

Jus populi divinum,

O R

N. 2.

The People's Right to elect their

P A S T O R S;

Made evident by Scripture, confirmed from Antiquity and Judgment of foreign Protestant Churches and Divines since the Reformation, as also from Books of Discipline, Acts of General Assemblies, and Sentiments of our best Writers in the Church of Scotland, &c.

It appertaineth to the People, and to every several Congregation, to elect their Minister———this Liberty must with all Care, be reserved to every several Church, to have their Votes and Suffrages in Election of their Ministers First Book of Discipline, fourth Head.

This Right of Election pertaineth to the whole Church, and this is commended to us by the Example of the Apostles, and of the Churches planted by them. Gillespie's Popish English Cerem. p. 280.

The People have God's Right to choose, for so the Word prescribeth. Rutherford's Due Right of Presb. p. 201.

I affirm this is the Institution of Christ, that it is the Order he hath appointed in the Gospel, that People should have Liberty to choose their own Pastors and other Church officers. Rule's Rat. Det. p.

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The Right of the People to call their Pastors, Presbyterians have made good from several clear Scripture Grounds. Forrest. Append. p. 267.

By a Minister of the Church of Scotland.

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E D I N B U R G H, *in Fyfe.*

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SCS #1181



T H E
P R E F A C E

R E A D E R,

WHAT moved me to write on the Subject, is hinted in the Beginning of the following Essay; and further, I thought my self under some Obligation, having formerly attempted to vindicate *the People's Right in calling their own Pastors*, which being openly attacked at this Day, had I been utterly silent, it might been said, *fugisti quia tacuisti. As pro captu lectoris habent sua fata libelli*, so I doubt not it be with this: Readers approving or disapproving as they stand affected, 'tis reckon'd a Piece of Justice, and this is what I crave, that they forbear to censure till reading over the Book. To him that's of the same Principle with me, *carpere vel noli nostra, vel ede tua*; and whatever Censure Men

may put upon it, I hope to be approv'd of him, who accepts of the Offering of *Goats Hair* and *Rams Skins* from such as have no more to give. As to sinistrous Designs, I may be constructed by some to have in publishing this Essay; if they will take his Word for it that can best inform them, there is nothing so much at Heart, next to the King of *Zion's* Glory, as the Good, Honour, Peace, and Prosperity of the Church of *Scotland*. It hath a melancholy Aspect, so many of her Sons do openly impugn the Church's Right to elect her own Pastors, yet I hope the greatest Part will never go in to any Overture, depriving the Spouse of Christ of this her Bridegroom's Gift, Grant and Legacy. I hope the most are still of this Reformation Principle with *Calvin* and *Calderswood*, that *impia ecclesiae spoliatio est, rapina est, sacrilegium est*, that it is an impious robbing of the Church, Rapine and Sacrilege, to settle any Minister, whether the People call and consent, or not. In this Essay there are often Citations from *Jus populi vindicatum*, a Pamphlet printed 1720. and that without mentioning thereof, but considering the Interest the Author had therein, he might use more Freedom this Way than any other Man. As to the Validity of Arguments

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guments adduced for proving the People's Right to choose their Pastors, I must leave to others to judge, hoping they will be satisfying to such as are unprejudiced, owning the sacred Scriptures to be a complete Rule, and the supreme Judge of Controversies. As to Objections, I can say, to the best of my Memory, I have not put my Thumb upon any Thing that ever I heard advanced against the People's Right in the Affair. The great Objection against popular Elections, is the Confusion which must attend them. I have answer'd this Objection at some Length in the Book, and here I further add, as every Man, whether rich or poor, in Christian Congregations, that hath been, or in the Judgment of Charity may be admitted to the Table of the Lord, hath equal Right from Christ to this spiritual ecclesiastical Privilege, of choosing the Overseers of their precious Souls, so I humbly think, the World cannot shew the least Confusion that can follow upon admitting People to a decisive Suffrage, more than in admitting them to vote as Consenters. And I apprehend no Scripture Instance can be given, countenancing the giving a decisive Suffrage to some, and Consent only to others, when there is Harmony and Unanimity in a Parish as to the Person designed for

Pastor. I do not think the Vote of all, nor the Vote of any at all, essential to the Calling of a Gospel Minister; for if, at the Moderation, all agree upon a Person, I see no Necessity for a Vote in the Affair; or the Eldership may be allowed to vote first, and if all agree to the Person voted for, I see no Need of calling more, or Heritors may be allowed to vote, or Magistrates and Counsellors in Burghs, and if the People agree, I shall not say there is Necessity for their Suffrages, though still they have as good a Right to vote as any, and if they desire a Suffrage, I see not how it can be refused. It is the obtruding Pastors upon a People which only occasions Confusion at Moderations and Ordinations; and if the People differ as to the Person nominate, there is no coming to the certain Knowledge of their Inclinations, but by calling them *viritem*, or Man by Man.

I hear of some who say they are for the People's Consent as necessary, but yet against calling them as Consenters at the Moderation; but by what Witchcraft in all the World shall their Consent be known? There is not another certain Way of arriving at the Knowledge of this, but by calling them by their Names. When there is Difference in a Congregation as to the Person nominate,

nate, shall the People meet afterwards among themselves to decide this? and will there be less Division or Confusion, that there is not a Minister to moderate at their Meeting? or shall it be taken for granted, the People are for the Call, if a Party be prevailed upon to come and declare they are for the Person nominate? This may be, and still the major Part of the Parish utterly averse. Where there is Difference, is not every Party ready to affirm they have a Majority for them, as in the late Affair of *Aberdeen*? or shall a Minister or Two be sent to converse with the People, and sound their Inclinations? This may be done, and yet their Sentiment as little known as before, for Ministers are capable of being biassed in the Affair. I could instance a Parish, where the Presbytery, sending one or two of their Number to converse the People, after a Call given by a Majority of Heritors and Elders, it was reported the Heads of Families seemed to be for the Settlement, while yet they were ready to declare, and some of them came and actually declared it was otherways. When Ministers or Elders are sent, perhaps they mainly converse with such as are for the Candidate they incline to themselves,

My Stile cannot pretend to Politeness, yet I hope it is intelligible; and had Time and Circumstances allowed the transcribing of this Piece, before its Publication, it had been put in some better Dress, but I hope the Reader will regard the Matter more than the Phrase. Whereas, in the following Sheets, you will often find our Protestant Writers speaking of Bishops, it would be considered by those they understand no more but Pastors or Overseers, every Minister of the Gospel being a Bishop in the Scripture Sense of the Word, called to oversee and look after the Flock, watching for Souls, as one that must give an Account, praying the Lord to maintain the Purity of Doctrine, and prevent Tyranny in the Church of *Scotland*, to revive a decaying covenanted Work of Reformation among us, pour out of his Spirit upon all Ranks, heal all our Breaches, put a Stop to abounding Iniquity, send forth many able Ministers of the *New Testament* to be the Glory of Christ, that he may guide the ensuing general Assembly, and may never be so wroth as to call us *Lo-ammi*, and that he may have a Seed to do him Service in our Mother Church, while Sun and Moon endure. I am, &c.

May. 181727.

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The Reader is desired to help the following *Errata*,
occasioned by the Author's Absence from the
Press.

PAge 25. Line 24. add *no* before *more*. p. 56. l. 36.
for *now* read *none*. p. 65. l. 16. for *Direction* read *Di-*
rectory. p. 65. in Margin for *Matther* read *Matter*. p. 70.
l. 6. after *Commonalty* add *with Presbyters*. p. 70. in Mar-
gin for *Prifus* read *Pryn's*. p. 71. l. 27. for *Panstralia* read
Panstratia. p. 72. l. 2. for *Lapellus* read *Capellus*. p. 72. l.
8. for *Ilricus* read *Ulricus*. p. 74. l. 31. put a Comma after
Junius and not after *Tremellius*. p. 76. l. 26. put a Comma
after *Landaff*, and not after *Davenant*. p. 83. l. 28. last Half
of that and the following 29. should be in the *Roman* Cha-
racter. p. 83. l. 29. add *they* before *were*. p. 89. l. 24. for
Willoch read *Willock*. p. 115. l. 17. before *I affirm* 2 Figure
is obscure. p. 116. l. 28. blot out *still* after *for*. p. 126.
l. 9. for *had* read *have*. p. 126. l. 20. for *Boece* read *Boyse*.
p. 137. l. 25. for *Pagnius* read *Pagnin's*. p. 138. l. 5. be-
fore *Presbyterians* add *other*. p. 143. l. 26. for *him* read
them.



Jus populi divinum,

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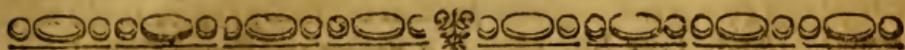
*The People's divine Right to choose their
own Pastors.*

BEING desired farther to consider the *Right of Christian Congregations* to choose their own Pastors, I have complied more readily, that their Right in the Affair is thought by many, to be in greater Danger at this Day, than in 1719. when Overtures were transmitted, encroaching upon their Right in a remarkable Manner. 'Tis threatenng, that, within these few Years, Settlements have been made in sundry Places of *Scotland*, not only without the Call or Consent of the People, but *venitente & contradicente Ecclesia*, the Body of the People opposing, ready to give, and sometimes actually giving their Voices for others, than those ordained to labour among them in the Work of the Lord; and the Speeches of sundry, at the last Assembly, give Ground of Fear, where they argued, not only against the Voice of the People, but also against their Consent, as necessary to a Minister's Call: Yea, there it was confidently asserted, in Face of the whole general Assembly, that though there was meikle Talk of the Right of the *Christian* People to choose their own Pastors, yet there is nothing in Scrip-
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ture to countenance their Right, and any Scripture seeming to look that Way, was otherwise to be understood. And, since the last Assembly, I have heard of some, that, instead of condemning, have approv'd the foresaid Assertion, and applauded the Person asserting so boldly, boasting, that a publick Challenge was given to all that stood up for the People's Right to choose their own Pastors. Now, if it be a received Maxim, that in Time of common Danger, *omnis homo miles*, or, every Man is a Soldier, then my minting, at this Time, to defend the Right of the Lord's People, is the more excusable, tho' very unmeet for any such Work. And whatever slight Thoughts some may have of the Affair, I look on the Calling of Gospel Ministers, to be not a Question *de lana caprina*, not a trivial indifferent Business, but a Matter of vast Moment, as Mr. *Calderwood* avers, a Point on which the Success of the Gospel doth not a little depend, as Mr. *Gillespie* hints, a capital Point, as Mr. *Lawder* affirms, a Thing of the greatest Importance, as Dr. *Owen* says, a Matter of great Weight, a Concern of the last Consequence to the Churches of *Christ*; the very Basis and Foundation of the Ministry, as others assert, and therefore deserving our serious Enquiry. Now, being to treat, not of an immediate, but of a mediate Call to the Ministry, not of an extraordinary, but of an ordinary Call, not of the internal, but of the external Call, not of Ordination, which is a Part of the ministerial Call, but of the Election of Ministers, the other Part thereof, not of the *jus summum* & *αυτοκρατορικον*, which is the Prerogative of the King of *Zion*, only from whom all the Authority of his Ambassadors is derived, but of the *jus delegatum*, or of that delegate Right which *Christ* hath given unto constitute Churches, to choose the Overseers of their precious Souls. Here,

First. I'll lay down some Propositions anent the Subject. *Secondly*. Adduce some Scriptures, or Scripture Arguments for proving the People's Right to elect and choose their own Pastors. *Thirdly*. Shew what was the Sentiment and Practice of the *Antients* as to this Point. *Fourthly*. Shew the Judgment of foreign Churches and Protestant Divines since the Reformation, anent it. *Fifthly*. Shew what hath been the Judgment of the Church of *Scotland*, and of her
best

best Writers in former Times, upon the Head. *Sixthly.* Endeavour to answer the Objections of Opposites. *Seventhly.* Shew how little Ground others, pretending Right in the Affair, have to plead for this Privilege. And *Eighthly.* Conclude with some Corollaries.



C H A P. I.

NOW for the Propositions anent the Subject. The first Proposition I mention, is this, That the Calling of Gospel Ministers being a Matter of great Moment to the Churches of Christ *, *he, who was faithful in all his House,* hath undoubtedly appointed who shall be the Callers, *2 Tim. iii. 16, 17. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thorowly furnished unto all good Works.* If Christ hath not determined this in his Word, let us never talk more of the Perfection of the Scriptures; let us never assert more, that they contain exact Rules for the Churches of God in all Ages; let us never argue more against the Necessity of human Traditions. The reverend Mr. Park, † whom Mr. Woodrow characterizeth for a Person of great Solidity, and very sufficient Learning, says, *the arrogating such a Privilege, (to wit, as this of calling Gospel Ministers) without Warrant from the Word of God, is most derogatory unto, an high and injurious Reflection upon the infinite Love, Wisdom and Faithfulness of our blessed Lord, and directly implies, that he hath not*

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* *Cald. alt. Dav. 1 edit: Pag. 332. Electio pastorum, &c.* The Election of Pastors, as 'tis not the least of the Churches Privileges, so 'tis a Thing on which the Safety of the Church dependeth. And again, p. 591. he says, *electio ministrorum, &c.* the Election of Ministers is not a Matter of Sport or Jest, but an Affair of great Moment, on which the Peril of Souls turneth. Park, on Patronages, says, the People are indeed very nearly concerned in the right Choice of their own Pastors, as being the most special ordinary Means appointed of God for their spiritual and eternal Welfare. p. 105. † *Treatise against Patronages,* p. 87

sufficiently provided his Church with a complete Method for furnishing and Election of her own Office-bearers, without calling in the weak and superstitious Devices of Mens Invention to her Assistance. And, adds he, such as dare to rectify his Institutions as defective, or to call in question our Lord's Wisdom and Faithfulness in this, may go a great Length to question his Ability to save to the uttermost. And, says he, there is a nearer and firmer Connection between these than every one thinks. If our blessed Lord and Saviour, as that worthy Gentleman the Laird of Bennochie said in his Funeral of Prelacy, * was so careful of his Church, as to give express Rules and Directions concerning the Admission and Trial of the meanest Church Officers, is it possible that he would have left the Church in the Dark, and without Direction in the weightiest Matter concerning the Ordination and Trial of Church Officers of the highest Rank? No wise Man will take Care of the meanest Things, and slight those of the highest and greatest Importance. How then shall any think so of the only wise God? And, what he says of the Ordination and Trial of Office-bearers in Christ's House, the Argument is the same as to their Election. Now, Acts vi. at the Beginning, there we have the clearest Direction as to the Election and Electors of Deacons, the lowest Church Officer, and therefore surely the Scripture directs as to the Election of Presbyters, the highest Officers in the House of God since the Apostles Days. The London Ministers † assert, that the Lord Jesus Christ is most faithful in all his House, the Church, fully to discharge all the Trust committed to him, and completely to supply his Church with all Necessaries, both to her Being, and Well-being Ecclesiastical. And surely who shall be the Callers here, is necessary, beyond peradventure, if not to the Being, yet to the Well-being and comfortable Being of the Church of Christ. And again, the same London Ministers ‡ assert, that as the Word of God declares unto us who are Church Officers, viz. Pastors and Teachers, ruling Elders and Deacons, so they assert, the Word of God declares, how these Office-bearers are to be qualified for, and externally called unto their respective Offices. Is it not the Doctrine of the Church of Scotland, to which all her Officers are engaged ††, That the whole Council of God concerning all Things necessary for his own Glory,

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* Pag. 20. † *Jus divin. reg.* P. 48. ‡ Vindication of the Presb. Govern. R. 5. †† Conf. Chap. i. Par. 6.

*Man's Salvation, Faith and Life, is either expressly set down in Scripture, or, by good and necessary Consequences, may be deduced from Scripture? Now the Glory of God, the Salvation of Souls, the Faith and Life of the Lord's People, I humbly think, are all concerned, and nearly concerned in the Calling of Gospel Ministers, and therefore the Scripture is to be our Rule in this; for who shall be the Callers, is not a bare Circumstance of Time or Place, 'tis none of those natural and civil Circumstances, without which Actions are not performable, and must be ordered by the Light of Nature and human Prudence, according to the general Rules of the Word, admitting of Variation. The full Vindication of the Commission's Overtures, * says, I know no Settlement of the Church that we are to pay any Regard unto, but that which was made in the Apostles Times, and is to be found in the New Testament. And, though in many Things I differ from that Vindication, yet to this I heartily agree. Many others might be cited to this Purpose, as *English Presbytery*, p. 1. *Presbyterial Government described by Britannus Philo-presbyter*, Pag. 4. so the *Pastor and Prelate*, Pag. 1, and *Presbyterian Government, as now established in the Church of Scotland*, p. 3. Are not the Scriptures written to make the Man of God perfect, thorowly furnished to every good Work? Are they not sufficient to teach him how to behave himself in the House of God, which is the Pillar and Ground of Truth? If he know not where the Power of calling Gospel Ministers is lodged by the Head of the Church, the King of Zion, then he knows not, in all the World, how to carry in the House of God, in ordaining or admitting such as are to be Office-bearers in *Christ's* House. Will not his Conscience be on the Rack, when he knows not, whether it be Duty to concur with the People's Call, the Elders Call, the Heritors Call, the Patron's Call, the Magistrates Call, the Town-coouncil's Call, the Presbytery's Call? If the Scriptures give no Direction in this Affair, let us never more complain of Patronages as unscriptural, or antiscritural; and let our noble Reformers, and other Worthies, that have pleaded strenuously from Scripture for the People's Right, and against Patronages, pass for a Company of weak, tho' well-meaning Men, that did not understand*

the Scriptures. To say the Scriptures give no Direction in the Affair, is to make them a Rule defective, and ineffectual to the End for which they were written by the holy Ghost. If a System of Laws were drawn up for the Government of a Kingdom, a Common-wealth, or royal Burgh, in which it was declared, such and such Office-bearers were needful, and to be chosen from Time to Time, and yet contain nothing as to the Electors, whether the People themselves, or Foreigners, whether their Friends, or Foes, whether by many, or only a few, whether by all, or only some selected Persons, surely that System could not be reckoned perfect or complete; and so it is in this Case. Is it not to the Law and Testimony that we are to have our Recourse for Direction, how to behave in the House of God? and, as *pu det legis perito absque lege*, so here, *pu det theologo absque scriptura loqui*. Is it not the Protestant Doctrine, that the Scriptures are the supreme Judge of Controversy? And hath it not been a Controversy between *Papists* and *Protestants*, for a long Time, whether the People have Right to choose their own Pastors, or not? Well, how shall it be decided, but by opening the Book of God, and submitting to its Determination? Such as think the People have no Right to choose their own Pastors, will do well to inform those that are otherwise perswaded, shewing, from Scripture, where the King of Zion hath lodged this Right; for, as Mr. Park says, *the clearest and safest Methods, in Debates of this Nature, which concerns the Interest of Christ and his Church, is, to decide them by the Sentence of the Scriptures.* * Either 'tis a Matter of Moon-shine who be the Callers; and so there was never Ground to complain of, declare, address, or write and print against Patronages, as the Church of *Scotland* hath done, or the Scriptures are imperfect, if they determine not who are the Callers. Or will it be said, they are perfect, but so obscure, that neither Presbytery, Synod, Commission, nor Assembly can tell what to make of them in the Affair?

Second Proposition. As it hath been the Doctrine of Protestants, that the Right of calling Gospel-ministers is lodged,

ed, by Christ, in the People, so the contrary Doctrine hath always been esteemed a Popish Principle. The reverend Mr. Gillespie * says, *The Tenet of Protestants, which Bellarmine undertakes to confute, is this, Ut sine populi consensu & suffragio, nemo legitime electus aut vocatus ad episcopatum habeatur, that without the Consent and Suffrage of the People, no Man is to be esteemed lawfully chosen and called to the Office of a Bishop; and though our Writers disclaim many Things which he imputeth unto them; yet I find not this, says he, disclaimed by any of them; and then he cites a great many eminent Protestant Divines, who plainly maintained this, as Luther, Calvin, Beza, &c. Mr. Sage having asserted the Election of Pastors belongeth not to the People of divine Right, the reverend Mr. Jamison, that valiant and successful Champion for Presbytery, † blames his Doctrine, as palpably popish, and Doctrine, against which our first Reformers earnestly strove; as soon as they were sent forth to fight the Battles of the Lamb against the Dragon. Mr. J. O. in his Plea for Scripture Ordination, or Ordination by Presbyters only, as valid, emitted with a Preface by the reverend Mr. Daniel Williams, ‡ when shewing that such Ordinations are better than those of Rome, which yet are owned as valid by Prelatists, he says, *Their Priests are made without the Election of the People.* And Bellarmine says, *That neither their suffragium, consilium, or consensus is required, which, says he, is contrary to Scripture and Antiquity, as our Protestant Writers have proved against the Papists;—* whereas, adds he, *our Candidates are not obtruded upon the People, without their Choice and Consent.* And this hath been the Sentiment of the Church of Scotland also. In the first Book of Discipline 'tis said, *The Election of Ministers was abused in the cursed Papistry; and then 'tis added, it appertaineth to the People, and to every severall Congregation, to elect their Minister.* Now this Assertion is in Opposition to Papists. And in the second Book of Discipline 'tis asserted, †† *the Liberty of Persons called to ecclesiastical Functions, was observed without Interruption, as long as the Kirk was not corrupted with Antichrist, so**

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* Elect. of Pastors, Pag. 18. † Cyp. Isac. P. 538. ‡ P. 30, 31.
 †† Fourth Head;

that none was obruded upon any Congregation, without lawful Election, and Assent of the People over whom the Person was placed. And there it is affirmed, that Patronages, and the intruding of Ministers upon Congregations, bath flowed from the Pope, and is a Manner of Proceeding which is contrary to the Word of God. So the learned Turretine, having put the Question, *An jus eligendi & vocandi, &c.* whether the Right of electing and calling Pastors belongs to the Bishops only, or to the whole Church. In answer he says, we deny the first, and affirm the last against the Papists. And such as say there is nothing in Scripture to countenance the People's Right in this, they take Part with Rome, and condemn such Protestants as have written for the Validity of the Call of our first Reformers, who generally argue from the Topick of their having the People's Call. The learned Professor *Maresius*, when speaking of *Romanists* denying the People's Right to choose their Pastors *, says, *Et hanc litem isti homines ideo potissimum nobis movent, therefore it is chiefly that those Men move that Debate with us, that quarrelling the Call of our Pastors, we use to answer, They are called after the ancient and apostolical Manner, to wit, by the Call of the Church.* Indeed some few professed Protestants have formerly denied the People's Right; and particularly, I remember some time ago to have seen a Piece of the learned *Hugo Grotius*, wherein he denies the People's Right to elect their Pastors, and gives the Power and Privilege thereof to the Magistrate; but, as in other Things, so in this of denying the People's Right, he went over to the Popish Camp. Somewhere *Flavel* calls him *Socinian, Arminian, Papist*; and he was a barefac'd *Erastian*; a Man indeed of choice natural and acquired Parts, but it is questioned if of equal Piety; and when he came to die, they write of him, he wished that he had been poor *John Urick*, this was a mean Person that lived by him, a simple poor Tradesman, but really religious.

Third Proposition. Such only as are of our Communion have Right to choose the Overseers of our Congregations, such only as have Freedom to joyn in Communion with the
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the Pastors chosen, and People for whom they are elected, can have Right to choose. The Electors of *Matthias*, *Acts* i. were not the *Jewish* Lawyers, the Scribes, the *Pharisees*, *Herodians*, *Sadducees*, *Essenes*, or Rulers of the *Jews*, but such as had full Freedom to joyn in Communion with *Matthias*, as being of the same Principles with him. The Electors of the Deacons, *Acts* vi. were fully of the Communion of that Church; to which they were chosen, *Look ye out from among you*. The Expression implies, that Choosers and Chosen were of one Communion. The Electors of Overseers, as says the reverend Mr. *Hog* *, *ought to be Persons who own and profess the stated Principles of the Churches whose respective Pastors they pretend to elect*. The Church of *Scotland* hath declared so much, *Assembly* 1649. In the *Directory for Election of Ministers*, it is enacted, *That the Disaffected and Malignant be excluded from the Choice of their own Pastors*, and surely much more from the Election of Pastors to other Congregations. And it is known, Heritors of the Episcopal Perswasion are malignant with respect to our Constitution, as well as *Romanists*. The present Practice in the Church of *Scotland*, of allowing Heritors, not of her Communion, to vote, is what can never be accounted for; to me it is as unreasonable, as if the Parliament should make an Act, allowing the stated Enemies of the Government a Voice in the Election of Ministers of State, or in the Choice of such as command in our Armies or Navies; for such is the Disaffection, Hatred and Prejudice of those Gentlemen, that sundry of them own, and openly profess, they'll joyn the apostate Church of *Rome*, rather than *Presbyterians*. Ministers of the Gospel are called Builders in Scripture, but what Builders will such choose as long to see the Building laid in Heaps, rased to the Foundation, and quite demolished? The Conduct of *Zerubbabel*, *Jeshua*, and the rest of the chief of the Fathers in *Israel*, is worthy our Imitation, who would not allow the Adversaries of *Judah* and *Benjamin* to build with them, because they were not of their Communion, tho' they said, they sought their God †.

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* Right of Church Memb, P. 7, † *Ezra* iv. 1, 2, 3.

To grant them such a Privilege, is it not something like *oves lupo committere*? or a giving the voracious Wolf the Wedder to keep, being declared Enemies to our Constitution. And what can be more unreasonable, than to empower them to vote and sign Calls to Gospel-ministers, who evidence such unaccountable Disingenuity as some of those Gentlemen do, when they profess, and sign it with their Hand, that they heartily invite, call and intreat Ministers to undertake the Office of Pastors among them, and Charge of their Souls, promising all dutiful Respect, Encouragement, and Subjection to their Ministry in the Lord, while, in the mean Time, it is well known, they never intend to hear them so much as once in their whole Lifetime, yea, may be are so bewitched with *Dodwelian* Principles, that they look upon them as Men having no more Authority to preach the Gospel of Christ, than any Herd-lad, or unbaptized Pagan, looking on them as Men destitute of immortal Souls, for Want of Episcopal Baptism? And truly, abstracting from Conscience, 'tis strange those Gentlemen have not more Regard to their own Reputation, than to act thus contrary to all Honour, Candor and Ingenuity. Shall such be believed after this, when they promise upon their Honour, or the Word of Gentlemen, such or such a Thing shall be done, or not done? I dare say, there is not a Prelatist in *Scotland* but would look upon it as most unreasonable for Heritors, or others of our Communion, that could not in Conscience join in Word or Sacrament with them, to have a Voice in Election of Pastors to oversee their Souls. O! but say some, though they cannot pretend Right, may we not take their Help? What Help, I wonder! but Help to oppress the Lord's People, Elders and others in their Rights, and to be a dead Weight upon them in calling Gospel Ministers. The Bulk of Heritors in many Parishes of *Scotland* being disaffected both to Church and State, if Ministers of laxer Principles can be settled, their Help shall not be wanting. Principal *Rule* speaks of Popish Patrons presenting Protestants in Masquerade, * and if those Gentlemen can find a Man less friendly

friendly to Church or State, he shall be the Man. The Conduct of the Church in this Affair exposes her to the private Ridicule of those Gentlemen. Have not some of them sitten at the Kirk-stile in the Ale-house during the Time of Sermon before the Moderation, being as afraid to defile themselves, by entering the Church to hear a Presbyterian Minister, as the hypocritical *Jews* of old were to enter *Herod's House* or Judgment-hall, lest they should be defiled?

Fourth Proposition. Such only have Right to call Pastors to this or that particular Congregation as have Residence therein, *Acts xvi. 9.* There *Paul, in Vision he saw a Man of Macedonia standing and praying him, saying, Come over into Macedonia, and help us.* A Man of Macedonia, not an extraneous Person, but an Inhabitant, one residing in the Place. *Christ would have Paul directed thither, not as the Apostles were at other Times, by a Messenger from Heaven, to send him thither, says Mr. Henry upon the Place, but by a Messenger from thence to call him thither, because in that Way he would afterwards ordinarily direct the Motions of his Ministers, by inclining the Hearts of those who need them to invite them.* Paul shall be called to Macedonia by a Man of Macedonia, and by him speaking in the Name of the rest. Mr. Park, when arguing against Patronages, he pleads from this Topick of Non-residence, and says, *It is impossible for a Patron, that resides not in the Parish, and perhaps not in the Nation, to exercise his Privilege upon any rational Ground and Motive, &c.* The Commission of the General Assembly, in their Address to *Queen Anne*, presented by the reverend Mr. *William Carstairs, &c.* when the *British Parliament* was about to rescind the Act against Patronages, among the sad Effects of those formerly, they particularize this, *That Ministers were often imposed upon Parishes by Patrons, who were utter Strangers to their Circumstances, having neither Property nor Residence in them.* And the next General Assembly adopted the Argument, esteeming it as valid, by approving the Commission's Conduct in the Affair. Now, if it was a Fault in Patrons to have a Hand in imposing Ministers upon Parishes formerly, it is no less a Fault in others now; and if there was any Force in the Argument

ment of the Patron's Non-acquaintance with the Circumstance of the Parish, and in the Argument of his Non-residence, 'tis of the same Force as to non-residing Heritors now, while we have Commissions to vote laid before us, from this or the other Heritor in a distant Shire, or in the extreme Corner of the Kingdom, from this or the other Gentleman at *London*, who, it may be, hath not set his Foot upon *Scots* Ground for many Years, and may be never designs to see it more, and knows nothing of the Circumstances of the Parish, nor more of the Candidate than of the Man in the Moon; and, for any Thing we know, spends his Time in Carding, Dicing, Drinking, &c. and may be seldom or never sets his Foot within a Church to hear Presbyterian, Independent, or Episcopalian either, having neither Care nor Concern about the eternal Salvation of his own Soul, nor of the Souls of others. To me this Practice is much the same, and meikle worse, as to give some foreign Princes a Voice in the Election of a Sovereign to rule over us, or to give the Gentlemen of another Shire the Choice of a Representative for us in Parliament, or to give the Town Council of one City or Burgh a Voice in the Election of the Magistrates of another Burgh in which they have no Residence. Can any dream, People will have the same Degree of Concern for the right Settlement of another Congregation, in which neither they nor theirs, for any Thing that appears, shall have their Abode, as for that Congregation in which they have their Residence? *proximus sum egomet mihi*, or, near is my Shirt, but nearer my Skin. The Conduct of People at Transportations, is a clear Demonstration hereof. And as this of giving a Voice in the Affair to non-residing Heritors, as also that of allowing People not of our Communion a Suffrage, hath not a Shadow of Foundation in the Word of God, so, for any Thing I can learn, they are Practices that never had Precedent in any Protestant Church in the whole World.

Fifth Proposition. Such in Christian Congregations as are ignorant, immoral, or irreligious, have no Right to this Privilege, such as cannot be admitted to sealing Ordinances, for Ignorance, Immorality, or Irreligion, not having
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so much as a Form of Godliness, are surely most unmeet for choosing Pastors to feed and oversee immortal Souls, tho' *Cræso divitior*, or richer than *Cræsus*, or albeit Possessors of as much Land as ever did *Alexander*. The People having Right to vote, are such as have been admitted, or, in the Judgment of Minister and Session, are capable of being admitted to sealing Ordinances. Surely the 120 concerned in the Election of *Matthias*, *Acts i.* and the Multitude who elected the seven Deacons, *Acts vi.* were Disciples, Disciples instructed in the Way of the Lord, Disciples of a tender holy Walk, free from Immoralities in their Practice, Disciples that worshipped the Lord, Disciples that continued with the Apostles in breaking of Bread, Disciples that were obedient to the Faith. *Rutherford*, when speaking of the People's Right of Election, * says, Election is either made by a People gracious and able to discern, or by a People rude and ignorant; the former is valid jure & facto, the latter not so. The reverend Mr. *Park*, as he pleads for the Church, or People's Right, in the Affair, so still he speaks of the Church of Believers. The reverend and learned Mr. *Alexander Lawder*, another valiant Champion for Presbytery, tho' he pleads for all the Brethren as having Right to call, yet he says, For such as are graceless, and unconcerned as to their spiritual State, I do not pretend that they have the Right of Elections, this being a Privilege which belongs to those who are a plebs obsequens præceptis Dominicis, & Deum metuens, to use *Cyprian's* wise and judicious Words. The Ancients gave this Privilege to the Brotherhood, or such as in the Judgment of Charity were Brethren only. The Church of Scotland denied this Privilege to the Malignant, and surely ignorant, immoral, and irreligious Persons are such, having Enmity against God, against his Ways, against his Word, and against a faithful Gospel Ministry. All the Office-bearers in the House of God, are to be Men full of the Holy Ghost and heavenly Wisdom, for the Apostles command the Multitude to choose such for Deacons. And says the Continuator of *Pool's* Annotations upon the Place, This is a good Direction, which obliges to this Day in all Elections of any for the Service of God and his Church. But such as are sensual, wanting

† Due Right of Presb. Page 201:

ting the Spirit, and may be are ready to make a Mock of being *filled with the Holy Ghost*, being ready to talk of the Spirit's *mechanical Operation*, be their natural Parts what they will, they are not capable to discern who are filled with the Holy Ghost, nor will they desire such. Will they be desirous of Pastors according to God's Heart, in whom the natural Enmity of the Heart against God is not slain? Unconverted Sinners are spiritually distracted, and besides themselves, calling Good Evil, and Evil Good; choosing the Evil, and refusing the Good; and surely distracted Persons are not fit to choose Physicians for themselves nor others. The People having Right to call, Right to choose, the People for whom Christ hath purchased this Privilege, I humbly think are not the promiscuous Multitude, but *the chosen Generation, the royal Priesthood, the holy Nation, the peculiar and purchased People, the People that are concern'd to shew forth the Praises of him who hath called them out of Darkness into his marvellous Light, the People that in Time past were not a People, but are now the People of God* *. Those who in the Judgment of Charity are such, ought only to be regarded here. Tho' there is nothing a godly religious People desire more than a faithful searching Ministry, one that studies to speak home to the Conscience; yet there is nothing many ungodly and unconverted Sinners hate more than a faithful Ministry, they hate him that reproveth in the Gate; the Minister such are most in Love with and readiest to choose, is he whom they expect will *speak smooth Things, and prophesie Deceit*, being like a certain Gentleman, who said, *What the Devil have Ministers to do with Particulars, let them hold in good Generals?* The more honest People be in other Employments, they are the more esteemed. The Chirurgeon that skins not over the Sore, but rips up and goes to the Bottom of the Wound, tho' his Operations be painful for a Time, is the more esteemed. The Advocate or Lawyer that tells his Client of all the Flaws that are in his Plea, is reckoned the more honest Man, and the more beloved. But many unconverted Sinners bear a secret Grudge in their Breasts against Ministers that are faithful in declaring the whole Counsel
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* 1 Pet. ii. 9, 10.

of God, acting according to their Credentials and Commission, and nothing will please them unless the Minister damn his own Soul, and go to the Pit for Silence and Unfaithfulness; such will see their Folly soon or syne, as in the Case of that Nobleman, who dying in Despair, said, *My Soul I commit to the Devil, for to him it belongs, my Wife to the Devil, for she hath been the Occasion of my wicked Life, and my Chaplain to the Devil, because he dealt not faithfully with me.*

Sixth Proposition. In the calling of Gospel Ministers, Pastors and People, or Presbyteries and People, have their distinct Rights. It is the Right of the People to elect, as it is the Right of Pastors to moderate the Election, to examine the Person elected, and to ordain him upon Trial. As the outward and ordinary calling of Ministers consisteth in Election and Ordination, so this belongs of divine Right to the Presbytery, as that belongeth of divine Right unto the People. The People's Election is not enough to constitute one a Minister of the Gospel, nor give an actual Right to the Exercise of the ministerial Office. *Timothy* was set apart for the Work thereof, not by the People, but by the laying on of the Presbytery's Hands *. As the seven Deacons were chosen by the Multitude of the Disciples, so they were separated and set apart to their Office, by laying on of the Apostles Hands †. *Election doth not make the Man a Minister*, says *Rutherford* ‡, but appropriateth his Ministry to such a Flock. That in calling of Pastors the Rights of Ministers and People are distinct, is asserted by the Church of Scotland, in her Act approving the *Westminster Propositions* concerning Kirk Government, and Ordination of Ministers, *Assembly 1645. Sess. 16.* So the *London Ministers* ††, who say, *In Scripture Ordination is held forth as greater than Election, and therefore not given to one and the same Persons, as appears from Acts vi. 3, 5. Tit. i. 5. 1 Tim. iv. 14. and v. 22.* Indeed in Cases of Necessity, as in case there be no Ministers to ordain, or in case of a total Corruption

* 1 Tim. iv. 14. † Acts vi. to the 7 Ver. ‡ Due Right of Presb. Page 290. †† Jus div. min. P. 188.

ruption in the Ministry, then, as our Divines assert against Romanists, a *Christian religious faithful People, may prove and set apart Men to the Work of the Ministry.* Rutherford says *, *In Cases of Necessity, Election by the People may stand for Ordination, where there be no Pastors at all. Ordination of Pastors is not of that absolute Necessity, but in the Exigence of Necessity, the Election of People, and some other Thing, may supply the Want of it.* And so the Author, or Authors of *English Presbytery*, printed in the Year 1680. for the Vindication of Presbyterians from the Aspersions of Romanists and Prelatists, Art. 6. of the Church, p. 6. there it is asserted, *Presbyterians, in a total Corruption of the Ministry, or a Want of Ministers, they believe that a faithful People may prove, and set apart Persons to the Ministry, that no Ordinance of God may be lost which he hath given to his Church; so that none, to prove their Ministry, need to run to an Apostolical Succession, impossible to be satisfactorily made out by the greatest Pretenders to it, or Pleaders for it, which are the Papists.*

Seventh Proposition. As it is the Right of the Lord's People, in Christian Congregations, to choose the Overseers of their immortal Souls, so this is a Right that is not alienable by them, a Right they cannot intrust to others, a Right they cannot part with, a Right they cannot give away to Magistrates, Heritors, Town Council, Elders, Presbytery, Bishops, Patrons, or to any else. Christ, the Head of the Church, commands his People to stand fast in the Liberties wherewith he hath made them free, Gal. v. 1. And there he cautions against being intangled with any Yoke of Bondage. The Church in this Case is not *sui juris*, and tho' she would, she cannot justly give away her Right to any other, nor can her Right be taken from her. The learned, solid, and tender Casuist Amesius †, as he lodges the Right of Election in the whole Church, so he says, *Jus vocandi ita quoad proprietatem in ecclesia manet, ut non possit vel auctoritate aliena eripi, vel voluntaria concessione amitti, vel aliena fidei plane committi, actus enim ecclesie est causa necessario ad vocationem ecclesiasticam requisita.* The reverend
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* Due Right of Presb. P. 187, 201. † De Cons, lib. 4. cap. 25. quest. 5.

