idea of at present; but the justest view of it, is to be gathered from a publication made by Mr Glas at that time, intitled, “A Narrative of the rise and progress of the controversy” wherein he was engaged; which every one, I believe, who remembers any thing of these transactions, will allow to be a faithful account of facts as they happened.— At the time when Mr Glas made this noble stand, for the confession witnessed by Christ Jesus, before Pontius Pilate, it is to be remembered, that the religious world was in a very different state from what it is now. To separate from the establishment, was then reckoned the most awful, heretical step, that could be conceived; and Mr Glas himself, was the first in this latter day, who, giving ear to the word of God, in opposition to the doctrines and commandments of men, boldly broke that uniformity which antichrist had established through this nation, and which the secular arm, though not with the rigour of former ages, still supported. The course which he entered upon, was of consequence quite new and unbeaten; * he had

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difficulties

* And so they would have found it, to their dear experience, had they lived then, and been endowed with

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difficulties to encounter, and obstacles to surmount, which they who have entered into his labours, have now no experience of. The torrent of obloquy which rushed upon him, on all sides, in all its force, on account of his separation from the establishment, is greatly abated in its rage now, when various separations from it, on a variety of different grounds, have taken place. Still indeed, all who separate from antichrist, or any of his branches, really for the sake of the commandments of God, and the testimony of Jesus, will find that scripture, Luk. vi. 22. literally fulfilled in their experience, by men HATING them, SEPARATING them from their company; REPROACHING them; and CASTING OUT THEIR NAMES AS EVIL, for the Son of man's sake: But he, on account of the bold, uncommon step, which he had taken, in behalf of the faith once delivered to the Saints, the contention for which, (notwithstanding all the religion that was in the world at this time) was in a great measure buried, and forgotten, *he* became in a peculiar manner, like a gazing stock to mankind, and a butt to all the enemies of the Truth. At that period too, the *Heresybunting* spirit, and spirit

with courage enough, openly and heartily, to enter on it,—even they, who evidently have availed themselves so much of his ~~sayings~~ sayings and his course, tho' they have not the honesty to own it.

rit of persecution, for which antichrist has ever been so distinguished, animated the clergy in a far more violent manner than now, and impelled them to shew their malice, and wreck their vengeance openly against all who differed from them; *so far as the civil power permitted them.* Witness, on the one hand, the various inquisitorial methods taken to make Mr Glas feel the effects of their displeasure, extorting by queries, * confessions from himself, that they might have to accuse him; just as their forefathers the chief priests, and elders, at Jerufalem, did to him, whose good confession this his fervant was maintaining; and as their fathers of the inquisition, in later days, have done. Witness on the other hand, the very different methods taken with some of us, who have left the establishment very lately.—Intreaties to continue in the church, rather than threats of being thrust out.—Attempts made to sooth our scruples, and solve our difficulties, rather than ensnaring questions to make us betray and accuse ourselves. In the case of Mr Glas, the point aimed at was, to draw his sentiments to light, that their power and resentment might be exercised against him. Now-a-days, the
point

* See in the above mentioned Narrative 27 queries put to him by the Synod of Angus and Mearns, Aug. 1699, 1728. and the history of the Process.

point is rather to smother such sentiments as his, to hush, and to bury every contention about the truth, as much as possible; so that they have not so much as passed any sentence whatever against some of those who have lately bid adieu to their communion, nor taken the smallest notice of them, but simply received their demissions.----What is the reason of this change? The reason is, that in the former period, the minds of men were more held in chains, as it were, by systems, establishments, human authority, and the influence of spiritual guides; but now, the charm in this, as in the other antichristian nations, is more broken.----No longer do the people of this country, wonder with the same admiration after the beast; and no longer has he the same power over them as formerly. The Lord has been for a considerable time, and daily is, remarkably consuming the influence and authority of the man of sin in this, and the other nations under the Christian name, by the word of his mouth, the word of the everlasting gospel, published in their different languages: By it, the uniformity which antichrist established, is broken; a spirit of free enquiry is gone through the world; the clergy find men no longer submissive to their creeds, their confessions, their articles or formulas, implicitly led by their nod, or trembling as they once did, at their anathemas. The
bulls

bulls of the Vatican, and excommunications of parish priests, (to the great grief of both), are now equally smiled at, and disregarded.---And hence it is, that the rulers of the national religious establishments, see it necessary to change their tone, and adopt a different method as to those who dissent from them.---But to return.

