

tion that can conveniently associate with others, should assume to itself the sole right of ordination." It was voted in the affirmative. The following distinguished ministers entered their dissent:—Thomas Goodwine, Phillip Nye, Jeremiah Burrows, S. Simpson, W. Carter. The majority, however, ruled, and in such cases always regulates the conscience and decides what is divine. For the voice of the majority is the voice of God.

"It was next debated whether ordination might precede election to a particular cure or charge." That is, whether a man might be married without a wife, and afterwards take whom he could get by virtue of his marriage, or whether a man might be appointed to a charge without having any. This could not be fairly carried, and was compromised with the Independents, who agreed to the imposition of hands in the ceremony of ordination, "provided that it was attended with an open declaration that it was not intended as a conveyance of office power."

A debate of thirty days was held in the assembly on this proposition, "that the scripture holds forth that many particular congregations may, and BY DIVINE AUTHORITY ought to be under one presbyterial government." The Erastians would not except against the presbyterial government as a political institution, but opposed the claim of divine right. But the Independents opposed the whole proposition, and advanced a counter divine right of independency. Fifteen days they took the part of opponents, and fifteen days they were upon the defensive.

The chief enquiries were concerning the constitution and first form of the church at Jerusalem, the subordination of synods and of lay elders. The Independents maintained that the Church at Jerusalem was *one* congregation; the Presbyterians affirmed that there were many congregations in this city under one presbytery. The ablest critics in the assembly, such as Dr. Temple, Selden, Lightfoot, Coleman, Vines, &c., were divided upon this head. But it was carried for the Presbyterians. The Jewish Sanhedrim was proposed in the assembly as a model for their Christian presbytery, and great skill in Jewish antiquities was exhibited in this part of the debate in settling what were the respective powers of the ecclesiastical and civil courts under the law.

PREACHERS—PEOPLE.

NUMBER THREE.

When Paul was a preacher he would have the whole members of the body of Christ to "strive together for the faith of the gospel." Very little was then known about "clergy" and "laity". They were all the Lord's clergy—they were all the Lord's laity. The brother who could publicly plead in the name of Jesus, and the brother who assisted him by his earnings or estate to keep his lips open and his voice warm, were regarded as equally subserving the interests of Christ's cause, and alike worthy of the approbation of the Chief Master. There were no high stations and low stations, no most honour-