Mr. Cartwright speaks to the same Purpose, in Answer to Archbishop *Whitegift*, who had asserted, *the People's Right of Election was given away by their own Consent to the King, in regard their Representatives in Parliament consented to that Law which gave his Majesty such a Right.* So also the renowned *Calderwood* *, when speaking of the Right of particular Churches to elect their Pastors, *non possunt transferre jus illud, &c.* So the reverend Mr. *Rutherford* †, who quotes the above Citation from *Calderwood*, translating his Words thus, *The Church may not transfer her Power of Presenting to a Patron, for that is in Effect to transfer her Power of Election; but that, saith he, the particular Church cannot do, except by the Decree of a General Assembly. Neither can this Right be transferred over to a General Assembly, especially a perpetual and hereditary Right, because, as saith Cartwright, it is a Part of that Liberty which is purchased by Christ's Blood, which the Church can no more alienate and dispose of, than she can transfer or dispose to another her Inheritance of the Kingdom of God, to which this Liberty is annexed.* The reverend Mr. *Park*, in his *Treatise against Patronages* ‡, a Book approv'd in the Church of *Scotland*, and so much the reverend Mr. *Woodrow* hints, when he calls it the Book so well known in this Church, where I doubt not he speaks of a Knowledge of Approbation; there he speaks excellently to this Purpose, when arguing against the Church's alienating her Right of Election to the Patron. And all or most of the Arguments he or others bring against transferring this Right unto Patrons, they are, in my Opinion, of equal Force to an Hair's Breadth against transferring it to any other. *The Church, says he, is utterly incapable to alienate or transfer her spiritual Rights and Privileges, or to divest herself of them, these are Interests that are not at her Disposal, she being only intrusted by Jesus Christ, her sole King and Lawgiver, with the Custody and Administration of them, for the Good and Edification of the present and succeeding Generation. The Church can no more make over her spiritual Rights and Privileges, or subject herself to strange Lords and new Lawgivers therein, than a Woman can make over the Right of her Body, which only be-*

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* *Alt. Dam. Pag.* 332. † *Div. Right of Presb. P.* 464. ‡ *P.* 64, 65, 66, 67, 68.

longs to her lawful Husband, or an innocent Person the Right of his Life to a Murderer. *Nemo est dominus suæ vitæ aut suorum membrorum.* Or than a Prince the Rights of his Crown and Kingdom, and the Liberties of his People, to a foreign Power, or a Person in Non-age the Right of his Estate, (as the Apostle expressly tells us, that the Heir differs nothing here from a Servant.) Or, in a Word, than the Administrators and Governors of a City and Community can alienate the Rights of their Constituents. It is our Lord Jesus Christ; and he alone, (who is the Church's only Head and Lawgiver) that hath Power to settle the Rights and Privileges of his Church in such Hands, and in such Order, as his infinite Love and Wisdom thinks fit. All the Right and Power the Church hath in these, is only a naked Trust to keep and manage them, according to the Appointment and the Instructions of her Lord and Master, and when she exceeds that, she deboards and goes beyond her Commission: So that all the Transmission she can make, is but *jus a non habente potestatem*, like a Grant of the Property of an Estate, by a Person that hath no other Right to it but a naked Commission to uplift and collect the Rents for the Use of the true Proprietor. The reverend Principal Rule says, *The Power of Election is Christ's Legacy to his People, and is not alienable by them; it is a Right which they cannot give away, it newly concerneth their Souls, and such Concerns are not at Mens Disposal.*

Now, the Testimony or Judgment of those Worthies, with many others which might be named, in my Opinion is very considerable; indeed sundry strenuous Pleaders for the People's Right to elect their own Pastors, sundry who own this Right is lodged originally in them, have been of Opinion, the Choice or decisive Suffrage may be given to others, as some have been for giving this to the Eldership, some for giving it to the Presbytery, some to both conjunctly, some to them with the Deacons, yet still leaving the Right of Consent to the People: But, with all becoming Respect, I must beg Leave to differ from them, and humbly think, albeit the People should have not only a Liberty of consenting, but also a Negative over such Electors, that's not enough, *Christ having lodged the Right of Election originally in the People, as they grant.* This is a Right and Power People cannot give away, this is a Right which cannot be taken from them. And here, I would ask
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at such as are of a different Mind, whether they think the Right of Presbyters to rule and govern the Church, can be given away to Bishops or Magistrates: Or I would ask such, Whether they think Ministers or Elders may give away their Right of sitting in Presbyteries or Synods to some few more eminent Members, for preventing the Division, Strife, Debate and Confusion which sometimes may happen when about 60 are met, as it may be in the Presbytery of *Edinburgh*, or upwards of 250 are met, as it may be in the Synod of *Glasgow* and *Ayre*; and not only the Pretence of preventing Confusion or Division, but also the Consideration of saving Expences and Travel, and the specious Pretence of Ministers their being better employ'd at home in the Work of the Lord, might be pleaded in the Case. The Church of *Scotland* never thought it lawful to give the Right of Government to Diocesan Bishops, nay, not tho' under the Restriction and Limitation of being countable to the General Assembly, as to the whole of their Conduct and Management. Now, if Ministers of the Gospel, among whom our Lord hath instituted perfect Parity in respect of Government, may not give their Right away, nor can it lawfully be taken from them and given to others, tho' those in the Esteem of Men should be Ten thousand Times fitter for governing the Church of Christ; nor may Elders give away their Right, then the Right which Christ hath lodged in his Church or People, it cannot be given away nor taken from them. 'Tis Christ's Gift, and given to be exercised by themselves; as he hath given this Power, so also he hath given his People the Exercise thereof. So says Mr. *Calderwood* *, *Facultas eligendi pastores tradita est ecclesie, si facultas etiam facultatis exercitium, &c.* The Power of choosing Pastors is given to the Church, if the Power, then also the Exercise of that Power, otherwise the Power should be given in vain, which, without another further Power, could never be reduced into Action. The *London* Ministers say †, *How vain, idle, impertinent, and ridiculous is it, to fancy and dream of such a Power as shall never be drawn into Act by them that have it?* Can any imagine Christ hath given a Power to his People

* *Als. Dam. Pag. 7. † Jus Div. 102. P. 99.*

to choose their own Pastors, and not a Power also to exercise it? can any dream Christ hath lodged a Power in them, bestowed a Privilege on them, and purchased a Right and Liberty for them, which they must give away to others, or which others may take away from them? tho' who those others are our Lord hath never mentioned in all his Word. Hath he, that's the Wisdom of God, lodged a Right in his People which they are not fit to exercise? hath he given a Right which he designed should never be exercised by them? Had he designed the Exercise of this Right, Liberty or Power should be given to others, then he had given it away to those himself; for People to give away or part with their Right in the Affair, would argue the highest Contempt of our Lord's Kindness, a Contempt of his Gift and Grant. And should People give away this Right to others, then those others could not have this Privilege from Christ, but only from Men, and this would be an ill-gotten Gift, little to the Credit whether of Giver or Receiver.

Eighth Proposition. As it is the Right of the Lord's People in Christian Congregations to choose their own Pastors, so this is equally the Right of every Man, whether rich or poor, whether in higher or lower Station in the World, if meet for Age, Knowledge, Virtue and Piety, to be admitted to the Table of the Lord. Now the greater ones of the Earth, and many for them, pleading this is their Right above what's due to People of an inferior Rank, I hope to be excused, tho' I should insist upon this at some more Length. There was no Distinction made between the rich and poor in the Choice of *Matthias*, *Acts* i. nor of the Deacons, *Acts* vi. tho' the richer might pretend to a Suffrage before others, in regard their Charity or Liberality would readily be larger. No Distinction between rich and poor in the Church's Choice of *Judas* and *Silas*, to go with *Paul* and *Barnabas* unto *Antioch* *, nor in their Choice of *Titus* to travel with the Apostles †. Indeed no Man in his right Wits will deny, but civil Respect is due unto Men according to their Quality,

* *Acts* xv. 22. † *2 Cor.* viii. 19.

lity, Birth, Wealth, Parts, Place and Station in the World, that Honour is to be given to whom Honour is due, no Man that regards the Scripture will deny. Religion is no Enemy to Civility, nor is Christianity an Adversary to Courtesy, whatever deluded Quakers and enthusiastick Persons may think to the contrary. But the calling of Gospel Ministers is not a civil, but an ecclesiastical, spiritual, religious and Christian Privilege, to which the poor as well as the richer Members of the Church of Christ have equal Right. The learned *Apollonius*, whom *Rutherford* calls a *Man of great Weight*, says, *Vocatio pastorum est actio spiritualis, sacra, & formaliter ecclesiastica*, that is, the calling of Ministers is a spiritual sacred Action, and formally ecclesiastical. The learned *Voetius*, whom *Mastrich* calls *Famigeratissimus*, or the most famous, when arguing against Patronages, * he says, *Plane monstrosum est, &c. It is plainly a monstrous Thing, that any ecclesiastical elective Power should succeed by hereditary Right; and it is more monstrous that it should be bought with Money. And who ever heard it said in the New Testament or Old, that a spiritual or ecclesiastical Power was joined with an Estate, Lordship or Lieutenancy, as a Shadow to the Body, so that the Estate should be the Subject or Vehicle of Power? And he also calls it a Power that's formally ecclesiastical, which therefore cannot belong to the Magistrature. The publick Resolutions, they call it a Church Privilege †. This Right is not a civil Business, nor is it a half spiritual Matter, as *Burnet* in his Dialogues, would have the Policy of the Church to be ‡. No, all lawful Powers that are of God, are either civil, or ecclesiastical and spiritual; for as to mixt Powers, that is, such as are neither purely civil, nor purely ecclesiastick and spiritual, and such as give the Office-bearers of the Church an Interest in managing of secular Affairs, and secular Powers and Interest in *sacris*, as *Mr. Park* says ††, *We must freely disown them, as having no Foundation in Divinity nor good Policy, but expressly contrary to both. And again, The looking out, Nomination and Election of Gospel Ministers, are all Actions of a spiritual and ecclesiastical Nature,* says he, *and such as by the**

* Pol. Eccl. Par. 2. Pag. 610, 623. † Anf. to Protesters no Sub. P. 77. ‡ Anf. to Dial. P. 121. †† Against Parr. P. 88, 90, 96.

Jus populi divinum.

*Holy Ghost are always given to the Church. And he asserts, That the poorest and meanest Christian hath as good a Right to this Privilege of calling Gospel Ministers as the richest Patron. And surely a Patron, as a Patron, hath as good a Right to this as any Heritor, Magistrate, Town Counsellor, or other Person by his Estate, Wealth, or civil Station in the World can pretend unto. There is not a γ pu, not a Syl-
lable in all the Scripture giving Countenance to the rich or great Ones of the World in this Affair above the poor, or People of an inferior Rank; yea, I humbly think it is plainly antiscritural, Jam. ii. 1, 2, 3, 4. My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with respect of Persons; for if there come into your Assembly a Man with a gold Ring, in goodly Appavel, and there come in also a poor Man in vile Raiment, &c. That which the Apostle condemns, is the respecting of Persons in spiritual Privileges upon the account of Wealth, or Things extrinsecal to Religion. The Continuator of Pool's Annotations, when commenting on the first of those Verses, says, To have the Faith of our Lord Jesus Christ with respect of Persons, is to esteem the Professors of Religion not for their Faith or Relation to Christ, but according to their worldly Condition, their being great or mean, rich or poor. And this, says he, the Apostle taxeth in those to whom he wrote: That whereas in the Things of God all Believers are equal, they respected the greater and richer Sort of Professors, because great or rich, so as to despise those that were poor and low. And, says he, the Text condemns the respecting of Men in the Things of Religion, upon such Accounts as are extrinsecal to Religion, or with Prejudice to others, who are as considerable in Religion as themselves, tho' inferior to them in the World. And by their Assemblies spoken of in the second Verse, in which they shewed Respect to the rich more than the poor, he says, either their Assemblies for religious Worship, or their Assemblies for disposing of Church Offices, and deciding Church Controversies, may be meant. Mr. Burkit, commenting upon these Verses, says, That which the Apostle condemns, is our respecting of Persons in religious Matters; in the Things of God all are equal, the Rich and Poor stand upon the same Terms of Advantage; and, adds he, external Relations and Differences they bear no Weight at the Gospel Beam. And that judicious Commentator Mr. Caril, having cited these Verses in the*

second Volume of his Commentaries upon *Job*, * he says: *In administering the Things of God which are spiritual, we must observe no Distinction among Men; Christ hath given alike and equally to Rich and Poor, to Bond and Free; and therefore, as to Church Privileges and Enjoyments, all must be alike and equal to us; No Man is to be known after the Flesh in the Things of the Spirit: No Man is to be valued merely upon natural or worldly Accounts; if we do, then (says he) as the Apostle James concludes in the last Place mentioned, are we not partial in ourselves? that is, as some also translate that reproving Question, have we not made a Difference, a groundless Difference, or a Difference grounded upon carnal Respects, rather than upon any solid Reason, and are become Judges of evil Thoughts? that is, have made our Judgment of these Persons, according to the Dictates of our own evil and corrupt Thoughts, not according to the Rule of the Word.* Now, according to these Commentators, the Apostle condemns the respecting of Persons in the Matters of God, in the Things of Religion, and in spiritual Privileges, because of their Wealth, and Things that are extrinsecal to Religion; and, if he condemns the making a Difference in these, upon worldly Accounts, then surely he condemns the giving Heritors a Suffrage in the Election of Ministers *qua* Heritors, or, because of their Wealth, the giving a Suffrage to the rich more than to the poor, to them that have a worldly Heritage, more than to them that want one, to them that are in a higher Station in the World, more than to those that are in lower Place. Voetius, citing Bishop Bilson, who excludes the poor and country People from the Privilege of Election, says, *This Practice surely approves of that Respect of Persons which is condemned by the Apostle James, Jam. i. 2, 3, 4.* The reverend Mr. Lawder says †, *In a Corporation or City, Persons act or vote, not as they are rich, but as they are Burgesses; the meanest Burgess has his Suffrage or elective Voice in the Choice of the Mayor, and the richest Burgess can pretend to no more. In like Manner Persons give their Suffrages in the Election of Bishops or Pastors, not as they are rich, but as they are Christians, not as they are Lords, Barons, Heritors, &c. but as they are faith-*

* Pag. 1122. Fol. Edit. † Ancient Bishops considered, P. 375.

ful in Christ, and have a Right to Christian and ecclesiastical Privileges; wherefore, the poorest Servant, Weaver or Cobler, has his elective Voice in the Creation of a Bishop, and the greatest Lord or Baron can pretend to no more. The meanest Tradesman belongs to the peculiar People. The royal Priest-hood are Kings and Priests to God and to Christ, having as full a Right to sit down at the Table of the Lord, or to demand Baptism to their Children, as the greatest Princes or Nobles, and therefore have as good a Right as they to give their Voices in the Election of Bishops. Those then (says he) who object, that our Pastors are elected or called by Weavers, Shoe-makers, &c. they speak profanely and ignorantly. And farther, which is condemned in Scripture, this looks very like a lording it over God's Inheritance, for Ministers of the Gospel to give the decisive Suffrage to Lords and Lairds, depriving his People of their spiritual Privilege, because they have not earthly Heritages. Under the Law, when Israel was numbred, the poor Beggar was to give as much as the King, namely, *the half Shekel of Atonement Money*, which was the Offering of the Lord; this we see *Exod. xxx. 15.* where it is said, *The Rich shall not give more, and the Poor shall not give less than half a Shekel.* This shews, that Rich and Poor are equally dear to that God, who is no Respector of Persons, and that their Souls are of the same Value, redeemed at the same Price, having equal Right to the same spiritual Privileges. Who can say, but the Judgment of *Onesimus*, though a poor Servant Man, had been as much, and far more to be regarded in the Affair, than the Judgment of the Deputy *Gallio*, or yet of King *Agrippa*, though they had been baptized, and professed Christianity, while the one was luke-warm in the Cause of Christ, and the other an almost Christian only. To make a Difference of rich and poor in this, is to *shame the Counsel of the Poor.* Hath God chosen the poor of the World, rich in Faith, and Heirs of the Kingdom, and shall they have no Choice of their own Pastors, because they are not rich in the World? Here we are not to seek great Things for ourselves; but if the Calling of Gospel Ministers were the peculiar Privilege of the rich, or more their Privilege than the poor's, then I think it should be their daily Suit, that the Lord would give them such a Portion of the

World's Wealth, as might enable them to purchase an Heritage, or else their Suit for themselves and his People, should be, *Lord make us all Lords.* Is not their being the Lord's Heritage, and their having God himself for the Portion of their Inheritance, their having such a goodly Heritage, and being infest in the heavenly Inheritance, the Forerunner being for them entred, a better Right to this spiritual and ecclesiastical Privilege, than any earthly Heritage, or being the eldest Family in the Congregation, can give? The Privilege of calling Gospel Ministers is Christ's Gift, and shall we think it may be bought with Money? Such as say so, have neither Part nor Lot in this Matter themselves. Shall spiritual Privileges be given for carnal Things, or bestowed from carnal worldly Considerations? *Quod tangit omnes, fieri debet ab omnibus,* that which concerneth all, is to be managed by all, hath been a received Maxim; and the full Vindication of the Commission's Overtures, is so taken with this Maxim, that they cite it once and again, * calling it *one of the fundamental Maxims of Presbytery, laid down by these eminent Westminster Divines, who composed Jus divin. reg. eccl.* There indeed they are arguing for the Right of general Sessions to choose or call Ministers, and say, *If general Sessions have more but a consultative Vote or Power, then their Power is a mere Shadow or Dream, and nothing but the Sound of a Word.* And I am sure there is no less Ground to say, if People have no more but a bare Liberty of consenting, or a consultative Vote, then their Power of calling their own Pastors, given by Christ, is reduced to a mere Shadow and Dream, to something that leaves the Sound of Words behind it, and nothing else, if the Ordination may go on, whether they consent or not; and who can deny but the poor of a Congregation have as great an Interest in the Person chosen for Pastor, as the rich? Are not all Souls of the same Value? General Sessions and the rest of the Inhabitants of a Town, are not so nearly concerned in the Election of a Pastor to the City, as the Session and Parish in which the Minister is to be placed. The whole City of *Glasgow* or *Edin-*

* Pag. 80, 90.

Edinburgh is not equally the Charge of every Minister in those Cities; every Minister is not to account for every Soul in the City.



C H A P: II.

BUT I proceed to the second Thing proposed, *namely*, to prove from Scripture, that it is the Right of Christian Congregations, the Right of the Lord's People, to choose the Pastors and Overseers of their precious Souls. And,

First. Their Right in this appears from the Election of *Matthias*, *Acts* i. from the 15 Verse downwards. There the Disciples of Christ, to the Number of One hundred and twenty, being gathered together, were called, by the inspired Apostle *Peter*, to nominate and make Choice of Two that had accompanied Christ and his Disciples from his being baptized of *John*, at which Time our Lord began his publick Ministry, that one of them might be a Witness of Christ's Resurrection, publishing the same, as an Apostle, by preaching the glorious Gospel unto the World. And accordingly they, *viz.* the One hundred and twenty Disciples, in midst of whom the Apostle stood up, and spake the *ἀνδρες ἀδελφοί*, *Men Brethren*, to whom he spake in the 16 Verse, they appointed, *εστησαν δυο*, *statuerant duo*, so *Beza* renders the Words, they appointed, determined, decreed, offered or presented Two. And, in the Margin printed with his Translation, the Note for Explanation, is, *publice & totius collegii suffragiis*, he was chosen by common Suffrage, by the Voice of the whole Brotherhood gathered together. *Matthias* being to be an extraordinary Office-bearer in the House of God, it was extraordinary in his Election, that it was referred by Lot to God's immediate Decision, whether he or *Barsabas* should be the Person; yet, as he was to be an Officer in the Church of Christ, he had the Choice and Consent of the Church, that his Election might be a Precedent in future Ages, the Disciples, the One hundred and twenty, appointing

pointing or choosing the Two. And, in the last Verse, it is said, *And they gave forth their Lots, and the Lot falling upon Matthias, he was numbred with the Eleven Apostles.* The Greek Word *συναρεψαθησθι*, which, in our Translation, is, *he was numbred*, it signifies to choose by Vote, or common Suffrage. *Arias Montanus* renders it, *simul suffragiis electus est.* *Beza* renders it, *communibus calculis allectus est.* It having been the Custom of old to give their Judgment by Stones or Counters, the sacred Historian alludes to it. Now this is the first New Testament Instance of the Choice of an Office-bearer in the Church of Christ, wherein Men were concerned, and therefore surely designed of God for a Rule and Precedent to the Church of Christ in future Ages. And had not this been designed as a Precedent, we may rationally think the sovereign King of *Zion* had called *Matthias* immediately, as he did the other Apostles, which had been as easy as the sending *Peter* with a Message to the One hundred and twenty to elect Two, that one of them might be chosen by Lot. And, as the reverend Mr. *Hog* says *, *If, in any Case, the Right of Church Members might have been overlook'd and laid aside, the circumstanced State of Affairs in this Case appeareth most favourable that Way. Here we have the whole apostolical College, and busied about the Choice of an Apostle, as to which, if in any Thing of that Sort, it might have been colourably plead-ed, that the People have not such a near Interest, and yet the Lord commands them to make the Nomination.*

For proving the People's Right to call, this is a Scripture which is adduced by almost all our Protestant Divines that write against Papists, Prelatists, and Patronages. *Turretine* cites it for this End †, and says, *Tota ecclesia duos elegit, qui sortem subeant apostolatus, & sorte jacta in Matthiam, additus est communi consensu numero apostolorum.* The whole Church chose Two, and the Lot falling upon *Matthias*, he was added to the Number of the Apostles by common Consent. And the learned *Amesius* cites this Scripture to prove the People's Right ‡, when arguing against the

* Right of Church Members, &c. P. 9. † 3 Vol. Edit, Genev. P. 255. ‡ *Bell. enciv. P. 96. 2 Par.*

the Popish Cardinal *Bellarmino*, and says, *Non soli apostoli, sed tota ecclesia elegit Matthiam & Barfabam, ut ex iis Deus unum assumeret*, not only the Apostles, but the whole Church did choose *Matthias* and *Barsabas*, that of them God might take one. And as *Turretine* and *Amesius*, so the Throng of all our systematick Writers adduce it. *Calderwood* cites it for this Purpose *, saying, *In ecclesia primoprimitiva, id est, apostolica, electio tum pastorum tum aliorum ministrorum ecclesie, erat penes ecclesiam*, in the primoprimitive Church, that is, the apostolical, the Election of Pastors, and other Ministers of the Church, was in the power of the Church. *Rutherford* cites it many Times for this Purpose, as in his 26 and 36 Letters, a Book which deserves to be printed in Letters of Gold, whatever slight Thoughts such may have thereof as want the Commentary of Experience to expound it. He says, from this Scripture we shall find God's People should have a Voice in choosing Church Rulers and Teachers. And, in his *Due Right of Presbyteries* †, citing this Place of Scripture, he says, *Matthias was elected an Apostle by the Church. That which concerneth all, must be done by all, and that which concerneth the feeding and governing the Church of the whole World, must be done by those who represent the Church of the whole World, but that Matthias should be chosen and ordained an Apostle to teach the whole World, concerned all the Churches.* And he says, *Beza, Calvin, Piscator, Tilenus, Whittaker, Chamier, Parvus and Bucanus, Professors of Leyden, Wallaus, Willet, P. Martyr, Ursinus, &c. and all our Divines, yea, Lorinus the Jesuit, and Cajetan alledge this Place with good Reason, to prove that the Ordination and Election of Pastors belongeth to the whole Church, and not to one Man, Peter, or any Pope.* The reverend Mr. *Gillespie* cites it ‡, saying, *Matthias, tho' an Apostle, was chosen by the Suffrage of the One hundred and twenty Disciples.* Mr. *Park* says *, *If the Apostles, who were instructed by Christ in all Things that concerned his Kingdom, did proceed with the Consent and Concurrence of the Church and People of God, to the Election of so high and extraordinary an Officer, as an Apostle, it strongly im-*

* *Alt. Dam. P. 8.* † *P. 54, 55.* ‡ *Elect. of Past. P. 16.* * *Against Patron. P. 102.*

imports, that it was their Master's Mind, that they should so do, not only in the particular Election of that Apostle, but also, and much more, in the Choice of the inferior and ordinary Office-bearers of the Church. Principal Rule * says, The Apostles were so careful, yea rather, the Lord was so careful to preserve the Right of Election of ordinary Officers, that when Men for extraordinary Work were to be sent forth, the People's Choice was not neglected, hence Two were chosen by the Multitude, and presented to the Lord, that by Lot the Lord might choose one of them to be an Apostle. Principal Forrester, citing this Scripture, says †, The Two Candidates for the Apostolate were chosen, not by the Apostles alone, but with Consent and Appointment of the Church. And again he says, Nay, the very Persons, one of whom was to be immediately ordained an Apostle by God himself, were chosen and presented by the Church. Dr. Owen ‡ says, And whereas he who was first to be called to Office under the New Testament, after the Ascension of Christ, fell under a double Consideration, namely, of an Officer in general, and of an Apostle, which Office was extraordinary, there was a threefold Act in his Call, the People chose Two, one of which was to be an Officer, Acts i. 23. God's immediate Determination of one, as he was to be an Apostle, Verse 24. and the obedient Consent of the People in Compliance with that Determination, Verse 26. And he says *, This of the Election of Matthias is such an Example, that he wonders Men durst ever reject or disanul it. And the great and famous Dr. Owen's inclining to the congregational Way, is no just Ground of Prejudice against his Testimony upon this Head, more than in other Points of Doctrine, in which some have reckoned him the Standard of human particular Writers; for this of the People's Right to choose their own Pastors is no peculiar *δύναμις*, or Principle of our Brethren the Independents, as may be shewn more fully afterwards. The reverend Mr. Lawder says †, Matthias was, without doubt, elected by the People. God hath lodged the Right of Elections in the Body of the People, and therefore their Bishops and Pastors should be nominate and elected by the Body of the People. In the
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* Rat. def. P. 201. † Query 30. to Prelatists, of Scotl. and Append. 8 Princip. P. 262. ‡ Enq. into the Nature and C. P. 241.
* Nature and Gov. P. 62. † Ancient Bish. Cens. P. 344, 364.

*Election of Matthias the People did all that could be done by Men in the Affair, they elected Two, and did not nominate the individual Person, not because they were not the Source of Elections, but because the Person to be elected was to be put into the Apostolical Office, and it was requisite that an Apostle should be elected in an extraordinary Way, and, in some Sort, immediately by Jesus Christ, as M. Claud observed; and, says he, The People's electing of Matthias and Barsabas, one of which was to be an Apostle, was more than to elect Ten Bishops to have a Power to elect Two, that one of them may be an Admiral, is more than to have a Power to elect Ten Captains of Frigats. And so of a vast many other eminent Protestant Divines, who might be cited to this Purpose. I know sundry Things are excepted here. Bellarmine himself, and Dr. Hammond also, I think, are said to own, that the One hundred and twenty appointed or presented the Two, but then, says the first of these, it was only by Peter's Concession, and not by any divine Right that they elected, as the other was of Opinion, that all the One hundred and twenty were Church-officers, which *nominasse* is *refutasse*, no Shadow of Ground in Scripture for saying this was by any Concession of Peter's Right to them; and there is no Ground to suppose them all Church-officers; for as yet the Deacons Office was not instituted; and as for the Seventy Disciples, their Commission was only temporary: And in Scripture, at this Time, we read of no Church-officer but only the Twelve Apostles; and there is as much Ground to say the rest of the One hundred and twenty were all Patriarchs or Metropolitans, as to say they were diocesan Bishops. But, which is more to be wondred at, the London Ministers, in Heat of Dispute against such as made the whole Essence of the ministerial Call to consist in Election, and looked upon Ordination, if not as antichristian, yet, at best, but as an indifferent Thing, in flat, direct and downright Contradiction to themselves, they except against this Scripture, as insufficient for Proof of the People's Right. I say, they attempt the enervating the Force of this Text, in downright Contradiction to themselves. For, in the Page immediately preceeding this Attempt *,*

when

* Jus div. Min. Evan. P. 126.

when speaking of a mediate Call, its being either extraordinary or ordinary, they say, *Thus the Call of Matthias to the Apostleship was extraordinary by the Use of a Lot, and yet also by the Choice of the People.* And, by their Conduct here, to a Demonstration it is confirmed what they say afterwards *, *namely, That the Nature of Man is always apt to run from one Extreme to another.* And here they except, saying, *The Persons appointing the Two, of which in the 23 Verse, were not the People, but the Apostles, in all Probability, for, say they, the One hundred and twenty Disciples are named only in a Parenthesis; and Peter, in his whole Discourse, relates especially, if not only, to his Fellow-apostles. For Proof of this they say, in the 17 Verse, it is said he was numbred with us, and, in the 21 Verse, it is said, which accompanied with us, that is, the Apostles, and, in the 22 Verse, it is said, Must one be ordained to be a Witness with us, that is, the Apostles.* But surely all that is advanced in this, is of small Weight, for suppose a Minister were to call the Elders, and other Members of the Congregation, together, in order to elect an Elder or Elders, as I know some have done, and one, narrating Matter of Fact, should say, at such a Time, or, in those Days, the Minister stood up in the Midst of the Meeting, among the People or Members, and said (the Number of Men assembled together being about One hundred and twenty) It is needful, that one or more of our Number being removed, another, or some others of such as have accompanied with us (as the Deacons do) should be chosen to labour or rule with us, and take the Oversight of the Congregation with us; and if the Historian should add, And they appointed Two, could any rationally infer hence, that it was the Eldership only which made the Choice, and that the People had no Hand in the Election? would it not be far more rational to infer, that the Election was made by Elders and People joynly? For what they say in the next Paragraph, *namely, That if it was the One hundred and twenty that choosed, yet, in this, they were guided and directed by the Apostles,* and say they, *it was electio populi praeuntibus & dirigentibus apostolis, popular Election, or an Election of the People, being guided and directed of the Apostles.*

postles. Now this is all we plead for. We do not say the Disciples elected in Distinction from *Peter*, and the rest of the Apostles; and it is not denied but the Right of Moderation at Elections belongs unto the Presbytery. But not to insist further on this, such as please may see large and solid Answers to what they or others except, in Mr. *Lawder's* excellent Piece, intituled, *The ancient Bishops considered*, and in *Amesius* his *Bellarminus enervatus*; and for all the London Ministers except, there they are plainly for the People's Right to elect their own Pastors, as may be shewn afterwards.

Secondly. That it is the Right of the Lord's People to elect their own Pastors and Overseers, the Right of Church Members, is evident from the Hand the Multitude had in the Election of the Deacons, *Acts* vi. 2, 3, 4, 5, 6 Verses. There we find the Twelve Apostles, *Matthias* being numbered with them, calling the Multitude of the Disciples to them, and exhorting or commanding them to look out from among themselves Seven Men full of the Holy Ghost and Wisdom, whom they, *viz.* the Apostles, might appoint over that Business, *namely*, the caring or collecting for the Poor, and seeing to the Distribution of the Churches Charity. And, as the Proposal or Command was pleasing to the whole Multitude of the Disciples, or of the Lord's People, for that is the Name by which they were then called, so the Choice was wholly left unto them by the Twelve, as that which, of Right from Christ, belonged unto them, and accordingly the whole Multitude elected the Seven, and set them before the Apostles for Ordination by Imposition of Hands. The People had Right from Christ to choose their Deacons, and therefore *a fortiori*, or much more have they a Right to choose their own Pastors. This is another Scripture from which the Throng of our Protestant Divines (if it be not some of the high-flying Episcopalians) do argue for, and confirm the divine Institution of popular Calls or Elections. The reverend and renowned Mr. *Gillespie* * having asserted, that the Right of Election pertaineth to the whole Church, for Proof of his Assertion he cites this Scripture, and says, *The*
Apostles

* Pop. Cer. P. 280.

*Apostles required the whole Church and Multitude of Disciples to choose out from among them Seven Men to be Deacons, Acts vi. 2, 3. Rutherford cites this Scripture also, for proving the People's Right in the Affair *, and says, We never read in the Apostles Churches, a Man was obtruded upon the People against their Will, and therefore Election by the People, in the apostolick Church, must be our Rule, as Acts i. 26. and vi. 2, 3, 4. Any Election without the People's Consent must be no Election, for if it please not the whole Multitude, as Act, vi. 5. it is not a Choice. Park, when proving the Interest of the Church of Believers in the Election of her Pastors †, says, Thus we also find, that the Looking out, Nomination and Election of the Deacons, whose Office is one of the ordinary, tho' inferior Offices of the Church, is given by the Appointment of the Apostles to the Multitude of the Disciples, or ordinary Believers. In which Action, he says, it is evident the Multitude of Disciples or Believers were left by the Apostles to their own Freedom and Discretion in the Election. As also, he says, it is evident, That the Looking out, Nomination and Election of the Seven was accordingly performed by the Multitude of Believers, in prima instantia, without the Prelimitation of a previous Nomination or Choice. Dr. Owen cites this Scripture also for Proof of the People's Right to choose their own Pastors, as well as other Church-officers, and says ‡, It is impossible there should be a more convincing Instance and Example of the free Choice of ecclesiastical Officers by the Multitude, or Fraternity of the Church, than is given us herein. Nor was there any Ground or Reason why this Order and Process should be observed, why the Apostles would not themselves nominate and appoint Persons, whom they saw and knew meet for this Office, to receive it, but that it was the Right and Liberty of the People, according to the Mind of Christ, to choose their own Officers, which they would not abridge nor infringe. And he affirms, That, in this Pattern and Precedent, the Interest, Power and Privilege of the Multitude of the People, in calling of meet Persons to Office in the Church, is so secured unto them, as that they can never justly be deprived thereof. The reverend Principal Forrester * says,*

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* Due Right of Presb. P. 495. † Against Iat. P. 102, 103. ‡ Nat. and Govern. of a Gospel-church, P. 60. * Appen. 262.

This Right of the People to call their Pastors, Presbyterians have made good from several clear Scripture Grounds; and, citing this Sixth of the Acts, he says, *The infallible Apostles, in Point of Knowledge of Gifts and Qualifications, would not ordain the Deacons, but upon the People's Choice and selecting of the Persons, tho' the Office had a Respect only to the disbursing of their Alms, or Charity; and, says he, if such a Trust as this, of disbursing the People's Alms, was judged, by the Apostles, necessarily to require the People's Consent and Choice of the Persons, the far greater Trust of the Soul's Conduct must, a fortiori, require such a Consent.* Many others might be cited to this Purpose, as Calvin, who says, *Non aliter ascribitur Matthias apostolorum collegio, nec aliter septem diaconi creantur, quam populo vidente & approbante* *. The learned Professor, and choice Commentator Pareus, cites it, *Ecclesia habet jus vocandi, Acts vi. 3. quia est domus Dei viventis.* So Calderwood cites this Scripture, for proving the People's divine Right to choose their own Pastors. Durham calls it a clear Evidence of a People's Interest in their calling of a Minister. So Principal Rule, Mr. Shiels, Mr. Lawder, Turretine, Amesius, and almost all our systematick Divines, and such as write against Patronages, Papists and Prelatists, they cite this to prove, that the People have Right from Christ to choose their Pastors and Overseers.

Here it is commonly excepted by Opposites, as it was by Bellarmine the Jesuit, of old, that, in this Text, the Apostle is not treating of the Election of Pastors, and to argue, from their having a Right to choose their Deacons, to the People's having a Right to choose their Pastors, is not valid, the Deacons were only to manage their Charity, and they might be fit enough to judge of the Fitness of the Persons for that Office, when yet they were not to be intrusted with, nor fit for the Choice of Pastors; and to argue *a minore ad majus non valet affirmatio*, say the London Ministers †. That they may not choose their Pastors, tho' they may choose the Distributers of their Benevolence, is a frivolous Exception, as Principal Rule says: For, 1. *Both are Church-officers instituted by Christ, and in this*
they

* Instit. lib. 4. cap. 3. Par. 15. † Jus div. Min. p. 129.

they are alike. 2. It were a less Matter, that People were imposed upon in this lesser Concern, than in that of greater Consequence, and if the Lord hath taken Care, that they should be satisfied about the one, much more about the other. The reverend Dr. Owen speaks much to the same Purpose, and says, * ' Nothing can be weaker than this Pretence of Evasion, for, 1. The Question is concerning the calling of Persons unto Office in the Church in general, whereof we have here a Rule, whereunto no Exception is any Way entred. 2. This cannot be fairly pleaded by them, who appoint Deacons to preach, baptize and officiate publickly in all holy Things, excepting only the Administration of the Eucharist, as Prelatists do. 3. If People are meet and able to judge of them who are of honest Report, full of the holy Ghost and Wisdom, which is here required of them, they are able to judge who are to be their Pastors. 4. The Argument holds strongly on the other Side, namely, that if it be right and equal, if it be of divine Appointment and apostolical Practice, that the People should choose those who were to collect and distribute their charitable Benevolence, because of their Concernment therein, much more are they to enjoy the same Liberty, Right and Privilege in the Choice of their Pastors, unto whom they commit the Care of their Souls, and submit themselves unto their Authority in the Lord.' Mr. Lawder speaks to the same Purpose, and says, ' 'Tis irrational to think, that God would give a Right to his People to choose some Church-officers, and not to elect others; they have a Right to choose their Deacons, and therefore, *a fortiori*, they have a Right to elect their Bishops. A Man has a Right to choose his Servant, therefore much more has he a Right to choose his Wife, because his Interest and Happiness depends much more upon the right Election of a Wife. The Interest of the Church depends much more upon the Bishops than the Deacons, therefore, if it have a Right to elect its Deacons, much more should it be supposed, that it has a Right to elect its Bishops.' And so

* Nat. and Gov. p. 67.

Amesius *, *Fortius igitur stringit argumentum, ut synodus Africana notat apud Cyprianum, si ne diaconos quidem eligere voluerint apostoli sine suffragiis ecclesie, certe pastores noluerunt ipsos obtrudere non consentientibus, plures enim & graviores sunt cause consensum ecclesie requirentes in pastoribus quam in diaconis instituendis.* And, for the Argument *a minori ad majus*, or from the less to the greater, the London Ministers themselves argue to this Purpose †, ‘Deacons must be tried, and ‘if Deacons, the lowest Officer in the Church, must, by ‘divine Appointment, be first tried before admitted to use ‘the Office of a Deacon, how much more is this required ‘in the Office of the Ministry, which is far higher?’ And again ‡ they say, ‘No Man may do the Work of a Deacon in the ecclesiastical State, unless called to the Office, ‘as is evident from *Acts* vi. where Men full of the holy ‘Ghost and Faith, chosen by the People to that Work, ‘yet might not minister till they were appointed by the ‘Apostles.’ And their Inference is, *much less may any preach that is not first tried, the Work of the Ministry being of greater Consequence.* And again * they argue, ‘In the *New Testament* we read, 1. That, in the very Choice of ‘Deacons, which was but an inferior Office, and serving ‘only for the Distribution of the temporal Estates of the ‘People, the Apostle requires, that they should not only be ‘elected by the People, but also ordained to this Office, ‘much more, *say they,* ought this to be done in the ‘Choice of Persons who are called to the Work of preaching and dispensing sacramental Mysteries, a Service, of ‘all others, of greatest Weight and Worth.’ And it is to be noticed, that in this they also argue in direct Contradiction to themselves, for, in the foregoing Leaf, they say, ‘The mediate ordinary Way, by which God ‘would have all Men to enter into the Ministry, is by ‘Election and Ordination.’ And then they add, ‘They ‘are both of them distinctly set down in the Choice of ‘the Deacons, *Acts* vi. 3, 5, 6.’ Surely by this they intend, that, as in the Call of the Deacons to their Office, first there was Election by the Multitude or People, and then

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* *Bell. enerv.* p. 97. † *Jus div. Min.* p. 11: ‡ P. 86. * P. 158.

Ordination, so it must be in the Call of Gospel-ministers.

Thirdly. That it is the Right of Church-members, or of the Lord's People, to choose their Pastors, and Overseers of their precious Souls, is evident from *Acts* xiv. 23. where we read of the Apostles, *Paul* and *Barnabas*, ordaining them Elders, or Presbyters, in every Church by Suffrages, *viz.* the Suffrages of the Disciples, or of the Members of such and such Churches, whose Souls they confirmed by their Doctrine, exhorting them to continue in the Faith. In our Translation the Words are only, *And when they had ordained them Elders in every Church*; according to the Original they run thus, χειροτονισαντες αυτοις πρεσβυτερος, which *Beza* renders, *Quumque ipsis per suffragia creassent per singulas ecclesias presbyteros*, when they had created or ordained them Elders, by Suffrages or Votes, in every Church. And, in the Margin, his Note for Explication is, *Apostoli plantatas ecclesias, &c.* the Apostles committed such Churches as they had planted to their proper Pastors, whom they ordained, neither rashly, but by previous Prayers and Fastings, nor for Reward, nor by imperious Power did they impose them upon the Churches, but did ordain or constitute such as were proven by the Suffrages of the Multitude. And as *Beza*, so the *Tigurine Version*, so *Pagnius*, so *Elaccus Illyricus*, *Vatablus*, *Erasmus*, *Piscator*, and many others, render the Word; and so, says *Owen*, do all our old English Translations. And it was not the Fault of our Translators it was not so still; for, tho' these learned Men were mostly of prelatick Principles, that were chosen by King *James VI.* for that glorious Work of translating the Scriptures, yet they were Men of Honesty, and translated the Words to the same Purpose, but they were altered afterwards, as *Dr. Thomas Hill*, Master of Trinity College in Cambridge, and a Member of the *Westminster Assembly*, tells us*, *I have it, says he, from certain Hands, such as lived in these Times, that when the Bible had been translated by the Translators*

* Ser. on *Eph.* iv. 15. preached April 3. 1648. before the Mayor, Sheriffs, &c. of London, p. 24.

tors appointed, the New Testament was looked over by some of the great Prelates (Men I could name of their Persons) to bring it to speak prelatick Language, and they did alter Fourteen Places of the New Testament, to make them speak the Language of the Church of England; and then he instanceth Four in this Book of the Acts, Acts i. 20. where we have the Word Bishoprick instead of Charge, Office or Inspection, Acts ii. 17. where we have Hell for Grave in former Translations, to make it agree with the Thirty nine Articles, into which, says he, that of Christ's Descent into Hell, was thrust, Bishop Bilson having been of Opinion, that Christ did locally descend into it; and Acts xii. 4. in which Place we have Easter, whereas it is the Passover according to the Original, this might be to favour their holy Time of Easter, or an Easter Communion. And he instanceth, in this Fourteenth of the Acts, 23 Verse, which, says he, in the Geneva Translation, was rendred chosen by Suffrages, by lifting up of Hands, the Word primarily importing that. However, we have Ground to bless God we have such an exact Translation, tho', in sundry Places, a Correction would be desirable. But of this ἐν παρ ὄδῳ, or in the by. It is evident, when the Words are rendred according to the Original, that the Apostles, Paul and Barnabas, ordained Elders or Presbyters to the Disciples when chosen, viz. by their Suffrages, or the Voice of the People. The Word χειροτονισαντες is taken from the ancient Custom of the Grecians, who, in their Election of Magistrates, used to give their Suffrages by stretching out their Hands. And Amesius says, Bellarmine himself owns that this of electing by Suffrages is the only proper and native Signification of the Word*.