MANY disagreeable effects, respecting his worldly situation, did Mr Glas experience, after losing his living. With respect to the clergy's interdicts however, his steady answer was, * "Whether it is right, " in the sight of God, to hearken unto *you*, " more than unto God, judge ye;"---for he could not but speak the things which he had learned from the scriptures:---and what he learned from them, what he firmly maintained, in opposition to the received creeds and confessions of the age, and the worldly kingdom to Christ, which the clergy were at that time striving to support, by national leagues and covenants, was briefly as follows: That in opposition to all works, or efforts, or exercises, of any kind, either of body or mind, on the part of sinners, in order to obtain acceptance with God, or justification in his sight; the forgiveness and favour of God, was fully obtained for all his church, when Jesus bowed the head upon.

* Acts, iv. 20. 19.

upon the cross, and cried with a loud voice, IT IS FINISHED; and that this perfect work, which he finished, imputed unto man, is that *alone*, without works, or worth, of any kind whatever, on his part, which justifies guilty mortals before the just God, and presents them in his sight as righteous, and holy, as if they had never sinned!---That an interest in the merit of this work, in order to justify sinners, is not obtained by any labour, or endeavour of theirs whatever, but merely by hearing God, testifying in his word, the all-sufficiency of that work, to justify the chief of sinners; and becoming persuaded by Him, upon the authority of his word, and through the influence of his Spirit, that what he testifies is, and must be, infallibly true!---So instead of the prolix, and perplexed definitions of faith, current in the religious world, he held faith to be, just a belief, or persuasion, that the testimony of God in the scriptures, concerning his Son, is true; and that this faith, or belief, or persuasion, even as the justifying righteousness believed on, is *wholly* the gift of God; in other words, that it is not of him who willeth, nor of him who runneth, but of God shewing mercy, and bestowing it, according to the good pleasure of his sovereignty, upon whom he pleases, without respect of persons.

As to the nature of Christ's kingdom, the following treatise fully explains what he held; proving in the simplest and clearest manner, from the scriptures, both of the Old Testament, and the New, that the kingdom of Christ, according to his own testimony, is not of this world, but opposed to all national earthly kingdoms whatever; that men, (according to John i. 13.) do not become sons, or children in this kingdom, by blood, or descent from religious ancestors, nor of the will of the flesh; that is, by any man's own labours, or efforts, or voluntary, uninfluenced choice; nor by the will of man, that is, by human persuasion or authority, but WHOLLY OF GOD, thro' the power of his word, in opposition to every natural wish of the human heart, which, till overcome by that word, is inflexibly bent and fortified against this doctrine, biasing men in the strongest manner, to look for acceptance with God, through their own works or worth: That the members of this kingdom of Christ, are gathered into fellowship in this world, not by their being born in what is called a Christian country, nor by the influence of the doctrines, and authority of men, or by bonds and covenants, of human composition, but merely, by the influence of the word of God upon their consciences, coming to them, not in word only, but with power, and with the Holy Ghost, and with much assurance, convincing

vincing them of this truth, That God is well pleased in the work of his beloved son and that thro' HIS work, there is hope for the most wicked, and worthless of mankind :--- That therefore, the members of this kingdom, are known to one another, and become connected in fellowship, not because of any excellency of character in them above others, even the worst of mankind; but by professing, and appearing to one another, to be of one heart and one soul, as to that truth; --the all-sufficiency of the divine, the glorious, the eternal worth of Jesus Christ, the Son of God, to save them all; and that so soon as known to one another, by this good profession, they continue steadfastly together, proving their unity of faith in this blessed truth, by their unity of practice, in observing 'all things whatsoever Christ hath commanded, and in a particular manner, his new commandment of Love, in all its branches and fruits, as the great, and distinguishing evidence to the world, as well as to themselves, and their brethren, of their being his disciples; loving one another, even as he their common Lord and Saviour loved them, and gave himself for them, and walking closely, and literally, in all the footsteps of his first flocks.

