

A SECOND  
VINDICATION  
OF THE  
CHURCH  
OF  
SCOTLAND:  
BEING AN  
ANSWER  
TO  
**Five Pamphlets,**

The Titles of which are set down after the Preface.

By the Author of the former Vindication in Answer to the  
10 Questions.

*Pfal. 31. 18. Let the lying Lips be put to Silence, which speake grievous things, proudly and contemptuously, against the Righteous.*

*Pfal. 55. 3. They cast Iniquity upon me, and in wrath they hate me.*

*Pfal. 63. 11. But the mouth of them that speake Lies shall be stopped.*

*Gregor. Lib. 18. Moral. Nonnunquam pejus est mendacium meditari quam loqui; Nam loqui plerumque precipitationis est, meditari vero Studiosæ pravitatis.*

*Augustin, contra Parmen: L. 4. Quisquis vel quod potest corrigit; vel quod non potest Corrigere, salvo pacis vinculo excludit; vel quod salvo pacis vinculo excludere non potest, æquitate improbat, is pacificus est.*

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T H E  
P R E F A C E.



The Wrestlings of the Church of Scotland have been manifold, and of long continuance: *Jacob* and *Esau* have been long struggling in her womb; many Changes have gone over her; sometimes the one Party prevailing, and sometimes the other: If there were no more at bottom of this strife then is pretended; there might be some hope of Peace: If not by Oneness in Opinion and practice, yet by yeilding so far as Conscience can allow, and mutual forbearance in that wherein we cannot unite. But the Enmity between the Seed of the Woman and the Seed of the Serpent, as it began with World it self, so it is like to have no more early *Exit*. I am sure, Lying, Railing, and malicious Reproaches, instead of Argumentative Confutations, are not conducive to peace. This Conduct cannot convince them that are otherwise minded, nor can it render that way Lovely, for the sake of which it is used, to one who is influenced either by Religion or Reason: But it tendeth to render the Cause that is so managed, Suspicious; yea to disparage and Blacken a good Cause; in the Eyes of the Sober and rational part of Mankind. It is a bad Cause that must be so supported; and a worse Soul that will use such a weapon: Yea, men of a good temper will not listen to such Discourses, but abhor them: Nor will they *auribus aliquem calumniari*, as *Simonides* speaketh. It hath been an old stratagem of Satan, to disparage Truth, or the right wayes of God; either by misrepresenting, or disguising the Opinions of them who own these; or drawing strange and absurd Consequences from what they hold: Or imputing

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putting that to them that they never said nor thought: Or by raising and venting Calumnies against the Persons and Actions of them whom they would expose: Thus did the Heathens against the Jews, and against the Christians: For the former, enough to this purpose may be seen in *Joseph. contra Apion. lib 1 2*. And the Antient Histories of the Church are full of the Latter: And the Apologies of *Tertullian*, and others, were occasioned by them. It was also the way of Papists against Protestants: Yea our Lord, in the dayes of his flesh, suffered the same; and the very footsteps of these Enemies of Truth, do these Authors tread, with whom I have now to do: As will appear in our progress. It is a woeful work for men to imploy their Wit in, and their time about. The Devil hath his Name from this practice, not only in Greek, *δ. ἀπολογος*; but also in the *Syriak N. T.* *ܩܝܘܢܐܘܬܐ*, one that feedeth on Calumnies. It is strange that Veracity is become as much a stranger among Protestants, as among Jesuits; Heathens would be ashamed of such Intemperance of the Tongue as some Divines use; and that in Debates about Religious things: It is Unmanly as well as Unchristian to tell a Lye, tho' for never so good a Cause, or on never so good a design: *Plutarch: de Liber. Educand. Mentiri enim servile est: Et dignum apud omnes Homines odio; ac ne mediocribus quidem servis ignoscendum.* Is it any wonder that we hesitate about some things related by Antient Historians, when so much false History is, with such effronted Boldness, written about the things that we all know, and about which we could be habile Witnesses, and could Swear them to be Lyes, before a Judge? Or that we can have little persuasion of what we Read, or hear about remote Nations; When things acted among ourselves are so falsely represented? Woe to Posterity, if the Lying Stories that some have Printed, and with bold Impudence avouched, pass with them for Authentick Histories. Not only the Writings of *Jesuits*, but these of some discontented *Prelatists*, are able to turn the succeeding Ages into absolute Scepticisme about all the Transactions of former times.