This, as the former Scripture, is cited by almost all our Protestant Divines, for Proof of the People's Right to choose the Overseers of their precious Souls. The judicious Calvin † having put the Question, *Whether a Minister should be chosen by the whole Church, or by his Colleagues only and the Elders, qui censuræ præsumt, or whether he ought to be constitute by the Authority of one Person.* In answer, as there he gives the Right of Election to the whole Church, so when shewing, that neither Timothy nor Titus did ordain

* Bell. ency. p. 97. † Instit. lib. 4. cap. 3. par. 15.

dain Elders without the People's Choice, he says, *Ne quid fingere videar, planum id faciam simili exemplo*; and then he says, *Refert enim Lucas constitutos esse per ecclesias presbyteros a Paulo & Barnaba, sed rationem & modum simul notat, quum dicit factum id esse suffragiis, χειροτονισαυτες, inquit, πρεσβυτερους κατ' ἐκκλησιαν, creabant ergo ipsi duo, sed tota multitudo, ut mos Græcorum in electionibus erat, manibus sublatis declarabat quam habere vellet— videmus autem ipsum (viz. Paulum) ex populi suffragiis episcopos creare solitum.* By these Words he makes this a plain clear Scripture Example of the People's choosing by Suffrages their own Ministers, as of the Apostles ordaining of such as were chosen by them. So the renowned Centuriators of Magdeburg, cited by Mr. Gillespie *, *Neque apostolos, &c. Neither the Apostles nor other Ministers of the Church did assume this Power of electing and ordaining Presbyters and Deacons to themselves only, but did call for the Suffrages and Consent of the whole Church, which is manifest both from I Cor. i. 21, 22. and also is proven by Examples.* And then they cite for Proof, *Acts i. 23. vi. 6. and xiv. 23.* Turretine cites this Scripture for that Purpose †, *Apostoli oppidatim constituunt presbyteros per populi χειροτονίαν, sive liberis ejusdem suffragiis, &c. The Apostles did constitute Elders from City to City by the χειροτονία of the People, or by their free Suffrages, the Word being derived from the Custom of the Grecians, who gave their Suffrages by extending and stretching out their Hands, and being transferred from that to all sort of Elections, it signifies to create by Suffrages.* So the learned Professor Markius ‡ says, *Dicitur vocatio ordinaria vel extraordinaria, mediata vel immediata, atque ejus quidem originale jus est penes ecclesiam, juxta loca Acts i. 23. vi. 3, 5. and xiv. 23. & ministerii quod ecclesie toti prestatatur naturam, 2 Cor. iv. 5.* So Calderwood †† cites this Scripture, and insists at some Length upon it. So Rutherford, both in his *Due Right and peaceable Plea*, in his *due Right of Presbyteries* * he says, *The Power of Patrons taketh away the Ordinance of Christ, and the free Election of the People, because the People have Power to choose out of many one fittest and most qualified for the Office, as is clear Acts vi. 3. Acts i. Verse last, Acts xiv. 23. because*

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* Elect. of Past. p. 16. † Inst. Theol. Par. 3. p. 255. ‡ Med. theol. p. 292. Chap. 33. †† P. 329. Alt. Dam. † Due Right of Presb. p. 464.

the Man chosen should be one of a Thousand, as Didoclavius says. So Gillespie insists upon this at large *, saying, Such Men only were ordained Elders by Paul and Barnabas, who were chosen and approved by the whole Church, their Suffrages being signified by the lifting up of their Hands, Acts xiv. 23. So again he says †, Elders both ruling and preaching, were chosen by most Voices of the Church, the Suffrages being signified per χειροτονίαν, that is, by lifting up, or stretching out of the Hand, Acts xiv. 23. So the judicious Durham, ‡ when speaking of immediate and mediate Calls, he says, The mediate calling of the Church, according to Christ's Ordinance, is Christ's Call, as that more immediate was, and therefore, Acts xx. 28. and elsewhere, those Elders and Pastors of Ephesus, (who yet no question had but such a Call as those that were chosen by the People, and ordained by the Presbytery, Acts xiv. 23. and 1 Tim. iv. 14.) are said to be set over the Flock by the holy Ghost. From these Words of his it is evident, that he looked upon the Call of a Minister by the Church, to be Christ's Ordinance; and as this Call consists, according to our Divines, in Election and Ordination, so it is evident he gives Election, or the Choice, unto the People, and Ordination to the Presbytery. And he thinks this xiv. of the Acts and 23 Verse is a solid Proof thereof. Doctor Owen insists at large upon this Scripture ††, and says, 'The first constant Use of it in Things political or civil, and so consequently ecclesiastical, is to choose, elect, design, or create any Person an Officer, Magistrate, or Ruler, by Suffrage, or common Consent of those concerned—— As many Instances of this Nature may be produced, as there are Reports of calling Men unto Magistracy by Election in the Greek Historians. And all the further Compositions of the Word do signify to choose, confirm, or to abrogate by common Suffrages. The Word is, but once more used in the New Testament, 2 Cor. viii. 19. where it plainly signifies Election and Choice of a Person to an Employment, χειροτονηθείς ὑπὸ τῶν ἐκκλησιῶν, he was chosen of the Churches to travel with us.' Many others might be produced, and particularized to this Pur-

* Against Cer. p. 280. † Elect. of Past. p. 9. ‡ On Rev. p. 53. fol. 1. Imp. †† Nat. and Govern. p. 68.

Purpose. As Principal Rule *, so Principal Forrester †, who says, *The Right of Church Members to choose their own Pastors is effectually pleaded from this Text.* So that eminent Divine Oliver Bowles, in his *Pastor evangelicus* ‡, he argues from the Word χειροτονειν for the Church's Suffrage in this Affair.

Here Cardinal *Bellarmino*, and sundry after him, except against this, 'That the Word is to be taken not for the People's Election by Suffrages, but for the Apostles Ordination, denoting not the People's Choice, but the Act of Paul and Barnabas, in ordaining of Elders in every Church; and here they would have χειροτονια to be put for χειροθυσια, Election for Ordination.' But as Mr. *Bowles* says ††, 'Then the Evangelist had been a Barbarian to whom he wrote, for at that Time the Word was not so used in any Author, whether sacred or profane, and, adds he, *nec potest in contrarium dari instantia*, neither can there a single Instance be given in the contrary. And, he says, Ordination is always express'd by another Word in the apostolical Writings. And he hints, that no Reason can be given why the Evangelist should depart from the native Signification to a tropical or figurative one; and a great deal more he hath to this Purpose. *Owen*, in Answer to this Objection, says, 'Paul and Barnabas did preside in the whole Action, helping, ordering and disposing of the People in the Discharge of their Duty, as is meet to be done by some in all the like Occasions, and therefore it is truly said of them, that they appointed Elders by the Suffrages of the People.' And further, in Answer he says, 'I have shew'd before out of Scripture, that when a Thing is done by the whole People, it is usual to ascribe it unto him or them who were chief therein, as elsewhere the same Thing is ascribed unto the whole People.' And the Word χειροτονισαντες cannot be understood of the Suffrages of the Apostles, as some would have it: For, as say the *London Ministers* themselves, *They being but two, there could be no Place for Suffrages.* And after excepting against this Scripture,

* Rat. Def. p. 199, 200. † 20 Query to Prelat. ‡ P. 12, 13. †† Past. Evan. p. 12.

Scripture, they say, *Something possibly may be said out of Scripture for χειροτονια τῆ λαῶ, but for χειροθεσια τῆ λαῶ nothing can be said* *. And Turretine says, *It cannot be understood of their Suffrages, viz. the Apostles, because the Circumstances of the Text hint unto us, that the Body of the Church did concur to that Election or Call.* Any that incline may see large Answers to this, or any Thing else that hath been excepted in the forecited Writings of Bowles, Gillespie, Rule, Turretine, Amesius his *Bellarminus enervatus*, and sundry others that might be instanced.

Here, perhaps, some may object or except, ‘That this and the former Texts are only Examples and not Precepts, and Examples of the Church not yet constituted, and therefore not of Force to be a standing binding Rule to the Churches of Christ in after Ages.’ But for Answer, I say, That apostolical Practice is equivalent to Scripture Precept in all Things not otherwise determined. *1 Theff. i. 6, 7.* there says the Apostle to the Commendation of the believing *Theffalonians, And ye became Followers of us and of the Lord.* And again, in the *ii Chap. 14 Verse,* he says, *And ye Brethren became Followers of the Churches of God, which in Judea are in Christ Jesus.* And the Lord’s commending any Thing in his People, is a virtual enjoining thereof; yea, we are expressly commanded to write after apostolical Examples, as *1 Cor. iv. 16, 17. Wherefore I beseech you to be Followers of me, μιμηται, Imitators of me.* And for that Cause he tells, he had sent *Timotheus* that he might acquaint them with his Example, Conduct and Practice in every Church. As Christ taught the Apostles in every Thing relating to his Kingdom, so they taught the Church practically by their Example. *Owen* says, ‘The Example of the Apostles and Church of Christ not otherwise determined, hath the Force of an Institution. To this Purpose speak the *London Ministers* †, ‘The Example of Christ was not only written for our Imitation, but the Examples of the Apostles also in the primitive Churches were intentionally left upon Record for this End, that they might be binding Patterns for us to follow in like Cases in after Ages; and in particular, this seems to be

* *Jus div. minist. Anglic. p. 97.* † *Jus reg. p. 13.*

be one singular Ground, Scope and Intention of Christ's Spirit in writing the History of the Acts of the Apostles, that the Apostles Acts in primitive Churches might be our Rules in successive Churches.— If the Church wanted this History of the Apostles, she should want that perfect Direction which the Spirit intended to her. And again they say *, ' 1. Apostolical Examples in Things necessary for the Good of the Church, and which have a perpetual Reason and Equity in them, have the Force of a Rule. 2. If we should not follow the Examples of the Apostles in those Things in which they acted as ordinary Elders, we should be left at Uncertainties, and every Man might do what seemeth good in his own Eyes, which would tend to Confusion, and the Dissolution of the Church. 3. The Apostles taught the Churches to do nothing but what they had a Commandment from Christ to teach them, *Matth. xxviii. 20. 1 Cor. xi. 23.* And in all their disciplinary Institutions, which were not merely occasional, and had only a temporary Reason of their Institution, are to be imitated as though they were the immediate Institutions of Christ.' Indeed they are speaking for Ordination, but all they say, it is equally strong for the People's Election. What the Apostles did with the Churches when constituting of them in the primoprimitive Times, is to be our Rule in After-ages. To say, the Church or Churches were but a constituting in the Apostles Days, and therefore not to be imitated, is to reject a great Part of that Book of the Acts, which some have called *evangelium Spiritus sancti*, the Gospel of the holy Ghost, and so one great End thereof should be lost.

Fourthly. The People's Right to choose their own Pastors, is evident from our Lord's Command unto them to try the Spirits, as *1 Jo. iv. 1. Believe not every Spirit, but try the Spirits, whether they are of God, because many false Prophets are gone out into the World.* And *Matth. vii. 15.* there he commands his People to beware of false Prophets; and he allows it in his People, not to hear the Voice of Hirelings or unworthy Ministers, but, instead of this, to flee from

* Jus div. min. p. 160, 161.

from them, as *Jo. x. 5. Rev. ii. 2.* there it is spoken, to the Commendation of the Church of *Ephesus*, that she *could not bear them which were evil*, and because she had *tried them which said they were Apostles, and were not, but did lie.* She tried them, and tried them so as to reject them for their Unworthiness. And a Right to withdraw from un-sound Ministers, will infer an inherent Right to make Choice of such as are worthy. Mr. *Lawder* argues at length to this Purpose *, ‘ Hath he given to his People an heavenly and supernatural Sagacity to know his Voice in his Servants, and commanded them to try the Spirits? then surely he hath given them a Voice in the Choice or Election of their Pastors.’ So says *Turretine* †, *ad illum pertinet jus vocandi cujus est discernere, &c.* the Right of Election belongeth to him whose it is to discern Teachers from Seducers, to prove sound Doctrine, to distinguish the Voice of Christ, the chief Shepherd, from the Voice of false Apostles, and not to follow another, to anathematize those that preach another Gospel, but that belongs to the whole Church, by virtue of the divine Precept. So Mr. *Bowles* ‡, *Æquum id rectumque, ut quorum est, &c.* it is just and right, that they, to whom it belongs to try the Spirits, whether of God, to beware of false Prophets, and not to hearken to them, to judge of heretical Doctrine, and to be assured anent the Life and Manners of Candidates, that they be free from Scandal, that their Consent in calling Pastors should not be neglected; and then he cites Cardinal *Cusanus*, asserting, *that if the Consent of the People were not to intervene, the People would be punished unjustly for the Ignorance or Wickedness of the Minister.* *Rutherford* * says, ‘ The discerning of the Spirits, and the knowing of the Voice of Christ speaking in his called Servants, is laid upon the Flock of Christ, whose it is to elect, and not upon the Patron, who may be a Heathen and Publican, and, as such, is no Member of the Church.’ *Amesius* says, *The Christian People are commanded to hearken to true Pastors, and to flee from the false, and therefore to choose the good, and to reject*

* Ancient Bish. consid. Pag. 326, 327. † Instit. Theol. Par. 3. p. 254. ‡ Past. Evan. p. 10. * Due Right, p. 454.

jeſt the pernicious. So Principal Forreſter, who ſays, *The Judgment of Diſcretion, the ſpiritual Diſcerning and Trying of the Spirits, enjoined to the People of God, muſt, in a ſpecial Manner, be allowed in this Caſe.* So Owen, Lawder, Park and others, they argue from this Topick. Indeed Bellarmine objects ſundry Things here, he objects, that the People are not fit to judge of thoſe that are to be Paſtors, or, if they were capable for this, then they would not need Paſtors; which are of no Force, and any that pleaſe may ſee *Ameſius* in Answer to him. And of this afterwards.

Fiſtly. That this is the People's Right, appears farther from this, that in the Apoſtles Days, when any ſpecial Piece of Work was to be done, if there was not a ſpecial Revelation as to the Perſons to be employed therein, they were choſen by the whole Church; as when a Meſſage was to be ſent to the Diſciples at *Antioch*, *Judas* and *Silas* were choſen by the whole Church, joyning with the Apoſtles and Elders, *Acts xv. 22.* *Then pleaſed it the Apoſtles and Elders, with the whole Church, to ſend choſen Men of their own Company, with Paul and Barnabas, namely, Judas and Silas, chief Men among the Brethren.* Thoſe chief Men were choſen Men, choſen by the whole Church, rich and poor being equally concerned in the Choice or Election. So the Brother that travelled with the Apoſtles, whoſe Praise was in all the Churches, ſuppoſed to be *Luke*, *2 Cor. viii. 19.* he was choſen of the Churches; and the Brethren ſpoken of in the 23 Verſe, they are called *the Meſſengers of the Churches.* Thoſe that were called to travel in the Churches Affairs, were choſen by them, the Choice was given to them by the Apoſtles; though they were to travel with the Apoſtles, yet they did not ſeek the Nomination nor Election of them, and if the Things which were of ſmaller Moment were left to the People's Suffrages, as *Mr. Bowles* hints, then we have Ground to think they were not neglected, but their Voices asked when Paſtors were to be ordained for the Work of the Goſpel among them. *Calderwood* ſays *, *Poteſtas in eligendis ad alia munia eccleſiam in paſtoribus eligendis jus habuiſſe indicat.* The Power the
 People

* *Alt. Dam. Pag. 330.*

People had in choosing to other Offices, shews they had the Right in choosing Pastors. Paul's Companion in Travel, χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν, he was chosen by the Suffrages of the Churches, to carry their Contributions for Relief of the Church of Jerusalem, 2 Cor. viii. 19. and then he cites Acts xv. 22. Rutherford also cites these Scriptures for this Purpose *; for, having asserted that the People have God's Right to choose, he says, *for so the Word prescribeth*; and, on the Margin, he cites Acts xv. 22. 1 Cor. xvi. 3. & viii. 19. &c. Principal Rule also argues from those Scriptures †. And, should any except against this, that the Choice, in those Texts, was not to any Office in the Church, but only to a particular Piece of Work of Service, I think the Argument runs *a fortiori*, and bindeth the more strongly; for, had they a Right to choose to such particular Work, much more is it to be supposed, that they had a Right to elect the Overseers of their precious Souls. Now, if *the Judgment of solid and learned Interpreters is not slightly to be regarded*, as the London Ministers say ‡, then, in the Mouth of many such Witnesses, this Point of the People's Right to choose their own Pastors, hath been confirmed and established; and, at the Mouth of many faithful Witnesses, this Position is to be put to Death, *that there is nothing in Scripture countenancing the Right of the Christian People in the Choice of their own Pastors.*

There are sundry other Places of Scripture, from which the Right of the Lord's People to call their own Pastors, hath been pleaded, as some of the Antients pleaded from 1 Tim. iii. 2, 7. where the Apostle says, *A Bishop must be blameless, and of good Report.* Bishop Stillingfleet, in his Unreasonableness of Separation, having asserted, that the main Ground of the People's Interest to call their own Pastors, was founded by the Antients upon this Scripture, Mr. Clarkson, in Answer to him *, says, *this Rule of the Apostles, was one Ground upon which the People's Interest in the Choice of their Bishops and other Officers, was founded, but it was*
not

* Due Right of Presb. Pag. 201. † Rat. Def. p. 201. ‡ Jus div. reg. p. 128. † No Evid. for Diocel. Churches, &c. p. 45.

not the only Ground. *Cyprian, Chrysofome* and others, conclude it from other Places of Scripture, but this might be sufficient, *says he*, if there were no other to found their Right or Power in Elections; for the Testimony required, was not only of their good or ill Behaviour, which an Heathen might give, but such as signified that they judged them fit and worthy to be, and so desired them for their Officers, which is not a mere declarative Testimony, but such as is elective; and this will be cleared, *adds he*, by the Authors which the Dr. cites afterwards. Others plead for the Church her Right to elect, from the Consideration of her being entrusted with the Keys of the Kingdom of Heaven, *Matth. xvi. 19. and xviii. 17, 18. Turretine, Amefius, Owen* and others argue from this Topic, and they think the Gift of the Keys takes in a Liberty of Election on the Part of Church-members, as well as the Power of Ordination on the Part of Ministers.

Others have argued from the Power and Liberty which was given to the People of the *Jews*, even under the *Theocracy*, to choose their own Rulers and Overseers, *Deut. i. 13. Take ye unto you wise Men and understanding, and known among your Tribes, and I will make them Rulers over you. Moses*, says Mr. *Henry* upon the Place, 'was not desirous to prefer his own Creatures, or such as should under-hand have a Dependence upon him, for he leaves it to the People to choose their Judges. Take ye wise Men that are known to be so among your Tribes, and I will make them Rulers. Thus the Apostles directed the Multitude to choose Overseers of the Poor, and then they ordained them, *Acts vi. 3.*' *Owen* says *, 'Under the Old Testament there were three Ways wherein Men were called unto Office in the Church. 1. They were so extraordinarily and immediately by God himself, so *Aaron* to the Priesthood, and others afterwards, as *Samuel* to be Prophet. 2. By a Law of carnal Generation, so all the Priests of the Posterity of *Aaron* succeeded into the Office of the Priesthood, without any other Call. 3. By the Choice of the People, which was the Call of all the ordi-

ordinary Elders and Rulers of the Church; and then, for Proof of that he cites this *Deut. i. 13.* take to yourselves, *date vobis*, give to yourselves, choose or present; and then he says, that first Way of calling is ceased in the Apostles and Evangelists, the second was utterly abolished, so that the third Way only remains for the ordinary Continuation of the Church, namely, by the Choice and Election of the Church itself, with solemn Separation and Dedication by the Officers extraordinary or ordinary. And the *London Ministers* say *, that Place of Scripture clearly describes unto us the Nature of Election, viz. of Ministers.

And sundry have argued from that Marriage-like Relation which is between a Pastor and People. Principal *Forrester* says, 'The People's Right to call their Pastors, is rationally, and in divine Reason pleaded from that near and Marriage-like Relation which is between the Pastor and Flock †. Is not the Bride to have her Choice as well as the Bridegroom? and tho' Father and Mother and all concerned, consent, there can be no Match, unless the Bride consent also.

They also argue from the Necessity there is of the People's Choice and Consent in order to fix the pastoral Relation. The reverend Principal *Rule*, who was employed by the Church of *Scotland* to write in her Vindication from such Aspersions as were cast upon her by a slanderous Pamphlet intituled, *The Case of the afflicted Clergy*, when, speaking of some of the Episcopal Clergy, which were ejected at the Revolution, says ‡, *There was never a Relation of Pastor and People between them and those Flocks, they, viz. the People, having never consented to such a Relation*, by which he clearly intimates there can be no pastoral Relation fixed between a Minister and People, unless the People consent unto it; and I take this to be the received Opinion of Protestant Divines, if it be not such as are of prelatick Principles. *Amesius* says *, *Voluntaria illa relatio, &c.* that voluntary Relation which is between a Minister and a Church, can-

* Jus Div. Min. Pag. 135. † Append. p. 262. ‡ P. 12. * De Conscien. p. 322.

cannot have another Foundation than voluntary Election; a free Church, while her Liberty is safe, cannot be subjected to any but by free Election.' So the London Ministers *, who say, *The People's Suffrages make a Person their Minister, not a Minister's*; they assert this again and again. So Rutherford, so Apollonii, so Dr. Owen † and others. The Synod of Fife made an Act, of the Date September 28. 1716. in which the Synod recommends to all Presbyteries within their Bounds, that they have a special Care not to plant a Minister in any Congregation until they have the Desire and Choice of at least the Generality of the People made known unto them, *as being the proper Ground for founding the pastoral Relation.* And I know the Presbytery of Kirkcaldie entred into a written Resolve, a little after the last Act, in favours of Patronages, in which Resolve anent the Settlement of Ministers, 'tis affirmed, *that the Relation of Pastor and People is founded upon the Election, Choice and Consent of the People.* How that Act and this Resolve may be observed, I am not to account for, and whatever some may talk now, if I be not far mistaken, there was not a Synod nor Presbytery in Scotland, at that Time, but was ready to declare the pastoral Relation in Christian Congregations, is founded upon the Call and Consent of the People. Shall People have the free Choice of such as are to dress the Food of their Bodies, and no Choice in such as are to prepare the Food of their Souls? Shall they have the free Choice of such as are to be their Lawiers and Advocates to plead for them before Men, and no Choice of such as are to be their Mouth unto God, as his Mouth unto them? Shall they have Liberty to choose Physicians for their Bodies, and no Choice of Physicians for their Souls? And such as please, may see sundry Reasons confirming this in Bowles his *Pastor Evangelicus* ‡. And so reach for the second Head.

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C H A P.

* Jus div. min. p. 4. † Nature and Govern. p. 76. ‡ P. 10, 11.

C H A P. III.

I Come now to the third general Head, and that was to touch at, or to shew briefly what were the Sentiments of the Ancients, as to this of the People's *Fus*, *Right*, or *Power* to elect their own Pastors, and that this was their Right in the Opinion of the Ancients, Fathers, and primitive Christians, at least that this was a Privilege granted unto them in the primitive Times, is generally owned; and therefore I shall not insist at any Length upon this. I am of Opinion, that all human Quotations, tho' from the most eminent of the Fathers or Ancients, are but as so many Cyphers standing for much or nothing, as they are placed in an Account. A Thousand Quotations from the Fathers, are but as a Cypher placed first in the Account which stands for nothing, if there be not a Scripture before it; and I look on it as signifying much, if first there be a plain Scripture before it, confirming the Position: Yea, tho' that Scripture should not seem so clear, yet if it may fairly admit of such a Sense, and there be no other Place of Scripture opposite to that Sense of the Word, then I think Antiquity, the Practice of the Ancients, and Citations from Fathers of the Church next to the Days of the Apostles, or in the first three Centuries, is of considerable Weight, and a strong Presumption that such is the Sense thereof, or that such was apostolick Practice, and of divine Institution. The Country Scholar, in Vindication of Non-conformists from the Abuses of *Durell* and *Scrivener* *, was to be justified for his Resolution, when he said, ' I am resolved to study Scripture with Care and Conscience, and on that to build my Faith—— And if these Doctrines that I have good Assurance be grounded on Scripture, be charged with Novelty and Singularity, then shall I rejoice if I can find the Fathers consenting with me. Other good Ends I can propound to my self in reading the Fathers, but the main End I aim at, is to
' stop

* P. 163.

‘ stop the Mouth of Gainfayers, especially those who glory in Antiquity, and make Consent of Fathers their Rule. I will not reject any Truth because it is but newly discovered, nor yet embrace any Error because it is of long Continuance, or, because some great or good Man had the ill Hap to be the first Author of it. I will judge from Scripture what is Truth, and unto what Degree any Truth is necessary; but when I have found any Opinion to be contrary to Scripture, I shall be the more confident that I was not mistaken in accounting the Opinion erroneous, when I have found it condemned as such by many, or all the Fathers that speak of it.

And as the Lord *Verulam* said, *Antiquity, or the Opinion of the Fathers without Truth, is but a mouldy Error; or, it is like a Bank of Sand to build our Salvation upon,* as the Bishop of *Hereford* said. However in this, and also in other Points in Controversy between us and *Romanists*, as also between us and Protestant Prelatists, we need neither decline the Judgment nor Practice of the primitive Christians, nor Fathers of the Church; and therefore it was undoubtedly a wholesom Advice for their Interest, which the Lord *Digby*, a hearty Friend of theirs, is said to have given unto Sir *Kenelm Digby*, in a Letter full of excellent Learning *, *He that would reduce the Church now to the Form of Government in the most primitive Times, should not take, in my Opinion, the best nor wisest Course, I am sure not the safest, for he would be found pecking toward the Presbytery of Scotland, which, for my Part, I believe, in Point of Government, hath a greater Resemblance than either yours or ours to the first Ages of Christ's Church, and yet is never a Whit the better for it, &c.* This Lord was zealous for monarchical Episcopacy.

Now, for Proof of this, namely, that it was the Judgment of the Fathers and primitive Christians, might be confirmed by citing a vast many Councils and Fathers, would it not be tedious, and to little Purpose, seeing it is generally owned by Opposites on this Head. The Testimony of that eminent Father and Martyr *Cyprian*, Bishop of Pa-

* *Jus div. ministr. P. Anglican. Append. p. 107.*

stor of *Carthage*, as it is notour, so it is plain, clear and full to this Purpose, particularly in his Sixty eighth Epistle, where he says, *Propter quod plebs obsequens præceptis dominicis, & Deum metuens, a peccatore præposito separare, &c.* for which Cause, a People obedient to the divine Precepts, and fearing God, ought to separate themselves from a guilty Overseer, and not to joyn with the Sacrifices of a sacrilegious Priest, for as much as they themselves especially have the Power, either of choosing worthy Priests, or of rejecting the unworthy; which Privilege we see descends by divine Authority, that a Priest should be chosen in Presence of the People, under the View of all, and that he should be approv'd as worthy and meet by common Judgment and Testimony, &c. That Epistle was written in Answer to some People of *Spain*, who had written, desiring to know how to carry, in case the Bishops of their Province, through the Instigation of the Bishop of *Rome*, should impose a Pastor upon them; and what he wrote was not barely his private Judgment, but the Determination of an *African* Synod, in whose Name the Epistle was written to the People in *Spain*; and, in the Epistle, he asserts, that the People principally, the People chiefly have the Right and Power to elect worthy Priests or Pastors, and to reject the unworthy; and he not only asserts, that it was their Right, but their Right by divine Appointment, a Right by divine Authority, a better Right than any human Law or ecclesiastical Canon could give unto them; and, for Proof of this, he cites *Acts* i. and vi. proving the People's Right from the Hand they had in the Election of *Matthias*, and of the Deacons; and, in that Epistle, he affirms, it would be the People's Sin, if they should joyn in Communion with an unworthy Priest or Minister; and he affirms, this Right had descended by divine Authority, by which he intimates, that it had been the Practice of the Churches of Christ, since the Apostles Days: And he asserts it was not only the Practice of the Churches of *Africa*, but of those in most of the other Provinces, that Bishops or Pastors were chosen by the whole Brotherhood. And what that *African* Synod determined and ordered in the Affair, was surely the Result of mature Deliberation, for they knew *Basilides* had a Party to espouse his Quarrel against *Sabinus*, and likely

likely a very strong Party, the Bishop of *Rome* having taken him by the Hand. Here many Councils might be cited, asserting the People's Right to choose their own Pastors, as the Councils of *Nice*, of *Constantinople*, *Carthage*, *Chalcedon*, *Laodicea*, and many others, in some of which, the *Want of popular Election was held to make a Minister's Ordination void.* And the truly ancient, tho' only pretended apostolical Constitutions, ordained that Bishops be chosen by all the People. And here many of the Ancients, or Fathers of the Church, might be cited, as *Clemens*, the first post-apostolick Writer, who lived in the Apostles Days, in an Epistle to the *Corinthians*, testifieth, that the Apostles themselves appointed approved Persons to the Office of the Ministry, συνεδοκησασις της εκκλησιας πασης, by or with the Consent of the whole Church, as *Dr. Owen* renders the Words, so *Ignatius*, *Tertullian*, *Origen*, *Ambrose*, *Chrysostome*, *Gregory the Great*, and many others. The learned *Turretine* says *, *Communi quasi voce antiquitas judicavit omnes illas electiones irritas, quæ ἀνευ λαοῦ συνεσεως, id est, ut vertit Cyprianus, sine populi conscientia & assensu factæ erant.* Antiquity judged, as it were, in one Voice, that all such Elections were void as wanted the Conscience and Consent of the People. Principal Rule says †, *Nothing of Church Order is more clearly and frequently, and unanimously in the Writings of the Ancients, and did longer continue untaken away, even in the degenerate Ages of the Church, than the People's choosing of their Pastors.* And he thinks the obtruding of Pastors upon the People, without their Choice and Consent, may be reckoned among the *Novelties of Popery.* That learned and ingenious Gentleman, *Sir Peter King*, after a narrow Search into the Constitution, Discipline, Unity and Worship of the primitive Church, during the first Three Centuries after Christ ‡, says, *When the Bishop of a Church was dead, all the People of that Church met together in one Place to choose a new Bishop, and afterwards he says, Now the Manner of electing a Bishp (to wit, during the first Three Centuries) I find to be thus. When a Parish or Bishoprick*

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was

* Instit. theol. Par. 3. p. 257. † Rat. def. p. 201. ‡ Enq. into Conf. p. 22, 45.

was vacant, through the Death of the Incumbent, all the Members of that Parish, both Clergy and Laity, they met together in the Church, commonly to choose a fit Person for his Successor, to whom they might commit the Care and Government of that Church. And he gives sundry Instances of such popular Elections, as of Sabinus to Emerita, which, says he, was by all the Brotherhood. So of Fabianus, who, he says, was chosen to be Bishop of Rome by all the Brethren who were met together in one Place for that very End. So, after his Death, he instanceth in the Election of Cornelius to Rome; and so in Alexander, of whom he says, That when he was chosen to be Bishop of Jerusalem, it was by the Choice of the Members of that Church; and so he instanceth in the Election of Cyprian to the Diocese of Carthage, who was chosen by its Inhabitants and Members, as Cyprian acknowledges, who frequently owns he was promoted to that honourable Charge by the Suffrages of the People. Now this Gentleman's Unbiasedness, Candor and Ingenuity is such, that if, in all the first Three Centuries, after his diligent Enquiry, he had but found one single Instance that seemed to condemn popular Elections, or to countenance Call. by Patrons, Heritors, Magistrates, Town-council, Bishops, or any Church-officers exclusive of the People, it had been recorded by him. In the primitive Times the People were called the *sacra plebs*, and not the Populace by Way of Contempt. Then the Privilege of Election was given to them. This is acknowledged by Bishop *Bilson*, who was no more friendly to the People, in this Affair, than *Bellarmino* himself. Mr. *Clarkson* cites him, saying *, *The fullest Words that the Greek Authors use for all the Parts of Election, as, to propose, to name, to choose, to decree, are, in the Stories ecclesiastical, applied to the People; and afterwards thus, So that, in the primitive Church, the People did propose, name, elect and decree, as well as the Clergy; and tho' the Presbyters had more Skill to judge, yet the People had as much Right to choose their Pastor, and if the most Part of them did agree, they did carry it from the Clergy. Azorius the Jesuit owns this. Amestus cites him †, saying, Negari non posse ritum*

* No Evid. for diocel. Churches, &c. p. 53. † *Bell. enerv. Par. 2. p. 91.*

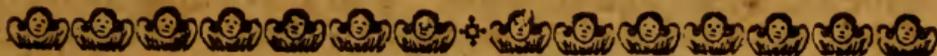
tum esse ab apostolis servatum, quo ministros ecclesie præficiebant populi testimonio approbatos, Acts i, vi, xiii, & xiv. quem ritum & formulam ecclesia diu servavit, quia apostolorum exemplum sequi voluit—— Canones sancivit, ne ecclesiarum præfecti eligerentur sine populi suffragio, aut saltem testimonio, assensu, petitione, nominatione, vel approbatione—— in Africa, Græcia, Gallia, & ubique fuisse observatum ac durasse, usque ad tempus Caroli Magni, & ultra. The Popish Fathers, at the Council of Trent, for as corrupt as they were, owned this, and sundry of them would had Elections brought back to the primitive Practice, upon which Diego Lainez, one of those Fathers, stood up, and said it was a Motion from the Devil to offer to reduce Elections to the ancient Course, and pleaded, That it ought to be suppressed because it was the ancient Custom, for if the Church had not found it inconvenient, she would never have quit it. So we see Prelatists, on both Sides, can argue against, and reject Antiquity, if they see it clearly against them, as is owned by many others of themselves, it is the Case here. *Pamelius* owns this, *Rigaltius* owns this, *Cardinal Cusanus* owns this, and that learned Historian *Du Pin*, in his Abridgment of the Discipline in the Third Century, says, *After the Death of those who had been ordained by the Apostles, the People elected.* This is no new Doctrine, no. *Dr. Blondel*, say the London Ministers *, that great Antiquary, undertakes it, in a very long Discourse, to make it out, that, for 1200 Years, the People had free Liberty in the Choice of their Bishops; he proves it, say they, by undoubted Authors in all the several Countries, &c. I remember it was yielded at the last Assembly, by such as argued against the People's Right in the Affair, that the primitive Christians had this Privilege, but, said they, that says nothing for their Right now, that being only granted to them, because then they were every Day in Danger of suffering to Death for owning Christ and his Ways, and ready to lay down their Lives for him. But, for Answer, 1. I say, This is much like *Bellarmino's* Exception, who says, it was by Concession from *Peter* that the People elected in the A-

* Jus div. Min. Anglic. p. 147.

possibles Days, if they elected at all; and he says, it was so, if they elected in the primitive Times; and, on as good Ground, may Prelatists say, it was by Concession, if Presbyters had any Power in Government in those Times. And so the Lord Digby, in his forecited Letter, where he says, *Presbytery, in the first Ages of Christ's Church, was a Form, not chosen for the best, but imposed by Adversity, under Oppression, which, in the Beginning, forced the Church from what it wished, to what it might.* And may it not be said, on as good Ground, it was purely by Concession the People had the Cup in the Sacrament formerly, and so of all Church-privileges? But, 2. I say, Persecution was not universally feared till Nero's Days, who began to reign in the Fifty seventh Year of our Lord, and not in the Beginning of his Reign either; for, if I rightly remember, I have somewhere read, that, at first, he pretended great Humanity, and used to have this Expression, when he came to sign any Writ for Execution, *Utinam nescirem literas, or, I wish I could not write.* But, 3. The primitive Christians their being such heroick tender Souls, as to choose spoiling of Goods, and burning at Stakes for Christ, rather than comply in the least with sinful Impositions, their being so tender as to choose to be burnt to Ashes, rather than be *Traditores*, or give their Bibles to the Flames, or so much as a Leaf of clean Paper in lieu of them, their being so tender as to choose Death, and cruel Tortures, rather than contribute one single Half-peny to the Building of an Idol's Temple. I say, can we dream such tender Souls could seek, assume, or accept of a Privilege which was not their due, a Privilege that Christ had not granted them? Were they so fond of Privileges upon Earth, and this, when looking they might appear the next Day before their Judge to give their Account? 4. I say, as they were Martyrs in Resolution, such ought all to be, in the Judgment of Charity, as are admitted to this Privilege. Now, such as are like that *French King*, who said he resolved never to embark further in Religion, than he might safely retreat upon a Storm, have any Right to such a Privilege, be their Wealth in a World what it will, more than a Right to a Communion-table. 5. Here it may be asked, if Heitors, Magistrates and Town-coun-

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sellors be more ready now to die for Christ than the People, if a Day of Trial should come, as we know not how soon, and we have Ground to wonder it hath been Silence in our Heaven for such a large Half-hour. It is to be feared, it is evident to a Demonstration, Men of Sense and Parts are hard put to it when they use such Arguments, but this is *vitium causa*. Weakness cleaves to the ablest Wits, when attempting the Defence of that which will not justify. Here we are to ask for the good old Paths, and to walk in them, that we may find Rest to our Souls, Jer. vi. 16. However, after all, it becomes every Christian to say, with Ignatius, *Jesus Christ is my Antiquity*, and we are not so much to look for Antiquity of Custom, since the Apostles Days, as for Antiquity of Institution; and neither the Practice nor Sayings of the Fathers are to be regarded, if contrary to the Law and Testimony; and many Times he is a witty Child that can know his Father's Face, after so many Scratches as have been made upon it by Romish Menks, for their selfish Ends.



C H A P. IV.