SETTING out on this footing, (as the following treatise, and all his other writings fully shew), and thus, becoming a fol-
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lower of the first churches which in Judea were in Christ Jesus, in their faith, and in their order, Mr Glas was adhered to, as might well be expected, by only a few, and these, (like the first followers of the same doctrine), but of the meanest and poorest of the people;—and what was said to the Thessalonians, (1 Thes. 2. 14.) might justly be said of them, “ They suffered like things of their own countrymen, even as the churches of Judea did of the Jews.” The doctrine, however, which they held, has, in the midst of much opposition from all quarters, spread thro’ both Britain and America, so that churches, or congregations, have been gathered by it, in both countries, all professing to hold the same one truth testified from heaven, as the ground of their hope, and to continue unto this day, observing whatever Christ hath commanded; and however weak, foolish, and obscure, in the eyes of the generality of the world, the following treatise may seem; yet if I may judge from the testimony of many of my own acquaintance, (and these not in the above mentioned churches, with whom I have now the comfort to stand), this treatise has, in the hand of providence, served in a remarkable manner, as a mean, to unshackle multitudes from the fetters of human authority in religious sentiments, and turn their attention to what the scripture says, about the truth concerning Jesus,

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and the nature of his kingdom * ; at least, it becometh me, to take this occasion, publicly to give my suffrage in its favour, and own my obligations to it. I acknowledge, that I consider it, as truly the most fortunate circumstance of my life, that I ever was acquainted with this most valuable Author, or his writings :—When I think of *the man*, in every view, and especially in the light wherein I am persuaded he will appear in the next world, (when this poor bustling life, with all its vain distinctions are for ever over), I have every reason, to account the endearing and intimate friendship which I experienced from him, as one of the greatest priviledges I ever attained to.---This is no empty flattery ;---it were vain to flatter now ! now, when the subject of it is far removed, beyond either the censure or applause of mortals !-- No --- if the writer of this, knows any thing at all of himself, it is the grateful effusion of a heart big at recollection of scenes that are past, and of obligations received, which it can never repay . a heart bound, he thinks, by many a tender tye, to pay this last, this honest tribute to the memory of a man, whom
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* I consider this treatise, just as an appeal to the scriptures, from all the standards and systems of men, and the Author wished none to give the least help either to him or to it, further than they could see with their own eyes, scriptural authority for whatever was said.

it most justly and most dearly loved.---It will be cold indeed, as to every thing which ought to warm the heart of man, when it becomes indifferent at the remembrance of such a friend.---But I must proceed.

WHEN, as a clergyman in the established Church, I was going on, like others, without enquiry, in the beaten tract, preaching what I had learned from systems, and writings of men; baptizing every child in my parish, whatever the parents were, because it was born in a Christian country; prostituting the holy Ordinance of the Supper, to every one who was not just obnoxious to the civil law, as an atrocious criminal; hugging myself in a good living, and thinking all was well;—I was stopt short in my career, by a very affecting occurrence, which, tho' it leads into a little deviation, I beg leave to relate.

By a dying brother, a Minister of the established Church too, my conscience was addressed in the most striking, pathetic manner, and in words so forcible and moving, that they never can depart from my memory.--- With bitter anguish, and regret, he lamented, as a dying man, in view of the judgement-seat, that he had stifled convictions, which he had received from the word of God; and contrary to the dictates of his conscience, had stood connected with

the national Church, in which he was fully convinced the truth concerning the Son of God, which gives hope to sinners, was not understood, nor in any way the bond of their union; because the great evidence of knowing that truth, *viz.* BROTHERLY LOVE, was utterly a stranger among them; and because by the very constitution of that Church, the commandments of Christ could never be practised in it.