§. 2. Our Opposites, in the Debate that I now manage, have not only loaded us with reproach, without just cause given for their  
their

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their obloquie and clamours: But they have shewed their averſion from Peace with us: And that by methods unbecoming men of Candor and Integrity; as well as Lovers of Peace. We are not ignorant of the meaſures that were the reſult of deep conſults, both in this Nation, and at *London*, when open Spite and Malice was not able to effect what they deſigned; that the ſeveral Pariſhes ſhould addreſs the King for their Miniſters to be continued with them; even while it was evident that many of them regarded not the Civil Authority of the Nation now ſetled; and others by their Leudneſs of Converſation made themſelves unworthy to be in the Holy Function of the Miniſtry; and when this attempt did not ſucceed, it was concerted at *London*, and advice about it written by *Dr. Canaries* to *Mr. Leſk*, to be communicated to the reſt of the Party; *That they ſhould yeild feigned Obedience to the Presbyterians at preſent*, becauſe their other Methods could not take at that time. In purſuance of this advice, two addreſſes were prepared for the *Commiſſion of the General Aſſembly*, in which as little Wit as Candor appeared: It was evident by them, that the Addreſſers did not intend, nor deſire, to be received into a ſhare of the Government with Presbyterians. And theſe Papers were ſo ill contrived that it was viſible to all, that no blame could reflect on the Presbyterians, by reſuſing to admit them on the terms that they propoſed: They were not only in the ſame ſtrain, but both of them in the ſame words: For their Leſſon was conned for them. One of them was offered to the *Commiſſion of the Aſſembly* that was for the *South* part of *ſcotland*, by *Mr. Alexander Leſk*, the 17 day of *July 1691*. In his own Name, and of ſeveral others in the *North*: He was told by the *Commiſſion*, That they could not receive nor conſider his Addreſs; becauſe he, and they in whoſe Name he made application to the *Commiſſion*, lived in the *North*; and that the *Commiſſion* had no Power from the *Aſſembly* to meddle with any Affairs in that part of the *Coun- trey*; but that another *Commiſſion* was appointed for the *North*; to which he might apply if he pleaſed. He took Inſtruments in the *Clerks* Hand that he had offered his Paper to the *Commiſſion*; which was allowed. The other Addreſs was, at the ſame time

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presented by Mr. *William Denune* and Mr. *Thomas Wood*: which was received, and Read: Of which I here give you a true and exact Copy. To the Reverend the Ministers and Elders by Law impowered to Establish the Judicatories of the Church of *Scotland*, The humble Petition of the Ministers of the Episcopal Periwastion, sheweth: That whereas Episcopacy is by Law abolished in this Kingdom, We, who have in the most dangerous times, manifested our Zeal against Popery, are now ready to give all the assurances that are, or can be, by Law, required of us, of our Aversion to Popery: of our firmness to the Protestant Religion: And of Our Duty and Fidelity to their Majesties, King *William* and Queen *Mary*. We are farther readie and willing, in Our respective Charges and Stations, to do every thing that is incumbent on us, as Ministers of the Gospel, for advancing the power of Religion, for the repressing of Scandal and Vice, and for securing the peace and quiet of their Majesties Government: and to Act in Church Judicatories for carrying on of these ends, without any regard to the differences of persuasion in matters that are not fundamental. We do therefore humbly and earnestly desire, that in order to these ends, we may be suffered to Act as Presbyters, in the Church, in our severall Stations and precincts. *Sic subscribitur, David Urquhart* Minister at *Clackmannan*, *William Denune* Minister at *Pentcailand*, *Keneth Mckenzie* Minister at *Fearne*, *T. Wood* Minister at *Dumbar*; *Ad. Peacock* Minister at *Morbottle*, *M. Howell* Minister at *Polworth*, *John Swintoun* Minister at *Cranshaw*, *T. Edward* Minister at *Tynningham*, *Rob. Smith* Minister at *Longformagus*, *Jo. Broun* Minister at *Ellon*, *George Dumbar* Minister at *Hadingtoun*, *Mr. Alex. Ireland* Minister at \_\_\_\_\_, *Mr. James Foreman* Minister at *Hadingtoun*, *Ber. Makenzie* Minister of the Gospel, now at *Tranent*.

§. 3. The presenters of this Petition refused to satisfy the Commission about some things in their Petition, which seemed to bear a dubious Sense; alledging that they had no warrant to explain any thing for such as had sent them: And when they were asked whether they would explain any thing in it, for themselves; their  
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answer was that they could not explain any thing for themselves, because it was a joynt Interest, and they would Act nothing without the rest. After the Deliberation of a few dayes, the Commission gave the following answer to their Petition, *Edinburgh, July, 22 1691*; Which was read to them by the Clerk, and they desiring to have an extract of it, the Clerk was appointed to give it. A true and exact Copy of it, followeth “The Commission for  
 “ Vifitation, &c. Having considered the Petition presented to  
 “ them by Mr. *Thomas Wood* and Mr. *William Denune* signed by  
 “ them and other twelve Ministers, who call themselves of the  
 “ *Episcopal persuasion*, do find that some of these Petitioners are  
 “ deposed, and some suspended: both of them for gross Immoralities:  
 “ Others of them are in process referred by the General Assembly to this Commission: And some declared contumacious  
 “ by the Presbyteries of the bounds where they have their residence;  
 “ and some without the bounds committed to the inspection of this Commission: They do also find, that not only  
 “ these Petitioners do not look on this Commission as a Judicatory  
 “ of this Church; but also do mistake their work, by ascribing to  
 “ them, a power to establish the Judicatories of this Church,  
 “ which is not committed to them by the Assembly: and  
 “ tho’ the Commission be satisfied, to hear of their zeal against  
 “ Popery, and fidelity to their Majesties: Yet they find, that  
 “ seing the Petitioners have not offered to own and subscribe the  
 “ *Confession of Faith*, which by Law is made the Standard of the  
 “ Doctrine of this Church; they have no security against other  
 “ errours; nor do they offer to submit to, nor concur with, the  
 “ present established Government of this Church, according to the  
 “ instructions of the General Assembly; much less to acknowledge it,  
 “ as is required by his Majesties Gracious Letter; and  
 “ whereas, in the Petitory part, the Petitioners seem to desire an  
 “ allowance for setting up a Government separate from, and independent  
 “ upon that which is established by Law; and have refused (when desired  
 “ by the Commission) to explain either for their Constituents, or for themselves,  
 “ this, or any other expression, that seemed dark and doubtful to the Commission, de-