I Proceed now, in the Fourth Place, to shew what hath been the Sentiment of reformed Churches, and Protestant Divines since the Reformation. And,

1, To begin with the *Belgick Churches* in the united Provinces, their Sentiment cannot be better known than from their own Confession, where it is said *, *Credimus ministros divini verbi, seniores & diaconos, ad functiones suas legitima ecclesie electione, cum nominis divini invocatione, eoque ordine qui verbo Dei docetur, eligi debere*, 'We believe Ministers of God's Word, Elders and Deacons, ought to be chosen to their Functions by lawful Election of the Church, with Invocation of the Name of God, and in that Order which is taught in the Word of God.' There Election of Ministers, Elders and

* Art. 31.

and Deacons is given to the Church, and there it is asserted, the Word of God prescribeth the Order in which they are to be chosen, and thereby it is intimated to us, that it is only the Church's Election that's the lawful Election of such Church Officers. The Church is a Word of various Signification; but I think the learned and chief Professor of Divinity in the University of *Groningen*, *Maresius*, was as capable as many to tell us their Meaning of it here, and in his *Exegesis*, or Explication of that Confession, dedicated to their High Mightinesses and Lords of the States General, and to all the reverend, learned, and vigilant Pastors, and Rectors of the Churches in the united Provinces, in Explication of this Article he says *, '*Pres-*
'*sus debet attendi, &c.* Here it ought to be more closely
'*considered what we are put in Mind of by our Confessi-*
'*on, viz. That lawful Election of Pastors pertaineth to*
'*the Church, for that Assertion is opposed to the common*
'*Sentence of Romanists, whose Thesis it is, that the Elec-*
'*tion of Ministers of the Church doth not belong by di-*
'*vine Right to all the People, nor doth it depend upon*
'*their Consent and Suffrage.'* And after citing *Becanus*,
Tirinus and *Bellarmino*, as having this Thesis or Position, pretending that all Right of Election belongs to the *Roman* Pontiff, and having also shewn why *Romanists* move that Controversy with *Protestants*, and shewn how *Cyprian*, and a Synod of Bishops with him, were for the People's Right, he says, *Et equum est ab omnibus eligi qui omnibus prae-*
esse debet, It is equitable or just that he should be chosen by all,
who is or ought to have the Charge of all. This Confession used to be read and signed in all the national Assembly of the *Belgick* Churches at every Synod, and it was unanimously signed by the famous Synod of *Dort* †. This Confession was also signed by the Twelfth National Synod of the Church of *France*, in the Year 1583. held at *Vitve*. Further, the Sentiment of the *Belgick* Churches, at least of the Churches of Christ in *Zealand*, one of these united Provinces, may be learned from what that great Man *Apol-*
lonii wrote to the Synod at *London*, 1644 ‡. when con-

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* P. 450. † *Maresius* in *Confess. Belgic.* p. 5, II. ‡ P. 57.

demning the Principle, That Ordination by Ministers is not essential to a Minister's Call, or, that the bare Election of the People is enough to make one a Minister of the Gospel. He says, *We grant indeed, (as we said before) that there is a Liberty of Nomination or Election allowed by the Word of God to all the Members in a Church, so as no Minister may, without the Agreement and Consent of the People, be obtruded upon a Church, whether they will or no; which Nomination or Election doth not yet confer Ministerial Power on the Person elected, but only designeth a Person on whom it may be duly derived, according to the instituted Rules by those who have under Christ received that Power, whereby ecclesiastical Authority is derived on this or that Person.* And what he wrote to them, he tells it was written in the Name, by the Command, at the Appointment of the *Wallachian Churches*, or Churches of Christ in *Zealand*. There it is plain, the Churches of Christ in *Zealand* thought, there is a Liberty of Nomination or Election allowed, and allowed by the Word of God to all the Members in a Church; they thought there is Scripture for the Right of a Christian People to call their own Pastor. And this was no new Doctrine to them, for in 1581. the Synod of *Middleburg* decreed, *That the Election of Ministers should be in the Power of the Church, and that it should be by Suffrages publicly in the Temple.*

2. As for the Judgment of the once famous and flourishing Church of *France*, in which, notwithstanding of the Rage and bloody Cruelty of Enemies in the National Assembly at *Rochel*, 1571. where *Beza* presided, the Reformed could count above 2150 Churches, and in many of these above 10000 Members, and the most of those had two Ministers, in some they had Five, as in the Church of *Orleans* in 1561. which at that Time had 7000 Communicants, Three of their five Ministers were Lords*. But for the Sentiments of that Church, as to the Persons having a Right to call the Office-bearers in Christ's House, I see nothing in their *Confession of Faith* from which their Sentiments can be gathered. But I think it may be learned from their Discipline, *Chap. 1. Canon 6.* The Words, when treating

* *Quick's Synod.* p. 59.

treating of the Election of Ministers, are, *He whose Election shall be declared unto the Church, shall preach publickly the Word of God on three several Sabbaths— in the Audience of the whole Congregation, so that they may know his Manner of Teaching. And the said Auditory shall be expressly charged, that if any one of them do know any Impediment, for which his Ordination, who shall be then mentioned by his Name, may not be completed, or why he may not be accepted, that they do then come and give Notice of it unto the Consistory, which shall patiently hear the Reasons of both Parties, that so they may proceed to Judgment. The People's Silence shall be taken for a full Consent; but in case Contention shall arise, and the asorenamed Elect be pleasing to the Consistory, but not unto the People, or to the major Part of them, his Reception shall be deferred, and the whole shall be remitted unto the Colloquy or Provincial Synod, which shall take Cognizance both of the Justification of the asorenamed elect Minister, and of his Reception. And altho' the said Elect should be then and there justified, yet shall he not be given as Pastor unto that People against their Will, nor to the Discontentment of the greatest Part of them. Who are the Callers is not told us here, but be who they will, by this Act the People have a fair Negative over them, for tho' they can make nothing good against the Person elected, he is not to be given unto them against their Will, nor to the Discontent of the greatest or largest Part of them. But though who are to be the Callers is not so clear by this Canon, yet it is evident from an Act in their second National Synod, that they gave the Nomination or Election to the Consistory of the vacant Church, two or three Ministers joining with them, as I apprehend, to moderate the Election. And by the Consistory, the Session consisting of Elders and Deacons, is meant, as is evident from the second Canon of the fifth Chapter of their Discipline. And if I be not mistaken, there is neither Scripture nor Reason why Elders should have a Voice in Elections more than Church Deacons; for the Election of a Minister is no Act of Government, as hath been said above. Indeed this Church after this seems to have been a little in the Dark as to Duty here, for, in their fourth National Synod, among the Memorials drawn up in that Synod for the Service of the Church, it is said, *Our Brethren the Pastors**

stors of Geneva, shall be intreated to write us their Judgment about some principal Points of Church Discipline, as about Elections of Church Officers, and the Sentence of Excommunication, and to send Copies of this their Judgment unto the Church of Lions, which is ordered to distribute them, that so the Deputies may come prepared with well digested Thoughts to the next National Synod about those Articles. But whether the Pastors of Geneva were written to, or whether they returned Answer, I know not, for there is no Account neither in the next, nor any subsequent Synod that I see.

3. The famous Churches of Christ in *Helvetia* or *Switzerland* have been of this Judgment, namely, that 'tis the Right of the Church of Christ, or of his People, to choose their own Pastors, as is evident from their Confession of Faith, both first and last. In their first Confession, composed at *Bazil* in the Year of our Lord 1536. when speaking of Election to the Function or Office of the Ministry, 'tis said *, *Qua cum vera Dei electio sit ecclesiae suffragio & manuum sacerdotis impositione, recte comprobatur, which, when 'tis God's true Election, or that Election which God requires, 'tis approved by the Suffrage of the Church, and laying on of the Minister's Hands.* And in their second Confession of Faith, which was agreed to, and subscribed in 1566. by all the Protestant Ministers in *Helvetia*, as *Zurich, Bern, Glaris, Basel, Schaffhausen, Appenzel, St. Gal, Mulhausen, Geneva, &c.* 'tis said †, *Vocentur & eligantur electione ecclesiastica & legitima ministri ecclesiae, id est, &c. let the Ministers of the Church be called and chosen by lawful and ecclesiastical Election, that is, let them be chosen religiously by the Church, or by such as are deputed by the Church for that Effect, in the just Order, and without Tumult, Seditions and Contention — and those that are chosen, let them be ordained by the Elders, with publick Prayers, and Imposition of Hands.* In both those Confessions, Election is given to the Church of Christ, no Power given to Magistrates, Heritors, Counsellors or Patrons above others, and the Church is not to be taken in a restricted Sense for the Church Representative, no, but for that Church whereof the Pastors of the Flock are Ministers, as 'tis taken

* Att. 17. † Cap. 18. Par. 8 & 9.

taken through those Confessions. Indeed the second Confession leaves it either to the Church herself, or, if she pleased, to some deputed by her, to elect Ministers of the Gospel, but thereby the Right of Election is originally given to the Church, else she could not depute others to choose for her, and thereby she hath a Negative; for such as are deputed, must account unto those by whom they are deputed; there the Power of Election is given to that Church, which, they say, may depute, and I apprehend no Body ever dreamed of the Church Representatives deputing the People to choose for them: There, as Ordination of such as are elected, is given to the *Seniores* or Presbyters, so, by both those Confessions, the Election of Pastors is given to the Church, without the least Hint of giving this unto the Eldership, or to any of higher Rank or Station in the Church, or in the World. This later Confession of *Helvetia* was received by the Church of *Scotland*, and approved by her in all Things, except as to the Observation of some Holy-days *. And from this Confession we may learn the Judgment of many other Protestant Churches upon this Head, as of the Churches of Christ in *Geneva*, in *Savoy*, in *Poland*, and in *Hungary*; for it was received, approved and subscribed by them as well as by the Church of *Scotland* †. And I hope there is none in the Church of *Scotland* that will say with the Dean of *Edinburgh* in the Pulpit of *St. Giles* Church, neither as to this, nor other Points in Controversy with high Church, *Before Geneva have it, Rome shall.*

4. The Churches of Christ in *Saxony* were of this Judgment, as appears from their Confession of Faith, drawn up in the Synod of *Wittemberg*, and subscribed by all the Pastors of the Churches of Christ in *Saxony* in 1551. In the penult Section *de ecclesia*, or of the Church, when speaking of Christ the Son of God his giving to his Church Ministers of the Gospel, that she might not perish, calling some of them immediately by himself, as Prophets and Apostles, and some of them mediately by Men, 'tis said,

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* *Cald. Hist.* Pag. 41. † *Cald. Hist.* p. 42. so also Preface to that Confession in the *Harmony of Confessions.*

Nam & ecclesie electionem adprobat, & immensa bonitate efficacax est, etiam sonante evangelio per electos suffragiis, aut nomine ecclesie, for he much approves Election by the Church, and through his immense Goodness it is efficacious, the Gospel also sounding forth by such as are chosen with the Suffrages, or in the Name of the Church. 'Tis evident from those Words, that they judged 'tis the Right of the Lord's People in his Church to elect their Pastors, and that 'tis well pleasing to him when the Election of Pastors is given to his Church: And 'tis evident to any that considers the Sense in which the Church is taken in that Article, they mean not the Church Representative, whether Elders or Pastors, but that Church whereof Christ's Ambassadors are Ministers, Pastors or Shepherds, without distinguishing one Part of the Church from another.

5. The once famous and flourishing Churches of Christ in *Bohemia* are plain to this Purpose, as is evident from their Confession of Faith, which is also called the Confession of the *Waldenses*, and was approved by *Luther* and *Melancton*, and the University of *Wittemberg*, in 1532. and, after that, by all the free Barons and Nobles of the Kingdom of *Bohemia*. In the first Paragraph of the Ninth Article of that Confession it is said, *Docent ministros ecclesie, quibus administratio verbi & sacramentorum demandatur, rite institutos esse oportere, ex Domini & apostolorum prescripto, utque ad hoc munus obeundum vocentur ex plebe pia & fideli, viri pleni fide & inculpatis, donaque habentes ad hoc ministerium necessaria.* They teach (viz. the *Bohemians* or *Waldenses*) that Ministers of the Church, to whom the Administration of Word and Sacraments is committed, ought to be rightly instituted, according to the Prescript of the Lord and Apostles, and that they should be called to the Exercise of that Office by the People that are godly and believing, being Men full of Faith and blameless, having Gifts that are necessary for that Office. There the Call or Election of Ministers is given to the People, not the People in general, but the People that are godly and believing, and this is said to be according to the Prescript, Order or Rule of Christ and his Apostles, and those free Barons and Nobles of *Bohemia* were far from asking more for themselves, than People of an inferior Rank, as to this ecclesiastical Privilege. And, as downward in that Paragraph, they give

give Ordination by Imposition of Hands to the *Seniores* or Presbyters, so here they give Election to the People. Those were the renowned Followers of the *Waldenses* and *John Huss*, and their Confession is said to be constitute *ex confessionibus longe antiquioribus*, it was taken out of Confessions of a much older Date. The Reformation was begun in *Bohemia* by *John Huss*, and *Jerom of Prague*, and Converts were numerous there long before the Days of *Luther* or *Calvin*. And this was also the Confession of Protestants in the *Marquisate of Moravia*.

6. But now, for the Sentiment of the Church of *England*, as for the Judgment of the established Church, it is hard to tell. In her Twenty third Article of Religion, she says, *It is not lawful for any Man to take upon him the Office of publick preaching or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same, and those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men who have publick Authority given unto them in the Congregation, to call and send Ministers to the Lord's Vineyard.* Here she seems to judge a Call to a particular Congregation needful, and a Call from some in the Congregation before he can lawfully preach in publick, and administer the Sacraments in the Congregation, but what she means by Men having publick Authority given them in the Congregation to call and send Ministers to the Lord's Vineyard, he is wiser than I that can tell.

As for these eminent Divines which met at *Westminster*, 1643. &c. though they did not so positively determine as to this Point, yet it is evident, from their Propositions a-
 gent the Ordination of Ministers, that they allowed the People might nominate the Person to be ordained, and also they gave them a Negative in the Affair over all else, for, once and again, they say, *No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just Cause of Exception against him*, citing *1 Tim. iii. 2. Tit. i. 7.* and surely they thought a People's not being edified by the Candidate's Gift, was just Cause of Exception; for, in their Directory for Ordination, it is appointed, *That he be sent to the Church where he is to serve, there to preach Three several Days, and to converse with the People,*

People, that they may have Trial of his Gifts for their Edification. The Expression of trying his Gifts for their Edification, says so much, they are far from obliging the People to except against his Orthodoxy or Morals. They judged the People's Consent was necessary to a Minister's Call, and that no Ordination was to be unless they declared their Willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit to him, as having Rule over them in the Lord; without which Promise and Engagement they judged Ministers were not to proceed to Ordination, as is evident by their Rules laid down anent the Edict; and for Procedure at the Day of Ordination, they were far from saying, as some Ministers among us have done, *namely, That they knew not what People had to do with the Election of Ministers.* And, as in their Direction anent the Solemnization of Marriage, they say, *Parents ought not to force their Children to marry, without their free Consent, nor deny their own Consent without just Cause.* So they were far from thinking People might be forced into that Marriage-like Relation which is between Pastor and People, against their Will, or without their free Consent.

But now, for the Sentiments of Dissenters, and whether to call the *Westminster* Divines Dissenters I know not, in regard it is said they were all such as formerly had conformed, if it was not Eight or Nine, and our *Scots* Commissioners*. But as for Dissenters from the established Church since the happy Revolution, their Sentiments I mean of *Presbyterians* and *Independents*, is declared in that known *Syncretism*, or Agreement made up between the Ministers of these Denominations in and about the City of *London*, *March 6. 1690.* at which Time it was agreed to bury in the Grave of Oblivion those Names of Distinction, *viz. of Presbyterian and Independent*, agreeing they should from that Time be designed *united Brethren*, in their Heads of Agreement anent the Churches and Church Members, 6 *Paragr.* they assert, *That each particular Church hath Right to choose their own Officers.* And in their Heads

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* Malher magual. Christi Americ. p. 41

of Agreement, as to the Ministry, 3 Paragr. it is agreed, *That ordinarily none shall be ordained to the Work of the Ministry, but such as are called and chosen thereunto by a particular Church.* And having in the 4 Paragr. anent the Ministry declared, *That they judged it ordinarily requisite, that in so great and weighty a Matter as the calling and choosing a Pastor, that every such Church should consult and advise with the Pastors of neighbouring Congregations.* In the 5 Paragr. *We agree, say they, that after such Advice, the Person consulted about being chosen by the Brotherhood of that particular Church over which he is to be set, and he accepting, be duly ordained and set apart to his Office.* Now it is evident from these Positions, that they judged it was the Right of the People, the Right of the Brotherhood in every particular Church to elect their own Pastor. And this was not only the Sentiment of the Dissenters in and about *London*, but also of other Dissenters through the Kingdom of *England*. Their Example was so taking and leading to other dissenting Ministers in *England*, that they went in to the same Heads of Agreement *. And this was no Change of Principle in Presbyterians from what they owned before, for if that great Man of God *Dr. Owen*, had Judgment enough to take up, and Honesty enough to narrate their Principles, then this was their Sentiment formerly ; for in his Answer to *Dr. Stillingfleet's Unreasonableness of Separation*, printed 1681. as he calls it *a Principle of the Reformation that the People have Liberty to choose their own Pastors*, so he says †. *There is no Difference that I know of between Presbyterians and those whom he calls Independents about particular Churches, for the Presbyterians allow them their Right unto the Choice of their own Officers.*

As to the Judgment of the Church of *Ireland*, the established Church is known to be the same with that of *England*, and the Protestant Non-conformists there are the same in Principle with the Dissenters in *England*. I never saw any Acts of their general Synods anent this, nor have I any of their particular Writers by me that touches this Point

* *Quick's Synod.* p. 467. Vol. 2. so *Flavel's Life* towards the Close.

† *Enquiry into the original Nature, &c.* p. 295. 346.

Point but two, and both in Answer to the Bishop of Derry. The First is the reverend Mr. *Joseph Boyse*, who is very pointed upon this Head. The Bishop of Derry having requested several Things from the dissenting Ministers of Derry, in order to facilitate an Accommodation, he in Answer, puts up so many counter Requests to the conforming Ministers of greatest Authority in that Diocese in order thereto. And in Name of his dissenting Brethren, the eleventh Request is, *, *That they would also earnestly intreat their conforming Brethren, to use their Endeavours to restore to their People that Right of choosing their own Ministers, which the Canons of so many Councils celebrated in the purest Ages of Christianity, have so fully and frequently confirmed to them; at least we would desire, that some effectual Provision may be made against Pastors being imposed on them without their own Consent. For we would not in this Request intrench on the Power of Patrons any further, than to desire it may be rendered consistent with this undoubted Privilege and Right of the People, which no human Law can justly deprive them of. For, since the People have Souls, whose Welfare so greatly depends on the Helps and Advantages that a judicious and serious Ministry does furnish them with to promote it, 'tis most reasonable that their Votes and Suffrage should be allowed in the Choice of the Person to whose pastoral Care they intrust the Conduct of them. If it would be a very unjust Thing to impose Physicians, Lawyers and Tutors on others, where far lesser Interests are concerned, how much more unjust were it, for the People to have their Salvation so far put into the Patrons Hands, as to be obliged to acquiesce in whomsoever they present, though the Choice be never so apparently prejudicial to their eternal Interests? A negative Voice is the least that can in this Case be allowed to the People, unless the Patron that presents were to be responsible for their Souls at the Day of Judgment, or could secure them from all the pernicious Effects that an ill Choice is attended with, to their irreparable Loss and Detriment. And in that Book, when speaking of Diocesan Bishops, he says †, *Whose very Office Christ never instituted, and whose pretended Relation to their Diocese is not founded on the People's Consent unto it.* And*

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* P. 180. † P. 149.

what he wrote in that Book was not his private Sentiment only, but also the Judgment of his Presbytery, for what he wrote was reviewed and approved by the whole of them. There we see they were clear, that it is the Right of the People to choose their own Pastors, their undoubted Right and Privilege which no human Law can justly deprive them of. They thought they had the Law of God for this, they thought it reasonable their Votes and Suffrages should be allowed, and a negative Voice the very least could be granted unto them.

The second *Irish* Writer, is the Author of that little Book, entituled, *A modest Apology occasioned by the Importunity of the Bishop of Derry*. The Author designs himself a Minister of the Gospel, and says, he wrote at the Desire of some Presbyterian Dissenters, whether the reverend Mr. *Maccracken*, as some assert, I know not. In the fifth Exception against joining with the established Church, which is, *their express requiring the Reordination of their Ministers*, the Author says, 'Our Ministers are elected and ordained according to the Rules of Scripture, the People electing, and a Presbytery ordaining. It were good if you were able to say as much for your selves *.' It is a great Discouragement, *says he* †, to be of your Communion, that your Ministers enter not their Charge by the Election and Call of the People, being their Privilege by Scripture Pattern to choose Church Officers, as *Acts vi.* the which Privilege was allowed and continued for several Centuries in the primitive Times. *Cyprian* presseth it with great Vigour, and, as we heard from him already, that a Bishop or Pastor was to be elected in the Sight of the People, and by the Suffrages of the whole Fraternity. It is thought unreasonable, that a Man should be constrained to trust the Health of his Body to a Physician of whom he has no Knowledge, whether he be either skilful or faithful, when he may have others, of whose Judgment and Fidelity he approveth; how much less should Men be forced to trust the Charge of their Souls to Men whom they know not, approve not, nor ever

‘ ever consented unto, or desired to be their Ministers?
‘ Yet they must take him who is appointed, whether they
‘ will or not, or want, if it were to their Lives End, they
‘ shall have no Liberty to elect another. There it is as-
serted, ’tis the Scripture Rule and Scripture Pattern that
People choose their own Pastors; and there you see Dis-
senter in *Ireland* have reckoned it a Discouragement to
join in Communion with such as give not the People
their free Choice. And *Stillingfleet* complained of some
Dissenters in *England*, who made this a Ground of Separa-
tion from the established Church, that their Pastors were
not chosen by the People.

But without insisting further on this, or the Sentiment
of other Protestant Churches, who have owned this is the
Right of the Church of Christ to choose her own Over-
seers; and not only Protestants, but some Papists have
pleaded for this as the People’s Privilege. Mr. *Gillespie*
says *, ‘ The Popish *French* Church hath zealously stood
‘ up for their Liberty in this Point, openly opposing
‘ the Intrusion of Men into ecclesiastical Charges by the
‘ Pope himself. ’ And he cites a Book written in the
Defence of the Liberty of the *Gallican* Church, in which
there are sundry Reasons adduced for this Liberty of
Elections. ‘ *Cum episcopus ecclesie sponsus est, &c.* Seeing
‘ the Bishop is the Bridegroom of the Church, and there
‘ is a sort of spiritual Marriage made up between him
‘ and the Church, the Church’s Consent ought necessa-
‘ rily to Intervene—— Hereby the People’s Estimation
‘ of him will be the greater, and will reverence, ob-
‘ serve and love him the more, than if he were obtru-
‘ ded upon them against their Will, and therefore his
‘ Doctrine will be much more fruitful, and be a great
‘ deal more efficacious to Edification.

I now proceed to shew *what hath been the Sentiment of e-*
minent Protestant Divines since the Reformation, as to this
Point. And, to begin with those that had their Residence
in the *Belgick* Churches, here many eminent Professors of
Divinity and Ministers of the Gospel might be particulari-

* *Miscell. Quest. p. 31.*

zed, all owning, that 'tis the People's Right originally to elect their own Pastors, as the Professors of *Leyden*, who say, *Jus pastores eligendi est penes ecclesiam, ac proinde plebi commune cum presbyteris, jus eos ordinandi soli presbyterio est proprium, the Right of choosing Pastors belongs to the Church, and therefore common to the People or Commonalty* *. What's the Privilege of the Church, those eminent Divines reckoned common to rich and poor among the People. So *Walaus* Professor at *Leyden*, *de vocatione pastorum, & in loc. com. p. 474.* So *Voetius* Professor at *Utrecht*, who asserts, that Election of Ministers belongs of divine Right to the Church of Christ; and he thinks the People's Inclination is more to be regarded on this Head, than the Inclination of a Prince, a Peer of the Realm, or chief Person in the Place †. So *Amesius* Professor at *Franeker*, who having put the Question, *penes quos, &c. or to whom doth the Right and Power of calling Ministers belong*, in answer, he says, *Jus delegatum, &c. or the delegate Right belongs to that whole Church to whom the Minister called ought to serve*; and he adduces sundry Reasons for Proof of this. Again the learned *Maresius* chief Professor at *Groningen*, so the learned *Rissenius* Doctor of Divinity, and Pastor at *Daventer*, and many others that might be particularized here to you. What Professor is he that ever wrote, and hath not owned, that the People have Right from Christ, the King of *Zion*, to choose their own Pastor? But then,

2. For Protestant Divines of Note in the Church of *France*, here many might be also particularized, who have owned this is the People's Right. The noble *Morney*, Lord *de Plessis* ‡, cites the *Centuriators* of *Magdeburg* with Approbation, saying, *They inform us, that in the Apostles Time, the Apostles did not assume to themselves the Power of electing and ordaining Elders and Deacons, but they had the Suffrage and Consent of the whole Church*; and, after he has cited sundry Divines to prove that Ordination by Presbyters is valid, or that Imposition of Hands belongs to them, he says, with sundry other Writers of the reformed Churches,

* Election of Pastors, Pag. 31. † *Pol. eccl. Par. 2. P. 546, 557.* ‡ *Prisus* unbish p. 67.

ches, who aver, and prove against the *Papists* and *Jesuits*, that the Power of Election of Ministers by the Word of God, belongs to the whole Church and Congregation. So *Daneus* another famous *French* Divine, and who was employed by the Church of *France* to write and print against *Bellarmino* *, and afterwards came to be a Professor in *Leyden*, he is clear for the People's Right to elect their own Pastors; for he says †, *Plebem non esse ab ordinationibus, &c.* that the People are not to be excluded from the Ordinations of such as are to be set over them in Church-offices, the Examples of the antient Church demonstrates, in which, without Doubt, Election by the Voices of the whole Church, was used, as is easy to be shewed in *Acts vi. & xiv.* therefore they do perfidiously deprive the Church of her Right, who thrust a Pastor upon a People without their Knowledge and Consent; for they do the Church the greatest Injury, when they spoil her of her Judgment and Suffrage, who therefore are truly called sacrilegious and Church Robbers; neither indeed is he a lawful Pastor which is over a Flock against their Will, or without their Consent. So the great *Chamier*, as the *French* Ministers used to call him, and was once and again Moderator in their national Synod, and chosen by that Church to go with others to the Synod of *Dort*. He owns the People's Right to choose their own Pastors, and says, *Prater electionem ministrorum, plebis nullas esse partes in ecclesiastico regimine, censemus, except as to the Election of Ministers, we think the People have no Part in ecclesiastical Government.* The noble *Morney* cites him, averring ‡, and proving in his *Panstralia Catholica* * against the *Papists*, that the Power of Election by the Word of God, belongs to the whole Church and Congregation. And as averring the same he also cites *Anthony Sadeel* †† Lord of *Chandieu*, a Person of eminent Learning, Piety and Prudence, who, when only 20 Years of Age, was chosen by the Church of *Paris* to be their Pastor, and, when only 23. was chosen Moderator of the third national Synod of the Church of *France*, Pastor to the King of *Navar*, and, after his Death, removed to *Geneva*, and never took Wa-

* Quick's Synod, Pag. 166. † On 1 Tim. v. 22. ‡ *Prisus* unbi-
shop, p. 68. * Tom 2. de *vocumpontif.* Cap, 6. †† *Respons. ad repe-*
tita tur. sophism, Par. 2. Loc. 12.

ges for his Work in the Ministry. Many others might be cited to this Purpose, as the learned *Blondel*, so *Lapeltus* and *Amyrald*, who, in their *Theses Salmurienses*, say, *Suffragia & consensus ecclesiæ minime negligendus*, the Suffrages and Consent of the Church are no ways to be neglected.

3. For Protestant Divines in *Helvetia* or *Switzerland*, here many might be also adduced, as being clear and full for the People's Right to elect their own Pastors, as *Ilricus Zuinglius* that eminent first Reformer, he began to preach the Gospel more purely in the Year 1516. being first Pastor at *Glavis*, and after at *Zurich*, preaching the Gospel according to the Gospel, as *Mastrich* says, and that before *Luther's* Name was heard of in those Bounds. I see him cited *, asserting, that it seemeth there is nothing so agreeable to the Ordinance of God, and to the old Institution, as that all the whole Church of the Faithful among a People, together with certain godly and learned Bishops, and other faithful Men, having Skill in Things, should choose a Pastor — let therefore those proud Bishops and foolish Abbots go shake their Ears; for it is convenient, that the Right of Election should be in the Power of the Church of the Faithful, instructed by the Counsel of learned Men. There he asserts it is agreeable, and most agreeable to the Ordinance of God, that all the Church; the whole Church of the Faithful among a People, should have a Hand in the Choice of a Pastor. So *Bullinger*, who, I think, succeeded to *Zuinglius* at *Zurich*, he says †, the Apostles did not use any Tyranny in the Churches, nor did they alone those Things which pertained either to Election or Ordination, other Men in the Church shut out; for the Apostles and Elders did create Bishops and Elders in the Church, by communicating their Counsels with the Churches; yea, and with the Consent and Approbation of the People. And that great Man *Peter Martyr*, sometime Pastor in *Helvetia*, first called to *Zurich*, and then to *Basil*, he much commends the Piety of a Bishop of *Troyes* in *France*, who, about the Year 1561. forsook Popery, and betook himself to feed a Flock of Christians there, *sed quia ei gravis scrupulus injectus est*, &c. but because he had a great Scruple of Conscience about his Calling, be-
cause

cause he had not therein the Election or Confirmation of the Church or People, he called the Elders of the reformed Church, and desired them to consult speedily with the Church or People, desiring them to speak their Mind freely and openly, telling them, that if they did not think him fit for the Office, he was ready to give Place, upon which he was acknowledged and received of all with one Consent, as a true Bishop; and, by his Authority and Piety, and teaching the Word of God purely, did much profit the Church of Christ *. Again Musculus Professor at Bern, that eminent Servant of Christ, he is plain to this Purpose †, he says, Both by the Example and Ordinance of the Apostles in the primitive Church, Elders, Pastors, Bishops and Deacons were, in the ecclesiastical Meetings, chosen of the People, by lifting up of Hands; and he affirms, that the Manner of Election whereby Men began to be thrust upon the People of Christ, without their Choice, agrees to a Church which is not free, but subject to Bondage, and he calls the Form or Manner of Election by the People's Choice, the antient, the meetest, the divine, the apostolical and lawful Election, asserting, that the other floweth from the corrupt State of the Church and Religion.

And here many eminent Divines of Geneva, which is in Switzerland, may be adduced, as that great Man of God, Mr. Calvin, who, in his Institution of the Christian Religion, hath much to this Purpose. There when speaking of the Popish Manner of settling Overseers, he says ‡, *Fam in eligendo totum jus populi sublatum est, vota, assensus, subscriptiones, & omnia ejusmodi evanuerunt*, Now, in choosing that whole Right of the People is taken away, their Votes, Assents, Subscriptions, and every such Thing, are vanished. And, having spoken of the Election of Matthias and the Deacons, Acts i, and vi. he says *, *Habemus ergo hanc esse ex verbo Dei legitimam ministri vocationem, &c.* Therefore we judge that to be the lawful Election of a Minister according to the Word of God, where they who appear to be meet, are created with the Consent and Approbation of the People; indeed other Pastors ought to moderate the Election, lest the Multitude should offend through Levity, ill Design, or Tumult. There, as the Moderation is given to Mi-

* Jac. Attest. p. 45. † Loc. com. de min. elect. ‡ Lib. 4. cap. 3. sect. 2. * Cap. 3. sect. 15.

Ministers, so he judged the People have Right by the Word of God to choose their Pastors; he judged it a walking directly contrary to God's Word, to settle any Minister in a Congregation, without or against the Will and Approbation of the People. And here also the famous *Beza*, *Calvin's* Colleague, might be adduced, who gives it as an Evidence of his, and other Ministers in his Day, their being lawfully called to the Work of the Gospel, that they were chosen by their Churches. And, in his *Confession of Faith*, he says *, *Nunquam receptum est, &c.* It was never received (viz. as a Custom) in Christian Churches already constitute, that any should be admitted to an ecclesiastical Office, unless freely and lawfully chosen by the Church particularly interested; and he says, *That Patronages, and Corruptions of that Sort, they ow their Original unto, or have proceeded from the Devil, though it is not to be called in question but there were specious Pretences for them at first.* So the learned Professor *Turretine*, and sundry others.

As the *Palatinate* Catechism was adopted by the Church of *Scotland*, so many eminent Divines in that Church might be cited here, as *Zanby* Professor of *Heidelberg*, who affirms †, *Eligere pastores sine plebis consensu, &c.* To elect Pastors, without the People's Consent, 1. It is not apostolical, neither lawful, and hereby such a Minister is not a lawful Minister. 2. It is repugnant to the Liberty of the Church, and hereby that which Christ hath given here, is taken away, and how great a Crime is this? 3. This is not to the Interest of the Pastor, for he can never execute his Office with a good Conscience, neither is this for the Interest of the Church, which will not willingly hear nor love him who is thrust in upon her without her Consent. So also the reverend *Junius Tremellius*, his Colleague at *Heidelberg*, whom *Rutherford* calls that great Divine, and *Calderwood* gives him the Epithet of *magnus & eruditus*, I see him cited, as clearly and fully of this Mind, that the People themselves have Right from Christ to choose their own Pastors ‡, *Simplicissimam quidem probatissimamque, &c.* It is evident, the Way of choosing and calling Ministers is
most

* *Cap. 5. inter Tract. theol.* † *In quart. Præcep. Col. 783.* ‡ *Jac. Attest.*

most plain, and most approved by the Testimony of holy Scripture, which the Apostles observed in the Churches of old, and the ancient Church, imitating them, observed, the whole Church choosed, that is, the Body, consisting of Elders and People, or common Sort, by equal and common Suffrages. This is the just Manner of choosing Pastors. And he thought it not enough, that they were called to be present at Elections, if they did not also elect their Pastors. And he answers the Objections anent the Ignorance and Unruliness of the People. Many others might be cited here, as *Parvus* chief Professor at *Heidelberg*. So the renowned *Centuriators*, or *Century Writers* at *Magdeburg*, who assert the Apostles did not assume the Power of electing Pastors to themselves, but had the Suffrage and Consent of the whole Church to such as they did ordain; affirming that this was also the Practice of the Church in the Second and Third Centuries.

But now, 4. For the Sentiments of Protestant Divines in Saxony, and some other Lutheran Churches many might be adduced to this Purpose, as *Luther* himself, who was Professor of Divinity in *Wittemberg* in Saxony *, *The chief Right of calling Ministers belongs to the People, over whom none is to be set without their Suffrage*. So the famous *Gerard* at *Jena* in Saxony, *Pastors are to be called with the Consent of the Church, neither is any to be obtruded upon the Church against her Will*; and he says, *This is proved by express Scripture Testimony, and the constant Practice of the primitive Church, and it nourisheth mutual Concord between Pastors and Hearers, when Ministers are called with the Consent, and by the Suffrages of the Church over which they are set, and removes the Discords which follow upon Neglect hereof* †. So also that famous *Brunswick* Divine *Chemnitius* ‡, *Exempla apostolicæ historiae clare ostendunt, &c. Examples in apostolical History clearly shew, that Election or Vocation did belong to the whole Church*; and adds he, *This is the Judgment and Way of the apostolick, primitive, and ancient Church, concerning the lawful Election and Calling of Ministers, which Judgment and Way hath Place in those Churches, which are constituted according to God's Word*, and he says,

* De ministr. eccl. instit. p. 265. † Tom. 6. p. 105. ‡ Exam. Concil. p. 226.

says, *In our Churches it is so*, meaning the *Lutheran Churches*. And many other eminent *Lutheran Divines* might be adduced to this Purpose, as the learned *Brentius*, so *Matthias Flaccus Illyricus*, who wrote a particular Tractate on this Subject, entituled, *Quod electio episcoporum, non ad ecclesiasticos solum, sed & ad laicos, ut vocant, pertinet*. And the learned *Voetius* says, *he does the best on this Subject that ever he saw*.

Having none of the *Bohemian Divines* to consult on this Head, I proceed, in the

Fifth Place, to shew what hath been the Sentiment of Divines in *England*. And for the established Church, sundry of them have owned this is the People's Right, as *Dr. Field*, who says *, ' That every People and Church stand free, by the Law of God, to admit, maintain and obey no Man as their Pastor, without their Liking, and that the People's Election by themselves, or their Rulers, dependeth on the first Principles of human Fellowship and Assemblies, for which Cause, tho' Bishops, by God's Law, have Power to examine and ordain, before any Man be placed to take Care of Souls, yet have they no Power to impose a Pastor upon any Church against their Wills.' So also the industrious and learned *Dr. Willet*, as some design him, who proves at large, that this is the Right of the Church of Christ †.

The Bishop of *Landaff* and *Davenant*, then publick Professor of Theology in the University of *Cambridge*, the same, I suppose, that afterwards was made a Bishop, and all the *British* Members at the Synod of *Dort*, they signed the *Belgick Confession of Faith*, in which the Election of Pastors, Elders and Deacons, is given to the Church, as was noticed above. *Mr. Lawder* ‡ cites *Dr. Pearson* Bishop of *Chester*, saying, in his *Annal. Cypr.* p. 29. when speaking of the Creation of a Bishop, ' Tho' *Cyprian* attributes Testimony to the Clergy, and elective Voice to the People, the Cardinal, on the contrary, gives elective Voice to the Clergy, and only Testimony to the People, by which Means

* On the Church, lib. 5. cap. 54. † Synop. Papist. 460. ‡ Ancient Bishops Conf. p. 353.

‘ Means he destroys the People’s elective Voice, which
‘ *Cyprian* every where asserts.’ And there also he cites Dr.
Barrow speaking much to the same Purpose.

But now, for Presbyterians in *England*, here many might
be instanced, as the eminently learned *Cartwright*, who, as
was said above, declares it is the People’s Right to choose
their own Pastors, calling this a Right or Privilege which
is purchased with the Blood of Christ, and a Right which
*the Lord’s People cannot alienate, give away, nor dispose of, more
than of their Part of the Kingdom of Heaven.* So again the
reverend Masters *Mershal, Calamy, Young, Newcomen* and
Spurflow, Authors of *Smectymnus*, in that Book, when
shewing the Difference between the ancient Bishops and
diocesan Bishops, ‘ The ancient Bishops, say they, who
were only parochial Pastors, they differed from ours in
this, that all their Elections were ordered by the Privity,
‘ Consent and Approbation of the People where the Bi-
‘ shops were to serve ; and, were there no others to make
‘ this good, *Cyprian* alone would do it.’ And having ci-
ted *Cyprian* asserting, ‘ That the People specially have
‘ Power of choosing worthy Priests, or rejecting the un-
‘ worthy, for this is derived from divine Authority, that
‘ the Priests should be chosen in the Presence of the
‘ People, before all their Eyes, and approven as fit and
‘ worthy, by their publick Vote.’ And this, say they,
he proves by the Testimony of sacred Writ, both old and new. As
they were eminent *London* Ministers, so they were all
Members, and considerable Members of the *Westminster* As-
sembly. So the learned Mr. *Oliver Bowles*, another Mem-
ber of that Assembly, whose Judgment hath been declared
already. So the reverend and learned Mr. *Samuel Hudson*,
in his *Essence and Unity of the catholick Church*, he asserts*,
‘ That the Election of a Minister to a particular Congre-
‘ gation, is an Act of Liberty in the People, tho’ his Mis-
‘ sion is from Christ primarily, and ministerially by the
‘ Presbytery.’ And, in his *Vindication of that Book, or of
the Essence and Unity of the catholick Church*, which was
dedicated to the *Westminster* Assembly, he asserts the same

in terminis *, and affirms, ' That it is the Election and Call of the People, which exerts, or calls forth the Exercise of a Minister's Office among a People in particular †.' So the judicious *Manton*, who says ‡, ' The outward Call belongs to the Church, but it is to be done in Order, Election by the People, Examination of Life and Doctrine, with authoritative Mission by the Presbytery, Confirmation by the Magistrates, *Acts* vi. 3. and xiii. 2, 3. and xiv. 23. and the Christian Magistrate hath his Share, to see that all Things are done orderly.' So the reverend Mr. *Flavel*, whom *Jennings* calls *The good and great Mr. Flavel*, in his *Antipharmacum saluberrimum*; so Mr. *Thomas Hall*, in his *Pulpit guarded*, with many others I might cite; so here *Bucer* and *Pet. Martyr*, Professors of Divinity sometime in *England*, being called by King *Edward VI.* the first to *Cambridge*, and the other to *Oxford*, so *Ame-sius* born in *England*. So the learned *Whittaker*, besides all those of the congregational Way, many of which have been eminent for Piety and Learning, as the reverend Dr. *Owen*, and others.

I do not affirm, all these eminent Divines that have been mentioned did think it convenient to give an equal decisive Suffrage to the whole Church, yet I think they were all of this Judgment, that it is the People's Right originally. They thought this is a Privilege Christ hath given to his People, a Church Privilege belonging as much to the poor as to the rich, tho' *ad evitandam confusionem*, or for eviting Confusion, some of them thought the People might depute or authorize some to vote for them, and they were all positive for the People's Consent, as necessary to fix the pastoral Relation. They were positive in this, that it is spiritual Robbery and Tyranny to thrust any Pastor upon a People *invito grege*, or against their Will; they were all far from thinking People have nothing to do with the Election of their Pastor, unless they have somewhat to object against the Candidate's Life or Doctrine; they never dreamed Christ hath given more Right in the Affair to the rich than to the poor, to He-ritors,

* P. 257. † P. 138, 171. ‡ On *Heb.* ii. 8. p. 339.

ritors, Magistrates, or Town Council in Burghs, than to People of an inferior Rank, nor do they ever make Distinction between bond and free, as to this or any spiritual Privilege. The least they allow'd them was a Negative; for, according to them and all Protestant Divines, none are to be settled without the Consent and Approbation of the People, be the Nominators or Electors who will. And as Protestant Divines give the Power of Calling to the Church, so they make the Call to consist of Election and Odination, giving the first of those, namely Election, unto Church Members, or to the People, as they give Ordination to Office-bearers in the Church of Christ.



C H A P. V.

I Come now to the fifth general Head, namely, *to shew what hath been the Judgment of the Church of Scotland, the Sentiment of some of her best Writers, and also of the State in former Times.*

Tho' the Gospel was very early received in Scotland, if not in the first, yet in the second Century, *Foannes Major, Foannes Fordon, Hector Boethius, David Blondel,* and others say, *Mr. Pryn* records, *that the Scots received the Christian Faith in 179* *. which was publickly professed in the Beginning of the Third, in the Days of *Donald I.* who in or about the Year of our Lord 205. embraced the Christian Faith; yet, as the Church was ruled by Presbyters, having no Diocesan Bishops, so the People had the Choice of their Pastors after that for a long Time. *Hector Boethius*, that learned Principal of the College of *Aberdeen*, says †, *Palladius erat primus omnium qui sacrum inter Scotos egere magistratum, &c.* *Palladius* was the first of all that exercised the Office of a Sacred Magistrate, that is, of a Diocesan Bishop, among the Scots, being created a Bishop by the Pope, when formerly they, viz. Bishops, were chosen out of the Monks by the Suffrages of the People. This was in the fifth Century, at which Time we had first to do with *Rome*. *Balaus*, when treating

* *Pryn's unbishop. of Tim. and Lis. p. 91. † Lib. 7. cap. 128.*

treating of the *British Writers*, speaks to the same Purpose, *Ante Palladium Scoti habebant suos episcopos ac ministros, &c.* Before Palladius, the Scots had their own Bishops and Ministers for the Ministry of God's Word, who were chosen by the Suffrages of the People, after the Manner of the Asian Churches; but this was not pleasing to the Romans, who were Haters of the Asians. And tho' Palladius was sent from Rome, and came undesired, yet the People enjoyed the Liberty of choosing their own Pastors many Years after this. Sir James Dalrymple, that learned Antiquary *, when speaking of Eadmer, who was the Fifteenth Bishop of St. Andrews, and lived in the Twelfth Century, says, *The third Day after he came to Scotland, on the Feast of the Apostles Peter and Paul, suscepit eligente eum clero & populo terræ, & concedente rege pontificatum Sancti Andrea, apostoli Cbenrimuntensis.*

' By this we may learn, adds he, what was the Scottish Form of Election, viz. by the Clergy and People, with the Allowance of the Prince, as we see it was the Practice in Ireland.' And again he says, ' It appeareth by what is observed from an old Commentary of the *Culdees*, that there was no Ordination of a Bishop, without the Concurrence of the Laicks of the Place— And it is like also, adds he, the Laicks had the same Share in the Settlement of the *Culdees* who were their Pastors.'