I WAS not the only person, to whom he spoke on these subjects :---A few days before he died, not when in the delirium of a fever, (alleged, I suppose, to blunt the edge of conviction, as to what he said; ; but, I maintain it, when as calm, and sound in judgment, as ever, he sent for his two colleagues *, and addressed them in the very same strain wherein he had addressed me, freely telling them his own views as to the doctrine and order of the Church of Christ, and in the most earnest manner, intreating them to search the scriptures, and think how they were acting.-----
What use they made of this affecting inter-
VIEW

* I acknowledge, I was at that time exceedingly unwilling that he should speak to his colleagues, or to any one, in the strain wherein he spoke to me, lest the matter should spread; and I was utterly averse to have it thought, that he died in the sentiments of Mr G, having then a most thorough contempt for himself, his sentiments, and all connected with him.

view, they best can tell; but I hope his words, which my conscience tells me, were the words of truth and soberness, and which came from a conscience distressed at having counteracted what he was recommending to us, may yet have an effect upon them, which they little expect or wish for; but, for which, if it takes place, they will, I am well assured, see cause to bless the God of Heaven. --- But to return.

My brother recommended to me this very treatise which follows, as that which had at first drawn his attention to the scriptures, with respect to the faith once delivered to saints, and the nature of Christ's kingdom; and he beg'd me soberly, and if possible, impartially, to consider it, comparing it with the Bible, as the only standard of truth. --- An address from the bed of death, in such terms as these, and backed with such evidence, as he brought to my view from the scriptures, had a strong effect upon me! Not long after I lost him, I fulfilled his dying request; and I spent much time in searching the scriptures, both of the Old Testament and of the New, whether or not these things were so, as held forth in this treatise. The consequence was; the more I looked into these scriptures, the more I was convinced that I had never understood the gospel, nor the nature of Christ's kingdom. --- I had not a moment's peace of

science after that, till I left the kirk of Scotland.--I met with a neighbouring clergyman at this time, exactly diffculted as I was myself, and after many a painful struggle to sit still, if possible, where we were, and eat our loaf contentedly; we were obliged to resign our livings, and bid adieu to the establishment: But even then, I could not think of associating with the despised churches in connection with Mr Glas, and was much strengthened against this, by my colleague, who entertained a rooted dislike at him and them; * in so much that when Mr Glas, upon our publishing our apology
for

* What likewise tended not a little to keep me at a distance, was the aspersions which were busily handed in to me, by some with whom I was connected, and who bore a *heart-hatred* to these Churches, representing Mr Glas as an arbitrary tyrant, keeping the Churches in chains under his lordly sway, so that they durst not act but according to his nod.—Justice and truth, oblige me to say, that I never beheld a character more the opposite of this, or one more like the little child, than Mr Glas appeared to me, when acquainted with him. That he was a poor, sinful, erring mortal, as other men are, is most freely acknowledged; but he appeared remarkably taught of God to tremble at his word; and to shew a noble zeal and indignation against all the perverters of the everlasting gospel, yea against those in fellowship with himself, tho' his dearest friends, who appeared walking in pride and self-conceit, or otherwise inconsistently with the profession which they had made of the name of Jesus; and hence, I am persuaded, it was, that he obtained so liberally, such epithets as the
above.

for leaving the establishment*, thinking us of one mind with him, tho' from contempt and disaffection, we had taken no notice in that publication, of the obligations under which we lay to him; when, I say, he, like himself, overlooked this neglect, and wrote to me, inviting us to become companions with him, and those connected with him, in the afflictions and consolations of the gospel; my colleague refused so much as to hold a conversation with him.

FROM time to time, however, I myself had interviews with him and his friends, the fruit of every one of which was, that however I braved it out, I was the more knit to the doctrine and order I beheld among them, and my conscience upbraided me for differing from them; but attachment to the people with whom I was connected, (who I gratefully own, had endeared themselves to me, by every act of kindness within the compass of their power,) more than attachment to the word of the living God, swayed and influenced my conduct,

above. For my own part, whatever others may say, I can truly affirm, that I thought myself delivered *from chains*, when delivered from a people, split into divisions about keeping the commandments of Christ; and that I never enjoyed *freedom indeed*, till in connection with these Churches.

* Intituled, "The case of James Smith late Minister at Newburn, and of Robert Ferrier late Minister at Largo, truly represented, and defended."—
 Printed in 1768.

duct, till I evidently perceived, that tho' in doctrine speaking very sound words about the gospel, and maintaining, *in the strangest terms* the necessity of the union of the disciples of Christ, as to the observance of all his commandments; yet when in different instances, they were called upon, to practise some of the simplest commandments of the New Testament, * that unity was no way insisted for; yea, forbearance with those who were not disposed to see such commandments, and refused obedience to them, was strongly contended for, and actually granted.----- At this rate, I saw no difference between my present situation, and that which I had left in the church of Scotland; only that there, the words were not so found, and the neglect or abuse of Christ's commandments, more general, glaring, and enormous --- But all his words are equally sacred and binding; --- and remembering the Lord's awful declaration, as to him who breaketh *one of the least* of these commandments, and *teacheth men so to do*; --- remembering, that there can never be a church of Christ, where unity of faith and practice does not take place; otherwise, the ancient prophecy and promise of God, as to the people of the new covenant, must fail; † our Lord's intercessory

* *Vide* instances of such, page 28.

† Jer. xxxii. 39.

tercessory prayer,* which evidently respects his people appearing together in this world, must not be heard; and the church of Christ must have totally changed its constitution from what it was at the beginning, when its members were *all of one heart and one soul*; † and that a church where this unity takes not place, can never be in a capacity to eat the Lord's supper as ordained by the Apostles; ‡ remembering these, and many other things, which were cordially assented to, by every soul among us, when held forth in the doctrine; and seeing now the most perverse reasonings, and disputings against unity of practice; I considered ourselves as trifling with the commandments of Christ, picking and chusing among them, and dispensing (which we had no power to do) with obedience to them, in persons whom yet we called brethren;--- I had therefore no longer peace to continue in this connection;---at this time too, all the convictions which I formerly had, as to seeking fellowship with the churches connected with Mr Glas, came forcibly into my mind; and as I was convinced from all I had ever seen of his writings, and those of his friends, or heard of their church order, that they were consistent in the unity of their practice, with the doctrine as to unity, which they professed to hold; such

* John xvii. 20.—23.

† Acts iv. 32.

‡ 1 Cor. xi. 18, 19, 20.

such simple words as these, appeared to me irresistibly pointing it out as my duty, to seek communion with these churches, and to walk with them; “Salute the brethren,” * “Salute every saint in Christ Jesus,” †---and many others to the same purpose.---How I could pretend to be following Christ, and yet not walk with those who seemed to be his brethren, I could not see. I accordingly addressed them, and we became one; and my conscience bears me witness, that I have not been disappointed in my views of them, having for above five years past, enjoyed a peace and comfort, to which before I was an utter stranger; so that when ever I think soberly, or in the fear of God, I shall certainly account it a greater honour to stand as the meanest member of these churches, who appear to be keeping the commandments of God, and the faith of Jesus, than to occupy the the most conspicuous station, either for profit or honour among mortals.

SINCE these churches, holding the faith and order pointed to in the following treatise, were established, and more particularly of late, various churches, or societies have appeared in different places, † professing

* Col. iv. 15.

† Philip. iv. 21.