But to come nearer our own Times, Buchanan tells us †, ' That when Sir James Sandilands was sent to the Queen Regent from the Congregation in 1558. in the Name of all who stood for the Reformation in Scotland, as he requested all publick Prayers, and the Administration of Sacraments should be celebrated in their Mother Tongue, so he requested, that the Election of Ministers, according to the ancient Custom of the Church, should be made by the People.' In that Petition he asserted, That it had been the ancient Custom of the Church for the People to choose their own Pastors, and he declared, it was the unanimous Desire of all that stood for the Reformation in Scotland, that it should be so still. The Nobility and Gentry at the Reformation, were far from pleading this as their peculiar Right above others.

But

* Coll. p. 316, 133. † Lib. 16. hist.

But further, the Judgment of the Church of *Scotland* may be seen by her *Books of Discipline*; her first Book was drawn up at the Desire of the *Great Council of Scotland*, by Mr. *John Knox*, &c. In the fourth Head of that Book, which treats of Ministers and their lawful Election, it is affirmed, ' That it appertaineth to the People and to every several Congregation, to elect their Minister—— for altogether this is to be avoided, that any Man be violently intruded, or thrust in upon any Congregation; but this Liberty must with all due Care be reserved to every several Church to have their Votes and Suffrages in Election of their Minister.' And this Constitution was after the noble Example of the apostolical Churches, which, as says *the Vindication of the Commission's Overtures*; our first Reformers thought it their Glory to copy after. And if any continue to say, that this of the People's Right to elect their own Pastors is unscriptural, or contrary to Presbyterian Principles, then I would answer, with the foresaid *Vindication*, ' That it is extremely hard People should be so unacquainted with our Constitution, and so injurious to the Memory of our glorious Reformers, as to exclaim against a Thing as unscriptural, and contrary to Presbyterian Principles, which they have so solemnly affirmed in the *Book of Discipline*.' For they, *viz.* Mr. *Knox*, and such as framed that Book of Discipline, were fully of the Judgment, that the People have a Right by God's Word to a Vote and Suffrage in the Choice of their Pastors. If you consider the Words of their Address to the Council when they gave in that Book, in which they say, *Most humbly requesting your Honours, that as ye look for Participation with Jesus Christ, that neither ye admit of any Thing which God's plain Word shall not approve, neither yet that ye shall reject such Ordinances as Justice, Equity, and God's Word do specify; for, as we will not bind your Wisdoms to our Judgments further than we are able to prove by God's plain Scripture——* Those Expressions, with others they adduce to the same Purpose, shew clearly they looked upon the Discipline laid down in that Book to be founded upon God's Word. And in the *second Book of Discipline*, when shewing, how such as bear ecclesiastical Functions are to be admitted to their Office, it is

said *, *This ordinary and outward Calling hath two Parts, Election and Ordination, Election is the choosing out of a Person or Persons most able to the Office, which waicks by the Judgment of the Eldership, and Consent of the Congregation, to which shall be the Person or Persons appointed—In the Order of Election it is to be eschewed, that any Person be intruded into any Offices of the Kirk contrary to the Will of the Congregation to which they are appointed, or without the Voice of the Eldership. And in the xii Chapter of that Book, which contains certain special Heads of Reformation, craved by the Church of Scotland at that Time †, it is said, The Liberty of Persons called to ecclesiastical Functions, and observed without Interruption, so long as the Kirk was not corrupted by Antichrist, we desire to be restored and retained within this Realm. So that none be intruded upon any Congregation, either by the Prince, or any inferior Person, without lawful Election, and the Assent of the People over whom the Person is placed, as the Practice of the apostolical and primitive Kirk, and good Order craves. And because this Order which God's Word craves, cannot stand with Patronages and Presentation to Benefices used in the Pope's Kirk, we desire all them that truly fear God, earnestly to consider, that forasmuch as the Names of Patronages and Benefices, together with the Effect thereof, have flowed from the Pope, and Corruption of the Canon Law only, in so far as thereby any Person was intruded or placed over Kirks having curam animarum: And forasmuch as that Manner of Proceeding hath no Ground in the Word of God, but is contrary to the same, and to the said Liberty of Election, they ought not now to have Place in this Light of Reformation, and therefore, whosoever will embrace God's Word, and desire the Kingdom of his Son Jesus Christ to be advanced, they will also embrace and receive that Policy and Order, which the Word of God and upright Estate of his Kirk craves, otherwise it is in vain that they have profest the same. Now, whatever is meant here by the Judgment and Voice of the Eldership, it is evident from that Book, the Church of Scotland then thought the Word of God, apostolical Practice of the primitive Kirk, and good Order, craved no Man should be intruded upon any Congregation, neither by Prince*

* Chap. 3. par. 3--6. † Par. 11, 12, 13, 14

Prince nor Presbytery, neither by great nor small, without lawful Election, and the Consent of the People over whom the Minister was to be placed; 'tis clear to a Demonstration, they thought there is Scripture for the People's Interest in the Affair, and they judged it a walking directly contrary to Scripture, and a Sin against the Word of God, tho' in the highest Lord, Marquis, Duke, or Prince, to intrude a Minister upon a Congregation, without lawful free Election, and the Assent of the People.

The Sentiments of the Church of *Scotland* on this Head, are also manifest from her Acts of Assembly. In the first General Assembly of the reformed Church of *Scotland*, held at *Edinburgh*, December 20. 1550. about four Months after the Pope's Authority was abolished by Parliament, it was enacted by that Assembly the 27 of that Month, *That the Election of Ministers should be in the publick Church by the People* *. And in the fourth General Assembly, which met upon the 25 of *December* 1562. (then, and for 22 Years after the Reformation, there were General Assemblies twice in the Year, and sometimes oftner) in that fourth Assembly it was enacted, *That the Presentation of Ministers should be in the People* †. And according to the fourth Head of the first Book of Discipline, concerning the lawful Election of Ministers, that Assembly ordained, *That Inhibition should be made to all and sundry Persons then serving in the Ministry, who had not entred into their Charges by the Order appointed in that Book, (which requires the Votes and Suffrages of the People) were inhibited till further Trial.* And in the 1638. when Presbytery was restored, that General Assembly which sat at *Glasgow*, enacted ‡, *That no Person be intruded into any Office of this Kirk, contrary to the Will of the Congregation to which they are appointed.* No Settlement was to be made, unless the Congregation or People was heartily willing and cordial for the Person to be ordain'd to labour among them, and watch for their Souls. And the Practice of the Church of *Scotland*, in those Times,

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was

* Account of lay Patron. in *Scotland*. p. 2. † Ibid. ‡ *Sess.* 231
A B 20.

was most agreeable to that Determination; for the great Mr. *Alexander Henderson*, in that little Treatise of his, entitled, *The Government and Order of the Church of Scotland*, first printed in the Year 1641. when speaking of the calling of Ministers, he says, *So that no Man is here, (viz. in the Church of Scotland) obtruded upon the People against their open or tacite Consent and Approbation.*

Again, the Assembly 1649. in their Directory for the Election of Ministers, as that Assembly gives the Choice or Nomination to the Session or Eldership of the Congregation, so in that Directory, unless the major Part of the People acquiesce and consent to the Person agreed upon by the Session, the Presbytery is discharged to proceed to the Ordination, *if they do not find the People's Dissent to be grounded on causeless Prejudices.* Now to me it is evident, that tho' the second Book of Discipline, and also this Directory of 1649. give the Vote in Election of Pastors to the Eldership of the vacant Congregation, yet they gave the People a Negative over all the Eldership; for, unless the People consented to the Person chosen, there was to be no Settlement, no Proceeding to Ordination. The reverend and renowned Mr. *George Gillespie*, who may be supposed to have understood the Principles of the Church of *Scotland* as well as any Man in his Day, was of this Mind, and he gives the People a Negative over the whole Session in this Affair of the Election of Pastors. I'll give you his own Words when answering this Objection, That People may not dissent from the Person chosen, without objecting somewhat against his Doctrine or Life, he says *, ' Now
' Men vote in Elderships, as in all Courts and Consistories,
' freely according to the Judgment of their Conscience,
' and are not call'd to an Account for a Reason of their
' Votes; and as the Vote of the Eldership is a free Vote,
' so is the Congregation's Consent a free Consent; and
' the Objection holdeth no more against the latter than
' against the former, for both are jointly required by the
' Church of *Scotland*—— Tho' nothing be objected a-
' gainst the Man's Doctrine or Life, yet if the People de-

fire

* Elect. of Past. p. 27, 28,

‘ fire another better, or as well qualified, by whom they
‘ find themselves more edified than by the other, that is
‘ a Reason sufficient, if a Reason must be given at all,
‘ and it is allow’d by *Daneus*, 1 *Tim.* v. 22.— It being
‘ condescended upon in the Parliament of *Scotland*, That
‘ his Majesty, with Advice and Consent of the Estates,
‘ should nominate the Officers of State; the Estates of
‘ Parliament were pressed to give a Reason of their dis-
‘ senting from his Majesty’s Nomination, but they refused;
‘ and I am sure, *says he*, consenting or not consenting in
‘ a Matter ecclesiastical, ought to be as free, if not more
‘ free, than in a Matter civil.

But here perhaps some may except, denying the People could have a Negative over the Session, in regard the Presbytery might proceed to Ordination upon the Session’s Choice, if they found the People’s Exceptions to be grounded upon causeless Prejudices against the Person chosen. Now, for Answer, I say, by causeless Prejudices, the Prejudices of a People against a Person for being too stanch a Presbyterian, one that in preaching nettles the Conscience, a Person of greater Tenderness in his Walk, and of more Zeal for God than they could wish, his being of meaner Parentage, or one whose Father or Mother was not so good a Christian, or his having been educate in Principles not so sound, tho’ seeing their Evil he had sincerely renounced them; their being prejudiced at some seeming or little Indecencies of Voice or Gesture, as the lifting of the Eyes in Prayer or Preaching, which the Minister cannot help; their being prejudiced at his being a little deformed in Body, or of a lesser Stature, as it was with some in the Church of *Corinth*, who said of the great Apostle of the *Gentiles*, *his bodily Presence is weak, and his Speech contemptible* *, those, and the like, are causeless Prejudices; but the People’s not being edified by a Man’s Gift, or their having a greater Love to, and Desire after another whom they judge fitter to take the Oversight of their Souls, can never be called a causeless Prejudice. And surely the Assembly 1649. never meant, unless the major

* 2 *Cor.* x, 10.

Part of the Congregation could give relevant Exceptions against the Man's Life or Doctrin, the Presbytery might go on in the Settlement, no surely; for if only the lesser Part of the Congregation adduced such relevant Exceptions, then the Presbytery was not to proceed, as is evident from the Words of the fourth Section of that Directory. And it is as clear as Two and Three make Five, that the Assembly intends some other sort of Objections should be adduced by the lesser Part to stop the Settlement, than was required in the greater, otherwise they neither knew what they said, nor whereof they affirmed. And the fourth Section of that Directory should be *crambe recocta*, the same in all Respects with what the Assembly had said in the third Section. Can any dream, the Assembly 1649. gave no more to the People than was given under Patronages, which had been abolished by the Parliament the *March* before, as unlawful and unwarrantable by God's Word, and contrary to the Doctrin and Liberties of the Kirk of Scotland? And in the Time of that much to be lamented Difference between such as were called *Protesters* and the *publick Resolutioners*, I find both Parties pleading for, or asserting this is the People's Right. The *publick Resolutioners*, in their Review and Examination of that Pamphlet, which was entituled, *Protesters no Subverters, and Presbytery no Papacy*, printed 1659. as they accuse the opposite Party of misregarding the Inclinations of the People in some of their Settlements, so they assert, *That it is the Right of Church Members to choose their own Pastors* *, For, say they, when speaking of such as had been concerned in the Engagement, *Now if those Men be ecclesiastice purged from their Scandals, and admitted to communicate in Ordinances, common Sense will dictate that they cannot be denied the Privilege of Church Members, in making Choice of those who are to dispense those Ordinances unto them.* And they assert, *That the giving of the Call belongeth to the Plurality of the Eldership and Congregation.* And they call the intruding of a Minister upon a People, *an Usurpation, a wronging of the Liberty of the People, and an intolerable*

* P, 15, 24, 26, 32.

vable Slavery. And they justify such as said, *they could not in Conscience submit to such Intruders.* Now, tho' I have not seen the Answer of the Protesters to this Review, yet I doubt not they owned all in *These* that's said by the Resolutions on this Head. And in their Testimony to the Doctrine, Worship, Discipline, and Government of the Kirk of Scotland, printed in 1660. they do, as Ministers of the Gospel, testify their Dislike of the Conduct of the civil Powers that then bare Rule over the Nation, for putting the Disposal of vacant Stipends into the Hands of a civil Judicatory, without whose intervening Approbation and Warrant, none can be admitted to any such vacant Stipend, say they, notwithstanding of their being called by the Congregation, and approven and admitted by the Presbytery *. Now, from that Expression we may gather, they judged it was the Right of Christian Congregations to choose or call their own Pastors, as it is the Right of the Presbytery to examine and ordain. This was subscribed by Mr. Rutherford, Mr. James Guthrie, and other Fifteen protesting Ministers in the Province of Fife and Perth.

In September 1718. the Synod of Fife having expressly discharged the Presbytery of *Kirkcaldy* to plant the Parish of *Balingrie*, without the Consent of the greater and better Part of that Congregation, their Sentence was afterwards approven, and ratified by the Commission of the Assembly, when that Affair came before them, and the Commission was approven in their Conduct by the next general Assembly. The Sentiment of the Church of Scotland may also be known, from the Procedure of the Assembly in 1725 and 1726. in the Affair of *Aberdeen*. In 1725. there being a Competition of Calls to that Place, it was asserted, that the Call to Mr. C—— had not only the Majority of Magistrates, Town-council and Elders, which I think was yielded, but also a Majority of Heads of Families, yet, because this last was controverted, the other Party, that was for Mr. O——'s Call, affirming that there was a vast Majority of the People upon their Side, the Assembly appointed a new Moderation, in which they expressly or-

dered, that the Inclinations of the People of *Aberdeen* should be consulted, and no Settlement to be made, without the express Consent of the People of that Place. And the Commission of Assembly, to whom that Affair was referred for final Determination, in case it should come before them, having ordered that Settlement, they were disapproved by the Assembly for their Conduct in that Affair, and, as on other Grounds, so particularly because the Majority of the People were on the opposite Side. It is true that Assembly confirmed the Settlement, but whether in a Consistency with themselves, or not, I now leave to others to judge. The Sentiments of the Church in former Times may also be learned from the *Χειροτονια*, or stretching out of the People's Hand, which used to be required immediately before the Ordination, and this to testify their Adherence to their former Choice and Consent, and Willingness to have such a Person for their Minister. The abovenamed *Government and Order of the Church of Scotland* *, says, 'Sermon being ended, viz. on the Day agreed upon for Ordination, the Party (or Person to be ordained) is called upon, and demanded concerning his Willingness and Desire to serve the Lord *Jesus*, for the Good of that People, with other Questions of that Kind; and the People also are demanded whether they will receive him for their Pastor, and submit themselves to his Ministry in the Lord: And both having declared their Readiness and mutual Consent, the Minister cometh from the Pulpit, &c.' And this Method is agreeable to the Form of Presbyterial Church-government, and Ordination of Ministers, agreed unto by the Assembly of Divines at *Westminster*, and which was approved by the Church of *Scotland*, 1645.

But I proceed now, in the Second Place, to shew what hath been the Sentiment of some of our choicest Divines, and best Writers upon this Point, since the Reformation. And here I begin with the famous *Mr. Knox*, whom some have called *The Apostle of the Scots*, whose Testimony, said *Mr. Park*, *I value above a Thousand others*. We have his Sentiment

* *Sec. 2.*

timent in the first Book of Discipline, in drawing up of which he had a principal Hand. In that Book the Vote and Suffrage in choosing Pastors is given to the People of every several Congregation. And Mr. Knox was zealous for that Book; for, when *Lethington* opposed the Ratification thereof, and said, *Many had subscribed it in fide parentum, as the Bairns are baptized,* Mr. Knox answered, *Ye think that proper Stuff, but it is as true as improper, that Book was read in publick Audience, and the Heads thereof reasoned upon divers Days, as all that sit here know very well, and your self cannot deny.* And when one said to him, *Stand content, the Ratification of the Book will not be obtained,* he replied, *Let God require the Detriment, which this Kirk and Commonwealth shall find, by the Want of the Things therein prescribed, from the Hands of such as stop the same.* And the Compilers of that Book, who gave it in with Unity of Mind to the secret Council, as I noticed before, they told the Council, they did not desire to bind them to their Judgments, further than they were able to prove by God's plain Scripture. And as this was his Judgment, so also of those Men, who, with him, framed the said Book of Discipline, and also the Doctrine contained in our first Confession of Faith, the said Persons, namely, Mr. *John Winvam*, Mr. *John Spottiswood*, Mr. *John Willoch*, Mr. *John Row*, and Mr. *John Douglas*. The first Three were chosen for Superintendents of *Lothian*, *Fife* and *Glasgow*. Again, the renowned *Calderwood*, he makes it the Right of Church-members to elect their own Pastors, asserting it is the Right of the poor, as well as of the rich, the Right of People in lower as well as in higher Station in the World. He says, 'If People are to be excluded from the Liberty of Election, because they are country Fellows, Plowmen and Servants, they may also be excluded from the Church itself on that Account*.' So that eminently learned, singularly pious, and faithful Servant of Christ, Professor *Rutherford*, in sundry Places of his Writings, and particularly in his *Due Right of Presbytery* †, where he puts the Question, *Whether the Election of the People be essential to the*

Calling

* Alt. Dam. p. 592. † P. 201.

Calling of a Minister. And then, in Answer, he says, Of Election we are to consider, 1. To whom it belongs. 2. The Force and Influence thereof to make a Church-officer, but let these Considerations be first pondred.

‘ *First Consideration.* Election is either made by a People, ‘ gracious and able to discern, or by a People rude and ‘ ignorant, the former is valid *jure & facto*, the latter is ‘ not so. *Second Consideration.* Election is either compara- ‘ tive or absolute; when the Election is comparative, tho’ ‘ People have nothing possibly positively to say against ‘ the Person, yet, tho’ they reject him, and choose one ‘ fitter, the Election is reasonable. *Third Consideration.* ‘ People’s Election is not of a Person to the Ministry, as ‘ of a Wife’s Choice of a Man to be a Husband, but of a ‘ Minister; Election doth not make a Minister. *Fourth* ‘ *Consideration.* Election is either to be look’d to *quoad jus*, ‘ or *quoad factum*. A People not yet called externally ‘ cannot elect their own Minister, a Synod, or others, of ‘ Charity, as reverend *Junius* saith, may choose for them, ‘ tho’, *de facto*, and in respect of their Case, they cannot ‘ choose their own Pastor. And then, having laid down ‘ these Considerations to be pondred, he comes to shew to ‘ whom the Right of Election belongeth, and asserts it, in ‘ the plainest Terms, *That the People have God’s Right to choose,* ‘ *for so the Word prescribeth*, citing, on the Margin, *Acts xv. 22.* ‘ *1 Cor. xvi. 3. and viii. 19. Acts vi. 6. and xiv. 23.* And so ‘ the judicious and excellent Mr. *Durham*, though I find ‘ him not handling this Point designedly, yet, that he jud- ‘ ged the People have Right to elect their own Pastors, is ‘ evident from what hath been said above, and from many ‘ Places of his Commentary on the *Revelation* *. And that ‘ eminent Servant of Christ, Mr. *George Gillespie* †, who says, ‘ The Right of Election pertaineth to the whole Church, ‘ which, as it is maintained by foreign Divines, who write ‘ of the Controversies with the Papists, and, as it was the ‘ Order which this Church prescribed in the Books of Dis- ‘ cipline, so it is commended unto us by the Example of ‘ the

* Page 53, 58, 60, 105, 203. *Fol. Edit.* printed 1658. † *Pop. cerem.* p. 280.

‘ the Apostles, and of the Churches planted by them.’ So the learned and judicious Mr. *Wood*, whom Mr. *Woodrow* characterizeth for a Person of eminent Learning, Piety and Solidity, when arguing against *Lockier*, who had asserted, *That the whole Church | ould be joyntly authoritative about Censures, Ordinations, Elections, &c.* after denying the first Two, and shewing their Unreasonableness, he says *, *As to his third Instance, concerning Election of Officers, we grant that Election of Officers is to be done by the People.* He never contradicts this in the least, no, he frankly owns it, only he says, *Election is no Ordination, nor is it any authoritative Act of Government.* So the reverend and learned Mr. *Park* †, who says, ‘ Patronages do evidently take away the Ordinance of a free and unlimited Election of such as may be fittest for such a Charge, and most acceptable to the Congregation concerned, to be made by the Church Judicatories, and Church of Believers respectively, each of them acting what is proper for their several Places and Stations, as being the only Party intrusted with it by *Jesus Christ*, the sole King and Lawgiver in his own Church.’ So the reverend and solid Principal *Rule* ‡, ‘ I affirm that this is the Institution of Christ, that it is the Order that he hath appointed in the Gospel, that People should have Liberty to choose their own Pastors, and other Church-officers.’ And he calls the depriving the People of their Right to elect their own Pastors, *a notable Grievance*, and prays the Lord may move the Hearts of Rulers to defend the People in this their Right, against such as take it from them. The reverend Principal *Forrester*, that learned and worthy Servant of Christ, says *, ‘ This Right of the People to call their Pastors, Presbyterians have made good from several clear Scripture Grounds.’ I own he seems to be for giving the Choice to the Eldership, yet he is positive for the People’s Consent, arguing strongly for their Right in the Affair, and calls this *a weighty Case*, and says, *Their Consent must intervene, in order to their Acceptance of, and Subjection to their Shep-*

* Page 244. † Page 98. ‡ Rat. def. p. 197, 199. * Append. p. 262.

Shepherd. So the reverend Professor Jamison, as in his *Cyprianus Isotimus*, where he affirms * the People have an inherent Power and Right to elect their own Pastors, and that none could be ordained in *Cyprian's* Time, except he was first chosen *suffragiis populi, plebis, aut fraternitatis*; and having cited *Cyprian's* Words, expressing himself thus, *The People themselves especially have Power, either of choosing worthy Priests, or refusing the unworthy.* He says, 'Here is so plainly and palpably contained our Doctrine of the People's having a Power of choosing their Pastor, that none can be obtruded upon them against their Mind and Consent, that it is, at least, pretty hard to express it in clearer Terms. And he asserts the Christian People had this Power, not only *de facto*, as Papists alledge, but also by divine Right, as *Cyprian*, and a whole Synod with him, roundly and frequently declare; and accordingly, says he, we find the People practising this from the very Beginning of Christianity; and he maintains, that the contrary Doctrine is palpably Popish, against which our first Reformers, as *Luther, Calvin, Musculus, Beza, Illyrius*, and many others, earnestly strove, as soon as they were sent forth to fight the Battles of the Lamb against the Dragon;' and a great deal more he hath to this Purpose in his Sixth Chapter. And here Professor *Haliburton* might be cited, as having been of this Mind, as may be gathered from sundry Expressions in that Sermon of his on *Acts* x. 29. which is called *An introductory Sermon*, where he says †, 'When the Lord designs Good to a People by a Minister, he gives both the People Clearness to call, and the Minister Clearness to come.' And there his Doctrine from the Text is, 'A faithful Gospel-minister, coming among a People upon their Call, will be desirous to know what their Designs in calling him were; and says, A People, in calling a Gospel-minister, should design to hear from him the whole Counsel of God.' By these, and sundry other Expressions, it is evident he thought the People have Right to call their Minister. And further, the Judgment of the Church of *Scotland*, or

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Ministry thereof in former Times, may be gathered from that Testimony, which was agreed to by many worthy Ministers of this Church, who had taken the spoiling of their Goods joyfully, rather than comply with Prelacy, when the *Second Indulgence* was granted in 1672. In their Testimony against the Evils of that Indulgence, it is said, 'Albeit there be a very great Necessity of a free Call from the People, both in regard of Ministers themselves, who may judge it necessary, antecedently for the Exercise of their Ministry among a People, lest they seem to be Intruders, running unsent, and also in regard of the People, who will acknowledge none for their Ministers, nor willingly submit themselves to their Ministry, who want their Call, yet the Indulgence, as contrived, deprives the People of the Liberty of free Election, in so far as Ministers are designed for them, and, by the Council's Act, peremptorily confined to the Parishes, without so much as the previous Knowledge of the People, and so a Necessity is laid upon the People, either to call the confined, or to want a Minister.' And, in the Close of that Testimony, they supplicate the Lords of his Majesty's Privy Council, *that all former Restraints put upon their Persons and Ministry may be taken off, that we, say they, and all other our outted Brethren, may have Access to our former Charges, and other Congregations, as the Lord shall grant the Opportunity of a free Call from the People* *. Now, in that Testimony the Necessity of the People's Call is asserted, both in regard of Ministers and People, and that Indulgence is complained of as a Grievance, because thereby the People were deprived of their Right or Liberty of a free Election; and in it they desire the Liberty of Access to Settlements, as the Lord should grant them the Opportunity of a free Call from the People. And that this of the People's Right to choose their own Pastors is a Presbyterian Principle, and that which hath been the Principle of Presbyterians in the Church of *Scotland* in former Days, is further evident from a Petition of many Thousands of Presbyterians of the Church of *Scotland* to the

* *Woodrow's Hist.* p. 353. and *Append.* p. 140. Vol. I.

the Prince of Orange, at the happy Revolution in 1688. drawn up by Ministers and Gentlemen who had suffered under the cruel oppressing Reigns of Charles II. and James VII. In that Petition it is earnestly desired, *That laick Patronages may be discharged, as was done in the Parliament 1649.* And also they earnestly petition, *the People may be restored to their Right and Privilege of Election, according to the Warrant of God's Word**. Now, in this Petition, the Calling of a Gospel-minister is said to be the Right and Privilege of the People, and warranted to them by the Word of God, which is a better Title than all the Acts of Parliament or Assemblies upon Earth could give. And it is to be noticed, that tho', in this Petition, and the former Testimony, the People's Right is pleaded, yet, in neither of these, is there any Hint given of Heritors, Magistrates, or Elders their having the least Privilege beyond others in the Choice of Pastors.

Now, having shewn the Sentiment of the Church of Scotland, I proceed to shew, that, as the Church of Scotland hath always been for the People's Interest in calling their Pastors, so the State hath also declared for this. As the first Book of Discipline gives to every several Church their Votes and Suffrages in the Election of their Ministers, so the Council of Scotland, who subscribed that Book upon the 17 of January 1560. before their Subscriptions, declared, *That they look upon it to be conform to God's Word in all Points.* And this was subscribed, says Calderwood, by a great Part of the Nobility, and then he names the Earls of Arran, Argyle, Glencairn, Marshal, Monteith, Mortoun, Rothes, Lord James, Lord Yester, Lord Lindsay, Lord Boyd, Lord Ochiltree, the Master of Maxwell, and the Master of Lindsay, Barons Drumlanerk, Lochinvar, Garlies, Barganie; and, says he, *it was subscribed by many others.* And, at the Close of that Book, I see the Names of Thirty six that subscribed that 17 of January. And the Estates of Parliament, March 9. 1649. in their Act abolishing Patronages, as they rescind all Acts in favours of them, so they do it, considering that Patronages and Presentations of Kirks, is an Evil and

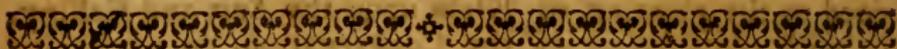
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* Woodr. Hist. Vol. II, p. 651. Append. p. 211.

Bondage, under which the Lord's People and Ministers of this Land have long groined, and because they have no Warrant in God's Word, but are founded only on the common Law, and is a Custom Popish, and brought into the Kirk in Time of Ignorance and Superstition, and because they are prejudicial to the Liberty of the People, and planting of Kirks, and unto the free calling and Entry of Ministers unto their Charge; and they declare they are now desirous, that every Thing in the House of God may be ordered according to his Word and Commandment; and they rescind all Acts in favours of Patronages, as being unlawful and unwarrantable by God's Word, and contrary to the Doctrine and Liberty of this Kirk. And notwithstanding of any Presentation that might be offered after that Act, they declare it lawful for Ministers to proceed to the planting of Kirks upon the Suit and Calling, or with the Consent of the Congregation, on whom, say they, none is to be obtruded against their Will. Now, from that Act it is clear, that as the *Estates* esteemed Patronages to be unlawful and unwarrantable by God's Word, so they thought God's Word is to be the Rule as to Persons having Right to call, and they thought the People have Liberty to call, for they rescind Patronages, as being contrary to the Liberty of the People; and they thought it a Fault in any to obtrude a Pastor upon a People against their Will. And the reverend Mr. *Gillespie* * quotes several Acts of King *Charles I.* his second Parliament to this Purpose, namely Act 7. which did ordain, says he, *Presbyteries to plant vacant Kirks, with Consent of the Parishes.* And Act 8. anent the Presbyteries providing and admitting Ministers to the Kirks which belonged to Bishopricks, *Is it always provided, that this be without Prejudice of the Interest of the Parishes, according to the Acts and Practice of the Kirk since the Reformation.* And in the 9 Act of the last Session of the same Parliament, *Presbyteries are appointed to plant vacant Churches, upon the Suit and Calling of the Congregation.* And even at the Revolution, tho' the Estates of Parliament gave the nominating and proposing

* *Miscel. Quest.* p. 27.

ing of the Person to be Minister, unto Protestant Heritors and Elders only, yet they allowed the whole Congregation or People in it the Liberty of approving or disapproving the Nomination as they thought meet, leaving the Presbytery to judge of the Validity of their Reasons against the Person's Ordination, who should be nominate and proposed to be their Minister; so for any Thing which appears from that Act, the People's not being satisfied as to the Person's Meetness for being their Minister, or their not judging themselves edified by his Gift, might be enough to hinder the intended Settlement; for there is not a Word in the Act, obliging People disapproving the Nomination, to libel the Person proposed, or to offer something against the Candidate's Life or Doctrine.



C H A P. VI.

I Come now to the sixth Thing proposed, and that was, *to answer the Objections of such as oppose the People's Suffrage in the Choice of Pastors to oversee their immortal Souls.* And,

1. At the last Assembly, 1726. it was objected by some, *This was levelling with a Witness, that People of an inferior Rank should have a Suffrage, as well as such as are of higher Station.* Now, for Answer, 1. I say, to talk of levelling in Civils is abominable. Dominion is not founded in Grace. Honour is to be given to all to whom Honour is due. Yet, 2. I say this is exactly such an Argument as some of the proud *Romish* Clergy adduce against the People's partaking of the Cup in the Sacrament of the Lord's Supper. *Should all drink of the Cup, say they, then there would be no Difference between the Clergy and Laity, or Priests and People.* Unaccountable Pride! But, 3. I say this is a spiritual, ecclesiastical, religious Privilege, and therefore as due unto the poor as the rich. I hope it is neither an unjust nor indecent Levelling for the Servant of a noble Lord to sit with his Master at the same Communion-table, and may be nearer the Head thereof than he, sitting on the Minister's Right-hand, while

while the noble Lord is on the Left. And suppose the Minister, in Distribution, should happen to give the Elements first to the Servant, I think he could not be justly accused of Disrespect. In the Fourth national Synod of France, we have an Account of a Gentleman's troubling the Church, and would not be satisfied unless his Lady came up immediately after him to the Lord's Table, before any of the Men. It seems he thought it was levelling with a Witness, if he and his Lady had not some more Regard paid them, than to be put upon a Level with People of an inferior Rank, when at the Table of the Lord. But, as the Synod of Caen had formerly condemned his Conduct, so that national Synod ordered a Letter, in their Name, to be sent unto him, in which they advised him to more Humility. Mr. Henry, commenting upon *Nehemiah* x. 29. says, *Observe, their Nobles are called their Brethren, for, in the Things of God, rich and poor, high and low, they meet together.* 4. I own this is levelling; but such as the Word of God requires. The Man with the gold Ring and gay Clothing, and People of coarser Raiment are to be equally regarded here. The vastly rich, and People of opulent Fortunes, the Grandees, the Princes, and Kings in *Israel*, were to pay no more than the poor, *namely*, the half Shekel of Atonement-money, *Exod.* xxx. 15, 16. That Scripture shews, that all Souls are of equal Value, and that God regards the rich no more than the poor. Mr. Henry, upon the place, says, *This Money was raised to be employed in the Service of the Tabernacle, with it they bought Sacrifices, Flour, Incense, Oyl, Fuel, Salt, Priests Garments, and all other Things which the whole Congregation was interested in, and rich and poor contributed alike to the Temple-service, because both were to have alike Interest in it, and Benefit by it.* Now rich and poor being to have alike Interest in, and Benefit by the Minister chosen, is it not highly reasonable to infer they should have an equal Share in the Election? But, 3. I would ask such as make the Objection, whether they think it levelling with a Witness, for poor mean Tradesmen, that are Elders, to have a Voice in Sessions or Presbyteries with Gentlemen and Noblemen, where they are put on a Level may be once every Week, whereas this Levelling, at the Election

of Ministers, shall not be above once in a whole Lifetime. It is no degrading of the highest Nobleman to be Companion here to all that fear the Lord *, to the meanest Saint of the most High, being the Saints are God's first-born; and this is a spiritual Privilege, as hath been said above. Or, is it not levelling to give a Vote to an Heritor that is may be his Lordship's Barrow-man? It may be Heritage, tho' not above an Acre of Land, and burdened with twice the Value. He may be a little Heritor or Fear, he may be a Magistrate or Counsellor, and not be worth a Sixpence. And tho' the Hearts of haughty Men may be ready to swell at being put upon a Level with People of meaner Circumstances, in this Case, yet I dare say, *the Heart of God will be towards the Governors of Israel, towards such Magistrates, Patrons and Heritors as shall willingly offer themselves among the People in the Election of Pastors, Judges v. 9.* Such as, with *Theodosius*, think it a greater Honour to be a Christian than Emperor, will not think it a Degrading of them, that other Christians have the same spiritual Privileges with themselves.

Second Objection. *Tho' this of calling Ministers be the People's Right, yet this must be regulated by the Laws of Society, as in the civil Government, where People have such and such natural Rights, which yet are exercised by others; how absurd would it be, that all the People of a City should meet to elect a Provost, and the like?* At the last Assembly I heard a very long Discourse to this Purpose, and, for Answer, 1. I say, this Objection is a fair yielding that it is the People's Right originally, and if it be their Right from Christ, surely it is not in their Power to give it away, disabling themselves for that Work, Trust and Service, which he hath committed to them for the Good of their Souls. Hath Christ given them such a Right? then they have divine Warrant to exercise it. But of this above, on the *Eighth Proposition*. 2. I say, our Lord never designed his Church should be modelled by the State, or civil Government of Burgh, County or Kingdom. Christ's Kingdom is not of this World, nor like unto worldly Politics, says Mr. *Hudson*.

* Psalm cix. 63.

son. The Princes of the Gentiles exercise Dominion, but it shall not be so among you, said our Lord to his Disciples *. 3. This Objection it lands fairly in Patronages, for if People may give away their Right to Twenty Heritors or Elders, why not to Ten? and if to Ten, why not to Five? and if to Five, why not to Two? and if to Two, why not to One? he may be a very honest Man, and sometimes may happen to make as good a Choice as many. 4. That such or such a Set of Men, and not the Body of the People have the Choice of Magistrates and Parliament-men in Burghs and Shires, it is their civil Constitution which makes it so; and when any shall shew the like Constitution in the Scripture, the Laws of the King of Zion, then, and never till then, must it be so as to the Election of Office-bearers in his House. And, in *England*, every Burgher, be he rich or poor, hath his Voice in the Election of their Parliament-man. 5. Were the State to be a Rule to the Church, then monarchical Episcopacy should be established, and we should have a Pope at least in every Church; for Monarchy may be the best Government. And though the civil State is not our Rule here, yet I guess the People have readiest their free Choice when it comes to a Poll Election; and it is not so easy to gain by practising upon all, or many, as on a few. If People may give away their Right, so may Eldershops, so may Presbyteries, so may Synods. I know of no Power the one has to do this more than the other, or if it may be taken from the one, so also from the other. And if this of the People's Power be not a Right originally from Christ, I know of no Right at all they have in the Affair.