‡ It is very remarkable however, that tho' one principal characteristic of all these societies, is a disaffection

felling in words, to hold the very same doctrine, and to observe something like the very same order with these churches, in distinction from other religious societies in the world; yea, acknowledging these to be churches of Christ, and praying for them as such, (which I am certain I have heard some of them do;) and yet so far are they from regarding these simple commandments, to salute the disciples of Jesus, and walk with them; and so inconsistent are they in their ways, that they not only keep at the greatest distance from them, and speak with as much teeth as the rest of the world, in the most contemptuous manner of them; but they receive with open arms --- they bid God speed unto, --- yea seem to shew an anxiety to collect together, those whom these churches, by the authority of the scriptures, have thought themselves obliged to put away from their communion, as wicked persons; thus doing them the unkindest office in their power, fortifying them in their pride, and counter-acting so far as they can, the discipline of the house of God; for which, the persons themselves, have in several instances, when they came to be sober minded, given them little thanks. --- And thus do they make

to the churches whose doctrine they pretend to hold; and though they speak in quite another strain of one another, than they do of them; yet after many attempts, they cannot agree among themselves, so as to walk together in unity.

make it evident, that the Christ whom they serve, and the Christ whom the churches before mentioned profess to serve, stand some way in opposition to each other; seeing that whom *these* put away in the name of Christ, as debarred by his law of discipline, from standing in his house; *they*, in the name of Christ too, and upon what grounds they themselves best know, cordially receive.

AFTER all, if the above churches are holding the faith, and keeping the commandments of God, as they profess; it must be of little moment to them, (who ought to intermeddle with no religious parties), what the others before mentioned are about; nor would they have been noticed here, did not their disingenuous, and dishonourable conduct, towards the writings of Mr Glas and his friends, and in particular to the following treatise, demand some notice; for notwithstanding all the pretended neglect with which they affect to treat these writings, the writer of this is positive in affirming, that in their discourses, he has again and again, heard them retailed almost *verbatim*. The Hymns and Spiritual Songs, composed by the members of the foresaid churches, and printed for their own use: without the least acknowledgment, either public or private, to the persons concerned, they have taken to pieces,

in another order and stile of his own,—t what advantage the public will judge.— And yet amidst the numerous quotations with which he loads his margin (from Pope Clement XIV. down to the Doctor in divinity of Musselburgh), he has not the discretion once to acknowledge his obligation to the following treatise *.— But not to enlarge upon this subject.

FROM what has been said, it will appear that notwithstanding all the pretension which these societies make, as to holding the faith of the Son of God; and notwithstanding any partial appearances of the scripture doctrine and church order which may take place among them; yet that they

* This Author talks very highly, in one passage of his discourse, about the necessity of *unity* in a church and tho' I do not think myself at present called upon, to say any thing particularly, either with respect to the history of the *union* of the people with whom he has now connected himself, nor with respect to what, from my own experience of the same course which he is now pursuing I had access to see of their *unity*; yet I may be allowed to ask, — What does this Author mean (page 23. of his Essay) by *all the divisions* of a church being *lost in the truth, and covered by it*? as supported by the quotation of Prov. 30. 12. — I would not willingly mistake his words, but — does he mean that the *love, the fervent love* among the disciples of Christ, mentioned in that passage, (explained 1 Pet. 4. 8. and James 5. 19. 20.) bearing with zeal for the truth, and for the preservation of one another in it, as intimately connected with the salu-

there is the utmost reason to suspect there is some error at bottom with them as to this faith; for "hereby" says the Apostle John *, "we do know that we know him, "if we keep his commandments. He who "saith, he knoweth him and keepeth not "his commandments, is a liar, and the truth "is not in him;" which manifestly shews, that we can no further give evidence to our own consciences, nor to the consciences of those about us, of our knowing the truth, than in so far as we are conforming to it *in all things*, whatsoever Christ hath commanded;—Now when, (as in the instance already mentioned, where I was personally concerned myself, and in other instances), men appear dispensing with the plainest commandments of Christ; forbearing, for example, in their communion, and calling brethren, those who deny infant baptism, who in face of the clearest words of our Lord, maintain that it is lawful to lay up treasures on earth, and to eat blood, and that a church can be walking as a church of Christ, and yet not be of one heart, and one soul,

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tion of their souls from death;—does he mean, I say, that *this charity* can cover any division opposite to the truth, or bear in one called a brother, with any departure from that truth, or from the least of the commandments of Christ connected with it?—If so, how unmeaning are all his words about unity! and how *smoothly* may all iniquity be covered by *the truth!*

* 1 Epistle, ii. 3, 4.

both as to the faith and obedience of the Gospel; I say, when men thus appear in practice, how can they in consistency with these words of the Apostle, be considered as holding the same faith, which was once delivered to the saints? Or, what other conclusion can be drawn, but that there must be an error at bottom about that faith, otherwise it would produce the same uniform effects, the same impartial, unreserved obedience to all Christ's words, which it did at the beginning, and which the scripture assures us it will produce, to the end, in all who truly hold it?

WITH respect to the following treatise, I may only further observe before I conclude, that it is a common thing with some of the persons I have been speaking of, and others, when they talk of it *comparatively* with Mr Glas's other writings, to bestow great encomiums upon it, while they reflect with great virulence against his latter works;—he contradicts they alledge in them, what he says in this treatise,—and they wish when he had finished this, that he had stop'd and written no more.—This is a Catholic tract, say they; it breathes more charity than the rest of his writings, and does not *narrow* the communion of *Saints*, (that is in their meaning, well disposed religious people, of all parties, however disagreeing in faith and practice), but his other works draw the
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cord intolerably strait, &c. These insinuations are equally ungenerous and unjust: That there are some expressions in this tract, which by those who contend for a promiscuous communion with the world, may be wrested to their own purpose, I shall not refuse; but that there is any thing in it, from which, compared with other parts of the same work, it can be fairly inferred, that such promiscuous communion, or the neglect of the least of the commandments of Christ, is encouraged or countenanced more than in the Author's other works, is denied. This tract was indeed published, as appears by his own preface to it, soon after he left the establishment, and before he had access, according to the doctrine therein maintained, to experience so fully, as he afterwards did in the churches, *how good and how pleasant it is for brethren to dwell together in unity!* and how essentially necessary, the vigorous exercise of the discipline, in opposition to all division, and sinful forbearance is, for the preservation of that unity: but there is in this work, the foundation, stated from the scriptures, upon which every practice, afterwards followed by him, either as to the order or discipline of these churches proceeds; and in it the Author shews most clearly, the favour and spirit of that charity "which rejoiceth not in iniquity, but *rejoiceth with the truth,*" as it stands opposed to that unclean spirit called

Catholic

Catholic charity, which the father of iniquity, who was a liar from the beginning, and abode not in the truth, has propagated; and by which the workers of iniquity, receive honour one of another, flatter one another, and rejoice in their iniquity, without regard, yea in direct opposition to the truth, and to the hatred and contempt of all who are of it.

THE cause then, of the affected preference given by many to this, above the author's other works, is not any real difference or inconsistency in the doctrines contained in them, but an enmity, or disaffection to *the practice*, which they have access to see maintained, and connected with these doctrines.----When the gospel was preached at the beginning, the multitudes heard it gladly; but when called upon to deny themselves, take up the cross, and follow Christ, obeying all his commandments without exception; his sayings were too hard for them,---by and by, they were offended.----The young lawyer, heard Jesus patiently, and appeared to agree with all he said, till required to sell all that he had, and lay up treasures in heaven; and then he went away, it is said, very sorry, "for he was very rich."----That very doctrine against laying up treasures upon earth, which is avowedly, (though there is much more at bottom) one of the main partitions between