Third Objection. Popular Elections have often occasioned great Disorders, Bloodshed and Murder, to the Scandal of Religion, as Church-history gives an Account, and they cannot but occasion Confusion and Strife, when so many are gathered having equal Votes; and at the last Assembly, the late Instance at *Aberdeen* was given as a pregnant Proof hereof. This seems to be the *Achilleian* Objection, and all the Ground on which sundry eminent protestant Divines have given the

* *Math.* xx, 25, 26.

decisive Voice in Elections unto others, yet still leaving a Negative over all unto the People, and therefore I hope to be excused, albeit I should enlarge a little in answer to it. And, for Answer, 1. This was *Bellarmino's* Objection, and so it is of all the Popish Party that oppose the People's Right. This was also objected by Bishop *Bilson*, who says, *For this the People's Right was justly translated from them to the Magistrate* *. And the Objection is the same with that which is made by some against Synods and Assemblies. The same Objection the Prelatists make against Parity among Presbyters. The same Argument with that of proud, aspiring, ambitious Men of old, who brought Prelacy into the Church, under the specious Pretence of preventing Confusion, and removing Division out of the Church; for when diocesan Bishops were first brought into the Church, none pleaded for them *jure divino*, no, they pleaded only for them as necessary *in remedium schismatis*, & *ut dissensionum plantaria evellerentur*, to be an Antidote against Schism, and that by them the Plants of Strife and Division might be rooted out of the Church. And I doubt not but the Argument may be of equal Force against both. And this very Objection hath been made against Calls by Heritors and Elders, as is evident from the Account of Lay-patronages in Scotland †, supposed to be done by the late Lord Advocate Sir *David Dalrymple*. It is likewise industriously given out, says he, that the Manner of calling Ministers, as established by the Laws of Scotland, and the Treaty of Union, has been the Cause of much Dissension and Division, and that the Votes of Farmers, Mechanicks, and other mean People, have been of equal, or greater Weight than those of the chief landed Men of the Parishes, &c. but if this Objection be good, then the Practice of the primitive Church was erroneous, and Christianity itself culpable, which, tho' in its own Nature, a Doctrine of Peace, has, through the Corruptions of Men, occasioned Divisions among the nearest and dearest Relations, therefore this Objection cannot be of Weight. But, 2. Were this Objection of any Weight, then People in Burghs should all be deprived of their Right to elect their Magistrates, for ma-

many Times there hath been Confusion and Division with a Witness, and sometimes Blood and Slaughter also about their Election. And if this Argument be of Weight, then whatever the Custom was formerly, the Popish Argument for excluding all but Cardinals from Councils, and the Election of the Pope, is of Weight. *Sed postremis 500 annis, neque ad concilia, neque ad electionem admissi sunt omnes clerici, inquit Bellarminus, quod nimis multi essent, sed soli cardinales* *. And if this Argument be of Weight, let every Presbytery in *Scotland* commit their Power to Two or Three Men, and, instead of the whole Ministers of the Synod being troubled to meet, let only one from every Presbytery be chosen to manage their Business; and, instead of calling so many Ministers and Elders, from far distant Places, to our general Assemblies, let one be chosen from every Synod to manage the Business of the whole Church, for Strife and Division, to the Scandal of Religion, hath sometimes happened, and may again happen in those Judicatories. And further, if this Argument be of any Weight, then Heritors, as such, are on far better Ground to be excluded from having a Voice in the Election of Pastors, for many Instances through *Scotland* can be given, of vast Confusion at Elections, when their civil Rights came to be considered. Let a late Settlement of the Parish of *Cramond*, in particular, be considered, and the Presbytery of *Edinburgh* can testify what lengthned out Confusion was anent it, which kept that reverend Presbytery in hot Work for many Days; in that, and Cases of the like Nature, Presbyteries have had Difficulties and Trouble, of another Nature than popular Elections possibly can occasion. But, 3. Were this Objection of any Weight, then there is no Institution of Christ but it behoved to be laid aside. What Institution is it about which Disorders may not happen at a Time? *Principal Rule* says, *There is no Institution of Christ, but Inconveniencies may follow upon it, as long as sinful Men have the Management thereof.* King *Charles II.* in his Letter to the Council, *August 14. 1661.* having alledged the Inconveniencies accompanying the

* *Cald. Alt. Dam. p. 225.*

the Exercise of Presbyterian Government for Twenty three Years past, as a Ground for introducing Prelacy into the Church of Scotland, the reverend Mr. Woodrow, in his Remark thereon, says, *Inconveniencies may, and do accompany the best Constitutions, the Exercise of just Power, and the Execution of the most excellent Laws* *. The reverend Mr. Webster † says, *We do not find that the Church, or any particular Persons, tho' Magistrates, in any Period of Time, have got a Power from God of altering his Institutions, even when their Exigencies would have been thought to require it.* Bishop Stillingfleet, in his Unreasonableness of Separation, having objected the great Disturbances and Disorders which popular Elections have occasioned in the Church, the reverend and learned Mr. Clarkson, in Answer to him, says ‡, *There is Evidence, that this (viz. popular Election) was the Practice of the Church for above a Thousand Years after Christ, and there are but about Ten^o Instances of Disorders therein, great and small, for so many Ages; now, if every Order and Usage, though of apostolical Institution or Allowance, should be exploded, because of some Disorder happening about it once in an hundred Years, what would be left us that is primitive or ancient?* And, in his Title Page, he cites the Doctor against the Doctor, shewing how, in his *Irenicum*, before he got the Bishoprick, he had asserted, *The Episcopal Men will hardly find any Evidence in the primitive Church, for the Ordination of a Bishop, without, at least, Consent and Approbation of the People.* As there also, viz. in his *Irenicum*, Dr. Stillingfleet asserts, *The Episcopal Men will hardly find any Evidence in Scripture, or the Practice of the Apostles, for Churches consisting of many fixed Congregations for Worship, under the Charge of one Person.* But, 4. As to the Disorders that have happened, or may happen at popular Elections, the People are seldom to blame for them. Bishop Stillingfleet having instanced Four of the greatest Disorders he could find in all Church-history from the Apostles Days, the reverend Mr. Clarkson * shews, in Answer to him, that People were not to blame for these. The first Instance being at *Antioch*, he shews it was not at
the

* Hist. p. 98. Vol. I. † Govern. of the Church not ambulat. p. 9.
‡ No Evid. for diocess. p. 55. * No Evid. for diocess. p. 55.

the Election of a Bishop, but it was occasioned by a Synod of *Arian* Bishops their deposing *Eustathius*, whom they had chosen for their Bishop long before, and studying to thrust in one upon them that was judged to be *Arian*. For his Second Instance, which was at *Cesarea*, about the Choice of *Eusebius*, at which *Naxianzen* complained of the People's Unruliness, concerning which, says *Clarkson*, he says no worse in the Issue, than the People proceeded not very orderly, but very faithfully and zealously. And his Father, the *senior Gregory*, Bishop of *Naxianzum*, justifies the Action, in Letters to the Governor, as regular, and acceptable to God, and defends what they did, as done rightly and justly. His Third Instance is of a Sedition at *Alexandria*, upon the Division of the People, between *Dioscorus* and *Proterius*, the People rising against the Magistrates and Soldiers who endeavoured to keep them in Order, where, at last, they murdered *Proterius*. Now, Mr. *Clarkson*, in Answer to this Instance, says that Sedition was not raised at the Election of *Proterius*, but after he was installed and confirmed by the common Suffrages of a Meeting at *Alexandria*; no Part of the Tumult but was after that, and the most tragical Part thereof, when *Proterius* was murdered, was not till Five or Six Years thereafter. And shall popular Elections be decried upon the Account of a Sedition, whereof nothing appeared at the Election? Besides, adds he, those who moved the Sedition, and committed the said Outrages, were Enemies of the Council of *Chalcedon*, and of the Faith then maintained against *Eutyches*. And shall the People who adhere to the common Faith suffer in their Power or Liberty, because some Hereticks, in Opposition to them, do act outrageously? His fourth Instance being at *Rome*, upon the Choice of *Damasus*, which came to Bloodshed for several Days, in which 137 Persons were slain, or, as others, 187. I find neither Mr. *Clarkson*, nor *Principal Rule*, who also answers to these Instances, justifying the People; here only they shew, that this, and the most of such Disturbances at Elections, were owing to the *Ambition of Bishops influencing the People, and leading them into Factions*. And they cite *Amianus Marcellinus*, who related this, ascribing that Bloodshed, and other Disorders in Elections, to the Ambition of Bishops;

shops; so that the Riches, State and Pleasures, where-
 with the Chair at *Rome* accommodated Bishops, incited
 them to make their Way to it with all the Force they
 could engage, though they could not pass but through
 Blood and Slaughter. And it is observed by both, that,
 during the first Three Centuries, there cannot one Instance
 be given of any Disorder at the Election of a Pastor, tho'
 the People choosed in these Ages of the Church's Integrity,
 And later Instances of Tumults at popular Elections are
 but Bug-bears; and it is not to be doubted but those same
 Disorders might have happened, though the Calling a
 Minister had been lodged in the Magistrates and Town-
 council, or in the Heritors and Elders, only supposing
 them to be divided, as it happens not rarely, and one
 Part of the People joyning with one Side, and another
 Party with the other Side; or such Disorders might hap-
 pen, though People were neither allowed to vote nor con-
 sent, as in the late Times of Prelacy, when Men were thrust
 in for Pastors, upon Congregations, contrary their Inclina-
 tions, they were received with Showers of Stones, and vi-
 olently opposed by the People in some of the best Parishes
 of *Scotland* *. *Oppression maketh a wise Man mad*, says *Solo-
 mon*, and, to oppress the People in this Affair, is the worst
 of all Oppression, and no very great Wonder tho' People
 be irritate to a Pitch hereat. And as to the late Confu-
 sions talked of at *Aberdeen*, I cannot say much, not being
 well acquainted with that Affair; but if the People met
 with such Provocations as was represented at the last As-
 sembly, namely, *That they were not allowed that Freedom in
 voting as Consenters, which was allowed them by the former
 Assembly*; and if Objections were then started against the
 Life and Conversation of some of them, without Ground,
 then it was not to be admired though the People were
 highly offended. I think indeed no scandalous Person is to
 be admitted to vote at Elections, but I humbly think the tab-
 ling of Objections at Moderations, against a Person's Life
 and Conversation, looks so like a selfish Design, that Ob-
 jections, which have not been heard of, nor tabled before,
 should

* *W.odr. Hist.* p. 158. Vol. I.

should not be then received. But, 5. I am perswaded, that to grant the People the free Choice of their Pastors, as it is the Will of Christ, so it is the readiest and most expedite Way to prevent all Confusion in Elections, the Way to remove our present Confusions, and the high Way to comfortable Settlements. Did not he, *that is God only wise*, he that hath *all Treasures of Wisdom and Knowledge hid in him*, foresee what Inconveniencies might attend popular Elections? who can deny this? yet he thought it meet to give his People the Choice of their own Pastors, giving as much Right in the Affair to the poor as to the rich; and to alter his Institutions is to accuse him of Folly. I say, this would be the Way to prevent Confusion at Elections; Whence do they flow? not from the People, but from Heritors. If there be any Competition, then there is Confusion with a Witness in allowing them to vote as Heritors. Have we not Protest upon Protest against this or the other Person's having a Right to vote, while some assert he is only a nominal Heritor, having no more Right to vote than the Man in the Moon? Others protest, he or she is a real Heritor or Heritrix. Cannot Instances be given, where Ministers and People have sitten waiting at Elections from Ten or Eleven of the Clock Forenoon, till late at Night, while this or the other Heritor's Protest and Counter-protest hath been written, ere ever they came the Length of asking the Sentiment of any Heads of Families? and no Wonder then we have Confusions, considering that Presbyteries are not competent Judges of the civil Rights of Gentlemen, nor can they tell who have Right to vote as Heritors. I could instance three pretended Heritors all voting at an Election on one Side, and their Votes sustained for one small Inclosure, having neither Family nor House upon it, and none of them residing in the Parish, can the like of this but occasion Confusion? And I defy the World to shew the least Confusion that can be occasioned by allowing the People to vote, more than in allowing them to consent, if their Consent be enquired into. Give People their free Vote, and then I dare say we shall not know what Confusion means. It is the intruding of Pastors upon them. that occasions all our Confusions. But, 6.

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Whatever Confusions may happen by popular Elections, I say the People are still to have their Choice, this being *Christ's Legacy to them*, as *Principal Rule* says. *Here the Rule and Remedy is*, says *Mr. Park* *. *Tollatur abusus, & maneat usus*, let the Matter be regulated, by acting in it according to the Word of God. *And*, says he, *there is no Institution either in Church or in State*, but what by reason of the *Weakness and Corruption of Men* may be abused, yet this is no sufficient Ground for laying aside an Institution, that is either morally necessary, or positively enjoined by God. *And*, as he hints, in case of *Miscarriages*, the civil Magistrate may employ his Power *circa sacra*, but these can never warrant us to leave the *Institutions of the infinite Love and Wisdom of God*, and betake our selves to our own weak and witless Inventions in the *Matters of God*. To the same Purpose speaks *Calderwood*, in Answer to *Bishop Bilson* †, *Pii principis est*, it is the Duty of a pious Prince to restrain Tumults, not to deprive them of their Liberties, to be careful that all Things be done decently and in Order, not to obtrude Pastors upon the Flock invito grege, or against their Will. *And* then he cites the learned *Junius*, saying, *Nullus ordo tam prudens & commodus inter homines instituitur, quin adnascantur brevi incommoda de incommodis prudenter cavendis, non de re sancta mutanda temere sapientes videre oportuit*. *And* having told what may be done by Ministers and Magistrates, in case of a People's being disorderly, he says, *But that the Liberty which Christ the Bridegroom of the Church hath given to his Bride*, should be altogether taken away, *sacrilegium est, rapina est, it is Sacrilege, it is Robbery*. *Wherever we have a divine Institution, as in this Matter we have*, says *Mr. Hog* ‡, *there is Warrant to seek, and we have Ground to expect the Lord's Conduct*—— *Human Impositions can afford no Remedy*. 7. No Confusion can arise hence, but what easily might be prevented through the Lord's Blessing, upon Rules laid down for preventing Confusion in the Choice of Gospel Ministers. Were it not very easy for Ministers of the Gospel to keep an exact Account of the Names of such as are admitted to the
Lord's

* Against Patron, p. 168. † Alt. Dam. p. 9. ‡ Right of Church Memb. p. 17.

Lord's Table, recording the same in the Session's Register? and Testificates should bear, that such and such a Man was admitted to the Table of the Lord. And at Moderations, it would be far more easy to call over the Names of such Men in the Congregation as have been admitted, than wait till this and the other Gentleman's Protest and Counter-protest be dictate and written, at which no little Sin is many Times committed, when civil Rights are called in question. The allowing Heritors to vote under that Reduplication, embarasseth the Church far more, and createth other kind of Uneasiness to Judicatories, than this could possibly do. And I'm sure, it would prevent much Confusion, Division, Animosity and Contention among Ministers of the Gospel, occasioned by our present Method of settling Ministers, while some are for settling upon a Call from the Majority of Heritors and Elders, tho' may be the Body of the Congregation are utterly averse, the better Part being also among the Opposers. Others again they stiffly oppose this, looking upon it as contrary to the Gospel Method of settling Ministers. And whatever Veneration we ow to Church Judicatories, yet no Act, tho' it were of an oecumenick Council, will satisfy the Conscience in that which is indeed contrary our Lord's Institutions. For, as one says, *No Act or Constitution of any under Heaven, can rescind or invalidate the Mandates of the King of Kings, or exempt from Obedience due thereunto.*

Fourth Objection. At the last Assembly it was objected, *That the People's Liberty to call was still restricted, albeit the Choice of Pastors should be yielded to them, for the minor Part of the Congregation will still have a Minister imposed upon them who is not their Choice.* Now, for Answer, 1. This Objection says, there is no Freedom in the Choice of Magistrates or Council for Burghs, no Freedom in the Choice of Members for Parliament, no Freedom in the Choice of Moderators for Presbyteries, Synods or Assemblies, no Freedom in the Choice of Members for Assemblies, nor in any Thing where it comes to a Vote. 2. I say, That as Unanimity is always to be studied, as Unanimity is most desirable, so sometimes this may be attained at Elections. Sundry Parishes can be instanced where there hath

hath not been a contradictory Vote. 3. This is the Dictate of Nature's Light for regulating all Societies, that where different Sentiments are, Things shall be decided by Vote. The *London Ministers*, when shewing a Thing may be of divine Right, when known by the true Light of Nature, say *, *In all Matters of Difference the lesser Number in every Society should give Way to, and the Matters controverted be determined and concluded by the major Part, else there would never be an End, and why not so in the Church?* So the Author of *the Assertion of the Government of the Church of Scotland in the Point of ruling Elders, &c.* supposed to be the great Mr. *Gillespie*, says †, 'It cannot be denied that the Church is led by Nature's Light in such Things as are not proper to religious holy Uses, but alike common to civil Societies, at least in as far as they are common to sacred and civil Uses.' Were not this to be decided by Vote, one contentious Person might keep a Congregation vacant for many Years; indeed, should the major Part take wrong Steps, then *licet protestari*, or the lesser Part may appeal to the Presbytery, seeking to them for Redress.

Fifth Objection. At the last Assembly it was objected by some, *That they had heard the old Ministers who suffered under Prelacy, testify their great Satisfaction with the Method of planting Parishes with Calls from Heritors and Elders.* Now, for Answer, 1. *Calderwood, Rutherford, Rule, Park, Foster, &c.* so the Ministers that lived at granting the second Indulgence, so those Ministers and Gentlemen that drew up the above mentioned Petition to the Prince of Orange, were Persons that had suffered under Prelacy, and yet they were all for the People's Right, and never one of them hath a Word anent the Right of Heritors beyond others. And for such as lived after the Revolution, I know of no Ground we have to think they changed their Principles as to that Point. But, 2. I doubt not they were far better satisfied with Calls by Heritors and Elders where the People consented, than with abjured Patronages, and no Wonder. Yet, 3. I dare say, never any of them

* Jus Reg. p. 2. † 156.

them were heard to affirm, the People have no Right to call their Pastors. I dare say, they never heard any of them affirm, there is nothing in God's Word that countenanceth the People's Right; I dare say they never said, Parishes may be planted whether the Lord's People consent or not; I dare say, they always thought the People were to be regarded in this Matter, and they always took them to be consenting, else they had not desired them to hold up their Hands at Ordinations or Admissions, in Testimony of their cordial Consent.

Sixth Objection. *To talk of the Necessity of the People's Suffrage to a Minister's Call, is to charge the Ministry of the Church of Scotland with the Guilt of entring by the wrong Door, seeing few of them have been called by the People's Suffrage.* This Objection was also started at the last Assembly, and for Answer, 1. The Generality of Ministers in the Church of Scotland have had, if not the People's Vote, yet their Consent, being ready to give their Suffrage also in a formal Manner had they been allowed, and materially such have had that which makes up the Substance of a Gospel Call; yea, where there hath been no Opposition to Ministers Settlements, there it may be said, Ministers had the People's Consent, according to that received Maxim, *Qui tacet, consentire videtur*, or, *he that holds his Peace seems to consent.* But, 2. Where Ministers have entred by Calls from the Majority of Heritors and Elders, while the Body or major Part of the Lord's People have been averse from, and opposed the Settlement, their Entrance hath been by the wrong Door. Mr. Park says *, *Where Ministers have not had the voluntary Consent of the Church and People concerned, I see not how they could have been free from the Guilt of having run unsent.* Yet, 3. Tho' 'tis much to be regreted there should be any Instance in Scotland, where Ministers have been thrust in upon a People contrary their Inclination, and without their Consent, yet in my humble Opinion, People may submit to the Ministry of such without Sin, having declared their Non-approbation of, and testified against the Manner of
Settle-

* Against PATROR, p. 141.

Settlement; and the People's after Acceptance, their Approbation and subjecting themselves to the Ministry of such, makes him a Pastor to them, supplying the Want of their Election formerly, as *Jacob's* After-consent and Acceptance of *Leah* made her to be his Wife, tho' far from choosing her at first *.

Seventh Objection. *This is an independent Principle, to give the People a decisive Suffrage in the choice or calling of Pastors.*

1 Answer, It is no Ground for opposing or disowning the Truth, because maintained by Independents, whom *Rutherford*, when expressly writing against them, calls *Brethren, reverend, learned and holy* †. And *Mr. Hudson*, when writing against them, calls them *our honoured and beloved Brethren*.

2. As principal Rule says, *We plead for this Church Power in the People, not for all Church Power*. And as *Mr. Gillespie* says, *We may well go a Mile with the Scriptures, tho' we go not two with Independents*. But, 3. This is no peculiar Doctrine of Independents, no, but a Truth which hath been owned by Presbyterians as well as them. Our first Reformers were no Independents. *Calderwood, Rutherford, Wood, Park, Rule, &c.* were no Independents, yet this was owned by them. The reverend and renowned *Mr. James Webster*, that valiant Champion for Truth, was no Independent, and yet in his Discourse of the Government of the Church, its being fixed, he reckons it one of the Errors of the hierarchical Scheme, that their Bishops are not chosen by the *Cheirotonia* of the Church, but by the Magistrate. The reverend *Mr. Herle*, Prolocutor or Moderator of the *Westminster* Assembly, was no Independent, and yet, when writing against the Independents ‡, he says, *We acknowledge, that the Pastors and other Officers were anciently, and it is to be wished they still were chosen, at least consented to by the Members of each respective Congregation*. So the learned *Apollonii*, and many other eminent Presbyterians, who expressly own this, when writing against our Brethren the Independents. Never any Presbyterian that I know of opposed this. I own, sundry eminent Presbyterians

* *London Ministers Vind.* p. 123. † *Peaceable Plea*, p. 3. ‡ *Gillespie's Elect. of Pastors*, p. 25.

terians have been for giving the decisive Suffrage to the Eldership, allowing them to vote in the People's Name, but still Presbyterians have been for the Necessity of the People's voluntary Consent, looking on this as essential to a Gospel Call. I know the *London Ministers* are commonly adduced as an Exception here, and therefore I shall state their Opinion, as an Objection, and answer to it.

Eighth Objection. *This of giving People the Choice of Pastors, is contrary the Judgment of those eminent Divines the London Ministers, met in a Provincial Assembly 1654. as is evident from their Jus divinum ministerii evangelici **, in which they confute this of the People's Right to choose their own Pastors, asserting in express Terms, *That the Election of a Minister doth not belong wholly and solely by divine Right to the major Part of every particular Congregation.* Now, for Answer, 1. I frankly yield the whole of their Proposition; for if they distinguish between the People and Eldership, then I own the Elders have a Voice with others. And it is the Duty of People to consult, advise, and deliberate with the Eldership, as to the person whom they design to call; so that Election doth not solely belong to the People, or it belongs not so to them as to exclude the Eldership. 2. I own, that by divine Right it belongs not to the major Part of every Congregation to elect the Minister; for, if the major Part of a Congregation be so ignorant, irreligious, scandalous, or erroneous, that they ought not to be admitted to sealing Ordinances; or, if the major Part of the Congregation be such as will not submit to the Ministry of a faithful Gospel Minister, then they ought not to have a Vote, as hath been hinted above. 3. As the reverend Mr. *Lawder* observes, in Answer to their Proposition †, tho' they tell us, that the Election of a Minister doth not belong to the major Part of every Congregation wholly and solely, yet they tell us not what they understand by this wholly and solely, nor do they tell us how far the Power of Election belongs to the major part of a Congregation, nor do they tell

* Chap. 8. p. 125. † Ancient Bishops co2. p. 356.

tell us what of this Power belongs to others, nor who these others are, that have Power in this besides the People of particular Congregations. 4. I apprehend, all those eminent Divines had in View, was to confute the then prevailing Sectarian Principle, *viz.* that the People might call such gifted Brethren as had not been licensed by Presbyteries to preach the Gospel, and that their bare Election was enough to make a Minister without the Presbytery's Ordination; and to lessen their Esteem of popular Election, they attempted to invalidate some of those Scriptures from which they pleaded the People's Right to elect. 5. It is observable, that tho' they say it belongs not to every Congregation solely and only to elect their own Pastors, yet they never say it belongs not to the People to choose their own Minister; they never say this is the Right of Heritors, nor do they say this is the Right of Magistrates, nor do they say this is the Right of Elders, nor do they say this is the Right of Ministers. And tho' they attempt the enervating some two or three Scriptures adduced by Protestant Divines, for proving the people's Right to choose their own Pastors, yet they never say there is nothing in Scripture countenancing this Right in the People; they say indeed, they think no Scripture can be brought to prove, that the whole Essence of the ministerial Call consists in Election; but they never say, no Scripture can be brought for the People's Right of Election. 6. I say, it may be admired by all, how these *London* Ministers came to attempt this, considering how in other Places of their Writings they have expressly declared themselves for this Right in the people, as in the Preface to their *Jus regiminis* *, where they reckon it among the Excellencies of the independent Government, that their Congregations have the Liberty of electing their own Officers, Pastors, Elders and Deacons, asserting, that Presbyterian Congregations have the same Liberty. Their Words, when answering an Objection made by some that favoured the congregational Way, are, *What true Excellency is there at all in the whole independent Govern-*
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* P. 12, 13.

ment, save only in those Particulars wherein it agrees with the Presbyterian Government, and only so far as it is Presbyterian; therefore the Presbyterian Government is equally, yea, primarily and principally excellent, wherein is the Excellency of the Independent Way of Government? 1. Have they only those Officers which Christ hath appointed,—— so the Presbyterians. 2. Have they those spiritual Censures Christ hath ordained—— so the Presbyterians. 3. Have they Congregational Presbyteries duly elected—— so the Presbyterians. 4. Have they the Liberty of electing their own Officers, Pastors, Elders and Deacons, so the Presbyterians—— And then they instance eight or nine Particulars, wherein Independents differ from Presbyterians, which they say, are so far from being Excellencies, that they are Deformities, at least Infirmities of that Way. There you see they assert, it is a Presbyterian Principle that the People have the Liberty of electing their own Officers, Pastors, Elders and Deacons, and there they reckon it an Excellency of the Presbyterian Government that it is so; and there they assert, that it is primarily and principally a Presbyterian Principle, not taken from the Independent Scheme. And in that Book they say *, Ecclesiastical Officers are both elected and ordained by the Church, without Commission from the civil Magistrate, by virtue of Christ's Ordinance, and in his Name. And as formerly they gave the Liberty of Election to the People, so there they make it Christ's Ordinance that they have this Liberty, as it is his Ordinance that Ministers should ordain. And again they say, People may choose Presbyters or other Church Officers, but the Presbytery is to ordain. Acts vi. 3, 5, 6. Look ye out Men—— whom we may appoint. So that the People's bare Election is no Scripture Ordination, which we also affirm. And even in their *Jus ministerii evangelici*, again and again they give this Right of Election to the People, asserting, That the People's Call may determine a Person's Ministry in an especial Manner to themselves † —— The regular Call consists not barely in the Suffrages of the People, which makes a Person their Minister, not a Minister—— A Probationer preacheth, that so the People that are to choose him may

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may have Experience of his Gifts. The mediate ordinary Way by which God would have all Men to enter into the Ministry is by Election and Ordination, they are both of them distinctly set down in the Choice of the Deacons, Acts vi. 3, 5, 6. Look ye out seven Men whom we may appoint, &c. Nothing can be more distinct than this, that the Multitude of the Disciples, or Body of the People had the Election, and the Apostles the Ordination. In a Word, the People give Being to a Minister as to be their Minister, but not as to be a Minister. They say, they are much, and very much for popular Elections, as well as their Brethren in New England, and many in Old England. And when proving it is Ordination and not Election, that constitutes a Minister, they say, For it is not likely that Christ would appoint his Apostles, and his Apostles appoint extraordinary and ordinary Elders, to convey only an Adjunct of the ministerial Call, and leave the great Work of conveying the Office Power unto the common People. Again, when shewing, that the People's Election gives not the Essence of the ministerial Call, they say, That in Scripture Ordination is held forth as the greater, and therefore not given to one and the same Persons, as appears from Acts vi. 3, 5. Tit. i. 5. 1 Tim. iv. 14. 2 Tim. v. 22. And in their *Fus divinum ministerii Anglicani* *, they declare, they are no Enemies to popular Elections. Had they not thought them to be founded on God's Word, they had surely been Enemies unto them. And sundry other Places in their Writings might be cited to this Purpose. So after all it is evident, never Men acted more unlike themselves than these London Ministers did in this Affair. No Wonder indeed then they were irritate by such as denied the Necessity of Ordination by Presbyters, no Wonder then they were provoked by such as said, Ordination was, if not antichristian, yet at best but a Circumstance of the ministerial Call, which might as well be omitted as used, while they extolled Election by the People, making the whole Essence of the ministerial Call to consist therein; but that they should run to such an Extreme in opposing those, can never be justified.

justified. In this they confirm the Proverb, *Aliquando dormitat ipse Homerus, Best have Blemishes.*

Ninth Objection. *The People are not competent Judges of the Learning, Language, and other ministerial Qualifications required of Pastors, and therefore it would be unreasonable to lodge the Right of Calling in them. Are not Weavers, Shoemakers, Taylors, Plowmen, and the like, fit to judge of ministerial Abilities?* Now, this was Bellarmine's Objection of old, and Bishop Bilson's also, who opposeth the Knowledge of one Prince to all the rude and ignorant People. And for Answer, 1. The Suffrage in Elections is not given to the People alone, but in Conjunction with Heritors, Elders and Deacons, and Magistrates and Town Council in Burghs, and there may be Parity in Suffrages, where there is a vast Disparity in Parts and Qualifications. All in Sessions, Presbyteries, Synods, Assemblies and their Commissions, are not alike for Judgment and Parts. 2. I affirm, many of the Commonalty are as fit to judge in this Affair, yea, and fitter than many Heritors. If ministerial Qualifications be found in the sacred Scriptures, then few among the Commonalty but have a Bible, reading daily thereon, whereas it is the Lamentation of sundry, better acquainted with Persons of Distinction than I am, that many of them read as little in the Book of God as if they were afraid of an *Inquisition*. The King himself, that hath the weighty Affairs of a Nation to oversee, is not exempted here, no, he is obliged by the Law of the King of Kings to have a Copy of the Law of God, and to read therein all the Days of his Life, that he may learn to fear the Lord his God, to keep all the Words of his Law *. And let their natural Parts and Endowments be what they will, they are void of the Fear of God, and unfit for choosing a Pastor, that can spend a Day, and never read a Line in the Book of Books, the sacred Oracles, the sweet sweet Book of God, tho' Laird of the whole Parish. A Man may be vastly rich, and *doctus in omni scibili*, and learned *ad stuporem usque*, skilled in all natural Sciences, understanding Law, so as he might

* Deut. xvii. 18, 19.

be a Senator of the College of Justice, so read in all Transactions, that he might be a Professor of History, or skilled in Divinity, that he might teach in the Schools, and the like, and yet his Judgment not to be depended on, or so much regarded in the Choice of a Gospel Minister, as some poor *Onesimus*, or *Servant-man*. *Job xxxii. 8, 9. But there is a Spirit in Man, says Elibu, and the Inspiration of the Almighty giveth them Understanding. Great Men are not always wise, neither do the Aged understand Judgment.* Great Men for Birth, great Men for Place, great Men for Wealth, and great Men for natural Parts, and great Men for Learning, they are not always wise; has not *God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom?* And I wish such as make this Objection would seriously consider the Apostle's Words, *1 Cor. i. 26, 27, 28, 29. Not many noble, &c.* I nothing doubt the poor are as able to judge, who are *Men of honest Report, full of the holy Ghost, and of Wisdom, as the rich.* If the Mysteries of the Kingdom be revealed to *Babes*, while hid from the wise and prudent of the World, are they not fit to choose the Stewards of the Mysteries of the Kingdom *? 3. I say, this Objection is something like that of the *Pharisees*, against such as admired Christ, believed his Doctrine, and choosed to wait on his Ministry, when rejected by Persons of Distinction in the World. *John vii. 49. But this People, ὁ ὄχλος οὗτος, this Rabble, which knows not the Law are cursed.* Are not People capable to judge who speaks intelligibly, and best home to their own Case? for still I suppose *Luther's* Saying holds still true, that he is *optimus pastor, qui populariter, pueriliter, trivialiter, & simplicissime docet,* he is the best Preacher who delivers God's Message in a plain, simple, homely Style. Tho' all rude Expressions are to be guarded against, however a fine, elegant, high Style of Language in Sermons, when Ministers are treating about the eternal Salvation of Souls, is not unfitly compared by some to *Paint upon a glass Window, which, be it never so fine, obscures and darkens, instead of giving Light.* This Folly of Preaching is not the Foolishness of Preaching,
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* *Matth. ii. 25. 1 Cor. iv. 1.*

by which God hath chosen to save elect Souls. An iron Key, said *Augustine*, is better for opening a Lock than one of Gold. I have somewhere read of *Cyprian*, that he preached once in a lofty Stile, to shew he could do it, and but once, to shew he would not. *That is poor Learning*, says Mr. *Durham* *, *which maketh the Message less intelligible and less useful, and that is truly a learned Pastor who can make spiritual mysterious Truths most plain and palpable to the simplest Hearer.* 4. If the People be not capable to judge of the Learning of Ministers, yet it cannot be denied, but they may have a Spirit of Discerning to judge, and be as fit to judge, as men of more Learning, of their Piety, whether they have a Savour of the Things of God, and be really religious. And sure, as the reverend Mr. *Cowper* says †, *to be a Christian indeed is the one Half of the Minister, if not the best Half, for without this a Man can never be a Minister of Christ, one sent and called of God.* Can they not judge whether they preach in a Scripture Stile, which is the most successful Preaching? *One Reason why the Gospel is so unsuccessful at this Day*, says Professor *Halyburton* ‡, *is because the Simplicity of Preaching is neglected. A due Application of Scripture is the best Preaching.* For confirming of which it is remarkable, that tho' God may make use of the Words of Man, in letting into the Meaning of it, yet it is the very Scripture Word whereby he ordinarily conveys the Comfort or Advantage of whatever Sort; 'tis this Tool of God's own framing that works the Effect. Are they not capable to judge, whether the Minister preaches in a spiritual Strain? I have seen *Baxter* cited, saying, *There is in some Mens Preaching a spiritual Strain, which spiritual Hearers can discern and relish; and in some Men this sacred Tincture is so wanting, that even when they speak of spiritual Things, the Manner is such as if they were common Matters.* Are they not capable to judge whether the Minister preaches Christ, and him crucified, which is the proper Work of all that bear the honourable Character of Christ's Ambassadors? *Christ*, says *Durham* ††, *is the native Subject*

* On Rev. p. 202. † Serm. on *Matth.* ii. 8, 9. p. 48. ‡ His Memoirs p. 141. †† On *Isa.* liii. p. 3, 4.

on which all Preaching should run. Paul, says he, will lay aside his Learning, Eloquence, and human Wisdom, and make the preaching of Christ crucified his great Work and Study— He is the Text, to say so, of all Preaching, all Preaching is to explain him— And that Preaching which stands not in relation to him, is beside the Text and Mark. Perkins's Definition of Preaching, *Ars spiritualis qua unus Christus per Christum, in Christi laudem predicatur, a spiritual Art, whereby one Christ by Christ, to the Praise of Christ, is preached.* And if it be, as credibly reported, that Sermons are heard in the Church of Scotland, and cry'd up for non-such, in which there is little or nothing but what the Preacher might had tho' he had never seen a Bible, nor heard of a crucified Christ, it calls for Tears of Blood, and 'tis more threatening in our Case than all the Menaces of Spain, Germany and Rome. And however fond some may be of that Strain of Preaching, yet if God draw them in to Christ, they will have other Sentiments; as in the Case of that private Gentleman, who in the remarkable Passages of his Life, tells us, *That before his Conversion, spiritual searching Discourses did not so much savour with him as moral Doctrines, tho' God knows, says he, too immoral my self.* Are not People capable to judge, whether the Preacher be close home, and particular in his Application? or whether he insists only in good Generals, having no Application? If it be not a few overly Inferences, I humbly think, with the judicious and learned Mr. James Woodrow, late Professor in Glasgow, *That as Application is the most profitable, so it should be the largest Part of the Sermon* *. This is the Life of Doctrine. It should be the Life of a Minister's Life to commend Christ, his first and last Breath should be spent in this Work. Are they not capable to judge whether the Preacher be legal or evangelical in his Sermons? whether he press evangelical Doctrines, without an Eye to the Spirit of the Lord, which is the Spring of the Church's Edification, says Mr. Halyburton; when it is otherwise this is legal Preaching, says he; and he adds, *O Lord, thou knowest how much of it is in this poor Church* †. And tho' I hope the Gospel of Christ

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* Compend of Methodus hœm Litica. † Memoirs, p. 146.

is as purely preached in the Church of *Scotland*, as in any Christian Church in the World by the Generality, yet I fear there is more Ground for the Complaint in our Day among many, than in his Day. 5. Tho it should be granted, that, generally speaking, Heritors or others are more capable to judge than the People, yet it will not follow, that therefore they are to have the decisive Suffrage. For, as the reverend Mr. *Lawder* says *, *Perhaps one witty Fellow, such as Diogenes, was able to discern, or had more Skill to judge what Persons were fittest to be Magistrates, or to be put in such or such Offices, than the whole Body of the Athenians, People who were made up of Merchants and Tradesmen, and Persons of very ordinary Capacities: But would it not be ridiculous to infer hence, that the Power of Elections was not, or should not have been lodged in the Body of the People of Athens, but in Diogenes? And the Reason is evident, for tho' Diogenes had more Skill that Way than most, or all the Citizens of Athens, yet he could not pretend to the like Interest. The Right of Elections naturally resides in, and belongs to them that have the greatest Interest in the Person chosen.* But, 6. I think our Lord answers this Objection in the x. of his Gospel according to the Evangelist *John*, where he says, *That his Sheep they hear and know his Voice, and follow him that's the true Shepherd; and that they will not follow a Stranger, but will flee from him, because they know not the Voice of Strangers.* Our Lord is far from speaking contemptibly of the meanest of his Flock; they have a Spirit of Discerning as to their Pastors to be elected; and to deny them this, is to make them Sheep in a literal Sense, that Men may rule over them as Beasts, as *Doctor Rule* says. And the reverend *Doctor Owen* says, 'To deny them an Ability of a right Judgment herein, or a Liberty for the Use and Exercise of it, is Error and Tyranny. But that Flock which Christ hath purchased and purified with his own Blood, is thought by some to be little better than an Herd of brute Beasts.' 7. I answer to this, in the Words of *Junius* against *Bellarmino*, 'That Congregations they judge not simply and absolutely, whether

* Ancient Bish. p. 346.

' one be fit for the Ministry, but whether he be fit to
 ' serve in the Ministry among them ; which two are so
 ' different, that of two Men offered to a Congregation,
 ' he that is simply and absolutely the best qualified for
 ' the Ministry, is not to be for that Cause admitted *hic*
 ' *Et nunc*, but he who is fittest for that Congregation.
 ' Now, a rude and ignorant People can judge which of
 ' the Two speaks best to their Capacity and Edification.
 And, 8. As the Presbytery, and not the People, are to
 try the Minister's Learning, so, tho' the People have pass
 by one of brighter natural Parts, and acquired Endow-
 ments, that will not say they have erred in their Choice,
 if of more eminent Piety, for many Times the Man be-
 ing honest, weaker Gifts have been remarkably blest of
 God, ' being enabled by the Spirit to bring out Things
 ' in another Manner, and with another Stamp, than all
 ' the Rhetorick and Eloquence of Men can do,' as *Dur-*
ham speaks *. The Apostle, when writing to the *Corinthi-*
ans, says, ' I will come unto you shortly, if the Lord
 ' will, and know, not the Speech of them that are puffed
 ' up, but the Power, for the Kingdom of God is not in
 ' Word, but in Power †. Men may have much Know-
 ' ledge, and be able by great Eloquence to express it,
 ' and yet be far from that Power and Life which a na-
 ' tive ministerial Gift hath with it, as in the Case of the
 ' corrupt Teachers at *Corinth*, who abounded in human
 ' Eloquence,' says Mr. *Durham* ‡. who also relates the
 known notable Instance of the Power of Mens Gifts be-
 yond greater Abilities, in the History of the Council of
Nice, in which a subtil and learned Philosopher, who
 had long kept the Assembly jangling with Disputes,
 was at last convinced, overcome, and converted by a
 Man of small Parts in Comparison of others, and known
 to be so small, that the Assembly was affrighted Truth
 should suffer by his entering the Lists with such a Dispu-
 rant, who simply propounded the Truth of the Gospel to
 the Philosopher, Power going along with what he spoke,
 upon which the subtil Disputant said, *As long as I was*
dealt

* On Rev. p. 199. † 1 Cor. iv. 19, 20. ‡ P. 18.

dealt with by Words, I did resist Words with Words, but when Power proceeded with Words, out of the Mouth of him that spake, I was not able to resist. The Author of the Preface to Rutherford's Discourse of Faith in Prayer, from Matth. ix. 27, 31. whether the very reverend and learned Mr. L——n, as is supposed, I know not, he speaks excellently to this Purpose, *It is true Learning to know Christ Jesus and him crucified, O that the World understood this!* And, when speaking of Mr. Rutherford, he says of him, *He was none of those that seek not so much to edify others, as to be admired themselves, neither did he study the Excellency of Speech, or the enticing Words of Man's Wisdom; he well knew that saving Faith never stood in the Wisdom of Men, it could never stand on such a Bottom, and never was produced by such a Cause. To speak in the Demonstration of the Spirit, and Power, with divine Evidence and holy Energy, is a rare Quality, a Thing above Nature in its highest Improvements, it is a Gift of Heaven; the godly Minister that hath this Talent——if any Man be great in the Sight of the Lord, this is he.*

Tenth Objection. *The People's Liberty is preserved, for they may be said to give their Suffrage in and by the Eldership, who vote in their Name.* 1. Answer, it cannot be told when the People gave, or when they give this Power unto the Eldership. I know of nothing done at the Election of Elders, from which this can be inferred. Some of the Patrons of Patronages say, *The Patron chooseth Pastors for and in the Name of the People;* and perhaps there is little less Ground to assert so, than to say, Elders vote at Elections in name of the People. 2. I say, that People have not a Power to give this Privilege away; no, it is Christ's Gift to them, and such Gifts are not at Mens Disposal, as was shewn upon the *Seventh Proposition.* But, 3. I deny the People's Liberty is preserved by the Elders having a Suffrage, for Heritors are sometimes supernumerary to Elders, and sometimes Elders vote directly contrary the Mind and Inclination of the People, and sometimes also directly contrary their own Inclinations, through the unwearied Solicitations of Heritors, or such as they have Dependence upon. Indeed if Elders were strictly obliged to consult their respective Quarters, to ask their Votes, and then to vote, not so much their own private Judgment, as the
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Mind of the People in their Bounds, perhaps it might be said, they gave their Vote in and by the Elderſhip; but, to ſay the People conſents, and give their Suffrage in and by the Elderſhip, while, may be, the Elders vote and act directly contrary to their Inclination, is as much as if the Parliament, in the late Reign, had declared for ſome Popiſh Pretender, and overturning Presbytery in *Scotland*, and, upon their ſo doing, it ſhould been affirmed, that what the Parliament did, was with the People's cordial Conſent, becauſe it was done by their Representatives. No doubt, when Congregations become vacant, it is the Duty of People to conſult and deliberate both with Heritors and Elders, and no doubt theſe have a deciſive Voice with others; but then they give not their Suffrage as Heritors, or Church Officers representing the People, but as Members of the Society, or Church in which they have their Reſidence. 4. Elders cannot vote as representing the People, for Election is *no Act of Authority, no Act of eccleſiaſtical Jurisdiction, no Act of Government, no Deed of Court, ſo Rutherford, Owen, Amefius, Bowles.* So ſpeaks alſo the Author of the *Letter concerning the Commiſſion's Overtures.* So the *full Vindication of theſe Overtures*, and many others. Now if this of Election be no ſuch Act, then Elders vote not as they are Church Officers, but in common with other Members of the Congregation. But of their Right to vote more afterwards.

Eleventh Objection. *The People have Liberty to except againſt the Perſon elected, and if their Objections be of Weight, againſt his Life or Doctrine, the Presbytery will hear them, and this may ſuffice.* 1 *Answer.* If the People have only a Liberty to object againſt the Man's Life or Doctrine, they have no more in the Church of *Scotland*, but what Prelates and Papiſts allow, no more but what was allowed the People when Patronages were in greateſt Force. The reverend Mr. *Alexander Henderson*, when ſpeaking of Election in the Church of *Scotland*, ſays *, *This Liberty of Election is in Part prejudged and hindered by Patronages and Preſentations, which are ſtill in Uſe there, not by the Rules of their Diſcipline,*

* Govern. and Order of the Church of *Scotland*, p. 9.

cipline, but by Toleration of that which they cannot amend, in the mean Time procuring, that, in the Case of Presentations by Patrons, the Examination and Trial by the Presbytery is still the same. The Congregation, where he who is presented is to serve, is called, if they have ought to object against his Doctrine or Life, after they have heard him, or that their Consent may be had. And if he be found reus ambitus, or to have gone about to procure a Presentation, he is repelled, and declared incapable of that Place. 2. If this be all that is allowed the People over which the Person is to be placed, then they have no more but what is common to Strangers with them. And I suppose, though there were no considerable Number, but only Two or Three Persons of known Integrity, and reputed honest Men, if they should come from a neighbouring Congregation, or as far distant Place as *John a Grotts House*, and offer to prove the Person elected guilty of preaching or teaching Error, or to be of a scandalous Walk, this would be enough to hinder the Settlement for some Time. 3. If this be all that is allowed the People, namely, Liberty to object against the Person's Life and Doctrine, being obliged to make good their Allegations, this is little more than nothing at all. I think there are about Nine hundred and Fifty Ministers in the Church of Scotland, supposing no Vacancies, and may be toward an Hundred Probationers, and yet perhaps a Person or People should undertake a pretty hard Task to prove any one of these guilty of Error in Doctrine, or of scandalous Enormity in Practice, so as to stop an Ordination, and Charity obligeth us to think Presbyteries would not tolerate such to preach the Gospel, where these are notour. What then, must Parishes accept of, and resign the Charge of their Souls to the Person called by, may be, a few Heritors, not of our Communion (or if of our Communion, sundry of them, may be, come seldom to the Church, or such as come only in the Afternoon, or may be only in the Forenoon, as some principal Heritors in Parishes do) and as many Elders, whom, by their continued Solicitations, fair Promises, or severe Threatnings, they have got to joyn them, be the Gifts, Parts, Piety, Prudence and Experience of the Person called what they will? He may be the very weakest Man that goes to a Pulpit, a Man also of no real Religion in
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the Opinion of most that know him, and yet neither be guilty of Error in Doctrine, nor scandalous in his Practice. What then, must the People submit to his Ministry, whom the Heritors have got chosen, may be, to please a Friend, I shall not say, some Ministers, to strengthen a Party, though capable perhaps of being biassed in this Point? If all the People's Privilege be only a Liberty of objecting and libelling the Person chosen, if they can prove any Thing, then, as *the full Vindication of the Commission's Overtures* says of the consultative Vote of general Sessions, *What an airy Privilege is this, to have their Advice asked, but without any Efficacy?* People may be very displeas'd with a Person, most unwilling to have him their Pastor, and their Aversion may be founded on very solid Grounds, while yet they are not able to prove him guilty of teaching erroneous Doctrine, nor of a scandalous Walk; both these may be, and they unable to prove the Charge, or neither of these may be, and he unqualified for the Work of the Gospel among them. But, 4. Tho' the Person chosen should be both orthodox, and of a blameless Walk, having competent Parts, and really religious, yet all this is not enough, if the Lord's People desire a better, they ought to have their free Choice. *Calderwood* confirms this, when answering an Objection of this Nature *, *Si quis dixerit patronum non quemlibet debere nominare, sed sacro munere dignum, ab episcopo examinandum, quem rejicere potest episcopus, si compertum fuerit non satis idoneum.* To which he answers, *At tollitur tamen libera electio dignioris, is eligendus est ex omni populo qui prestantior est, qui doctior, qui sanctior, qui in omni virtute eminentior, ut ait Orig.* And hereby the People's Liberty and Freedom of Election remains under Restraint; for though they had Power to reject never so many, yet, if they have not the Power of Election, they shall never have the Person they chiefly desire, and would be most acceptable unto them. To this Purpose speaks *Mr. Park*. So *Apollonii, Electio pastorum*, says he, *non ligata, sed libera esse debet, non positiva, sed comparativa, qua ex pluribus unus eligitur maxime idoneus.* So *Voetius*, and others.

Twelfth

* *Alt. Dam. p. 593.*

Twelfth Objection. *This of giving the People a decisive Voice, or joynt Suffrage with Elders and Heritors, is a direct Condemning the Practice of the Church of Scotland in all former Times.* Now, for Answer, 1. I deny that it is contrary the Practice of our first Reformers, for they gave the Vote in Election to the People of every Congregation, as was shewn above. 2. As for that Act which gave the decisive Voice to Protestant Heritors and Elders conjunctly, it was never the Deed of the Church of *Scotland*, tho' she went in and submitted to what was appointed by the civil Law at that Time, tho' contrary her former Constitution. But, 3. As this of giving a decisive Voice to the People, with others, perfectly agrees with the first Book of Discipline, and Practice of the Church of *Scotland* at the Reformation, so there is no great Difference between this and her Decision, when the Second Book of Discipline was composed, nor between this and her Directory for Election of Ministers, 1649. yea, so small is the Difference, that some of those who opposed the People's being called as Consenters, in the Affair of *Aberdeen*, at the last Assembly they said, *They could see no Difference at all between calling them as decisive Voters, and making an exact Enquiry into their Sentiments as Consenters.* And indeed I own the Difference is but small, while, as the Church of *Scotland* required, their Consent be enquired into, and People not obliged to object against the Man's Life or Doctrine. And, in all Ages, the Church of *Scotland* hath judged the People's hearty free Consent and Approbation, to be as essential to a Minister's Call, as the Elders Election; they always declared it unlawful to thrust any Man upon a Congregation against their Will, as is evident, to a Demonstration, from her Acts and Decisions above particularized. The People were not obliged to libel the Person chosen, if they objected, no. If it was not their Will to have him for their Minister, or not satisfied, that was enough. If the reverend Mr. *George Gillespie*, in and by whom, says *Rutherford*, *Christ did more than by Twenty, yea, an Hundred gray-hair'd and godly Pastors **, if he, I say, was capable to understand

* Letter to him, which is the 54. of the Second Part.

stand the Sentiments of the Church of *Scotland*, then he asserts, the Elders were as much obliged to give a Reason why they choosed such a Man, as the People why they refused him to be their Minister; and if it was enough the Elders were satisfied, and judged him fit for that Charge, it was also enough to hinder his Settlement, if the greater Part of the People thought otherways. His Words, for Proof of this, have been cited above. If they had no more but Liberty to object against his Life or Doctrine, they had no Power of calling at all, for they have this Power at any Time in their Life, or the Man's Life, and will get him turned off too if they can prove him erroneous in his Doctrine, or scandalous in his Conversation. And had the Rights of the Lord's People been preserved, as secured to them by the Acts of the Church of *Scotland*, all our Confusions at Elections had been prevented, and I think the World had never been troubled with any Discourse of this Nature, though the granting the People a Negative is the very least that can be allowed them, as the above cited Mr. *Boece* asserts.

Thirteenth Objection. *If it be the Right of the People to choose their own Pastors, Women, as well as Men, are surely to be admitted Voters in the Election of Ministers, which is ridiculous, say some, and most absurd to imagine.* Now, in Answer, 1. Seeing those that stand up for a Right to Heritors do also allow of Heritrixes their voting in the Affair, it is ridiculous in them to start any such Objection. 2. It is as agreeable Women have a Voice in the Affair, as that Heritors, *qua* Heritors, should have a Suffrage; and it is as agreeable to Scripture, and a Thousand times more agreeable to Reason, that Women of Presbyterian Principles should have a Suffrage in the Election of our Pastors, than that Heritors not of our Communion, Heritors that are avowed Enemies to our Constitution, Heritors that long to see our *Jerusalem* laid in Heaps, should have a Vote. 3. Tho' the Souls of Women be as precious as the Souls of Men, and tho' many Women have far more real Religion than the most of Men in such or such a Congregation, and tho' some Women are far more capable to judge in the Choice of Pastors, than many Men, and tho', in Christ there is neither Male nor Female, both Sexes being

ing equally dear unto him, and tho', in the Church triumphant, all will be equally privileged, yet the Woman being the weaker Vessel, the Woman being made of the Man, the Woman being made for the Man, the Woman being first in the Transgression, Man is made the Head of the Woman, and honoured of the Lord with some Privileges above her in the Church militant, whereof I humbly think the Election of Pastors may be one. And, as under the Law, Women were said to be circumcised in the Males, so now, in the Calling of Gospel-ministers, perhaps they may be said to give their Voice in them. *The Head of the Woman is the Man*, says the Apostle, 1 Cor. ii. 3. 4. As our Divines solidly argue against *Romanists* and *Prelatists*, for the People's Right, from the Hand they had in the Election of *Matthias*, *Acts* i. and from their Choice of the Deacons, *Acts* vi. so I humbly think the Brethren only voiced in those, *Acts* i. 16. There the Apostle speaks to *Men and Brethren*, or to *Men Brethren*, as the Words are according to the Original, *ἀνδρες ἀδελφοί*, without a Copulative, by which male Brethren seems only to be understood. The Number of *Names*, at that Time, *that is*, of the Men, says Dr. *Owen*, was about an Hundred and twenty. Some think the Word *Names* signifies Men, in Opposition to Women, for it is Men that use to be numbred in Genealogies, and in their Names the Family remains, which perishes in Women. And, in the Sixth of *The Acts*, the Apostles desire the Brethren to *look out from among them Seven Men*, &c. And perhaps we may as well say, they were allowed to look out and choose Men or Women indifferently, as to say, they spake unto them indifferently, and this is confirmed by the Practice of the primitive Church, and such as lived next to the Apostles Days; for, as they gave the decisive Voice to the People, so to the Brethren, Brotherhood, or Fraternity, only as in the above mentioned Election of *Sabinus* to *Emerita*, and of *Fabianus* to *Rome*. 5. Sundry good Divines think this Privilege may be denied to Women, by what the Apostle says, 1 Cor. xiv. 34, 35. *Let your Women keep Silence in the Churches, for it is not permitted unto them to speak, but are to be under Obedience, as also saith the Law*. And by keeping Silence in the Churches, I conceive the Woman's keeping Silence in voicing for the Planting of Churches, is included.

cluded. The reverend Mr. Park asserts, *That the Word of God expressly discharges the Woman to be admitted to any Voice in ecclesiastical Matters*, citing the last mentioned Text of Scripture for Proof of his Assertion *. And so the famous Voetius †, who says, *Repugnat juri divino, antiquitati, reformationi, rationi, ut femina exerceat in ecclesia publicam potestatem, cui in agendis ecclesiasticis per se nullum relinquitur suffragium*, 1 Tim. ii. 12. 1 Cor. xiv. 34. *idem dicendum de pueris & catechumenis*, that is, *It is repugnant to the divine Law, to Antiquity, to the Reformation, and to Reason, that a Woman should exercise any publick Power in the Church, to whom there is no Suffrage left in ecclesiastical Transactions, as appears from 1 Tim. ii. 12. 1 Cor. xiv. 34. and the same is to be said of Boys and Novices in Christianity.* Now, Women being to keep Silence in the Churches of Christ, and their not being permitted to speak in them, is an Exception from a Rule, and says plainly there are Cases concerning the Church of Christ, in which Women have not the same Power and Privilege with Men. There is no apparent Reason for restricting that Scripture to authoritative Preaching in the Church. And both Presbyterians and Independents, at their above mentioned Agreement, in 1690. made this an Article, *That the Election of Pastors should be given to the Brotherhood*, or to the Men of that particular Church over which the Minister was to be set. But, 6. It is evident to a Demonstration, the Apostle, *Acts* i. and also *Acts* vi. speaks to Men indifferently, without distinguishing between rich and poor, Church Officers and others; so, if any shall make it evident, that the Apostles spake to Men and Women indifferently, or equally, in those Scriptures, and that the Women had as great a Hand as the Men, in the Election of *Matthias* and the Deacons, and the Messengers of the Churches, then I affirm it will be so far from an absurd Thing to allow Women a joynt Suffrage with Men in the Choice of Pastors, that it will be commendable Duty, highly rational, and well pleasing to the Lord, to grant this Privilege to them; and I affirm it would be worse than an Absurdity in any to talk of Absurdity

*. Against Patron. p. 22. † Pol. eccl. Par. 2. p. 608.

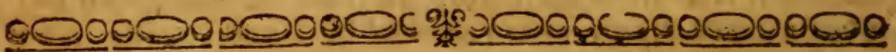
furdity in writing after approven apostolick Practice. And, 7. I am far from their Opinion, who are ready to say to Women, *Ye have nothing to do with the Election of Ministers, meddle with your Rock and your Reel*, for I think they are not only to pray for Pastors according to God's Heart, but also they are to advise their Husbands, and others having Power to elect, and their Advice is not to be slightly regarded; they are to bestir themselves to the utmost to have a faithful Gospel-minister settled among them, dealing earnestly with all having Right to choose, that they act so as they may have Peace and Joy in reflecting upon their Conduct. Women have many Times been honoured of God, to do him meikle Service in this, and many other Ways. The *Iberians* were converted to the Christian Faith by a poor captive Maid, as is recorded by *Ermentius* *. And I am for giving as much to Women, in the Election of Pastors, as ever any Protestant Church, for ought I know, gave unto them; and I am for giving as much unto Women, as our Opposites give unto Men, *namely*, a Liberty of consenting, a Liberty of giving Testimony to the Person elected, and a Liberty of objecting, if they have any Thing to say against the Life, Conversation, or Doctrine of the Person elected for pastor; and I think their Testimony, Consent, and hearty Approbation, is very desirable; and, for my Part, I think I would be as averse from a Settlement, where any Number of Women, really religious, were known to be opposite to the Settlement, as if they were so many Men, tho' I think their formal Voice is not to be called for; and I apprehend the Modesty of the Generality of that Sex, is such, that they are far from desiring this as their Privilege. And to conclude this Head, giving, but not granting this, or the like Objection, to be such a Difficulty as could not be easily solved, it is far from being enough to invalidate what hath been advanced and confirmed by the unerring Rule of God's Word, and Judgment of many orthodox Divines founded thereon, *namely*, that People have Right from Christ to choose their own Pastors. Such or such a Proposition may be a solid Truth,

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* *Jus ministr. evang.* p. 8.

And what we have all the Reason in the World for assenting to, and yet it may be pressed with Difficulties we cannot easily remove, nor answer to Satisfaction. The reverend Professor Jamison, in the forecited Place, namely, the Sixth Chapter of his *Cyprianus Isotimus*, when answering an Objection or Exception of Mr. Sage his Antagonist, *But what,* says he, *though I could answer nothing to this, what though he could twist a Thousand Consequences, and each of them a Thousand times harder than this, they would indeed be Knots and Difficulties, yet they could never much move any that earnestly considered what is above made unquestionably clear.* And so I may answer in this Case.



C H A P. VII.

WHereas, besides the People, there are sundry Pretenders to this Privilege of choosing Pastors, I come now to shew how groundless all their Pretences are, And,

1. Many *Romanists* have pleaded for this, as the undoubted Privilege of the Pope of Rome, the Successor of Peter, to whom Christ gave the Keys of the Kingdom of Heaven, asserting, *That such only as have Authority from him have Right to elect, and any Right the People ever had was by his Connivance, or Concession from him.* So Bellarmine, and sundry other *Romanists* have asserted. And no Wonder then they ascribe this Right unto him, seeing they assert he is the absolute Sovereign over all the Churches on Earth, over their Kings, their Bishops, their People, and this by a divine indefeasible Right, being the Vicar of Christ. But if, instead thereof, he be the grand Antichrist that was to come with lying Wonders, having Horns like a Lamb, but speaking like a Dragon, and drunken with the Blood of the Saints, the Man of Sin, and Son of Perdition, he that opposeth Christ, and exalteth himself above all that is called God, above all the Gods or Kings of the Earth, so that, as God, he sitteth in the Temple of God, shewing

shewing himself that he is God *, dispensing with the Laws of God, allowing the nearest Relations to marry, and forbidding the very reading of Christ's Laws in his Dominions, while the *Turkish Alcoran* is permitted, then surely Christ never entrusted him with any such Power: But this his pretended Right being justly exploded by all Protestants, I shall not insist upon it.

2. Some have pretended this is the Right of diocesan Bishops, and so have sundry of the Church of *Rome*, but if the diocesan Bishop be an Officer the King of *Zion* never instituted in his Kingdom, then surely our Lord never lodged such a Power in him; and I think it was not till Bishop *Laud's* Days, that the divine Right of Episcopacy was dreamed of by Prelatists in *England*. Archbishop *Whitgift* is said to have licensed *Evastus* his Book, and written upon one of the finely gilt Copies, *Intus quam extra formosior*. And, by the Act of Supremacy in *Scotland*, November 16. 1669. It is enacted, asserted and declared, that his Majesty hath the supreme Authority and Supremacy over all Persons, and in all Causes ecclesiastical within this Kingdom, and, by virtue thereof, the Disposal of the external Government and Policy of the Church in all ecclesiastical Matters, Persons or Meetings, is put in his Majesty's Hand, and the Hands of his Successors, as an inherent Right to the Crown, without any Restriction, Distinction, or Limitation by former Laws or Customs; all Acts, Laws, Customs, Constitutions, contrary to the said Supremacy, being expressly rescinded and annulled. Our Bishops, who voted in this Supremacy, never dreamed of any Thing like a *jus divinum* for Episcopacy, no, by this Power given to the King, he might turn it to the Door to morrow, and settle Presbytery, or, if he should think meet, not only to overturn Prelacy, but declare the *Roman Pontiff* Head of the Church, it could not be contradicted as being contrary to Law.

3. Some have pretended, and would pretend this is the Presbytery's Right, to choose Pastors for People in their Bounds; but though the Pastors have Right to moderate at Elections, Right to try and examine, as also to ordain the Person elected, yet it is not their Right to elect. As

* 2 *Thess.* ii. 3, 4.

the Church of Scotland hath declared, *A Minister's Call consists in Election and Ordination*, so she hath declared, *That the Rights and Interests of Presbyteries and People, in the Calling of Gospel-ministers, is distinct* *. And Mr. Rutherford, who knew the Sentiments of Presbyterians pretty well, when speaking of Independents, he says, *Both we and our Brethren deny that Election is in the Hands of Church-guides or Ministers* †. And when answering an Objection ‡, namely, *That if Election be absolutely in the People's Hand, then is the People's Will, because Will, the absolute Determiner who shall be the Pastor to such a Flock, but People certainly may err, therefore the Presbytery must be the last Determiner in Election, and People have only a rational Consent, and if their Consent be irrational, the Presbytery must choose for them.* Now, in answer to this Objection, he lays down Four or Five Propositions, which are very pertinent to the Point in Hand, and therefore I shall not grudge to give them at full Length, the Book not being in every Hand. First Proposition. *Neither is People infallible in choosing, nor the Presbytery infallible in regulating the People's Choice, yet is Power of regulating the People's Choice the Presbytery's Due, nor is Power of Election to be denied to God's People.* Second Proposition. *You must suppose the Church a settled and an established Church of sound Professors, for if the Congregation or Presbytery, either of them, be, for the most Part, Popish, Arminian, or unsound in the Faith, in so far hath Christ given neither Power to one or other.* Third Proposition. *When it is acknowledged, both by People and Presbytery, that, of Two or Three Men, any one is qualified for the Place, then the Man is absolutely to be reserved to the People's Choice; and though the People give no Reason why they choose this Man rather any of the other Two, yet is the People's Choice reasonable; for, no doubt, Acts vi. there were more Men than those Seven of good Report, and full of the holy Ghost, and fit to be Deacons, therefore the Multitude's Choice of those Seven, and their Nomination of them to be Deacons, rather than the Nomination of any other Men, is rational, and approved by the Twelve Apostles, tho' they gave no Reason; yea, tho' Nicolas be the Sect-master, as the*

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* Aft. 1645. Act approving Prop. concerning Ordin. † Peac. Plea, p. 7. ‡ Due Right of Presb. p. 494.

Learned think, yet the Election is ecclesiastically lawful, and needeth not that a Reason be given to the Apostles. Fourth Proposition. We never read in the Apostles Churches, that a Man was obtruded upon the People against their Will; and therefore Election by the People in the apostolick Church must be our Rule, as Acts i. 26. & vi. 2, 3, 4. & xx. 28. Rev. ii. 1, 2. Any Election without the People's Consent must be no Election, for if it please not the whole Multitude, as Acts vi. 5. it is not a Choice. Fifth Proposition. We must distinguish Election, and a Regulation of the Election; there is a Regulation of the Election positive, and a Regulation negative, hence the Presbytery's Power consisteth only in a negative Regulation of the People's Choice, not in a positive; for Example, Election is an elicite Act of the People, and their Birth-right and Privilege Christ hath given to them, and it cannot be taken from them; if there be any Election, it must be made by the People, the Presbytery, even in case of the People's Aberration, cannot usurp the Act of Election, because the Apostles, who yet had the Gift of discerning Spirits in a greater Measure than the Multitude, remit the Choice of the Seven Deacons to the Multitude: Ergo, the Presbytery should do the same, yet may the Presbytery negatively regulate the Election; and if the People, out of Humour of itching Ears, choose an unfit Man, in that Case the Presbytery may declare the Election irregular and null; as, suppose the Multitude, Acts vi. had chosen such a Man, or all the Seven Men like Simon Magus, the Twelve Apostles, by their ministerial Power, might have impeded the Election, or rather the Nomination, as irregular, and put them to choose other Seven Men, but the Apostles could not have chosen for them other Seven, for then Election should have been taken out of the People's Hands. The King may punish Pastors who preach heretical Doctrine, and vitiate the Sacrament, but the King cannot preach the Word himself, nor administrate the Sacraments, so the Presbytery may regulate negatively, and hinder the Election of an unfit Man, but the Presbytery cannot do as the Prelate did, who would name a Man to the People, and desire their Consent (but Consent is not all, the Presbytery and neighbour Congregations, have Consent, but not elective Liberty given them by Christ) but if the People refused their Consent, the Prelate, without more ado, chose and ordained the Man, and so he was obtruded on the People without any Election at all. And so far he. And whatever Hand the Clergy had in Elections of old, yet Bilson

owns, *That if the most Part of the People did agree, they carried the Election from the Clergy, as was noticed above. And the reverend Mr. Lawder, as an Addendum at the Close of his Ancient Bishops considered, says, Very well we can think, that the People could do more than all the Presbyters in the Election of the Bishop, for when Cyprian was made Bishop of Carthage, there were Eight Presbyters in that Diocese, of which Six did oppose his Election, and only Two of them approved thereof, yet the Suffrages of the Body of the People, and the Two Presbyters carried the Election of Cyprian to be Bishop, notwithstanding of the Opposition made by the Six Presbyters, and their Adherents, or those who joyned with them. The Author of the Letter concerning the Overtures transmitted by the Commission, says, He never heard Ministers claim this Right **, and I wish they never may. But,

4. Some pretend this is the Right of Elders, asserting the decisive Voice in Elections belongeth only to them. And could I see Foundation from Scripture for giving the decisive Suffrage to Elders, it is what my private Inclinations did lead me to, in regard this hath been the Practice of the Church of *Scotland* for some Time, and in regard that generally Elders are among the most judicious and pious in Congregations, tho', as is too well confirmed in daily Experience, sundry of them are far enough from being Proof against fair Promises, severe Threatnings, and continued Solicitations to vote for such as are neither their own Choice, nor yet the Choice of People in their respective Districts or Bounds. I own the ruling Elder is an Office-bearer of divine Institution, an Office-bearer of the King of *Zion's* Appointment, an Office-bearer in the House of God, and Church of Christ, to whom double Honour, Love, Esteem and Respect is due, upon his ruling well, an Office-bearer to whom the Lord hath committed weighty and honourable Work, an Office-bearer that watcheth for Souls, as one that must give an Account. And as it is the Duty of all, so there are special Obligations upon Elders to be concerned to have their respective Congregations planted with able Ministers of the *New Testament*,

ment, with Pastors according to God's Heart, and, no doubt, they have a decisive Voice, with others, in this Affair; and I think it is not unfit they have the Precedency, going before others in voting, and I think People should consult with them anent a Person to be their Minister, yet still I deny that it is their peculiar Privilege, as Church-officers, by any divine Right, to call Ministers of the Gospel, I see nothing in Scripture to countenance this. To give the decisive Suffrage to Elders for preventing Confusion, is to copy after such as gave away the Government of the Church to diocesan Bishops, for avoiding Schism, Division and Confusion *. No Precept in Scripture for giving the decisive Voice to Elders, no Promise to this Purpose, nor have we any Scripture Example for this. No Scripture Instance can be given, where one Part of a People or Congregation have the decisive Voice, and the rest of them only the Liberty of consenting; and to say, *perhaps Eldershops were not erected in the Apostles Time*, is a Yielding of the Cause, yea, this would be a Yielding they are not of divine Institution, yea, to say that perhaps there were no Eldershops erected in the Apostles Days, is the same, as to say the Church was defective in one of its constituent Parts in their Times. And I have known Elders, who, instead of reckoning this a Privilege, have wished that such a Power had never been lodged in them, when at the Calling a Minister they saw they behoved either to disoblige the greater and better Part of the Congregation, act against the Light of their own Consciences, and so displease God, in voting for such as were not their Choice, or else be beggared, the Master of the Land threatening presently to pursue them for all Bygones, or turn them out of House and Hold at next Term, their Tack being done, though their Ancestors have had a comfortable Living there for many Generations. And there is so much undue Influence used at Elections in the Church of *Scotland*, in many Places, this Day, that it is a Question if our Method of Election, by voting *viva voce*, would not be fitly changed to that of giving the Suffrage *scriptis schedulis*,

dulis, in a Schedule or Piece of Paper, writing the Man's Name they are for; or, it is a Question, whether, as History bears *, it was a Custom in ancient Times, People, at voicing, should not be obliged, with their Voice, to make solemn Declaration, their Suffrage is altogether free, and no way the Fruit of undue Influence. And whatever Regard was due to the Judgment of Elders formerly, yet, if the Method of making Elders be followed which some are taking, *namely*, the making them without the Congregation's Consent, and purely to serve a Turn at the Election of a Minister, or the like, then their Judgment is surely of small Weight. And it is to be regretted, that, in sundry Places of the Church of *Scotland*, they are ordained Elders, who have not the Worship of God in their Families, tho' our Acts of Assembly be pointed and very express, that none such shall be Elders, yea, if any such be already ordained, the Church of *Scotland* hath expressly appointed, that they be deposed by the Presbytery †. Some are said to be guilty here, that pretend the greatest Veneration for our Acts of Assembly, and, if they be not observed to a Nicety in other Things, are ready to say, it is as a Sword at their Hearts to see them disregarded. But,

5. Some pretend this is the Right of the civil Magistrate, and some set up for Magistrates and Town-councils in Burghs, as the main Electors. *Remonstrants* and *Erafsians*, seeing they could not prevail with the People in *Holland* to choose Men of their Principles, they pleaded for this as the Magistrates Right ‡. Magistracy is God's Ordinance, Magistrates are God's Vicegerents, God's Ministers, as it is Duty to pray for them, so also to honour and respect their Persons, to pay Tribute and Custom to them, to obey all their lawful Commands, to be subject to their Authority, and that not only for Fear of Wrath, but for Conscience sake; and tho' they have no Power *in sacris*, yet they have meikle Power *circa sacra*, as our Divines speak, but concerning this Right in them there is nothing in
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* Hog's Discourse on *Acts* i. 21, 22, 23. p. 16. † *Ass.* 1694. *Ass.* 1697. Act 7. ‡ *Voc.* Pol. eccl. Par. 2. p. 557.

Scripture. Mr. *Henry* commenting on *Acts* xvi. 9. says, ' He that called the Apostle to come over into *Macedonia* was not a Magistrate of the Country. The apostolical Canons, confirmed by the sixth General Council at *Constantinople*, depose all Bishops chosen by the civil Magistrate *, *ἐπιτιμωσις*, &c. If any Bishop obtains a Church by means of the secular Powers, let him be deposed and separated from Communion, with all his Adherents. And this Canon was revived by the second Council of *Nice*, which some call the seventh general Council. The Magistrate, as a Magistrate, is not a formal Member of the Church, as *Rutherford* says †, and therefore surely as such he cannot have Right to nominate or elect; his Authority as a Magistrate may be valid, tho' a Papist or Infidel, for, as our *Confession* says, *Infidelity or Difference in Religion doth not make void the Magistrate's just and legal Authority, nor free the People from their due Obedience unto him.* The Meaning of which I take to be this, that tho' Infidelity or Difference in Religion doth not make void one's Authority where it is lawfully invested, and where the Magistrate rules according to the good and wholesom Laws of the Land, the People having engaged to him, and he keeping his Coronation Oath to them, yet Infidelity or Difference in Religion may incapacitate a Person, and lawfully seclude him from the Government. Our *Confession* speaks not of Right, but Authority which a Person hath, not till he come to the Crown, then he receives princely Authority, as is asserted in the 8 *Chap.* 1 *Parl.* Jam. VI. by which Act, all our Kings are obliged to maintain the true Religion, and to abolish all false Religions, among which Popery was then judged to be. And tho' our *Confession* says, *Infidelity, or Difference in Religion doth not make void the Magistrate's just and legal Authority*, yet there is nothing therein to hinder a King and Parliament justly to enact, that all such be excluded from the supreme Authority, as by their Principles are obliged to do their utmost for rooting out the true Religion, instead of maintaining thereof. And it can never be imagined, that an Assembly of such judicious Divines, as that which composed our

* Can. 29. † *Due Right of Presb.* p. 390.

our *Confession of Faith*, who both by Preaching and Printing did so much encourage the Parliament (that called them) in their opposing King *Charles I.* displaying a Banner for his Prerogative, against Religion, Liberty and Law, tho' they, nor Presbyterians were never for taking away his Life. I say, it cannot be imagined, what Way they could drop this as a Principle and Part of our Religion, which would destroy and sacrifice all Religion to the Lust of a raging Tyrant, were that Position to be understood in the Sense of such as set up for indefeasible hereditary Right, passive Obedience, and Non-resistance. And it is just, Protestants should have as much Concern for the Security of their Religion as *Romanists* for theirs; and it is known, none can have the Throne in *France, Spain, Poland*, and other Popish Countries, that are not of the Popish Religion.

But to return, if this be the Right of a Magistrate as a Magistrate, then it is the Right of every Magistrate, whether *Jewish, Heathenish, or Christian*, for *quatenus ipsum* includes *de omni*, say the *London Ministers* *. But further, this is a spiritual and ecclesiastical Privilege, as hath been shewn above; and Magistrates, and Town-council in Burghs, are chosen to manage the civil and secular Affairs of the Town or City only, and often they are far enough from being the most religious in the Place. He may be a Magistrate in a Burgh, and a Counsellor, and yet have no more Concern about his own Soul, nor the Salvation of the Souls of others than a Brute. He may be a Magistrate or a Counsellor, and have the chief Hand in managing the Affairs of a City, and yet inclined to the *Arian* Scheme, or a *Deist*, denying the Scriptures to be the Word of God; or a *Dodwelian*, looking on Presbyterian Ministers as destitute of Authority to preach the Gospel of Christ; a Magistrate or Counsellor, and yet be drunk every Night before he go to Bed, and have little or no Regard to the Lord's Day; a Magistrate or Counsellor, and yet dread nothing more than that a faithful Ministry should be settled in the Place; a Magistrate or Counsellor,
and

* *Jus regim.* p. 80.

and yet a Person that could not be admitted to partake in sealing Ordinances. Those honest Presbyterian Ministers who drew up the Grievances as to the second Indulgence, 1672. in the first Head they say, *The Acts anent it appear to us to be nothing else but the actual Exercise of Erastianism, in so far as the Council is pleased not only to dispose on Persons and Places, but to make Application of Persons to Places for the Exercise of their Ministry, as if it were proper to the Magistrate to judge of the spiritual State and Condition of the People.* No doubt Magistrates are to be regarded, and People are to consult with them, and their Judgment, *si pii & fideles*, is much to be regarded, and they may have Precedency in voting, but nothing like the sole or main Power in Election. But,

6. Some have pleaded, and do plead, *this is the Right of Heritors above others, to elect the Pastors, at least of Congregations where they reside.* No doubt, as I said before, civil Respect is due unto Gentlemen, according to their Quality, Birth, Blood, Wealth and Station in the World, and it is a great Mercy to the Church of Christ when *the rich among the People*, and Persons of greater Influence in a Congregation, are ready to join in the calling of faithful Gospel Ministers, and double Honour is due unto them if really religious, and People ought not only to consult with such, but also to have a Veneration for their Judgment: But seeing there is not a Word in all the Book of God to countenance this of giving the decisive Voice to them, excluding People of an inferior Rank, tho' never so religious, their Plea is groundless. This is a Privilege belonging equally to rich and poor, as hath been shewn above on the *eighth Proposition*; as also the Confusion which their voting, as Heritors, frequently occasions as to their civil Rights, of which Ministers of the Gospel are not competent Judges, is Argument enough against this, seeing there is nothing in Scripture for Proof of their Pretension or Right in the Affair, as was also hinted above. This is a spiritual Privilege, which Heritage, or Ridges of Land can never entitle to. And it would look too like a Lording it over God's Heritage, were Ministers of the Gospel to take this spiritual Privilege from the People, because they have not earthly Heritages, giving it unto
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Lords and Lairds. Bishop *Bilson* having objected, *That Hinds or Country-fellows at Service have not Riches to pay a Part of Ministers Stipends, and therefore should not be allowed the Privilege of Calling.* In answer to him, *Calderwood* says, *Agricole non minus sunt membra ecclesie quam ipse dominus velle, &c.* *Plowmen are no less Members of the Church of Christ than the Lord or Laird of the Land, and in Christ there is not bond and free, but all are free. If they are to be excluded from this Liberty, to wit, of Election, they may also be excluded from the Church it self, on this very Account, that they are Country-fellows, Plowmen and Servants.* And what Heritor is he that looks not on Patronages as a Grievance, if it be not Patrons themselves? And should this Privilege be lodged in the Quality, would not the Gentry complain of this as an unjust Usurpation? or, should it be lodged in Two or Three of the oldest and richest Families, Two or Three of the richest Heritors in the Parish, would not the rest complain and cry out of this, as an unaccountable Encroachment upon their Christian Liberty? And as good Ground have People that are not Heritors, or People of meaner Circumstances to complain in this Case. May not one be a considerable Heritor, and none of the wisest of Men for all that? *Fortuna favet fatuis.* May he not be an Heritor, and a very considerable Heritor too, and that in a Score of Parishes, being worth upwards of Ten or Twelve Thousand Pounds a Year, and all that Wealth been gained by Carding, Dicing, and other Games, and the wealthy Heritor be one to whom Prelatists and Presbyterians, yea, Papists and Protestants are alike? let him but have the Bag, tho' he should damn all Pastors to the Pit, is it not a reasonable Thing, seeing he hath the World, (no Matter how he got it, nor how he use it) that he be honoured with this spiritual Privilege of choosing Pastors to others, tho' he resolve, may be, never to hear them so much as once himself? But sundry Things are objected here.

First Objection. *Heritors pay the Stipend, and therefore reasonable they have a Suffrage in calling Ministers beyond People of an inferior Rank.* Now, for Answer, 1. Albeit Ministers Stipends come ordinarily through their Hands, not a Farthing of it comes out of their Pocket or Purse; may not

a Man buy as good a Bargain of an Estate that pays the whole Stipend, as if it paid not a Penny? Ministers have their Stipends out of the Tithes, which are by Law accounted the Church's Patrimony, and what the Heritor cannot pretend a Right unto. But, 2. Grant the Ministers Stipend came out of their private Estates, that would not be a sufficient Argument for giving them the Choice of Gospel Ministers. Dr. *Stillingsfleet* having asserted, *That the Liberality of the Northern Princes in endowing Churches, was Ground for their interposing in the Choice of Ministers, so as to take the Power of Elections out of the People's Hand,* Dr. *Rule* answers, saying, *The Liberality of Princes was no sufficient Price to purchase Gospel Privileges from them; that Christ had granted them unto more than Jacob's Pottage was for Esau's Birth-right.* And, adds he, *it is a Conceit unworthy of a Divine, and only fit for a Simon Magus, to say, that the Liberality of Princes or others to a Church, can entitle them to be Masters of her Privileges.* *Calderwood* speaks to the same Purpose, and says, *He that will not build Churches, assign Stipends and minister Expences to the Clergy, unless upon Condition that he acquire Power over the Church, Simoniacum est, impium est, he is guilty of Simony, he is an impious Person, but neither godly nor religious.* But, 3. There are many considerable Heritors that pay not a Groat in Stipend to their Minister, yea, there are Parishes where not an Heritor pays a Farthing of Stipend, and were the Argument from Stipend of any Weight, then it could not be equal, the Heritor paying not above a Merk, should have as much to say in the Election as he that pays a Thousand.

Second Objection. *Heritors reside longer in Congregations than others, and they can turn their Tenants to the Door at Pleasure, and lay the Parish waste, therefore highly reasonable the Choice of Pastors be granted to them.* Now, for Answer, 1. The Residence of the Generality of People in Parishes is as long as from the Time of a Minister's Settlement to his Removal. 2. In many, yea, I doubt not, in most Parishes a great many Families may be instanced, who with their Ancestors have resided as long, yea, longer in such or such a Congregation than most, yea, may be, than any of the Heritors Families. As Tenants and Tradesmen do
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sometimes flit, so Heritors are daily removing, either upon their selling of such or such an Estate, and buying another, and some Heritors make a Trade of this, or they are obliged to sell them for Payment of their just Debr. The Estate may be squandred away by a few Throws at the Dice, and the like, or the Males are gone, and the Heirefs marries a Stranger, or the Family is extinct. One having observed how the Earl of *Essex* was run down by Sir *Walter Rawleigh*, and Sir *Walter* by my Lord *Bacon*, and my Lord *Bacon* by the Duke of *Buckingham*, the Duke by the Earl of *Strafford*, and *Strafford* by Sir *Henry Vane*, and Sir *Henry* by Chancellor *Hide*, and *Hide* by the Earl of *Danby*, he says, *The Wheel of Fortune is always in Motion, there is nothing so common as to see those at Bottom who a little before were at Top. Kingdoms and Families seem to have Periods set to rise and fall. Many of those who stiled themselves Noble and Illustrious, are now lost among the People.* I have a List of the Heritors of this Parish by me, which was taken at a Visitation in 1641. and of upwards a Dozen Heritors there is not a Family remaining of the same Name, if it be not One or Two, nor related to those former Families, if it be not Two or Three, and it is a good Space since most of those were gone, and some of their Estates have changed Masters oftner than once or twice since that Time; whereas, there are sundry meaner Families, as Farmers, Tradesmen, and others, who are of longer Abode: And as it is in this, so I suppose it may be in other Congregations. At the last Settlement of the Parish of *Aberdour*, in the Year 1723. I am informed, and I think my Information may be depended upon, there were Thirteen that voted as Heritors, who, with two Elders, at length prevailed upon, carried a Call against the Body of the Elders and People; within Half a Year after that Call Three of those Heritors, sold all the Land they had in the Parish, other Two of them since that Time have also sold all they had therein, and other Two have sold the great Part of what they possessed, and are waiting for a Buyer to the rest of their Heritage in that Parish. Six of those Thirteen Heritors were not of our Communion, and only Two or Three thereof had Residence therein at giving the Call, and now there is not one residing

ding Heritor in the Parish. There is indeed an Heritor that resides about a Quarter of the Year in that Place, and another whose Residence is at London, who hath some of his Children there, but none else of all the Thirteen Heritors have Residence therein. And as it is in this, so it may be in other Parishes. Looks not this like the Gospel Method of calling Ministers? Is it not worthy of Imitation? Heritors are ready to call their Lands by their own Names, and their inward Thought is, that their Houses and Family shall continue for ever, but this their Way is their Folly, as says the Psalmist, for Man being in Honour abideth not, and if he want heavenly Wisdom and Understanding he is like the Beasts that perish *. But, 3. Whereas the Objection speaks of Heritors having a Power to turn the People to the Door at Pleasure. This is denied as to many of them; for in most Parishes more than the Double of Heritors; and in some ten Times their Number have Tacks, and may be for a Score of Years they cannot be turned to the Door; and whereas, they speak of a Power to lay the Parish waste, I say, it is not in their Power, or they have no just Power to do this, for *illud tantum possumus, quod jure possumus*, and God hath denounced a Wo against such as joyn House to House, and Field to Field, till there be no Place, no Place for the Poor, that they may be placed alone in the midst of the Earth. And if Heritors will turn out Tenants because they will not compliment him with their Vote in the Election of a Minister, God will resent it, and he may lay their Houses desolate; and tho' great and fair, he may be provoked to make them Heaps, or to let them stand without Inhabitants †. And what one says of God's laying the Houses of Patrons desolate for their undue Meddling in the Choice of Pastors, perhaps is no less applicable here, I'm sure, if they persecute, oppress, or turn them out of their Dwellings for no other Cause but this, of not complimenting them with their Vote, the Lord will require it; and such as suffer, taking the Spoiling of Goods joyfully on this Head, shall be rewarded an hundred-fold. Mr. Park, when speaking of undue Meddling here, he says, Saul, Uzziah,

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* Psal. xlix. 11, 12. † Isa. vi. 8, 9.

and Uzzah are standing Monuments of God's Displeasure against such as meddle in the Affairs of his House without his Warrant, they are recorded not as idle Stories, but as Warnings to Men in all after Ages of the Church, not to partake in their Sins, lest they also partake in their Plagues. But, 3. Grant there is a greater Probability of the People's removing than of Heritors, that is no sufficient Argument for their not having a Vote, else all Gentlemen of broken Estates, all such as have considerable Debt upon them, all that spend above their Rents, all that are given to Gaming, and may lose an Estate in a Night, all that are inconsiderate, and ready to engage as Surety for great Sums, all such as are litigious, for sometimes there is little Difference between a rich Laird and a poor, but a Plea of Law, all that have numerous Families and are not frugal, and all Heritors that have prodigal or spendthrift Heirs, all that have bought Land and cannot get it paid, all that are transacting anent the selling their Heritage, and all that are buying better Estates with better Mansion-houses, and the like, they should not be allowed a Vote; for either it is probable their Estates may be gone in a little, or they shall have better Mansions, and so will reside elsewhere. As Mr. Lawder says, *In a City or Corporation, the poorer Burgesses are not deprived of their just Privilege of giving their Suffrage in the Election of the Mayor, on Pretence that they may perhaps be obliged to remove some time afterward, and dwell in a neighbouring City or Place for greater Conveniency of Living. And neither should the poorer Sort of Believers and Sons of God, or Brethren of Jesus Christ, such as Farmers, Tradesmen, or Servants, be deprived of their just Right of giving their Suffrage in the Election of a Bishop or Pastor, for the Church or Congregation of which they are Members at the Time, because perhaps some of them may remove afterwards, and dwell in a neighbouring Church.* And I am sure, all that propose this Objection, they cannot but heartily condemn the Practice of allowing a Voice to non-residing Heritors, and so *ex malis moribus oriuntur bonae leges*, and pleading against the People, because they may remove, they will surely protest against non-residing Heritors.