between

tween these professed allies to the doctrine of this treatise, and the churches before-mentioned, parted the Lord, and this young man, for ought we know, eternally.---The following treatise, which simply lays open the things concerning the kingdom of heaven, I have seen patiently read, and professedly admired, by people in the establishment,---in the relief way---yea, even by the covenanting seceders themselves---as well as by the people we have been speaking of; but point the same persons to the churches in which these things appear carried into practice, agreeably to the literal binding words of scripture,---and they will laugh them to scorn. But however much the strife among religious parties of all kinds, may be to separate the cross from the profession of the name of Christ; and while some are more grossly, and bare-facedly, others more refinedly and subtly, dressing out a christianity that will flatter religious pride, suit the taste of the world, and draw followers after them; it becomes every church of Christ, professing to keep all his commandments, in connection with his testimony, to watch carefully against all such perverters of the gospel, remembering that Satan himself, is transformed into an angel of light, and therefore, that it is no great thing, if his ministers also, be transformed as the ministers of righteousness; and while the churches of Christ are command-
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ed to turn away from such empty, fruitless professors, it deeply concerns them, to think seriously what *they themselves* are about, knowing that on no account, in no respect whatever, have they any ground to glory over these professors, or over the vilest of mankind; and that if they are taught to hold the testimony of Jesus, as the ground of their hope, and kept contending for that testimony, it must be wholly by the sovereign grace and power of him, who died for sinners, and rose again, and who prays for his guilty people that their faith fail not.----No reason whatever, have they to claim any nearness to God, or preference in his sight, more than the basest of mankind:---when either as churches, or individuals, they review their conduct; instead of pretending, (as is falsely said of them) to any thing like perfection, or infallibility, they in every light, find their transgressions staring them in the face; yea, they see themselves, in many respects, far more guilty than such as never have been in a church of Christ at all. But the ground, and the *only* ground of hope, which they profess to have, is, that there is a fountain still open to the inhabitants of Jerusalem for sin, and for uncleanness; that if any man sin, there is an Advocate with the Father, JESUS CHRIST, THE RIGHTEOUS ONE, who is also the propitiation,---and his blood cleanseth from *all* sin.

To conclude,---that the following appeal to the scriptures, respecting the testimony, and kingdom of the Lord Jesus, may be more and more blest by Him, the great Head of the Church, as a mean, to turn the attention of men, to these sacred oracles, the sole standard by which all doctrines and opinions ought to be tried; and so as a mean to gather the elect, from among all sorts and parties of men, to the profession and obedience of the gospel, that the day of his second coming may be hastened; is the prayer of

ROBERT FERRIER.

E R R A T A.

Page.	Line.	
7.	28.	For <i>hedge</i> read <i>pledge</i> .
28.	16.	Place a comma after <i>mystery</i> , and delete the comma after <i>revelation</i> .
36.	11.	After <i>Godhead</i> place a full point thus --- <i>Sach, &c.</i>
---	16.	For <i>their</i> read <i>his</i> .
37.	19.	After <i>beginning</i> delete the point, and place a comma---that, &c.
43.	27.	Delete comma after <i>Jews</i> , and place it after <i>believe</i>
57.	2.	For <i>Joh</i> read <i>John</i> .
---	12.	Point after <i>Jews</i> .--- <i>We, &c.</i>
74.	18.	For <i>sibs</i> read <i>this</i> .
89.	1.	For <i>Abak</i> read <i>Abak</i> .
106.	7.	For <i>He</i> read <i>It</i> .
110.	16.	For <i>Godhead</i> read <i>God</i> .
112.	19.	Delete comma after <i>monks</i> , and for <i>their</i> read <i>the</i> , placing a comma after it.
123.	27.	Delete <i>stare</i> .
157.	5.	Delete <i>and</i> .
173.	23.	For <i>bid</i> read <i>bid</i> .
206.	7.	Supply <i>if</i> .
205.	27.	For <i>jubile</i> read <i>jubile</i> .
232.	1.	For <i>this instance</i> read <i>these instances</i> .
238.	23.	For <i>abid</i> read <i>abide</i> .
248.	29.	Supply <i>is</i> .
262.	34.	For <i>prots</i> read <i>Thus</i> .

N. B. The Reader will please to correct the above errors before perusing the book.