Third Objection. *Prudence requires this, for should Heritors, and I may take in Magistrates, be deprived of a decisive*
Voice

Voice above others, this would irritate to a Pitch, and make them Enemies to our Constitution, and do their utmost to have the Patronage Act riveted upon us, and rigorously put in Execution. Now, for Answer, 1. Such Heritors as look on the Scripture to be our Rule and sole Judge of Controversies, such as are loyal Subjects of the King of Zion, can never be displeas'd at denying what the royal Law of Heaven doth not allow upon them. What Heritor *that's rich in Faith, and rich in good Works,* and hath a Right to the heavenly Inheritance, will plead for a Christian, spiritual, ecclesiastical Privilege above others, without shewing the Warrant of the King of Zion for it? And to say Prudence requires this, is to accuse him, that's the *Wisdom of God,* of Imprudence, seeing he hath determin'd otherwise. Is not this carnal Prudence? As we are to *be wise as Serpents,* so we are to *be harmless as Doves.* Would it not argue commendable Prudence for the Church of Scotland, to grant unto Heritors the Choice of such as shall be licens'd to preach the Gospel, should they threaten to turn Enemies to our Constitution unless this be granted them? However high Men may be in this World, yet, as the reverend Mr. Hog says *, *No Degree of Elevation, nor any Advantages they enjoy beyond their Inferiors, can warrant them to attempt any Thing injurious to the Liberties of Christ's Kingdom. Crowned Heads have none superior to them amongst Men; yet their Care of the Churches of Christ, as defined and specified in the gracious Promises, is a nursing Care, which in the plain Sense of the Words, and in all Propriety of Language, implieth a Care that promoteth, and doth not in the least intrench upon the Inimunities of Christ's Kingdom.* No doubt, Heritors have a Suffrage with others; and to grant them Precedency in voting is what should not be grudg'd, but to crave a Vote as Heritors, and a Vote more than others is their Sin, and being unlawful in it self, an Act of Parliament or Assembly can never make it just. But, 2. Tho' some Heritors should be displeas'd to the highest Degree, it is better to please God than Man, and should Ministers of the Gospel please Men they should not be the Servants of

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Christ.

* Right of Church Members, 9 c. p. 9.

Christ. And should they turn Enemies to our Constitution, we have Ground to hope God will be our Friend, and he hath the Hearts of all Men in his Hand, and if he be for us, he can soon make our Enemies to seek our Good, making Friends of Foes. But, 3. If this of the People's choosing their own Pastor be, as Dr. *Rule* affirms, *a Grant, Right and Legacy which Christ hath bequeathed to his People in his Testament, the Institution of Christ, and the Order he hath appointed in the Gospel*, as I am perswaded it is, then surely 'tis better have all the Heritors and Magistrates in *Britain*, yea, and all the Rulers and Parliaments in the World against us becoming our stated Enemies, and that Ministers were turned out of their Churches, and sent to wander about in Sheep-skins and Goat-skins, being destitute, afflicted and tormented, than that the Church of *Scotland* should make an Act, depriving the Spouse of Christ of that Privilege and Legacy her blessed Bridegroom hath bequeathed unto her in his Testament. 4. For what is said in the Objection of Heritors doing their utmost to have the Patronage Act riveted upon us, and rigorously put in Execution, I answer, 1. We have Ground to bless the Lord for a Sovereign upon the Throne, who is friendly to the Church of *Scotland*, and I am perswaded, were our Grievances as to the Head of Patronages, fairly and faithfully laid before him, and were it represented to the Parliament, that it is judged by the Church of *Scotland* to be a Breach of the Union Act, by which all her Rights and Privileges are secured unto her, she should not want a Redress of this Grievance. But, 2. For my Part I know little Difference between the Act establishing Patronages, and the Act determining Heritors and Elders to be the legal Callers, if, as some would have it, People have nothing to say in the calling of Pastors, unless they have to object against the Man's Life or Doctrine. And if the Call by Heritors and Elders was nothing but an extended Patronage, as was asserted in the *State of the Case of Lochmaben Settlement*, printed, for informing the Members of Assembly, in 1724. and for vindicating the Commission's Conduct in that Affair; and if the full Vindication of the Commission's Overtures, when pleading for the Vote of General Sessions, had Ground

to say, the Elders of particular Parishes are so few, that to lodge the calling of Ministers solely in them, together with the Town-council, were really making the Town-council Patrons, and in Effect establishing Patronages in Burghs by an Act of Assembly: Then I'm sure there is Ground to say, that Act lodging the Right of Calling in Protestant Heritors, and Elders made the Heritors Patrons in many Parishes in Scotland, as in the forecited Parish of *Aberdour*, in which Thirteen or Fourteen Heritors voted, whereas there were but Eleven Elders, and upwards a Score of Feuars might have asked and had their Votes; so that grant the Elders did represent the People, yet by that Constitution they are deprived of their Right, and the Heritor is *dominus fac totum* in the Affair, and so in many Burghs, as in a late Election in *Kirkcaldy*, in which, as I am informed, upwards of Twenty voted, or might have voted as Magistrates and Counsellors, and about Forty voted, or might have voted as Heritors, whereas the Eldership consists but of Twenty two Persons. And I wish such as tell us, the Elders represent the People in Elections, and the People's Right to elect is preserved by their voting in their Name, would shew us how their Right is preserved in such a Case as this, what is this but an extended Patronage? But,

3. Tho' that Act should be put in Execution to the utmost, that would not be the Sin of the Church of *Scotland*, for in that Case she is only passive; but if now, when Overtures are under Consideration anent this, she should make any Act depriving the Christian People of their Right, she would be sinfully active. Doctor *Lindsay*, I suppose the same who was made Bishop of *Brechin* afterwards, being posed in Conscience at *Perth* Assembly as to the Articles thereof, confessed, *That they had neither Reason nor Scripture, nor Antiquity for them, yet to avert the King's Wrath Yielding was best* *. But such carnal Prudence is to be detested.

4. I have heard some say, *That tho' we are not for giving Heritors a Vote qua Heritors, or as they are Heritors, yet they are to have a Vote, and the Church of Scotland gives them a*

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Vote

* Proceedings of *Perth* Ass. p. 9.

Vote as they are principal Members of our Congregations. Now, for Answer, 1. Tho' it should be yielded that they are principal Members in Congregations where they reside, yet they cannot be reckoned principal Members where they reside not, nor are they Members there I think in any respect, else one might be a Member, and a principal Member of a Hundred Congregations at one and the same Time; so 'tis certain non-residing Heritors vote *qua* Heritors, and under no other Consideration. And, 2. Tho' I should yield, that Heritors of our Communion are principal Members in our Congregations, yet Heritors not of our Communion are neither principal Members, nor Members of them at all, and therefore it is most absurd to grant them any Vote. *Romanists*, yea, *Pagans* are as much Members in Presbyterian Congregations as they can pretend to be, while they neither hear nor partake in sealing Ordinances with us. 3. I affirm, that Heritage or Ridges of Land, whatever they do in the Common-wealth, will never make one a Member, let be a principal Member of a Christian Congregation, and I know not what else should make them such but their having such or such an Inheritance, or worldly Interest therein. It is a Person's excelling in Grace, spiritual Gifts, and real Religion, which makes him a principal Member of a Christian Congregation, and where Heritors are found to excel in these, I frankly own they are principal Members in Congregations where they reside. The *Erastian Vedelius* having advanced something like this in favour of the Magistrates Right to elect Pastors for Congregations, the learned *Apollonii*, in his Answer, says, *Non enim magistratus suscepimus cum domino Waleo & Helmichio, pro precipuis ecclesie membris, nisi precipuis spiritualibus donis sint ornati.* And surely where these are wanting, the gold Ring and gay Clothing, the full Coffer and large Estate, they stand for nothing in this Case. But, 4. Grant that Heritors were to be looked upon as chief and principal Members in Christian Societies, this could not give them Right nor Privilege to vote beyond others; were principal Members to have a Voice more than fellow Christians, this would occasion Confusion with a Witness in the Election of Gospel Ministers. The last named Author speaks excellently

to this Purpose *, *Nec enim, &c.* Neither do we attribute any more Right in Election to such as are chiefer Members beyond others that are not so choice, for we observe no such Distinction of Right, in the Practice of the Apostles in Elections, where, without Difference, the same Right was allowed to all the faithful Members of the Church. This would introduce into the Church baughty Confusion, fertile of Contentions, opposite to the Condition and Nature of the Church, if every one were to have less or more Right in the Church according to the Measure of Gifts, and as his Condition is greater or less. 5. In all other Societies, whether civil or ecclesiastick, it would be reckoned unjust and absurd to talk of giving a decisive Voice to principal Members above others, and there is fully as much Reason to say, that principal Members at the Election of Magistrates, or Members for Parliament, or that principal Members in Sessions, Presbyteries, Synods, or General Assemblies, should have a Voice beyond others, as to say, that principal Members in such Christian Societies as our Congregations are, should be preferred in the calling of Pastors to oversee their Souls, our Lord having hinted nothing of this in all his Word. However after all, I grant, that when the Lord's People come to elect their Pastors, they may please, and I think they should please Persons of Note, Distinction, and greater Influence in the Congregation, in as far as this can be done with a good Conscience; and *ceteris paribus*, it were reasonable to elect such as these are, for, rather than another, if as deserving and meet to be their Pastor in their Esteem, yet notwithstanding Heritors are not to be complimented with the decisive Voice; 'tis better for People to choose, and Ministers to ordain Pastors, contrary the Inclination of Heritors, tho' the Settlement should prove less desirable to this or the other particular Minister, than cross an Institution of Christ.

7. Some pretend, *this is the Right of Patrons to elect Pastors to Christian Congregations.* As for Patronages, they have been reckoned a Grievance to the Church of Christ in all Ages. *Beza* says, *They were devised in Satanæ coquina, in*

* Jus mag. p. 193. par. 1.

the Devil's Kitchen, *Absurdum est*, says Calderwood *, it is an absurd Thing, that a Patron who is one, and but one Member of the Church, that he should claim that which is the Privilege of the whole Multitude. And it is yet more absurd, that this Right of Election should be transferred to his Heirs or others by Donation or Permutation. And indeed it is a most absurd Thing, that such a spiritual Privilege, as the Choice of a Pastor, should be purchased by Money, or go with such a Piece of Land. Patronages, says Rutherford, take away an Ordinance of Christ, because the People have Power to choose out of many one fittest and most qualified †. Principal Rule calls Patronages, an oppressing of People in their spiritual Rights, and says, they are a greater Bondage than if the whole Parish were obliged to eat nothing but what the Patron pleaseth. And I may say, a greater Bondage than if they were allowed to match with none but as the Patron pleaseth. Many have written to excellent Purpose against Patronages, shewing the Sinfulness of them, and particularly Mr. Park, in his excellent Treatise of the Rights and Liberties of the Church, &c. dedicated to the Ministers of the Church of Scotland. There he says, *We have but too much Reason to apprehend, that this unjust and unwarrantable Usurpation, is one of these crying Sins for which God hath been provoked to lay waste most of the great Families of the Land.* But not to insist here, as the Church of Scotland from the Reformation, and other Protestant Churches, have declared against Patronages, and many in Writing have adduced unanswerable Arguments against them, so to me all, or most of their Arguments to an Hair's Breadth, they strike equally against giving the decisive Voice to any else but the People, while you leave nothing to the People but Liberty to object against the Candidate's Life and Doctrine. And it is worthy our noticing, that such as write against Patronages, they always state the Opposition between the Patron and the People, and never between him and the Eldership, or him and the Presbytery, him and the Heritors. In pleading against Patronages, they still
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* Alt. Dam. p. 592. † Due Right of Presb. p. 464.

urge, that it is the Right of the People in Opposition to him.

And if it be still asserted, *it is the Privilege of any of these, whether Magistrates, Town Counsellors, Presbyteries, Elders, Heritors or Patrons*; I ask, *Quomodo constat?* how doth it appear? to me it is *gratis dictum*, and I desire such to shew Scripture-promise, Precept or Example, for founding their Right to this, for I can see none of those. And *de non apparentibus & non existentibus idem est judicium*; surely Debates of this Nature which concern the Mediator's Kingdom, and Interest of his Church, they are to be decided by the Law and Testimony, *Isa. viii. 20.*

Let Calls be given by whom they will, they are a robbing of the Church of Christ, a robbing the Lord's People, if Ministers be placed over them against their Will, tho' Magistrates, Heritors, and major part of the Session, also were made to be against them, if *Calvin's Judgment* be of any Weight, then he says *, *Est enim impia ecclesia spoliatio, &c. it is an impious or wicked robbing of the Church, as often as an Overseer is thrust in upon a People whom they have not desired, at least whom they have not approved by their free Vote or Voice.*



C H A P. VIII.

I Come now, according to the Method proposed, to conclude this Subject with some Corollaries.

First Corollary. *Have People a Right from Christ to elect their own Pastors, then surely they have Right to plead for a Voice in the Affair, and Ground to protest against Settlements made contrary to their Inclinations.* For, as Mr. Bowles says †, *Populo id peculiare, &c. this is peculiar to the People, that they animadvert cautiously, that nothing be done by the Governors (to wit, of the Church) to their Prejudice or Detriment.*

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And

* *Inft. lib. 4. cap. 5. sect. 3.* † *Past. evang. p. 16.*

And if they do not this, I think they are guilty of undervaluing Christ's Gift and Legacy. Mr. Gillespie tells it from *Thuanus*, to the Commendation of the Inhabitants of *Magdeburg*, that they would not make Peace with a certain Enemy but upon those Terms, that they should have the Right of calling and constituting the Ministers of the Church *. *The Decrees and Determinations of Church Judicatories, when consonant to the Word of God, are indeed to be received with Reverence and Submission, and that not only for their Agreement with the Word, but also for the Power whereby they are made, as being an Ordinance of God appointed thereunto in his Word, as says our Confession of Faith †.* But tho' a Presbytery, Synod, General Assembly, or oecumenick Council of the greatest Divines were to decree, ordain and appoint Ministers should be settled in Congregations whether the People consent or not, it would be so far from Sin, that it would be commendable Duty to refuse Compliance with any such Settlements; if there be Truth in the 21 Article of our *old Confession of Faith*, to which we stand solemnly engaged, namely, *That if Men, under the Name of a Council, pretend to forge unto us new Articles of our Faith, or to make Constitutions repugning to the Word of God, then utterly we must refuse the same as the Doctrine of Devils, which draweth our Souls from the Voice of our only God, to follow the Doctrine and Constitutions of Men.*

Second Corollary. *Is it the People's Right to choose, as it is the Presbytery's to license, then Presbyteries should be concerned to license such, as serious godly People may have full Freedom cheerfully to choose.* Men of real Piety in as far as Men can judge, Men of experimental Knowledge as well as of Parts, Men exercised to Godliness, for it is when the Lord's Priests are clothed with Righteousness that his People and Saints they shout for Joy ‡. The reverend Mr. Cowper, when speaking of licensing Men for the Ministry, says, *It is a very great Trust that is committed to us by the Lord, the standing of the Church, and the flourishing of Religion is very much upon it—— We ought to have good Ground in Charity to think*

* Pop. Cerem. p. 282. † Chap. 31. par. 3. ‡ *Psal.* cxxii. 9.

think the Men serious Christians we admit to the Ministry *. Men of Learning and pregnant Parts, without Piety, have, in all Ages of the Church, been her greatest Plague. We ought not to content ourselves with negative Evidences, or negative Knowledge. Here, as Mr. Durham says, when speaking of trying a Person on this Head †, *That we our selves know no Evil of such a Person, and the like, that will not sufficiently exoner us, that we know nothing against his being serious in Religion, is far from being enough to satisfy the Conscience; and he, viz. Mr. Durham, cites Mr. Wood, saying, A mere sober, not mocking, serious Profession, without more, is not a positive Appearance of spiritual supernatural Sincerity, which he reckoned needful in this Case, and much more he hath to this Purpose, when treating of ministerial Qualifications. Learning, Gifts and Parts, without Grace, have done much Hurt to the Church of Christ, and therefore this, so far as can be known, is especially to be look'd after. Cupit abs te ornari diabolus. Weighty are the Words of the reverend Mr. Jamison ‡, and I confess they reach a Reproof. Surely that Pastor, who lays his Hand upon the Head of an Intractant, and yet cannot say, from his own proper Knowledge, that the Intractant is endued with that Piety, Learning, Wisdom and Prudence which is required in a Minister of Christ Jesus, has a sad and fearful Account to make to the great Judge of the World; and I fear, adds he, that too many be guilty, and that this Sin is none of the meanest Grounds of the Controversy God is this Day pleading with this miserable and oppressed Kirk. This was printed 1713. And as it is applicable to the ordaining, so also to the licensing of Teachers; and I heartily wish the many excellent Rules the general Assembly of this Church hath given, as to the licensing of Probationers for the Ministry, may be punctually observed, and particularly that which requires Presbyteries to enquire, what Sense and Impression; the Person to be licensed, hath of Religion upon his own Soul* *.

Third Corollary. Hath Christ given Right and Liberty to his People to elect their own Pastors, then they should be concerned how to improve this Privilege. They ought to be deliberate

* Ser. on Mat. ii. 8, 9. p. 48. † On Rev. p. 206. ‡ Sum of epis. Contr. p. 94. * Aft. 1711. Act 10.

berate in their Choice, for we must reckon as to our Improvement of all Talents and Opportunities, as to the Use we make of all our Privileges and Liberties. A rash Choice here may occasion Mourning for many Days. This is a Matter that nearly concerneth the precious Soul, a Matter of vast Importance, not only to themselves, but also to the Souls of others. Here People are *Trustees* for others. This is a great Trust committed to them from the Head and King of the Church, and, if careless in Management thereof, they shall reckon for it. People are not left to call whom they will, as *Durham* says, *If it were a Deacon, he is to be a Man full of the holy Ghost.* The Pastor must not be one that is sensual, wanting the Spirit, but such as, in the Judgment of Charity, prays with the Spirit, and preaches in the Demonstration of the Spirit, and of Power *. None of such as, may be, secretly mock at praying or preaching with the Spirit. They are to choose such as are *able Ministers of the New Testament* †. They would beware of such as only or mainly preach and press moral Duty, and study to build up a natural Religion, but seldom and slightly touch on the great Principles and Truths of the glorious Gospel, as if there were no Testator, no *New Testament*, still preaching as if Christ were little more than a political Head, to make Laws and exact Obedience to them, and not a Head of Influences, giving Life and Strength to his Members, through whom it is they can do all Things. They are to choose such as they think are and will be concerned to preach the unsearchable Riches of Christ ‡, such as they have Ground to think are *Pastors according to God's own Heart* *, that is, such as will be concerned to commend his Son, a crucified Christ, to their Hearts, such as know something of Heart Work in Religion from their own Experience, such as will be concerned to reach the Hearts of Sinners, studying to speak home to the Conscience, being close and particular in their Application of the Word; such as, in pressing to Holiness, without which no Man shall ever see the Lord, are concerned to lead them to him, in whom
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* 1 Cor. ii. 4. † 2 Cor. iii. 6. ‡ Eph. iii. 8. * Jer. iii. 15.

we have not only Righteousness for Justification, but also Strength for all the Duties of Sanctification, out of whose Fulness it is that his People do receive, and Grace for Grace. Dr. Bates, in his funeral Sermon at the Death of Dr. Jacomb, says, *The laying down of moral Rules for the Exercise of Virtue, and subduing vitious Affections, without directing Men to derive spiritual Strength by Prayer, and in the Use of divine Ordinances from the Mediator, the Fountain of all Grace, and without representing his Love as the most powerful Motive and Obligation to Obedience, is but pure Philosophy, and the highest Effect of it is but unregenerate Morality.* Such as, by their Walk, evidence their Hearts are right with God, being an Example to the Believers, in Conversation, Charity, Spirit, Faith and Purity. He cannot be thought fit to endeavour the saving the Souls of others, who yet maketh no Conscience in taking heed to his own. *This Qualification of Holiness is greatly to be respected, both in a People's calling or choosing of a Minister, and in a Presbytery's ordaining of one for a People, says Durham *; and, adds he †, Seeing this is of main Concernment to the Advancement of Christ's Gospel, and the Edification of People's Souls, to have Ministers according to the Lord's Heart, and not Mens, to feed the People, and a special Promise subjoyned to his marrying of a Land, Jeremiah iii. 14. and an Evidence of his dwelling with a People, let all such therefore, whether People or Ministers, who have a Hand in this, be obtested in the Fear of the Lord, and by the Coming and Appearance of our Lord Jesus, the great Shepherd of his Sheep, that they be wary and circumspect in this most concerning Business, as they would not, in that Day, be guilty of the Blood of many Souls, that unholy Ministers cannot but be guilty of, and as they would not be accounted Partakers with them in all their Sins, Learning, Gifts and Grace are all necessary to qualify one for the Work of the Gospel, and the last in a special Manner, though not absolutely needful to the Validity of his ministerial Acts.*

Fourth Corollary. As People having Right from Christ to elect their own Pastors, should be deliberate in their Choice, so, having chosen or submitted, they should be tender

tender and cautious against forsaking or turning their Backs upon their Pastors, deserting their Ministry upon slender Grounds. People would consider Ministers are Men of like Passions with others, their Tentations are often greater, the Enemy assaults them more violently, it is not lawful to withdraw from their Ministry for Infirmities, Weaknesses, and lesser Faults. We cannot expect a sinless Ministry, the personal Faults of Ministers are Ground of Lamentation, but not of Separation, unless of a grosser Nature, and persisted in *. Defects as to Faithfulness, especially when flowing from a misinformed Judgment, are not enough to justify this. And the Ground of not being edified would be narrowly examined; they may be edified when they are not sensible thereof, or their not being edified may be owing to themselves, while they hear with Prejudice, and the like. It is surely a Sin of a hainous Nature, to do less or more which may tend to weaken the Hands of the meanest of Christ's faithful Ministers, tho' they should be far inferior to others in respect of Gifts.

Fifth Corollary. That those, who, to please Men on whom they have Dependence, give their Voice in Elections, for such as are neither their own Choice, nor yet the Choice of the Congregation, have much to answer for. Man's Favour is bought at a too costly Rate, when People run the Risk of losing God's Favour for gaining thereof. I have read of the Chamberlain of a great Man, that, dying in Despair, lamented *he had damned his Soul to please the Duke his Master.* It is surely a Sin of a crimson Die, to compliment the highest acting against Light in this Matter, and yet sometimes this is done, and it is to be lamented, many often think Sin is rather to be chosen than Suffering, judging we may take a Step out of God's Way for worldly Advantage.

Sixth Corollary. That such Office-bearers in God's House as are for settling Pastors, whether People have elected or not, whether People consent or not, such as are for settling Ministers, though People be opposite and averse, are

* Hind let loose, p. 228.

are far from being so tender as they ought to be. This is Sacrilege and Robbery. The Good of the Church may be pretended, but *God hates Robbery for Burnt-offerings*. And *Calvin* says, *Est impia spoliatio, &c.* It is an impious Robbing of the Church, as was noticed above.

Seventh Corollary. Such Churches are in so far degenerate, as deny the People this Privilege of a free Election. This is no Sign of a flourishing Church, when her Office-bearers lord it over God's Heritage, so as to thrust in Pastors, or other Officers, whether chosen by them or not. I doubt not it was a true Observe of *Apollonii*, when he said, '*Experientia ipsa elata voce clamat, &c.* Experience it self proclaims this with an elevated Voice, that Churches are more or less flourishing, as the Election is more or less free, and those are the most flourishing, where the Presbytery, instructing and leading the Way, the honoured Citizens, and the faithful People of an inferior Rank, together crave and elect, having the Power of receiving such as are worthy, and of rejecting such as are unworthy, as *Cyprian* speaks.' This was the Principle of our great and noble Reformers, that People have Right to choose their own Pastors. And the reverend Mr. *Daniel Burgess* says *, '*The Divine, to whom the Prelacy, the Dissenters, and the foreign Churches do rise up with the greatest Veneration, as to a theological Prince, doth now name that Church, viz. the Church of Scotland, the Morning Star of the Reformation.*' But should we ever have an Act, as God forbid, denying this Right to the People, leaving them nothing but a bare Liberty to object against the Candidate's Life and Doctrine, then farewell to a Reformation Principle, and to our flourishing. *Calderwood*, when arguing for popular Elections, says, *After free Election ceased, golden Priests or Pastors they ceased, and false Bishops introduced Popery or Epicurism.*

Eighth Corollary. It is unaccountable in any, whether Patrons, Heritors, Magistrates, or others, to monopolize this Privilege to themselves, so as to exclude People of an inferior Rank, being regardless whether pleased or displeas-

sed,

* Funeral Sermon at the Death of Mr. *Robert Fleming*, p. 76, 77.

fed, whether they have their Choice or not. Such are guilty of oppreffing the Lord's People in their Spiritual Rights. This is a Spiritual Privilege, to which *the poor of this World, who are rich in Faith*, have as good Right as the richeft breathing, a Grain of holy Faith being preferable to a vaft Mountain of fine Gold. Such are guilty of unjuft and finful Usurpation; and, as the reverend Mr. Park fays *, *As Usurpation, in all Societies, is deservedly very odious, fo, a fortiori, in the Church of the living God, the moft truly free Society on Earth, whose Liberties and Privileges are purchafed at no lower Rate than the moft precious Blood of the immaculate Lamb, and eternal Son of God.*

Ninth Corollary. Such Preachers as are content and defirous of being placed, fixed or ordained Minifters in fuch or fuch Congregations, whether the People call and consent, or not, are far out of their Duty, and it looks too like, their Defire of being in the Priests Office, is merely, or mainly, *That they may eat a Piece of Bread †*, too like unto what they call *crimen ambitus*. Such, fays Owen, are guilty of an open Rape upon the People, as take them without their Consent, and while they have not chofen them. Consent is needful to a lawful Marriage, the Consent of Parents is not enough. Preachers of the Gospel of Chrifft are not directly nor indirectly to have the leaft Hand in a forcible Entry into the Miniftry among a People. For, as Voetius fays, *The Preacher must not directly nor indirectly procure a Call to himself, by Means of Parents, Tutors, Patrons, Relations, Favourites, Burgh or Country Gentlemen, Lawyers, military Officers, or of fuch Men, who, by Threats and Menaces, do recommend him to the Synedrium, or particular Members thereof.* *Vox populi* here it is *vox Dei*, and fuch as want the Call of God, have little Ground to expect his Bleffing upon their Labours among fuch a People. Forced Marriages feldom thrive, and fo it is here. All would beware of contributing in the leaft to the Oppreffion of the Church of Chrifft in her Liberties. I think the *Patronage Act* obliges the Patron, with his Prefentation, to prefent a Perfon accepting thereof, and declaring his Defire or Willingnefs to be fettled

* Againft Patronages, p. 86. † 1 Sam. ii. 36.

zled in such a Charge. Now, at making this Act, it was generally thought, our Friends, by getting that Clause adjected, had effectually broken the Neck of Patronages, judging no true Presbyterian would ever accept, where there was not a Call; and were Preachers of the Gospel but true to the professed Principles of Presbyterians, the Patronage Act could do us no great Harm. Such as desire to be ordained upon a Presentation, Presbytery and People opposing the Settlement, are, as *Voetius* says, *Divines of the House of Judas Iscariot.*

Tenth Corollary. As People have the Choice of their Pastors, so also of all their other Church-officers, namely, their Elders and Deacons, the Arguments adduced for confirming their Right to the one, are probative of their Right to elect the other; and, as it is a Sin to obtrude a Pastor, so also to obtrude Elders or Deacons upon a People. I humbly think the Session, with Advice of some of the most judicious in the Congregation, may nominate such or such Persons for Elders or Deacons, propounding them to the whole Congregation for such Offices, telling the People, at the same Time, that they are not restricted to all those, or any of those, but may come and alter, add or diminish, as they judge most for Edification; and this is agreeable to the Method prescribed in the *First Book of Discipline*, in which, when treating of the Election of Elders and Deacons, it is said, *If any Man know others of better Qualities within the Kirk, than those that be nominate, let them be put in Election, that the Kirk may have the Choice.*

And lastly. Is it so, that the Election of Office-bearers in the House of God, and Church of Christ, is the Right of his People, then they cannot be justly branded for Men of divisive Spirits, regardless of the Peace of the Church, Affecters of Singularity, and the like, who oppose and dissent from Settlements which are contrary the Will and Inclinations of a Christian People. I own the Peace of the Church of Christ should be dear to all, and the Want of it is to be regreted at any Time, were it with Tears of Blood, and such as have a Hand in disturbing the Peace of the Church of Christ, without Necessity, the Prince of Peace will surely contend with them. *Division*, as one says, *is the Devil's Musick, and that which maketh the Devil laugh,*
should

should make us cry. But however desirable Peace is, it may be broken in God's Quarrel, and we must rather be *Men of Strife and Contention to the whole Earth*, than joyn in any Thing we reckon sinful, though, in every good Man, the least Dissent from others will be *venitente animo*, with some Sort of Reluctancy and Grief, as being obliged to differ. The lesser Party are not always to blame for Division in Judicatories, nor are they always most culpable who do not yield, for the Bane of Peace is many Times in yielding to that which others cannot comply with without violenting their Light. Hence Mr. Gillespie says *, *One may be inebriate with a contenticous Humour, in standing stiffly for yielding, as well as in standing stiffly for refusing*; and therefore he advises, *That People would not be cooled in their Fervor against the Ceremonies, by the Pretence of Peace and Unity*. As many have sinned in disturbing the Peace of the Church of Christ without Necessity, so it hath been the Sin of sundry to study the Peace thereof too much. Hence *Mastrick*, giving a Character of that good Man *Martin Bucer*, saith, he was *pacis ecclesiastica nimium studiosus*, too much concerned for the Peace of the Church. And though Peace is to be studied of all, yet they are not chargeable as being of divisive Spirits, or Disturbers of the Peace of the Church, who cannot conform to what may be her general practice at a Time. It was far from being sufficient Proof, that the noble and renowned Mr. *Robert Bruce* was of a divisive Spirit, a Salamander, regardless of the Peace of the Church or State, one that sought a Name, an Affecter of Singularity, one that studied to ruine the Reputation of other Ministers, and the like, that he would not give Thanks to God for the King's Deliverance from *Gowry's* Conspiracy, when I think all his Brethren of the Ministry complied with his Majesty's Command upon that Head, for his Refusal flowed purely from Want of a firm Perswasion of the Truth of such a Conspiracy, the Reality of which was doubted by many in the Land as well as by him; and this is owned by *Spotswood* in his History. And for their being charged with affecting Singularity, and acted from Love to popular

* Preface to *Engl. Pop. Cerem.* p. 11.

lar Applause. As Man is not capable to judge of Thoughts, Designs and Intentions, they may be easy if Conscience, God's Deputy in the Soul, acquit them, while these are before Man's Tribunal, they are *coram non judice*, and such as mount the Bench will be brought to the Bar. While there is a Sun in the Firmament, the *Intendent of Rochefort* shall never be justified, who suppressed a Protestant Minister, when the Deponent could say no more, but, *That though there was nothing to be found Fault with in his Words, yet he perceived his Thoughts were not innocent.* As Charity thinketh no Evil, but always puts the best Construction upon Things they can bear. So charitable was the Construction of Mr. *Samuel Bold*, a conforming Minister of the Church of *England*, in the preface to his Sermon upon *Gal. iv. 29.* where, after he hath commended the Dissenters, he says, ' Indeed they have been Persons that could not be justly blamed for any Thing, but that they have straiter Notions concerning human Impositions in the Worship of God, than we Conformists have; and, adds he, a very learned Gentleman has, upon Consideration, given a very just and good Reason of this, who expressed himself in these Words, I think their Scrupulosity may be of God, and that some Men are by him framed unto it, that he hath provided it as a Bar and Obstacle in the Nature and Complexion of some devout Men, against any Innovations whatsoever, that dangerous Ones may not steal upon the Church, for the better maintaining the Simplicity and Purity of Christian Religion and Worship.' *Calderwood* relates a Speech of the Archbishop of *St. Andrews* *, in which he said to Mr. *Robert Balcanquell*, ' Many that have little in them will pretend to be zealous for the Kirk, to get them Respect among the People.' And it is usual for high Church to brand the Dissenters for a Company of Hypocrites, for pretending Scruples against the Ceremonies. They cannot be justly blamed as Disturbers of the Peace of a Church, who are concerned to obey her just and reasonable Acts. And it is an express Act of the General Assembly of the Church

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of

* *H. B.* p. 739.

of *Scotland* *, ‘ That if any Member of Presbyteries or Synods find any Thing carried by Plurality of Voices, to any Determination which they conceive to be contrary to the Word of God, the Acts of Assembly, or the received Order of this Kirk, that they urge their Dissent to be marked in the Register, and if that be refused, that they protest, as they would desire to be free of common Censure with the rest.’ And though Wo will be to such as love the Praise of Man more than the Praise of God, yet a Minister’s Reputation should be dear unto him; for, as Mr. *Corbet* says †, ‘ The Truth is, a Minister’s Reputation is of great Moment to the Ends of his Ministry, and he is not to be blamed, that is loth it should suffer Shipwreck, and an Appearance or Suspicion of Time serving doth greatly endanger it. If a Man should forbear some Compliances, which he clearly foresees will bring him into a vehement Suspicion, in Charity it should be taken, not for an undue Valuation of his own Credit, but for a tender Regard to the Honour of the Gospel.’ And truly when People turn desperate as to what Name they may have among such as fear the Lord, it is come to a sad Pass with them.

But, to conclude, such is the People’s Interest in the Election of their Pastors, that their bare Election is enough to make one a Minister of Christ, where Ordination cannot be had, according to his Institution; so much is asserted by all, or most of Protestant Divines. The reverend Mr. *Meldrum*, Professor of Divinity at *Edinburgh*, having, in a Sermon against Toleration, asserted, ‘ That it will not be easy to prove the People’s Election, with the Magistrates Consent, may not evidence a Minister’s Mission, in case of Necessity.’ The Author of *Mene Tekel*, I suppose, the Laird of *Bennockie*, maintains that Position fromundry Considerations; and, in his Second Consideration, he says, ‘ Several of the first Reformers were eminent Preachers or Pastors, though they wanted Ordination; they could not lawfully apply to the Church of *Rome* for Ordination, and, in the Beginning of the Reformation, they could not have Access to other Protestant Pastors,

* Assembly 1644. † Kingdom of God among Men, p. 175.

stors, and therefore, being elected by the People in that
 Case of Necessity, they exercised the Office of a Pastor, &c.
 And after all, either the People have Right by God's
 Word to elect their own Pastors, and their Right is secu-
 red by Scripture, else the Throng of all our Protestant
 Writers have been simple Men, not understanding the
 Scripture, or Perversers of Scripture, citing it to prove a
 Falshood. The Fathers of the *Tridentine Council* anathe-
 matize all such as say, *Ordinations by Bishops, without the
 Consent or Call of the People, are null.* Our Opposites here
 are safe from the Dint of their *Anathema*, which others
 are obnoxious to, but 'tis enough to comfort, that *the
 Curse causeless shall not come.* *Constantius*, the Son of *Con-
 stantine*, says Mr. Gillepie *, *did put orthodox Bishops from
 their Places, substituting Arians in their Room, with the Con-
 tradiction and Reluctation of the Churches.* ' The like did Pa-
 pits in the *Palatinate*, and other Places where their Dagon
 was set up again; so did the Authors and Urgers of the
Interim in *Germany*, so did the Prelates in *Scotland, Eng-
 land* and *Ireland*; upon all which Intrusions many unspeak-
 able Evils did follow. If we, after a second Reforma-
 tion, should now permit violent Intrusions, this might
 well be a Prologue to much Confusion and Disorder,
 And I dare say, should the Church of *Scotland* go in to
 any Overture which deprives the People of their Right
 to elect their own Pastors, it will be a Forerunner of
 her speedy Ruin. All will own, the calling of Gospel
 Ministers is a Privilege, but to whom doth it belong?
 Some plead it belongs to one, some to another, and our
 Divisions on this Head are lamentable, but how shall
 they be healed? how shall our Differences be decided?
 but by opening the Testament of our *everlasting Father*.
 Excellent are the Words of *Augustine*, when commenting
 upon the *xxi Psalm*, where he thus addresses himself to
 jarring Christians, *Quid litigamus? fratres sumus, non in-
 testatus mortuus est pater, &c.* Why do we contend?
 we are Brethren, our Father did not die without a
 Testament, he made a Testament and so died, and
 hath risen. There will still be Contention about the

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' Inheri-

' Inheritance of the Dead till once the Testament shall
 ' be produced in Publick, and when the Testament is
 ' brought in Publick, all are silent, that the Articles may
 ' be opened and rehearsed. The Judge hears with Inten-
 ' tion, Advocates are mute, the Criers command Si-
 ' lence, all the People with eager Desire wait that the
 ' Words of the Dead may be read unto them, not from
 ' Sentences on the Tomb of the Defunct, he lies with-
 ' out Opinion in his Grave, and his Words are of Force.
 ' Christ sits in Heaven, and his Testament is contra-
 ' dicted; open it, let us read it, we are Brethren, why
 ' do we contend? let our Mind be pacified, our Father
 ' did not leave us without a Testament, he that made
 ' the Testament liveth for ever, he hears our Words,
 ' and acknowledgeth his own; let us read, why do we
 ' contend? when the Inheritance is found, or to whom
 ' it is found to belong, let us hold by that, open the
 ' Testament, read it.' And to the same Purpose *Opta-
 tus Milevitanus* bespeaks the *Donatists*, '*Sed quomodo
 ' terrenus pater, quum se in confinio senserit mortis, timens,
 ' ne post mortem suam, &c.* But as an earthly Father,
 ' when he apprehends himself on the Confines of Death,
 ' fearing lest after his Decease the Brethren having bro-
 ' ken the Bond of Peace should wrangle, before Wit-
 ' nesses out of his dying Bosom he brings forth his Testa-
 ' ment, which will remain upon Record; and if Con-
 ' tention arise among the Brethren, they go not to the
 ' Tomb, but the Testament. He who rests in Silence
 ' tacitely speaks from the Testament as if he were alive,
 ' he that made this Testament is in Heaven; therefore
 ' let us make Enquiry into his Will, which, as in a Te-
 ' stament, is contained in the Gospel.' Is not our Lord's
 Testament full? are not his Words intelligible? cannot
 the Children's Privileges be known by it? was he so short-
 sighted as not to foresee what might occasion Jars among
 them? or was he so unkind, as foreseeing those, not to
 tell what would be their Duty, or what belonged to one
 and what to another? hath he not *set his House in Order*?
 If so, then let his *Testament* be opened and read, and let
 us all submit our Judgments to his Latter-will, glory for
 a full and clear Testament. And to the blessed Testa-
 ment's sweet and favourable Name be all Praise.