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“ claring also expressly, that they had no further to say than what  
“ was contained in their Petition, and that they could do nothing  
“ separately by themselves, without their Constituents. There-  
“ fore, upon these grounds, the Commission cannot grant this pe-  
“ tition as it stands *in terminis*: However willing they be to re-  
“ ceive such of them as personally compearing, shall be found  
“ duely qualified, according to the instructions of the Assembly,  
“ and his Majesties gracious Letter. It is to be noted that Mr.  
*Ireland* is deposed (they indeed pretended, that his name was  
blotted out, as soon as they knew so much; but it was shewed them  
that not his Subscription, but the name of the place where he had  
been Minister, was blotted out) Mr. *Urquhart* was declared con-  
tumacious by the Presbytery: Mr. *Peacock* was suspended. Mr.  
*Wood* is under process before the Commission: Mr. *Kenneth Mc-*  
*kenzie* liveth in the North, and so is not under the inspection of  
this Commission.

§ 4. It is manifest from their petition that they Act as a party com-  
bined against the Church as now settled by Law: Seing they speake  
of a joynt interest, out of which none of them would so much as  
answer any question that was put to them; also because this is own-  
ed as; petition of the Episcopal Clergy, not of some of them; which  
stateth them as one party, and the Presbyterian Church as another.  
It may be also rationally inferred from it, that they could not ex-  
pect that the Commission could receive them, on the terms that  
they propose, for they do not offer Satisfaction to any one of the  
conditions required by the Assembly, of such as we should admit  
to rule the Church with us; we could not conclude their Orthodoxy  
from their being opposite to Popery, for so are *Socinians*, *Armi-*  
*nians*, *Pelagians*, *Antinomians*, *Quakers*, &c Nor had we ground  
to believe that they would be Faithful to the Government of the  
Church; but had reason to think the contrary; because they take  
to themselves the designation of being *of the Episcopal persuasion*;  
which can beare no other sense, than that either they think Episco-  
pacy to be of Divine Right, or at least that it is the best Govern-  
ment of the Church, and nearest to what is enjoined in the Scripture:  
for they who are for the indifferency of the *Species* of the Church

Government are not Episcopal more than they are Presbyterian. Now such cannot give security that they will endeavour to preserve Presbyterian Government: For it were to act against the Light of their own mind; and he who promiseth so to act, deserveth no credit. This is yet more convincing, if we consider, that they must mean, that they are for Episcopacy as it was lately in *Scotland*: Now what that is, is not easie to know: For they had no Canons by which it might be circumscribed, and so it was a Boundless and Arbitrary Power. And in the Act of Parliament 1662. By which it was Setled, it was restored *To all the accustomed Priviledges and Jurisdictions*; Which is as much Power as the Laws had ever given them: And it Impowereth them to manage the Affairs of the Church with *Advice of such of the Clergy as they shall find to be of known Loyalty and Prudence*; And that in *their Administrations they are to be accountable to the King*: It is further evident, that Presbytery could not be safe under their management; seing they will own no Church Power in the Commission; but look on them as a company of Ministers and Elders who derive their Power from the Law: Also because they look on the Judicatories of this Church as what is to be setled; and that they are the Creatures of the State, by looking on this Commission, as the Delegates of the State. It is further to be observed, That while they speak of *Securing the Peace of Their Majesties Government*; They have no hint or any design to secure the Government of the Church; either as to its Peace, or as to its Safety. They tell us also of their Design to act in Church Judicatories; but whether they mean the Judicatories wherein Parity of Ministers is observed, or these wherein Episcopal Power over-toppeth that of the Presbyters, we can neither know from their words, nor will they inform us what is their meaning. They tell us of their purpose *To act in these Judicatories without any regard to the differences of Perswasion in things that are not fundamental*. We are here again left in the dark what things they will regard in their Management of the Affairs of the Church: For it is a Controversy among Divines, what points of Truth are fundamental, and what not: Some in our dayes have reduced fundamental points



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to a very narrow compass: Men of Latitude have so widened Heavens Gates, that even Heathens who know not Christ, may enter in: And how far these Petitioners Principles may stretch, in judging what is, and what is not fundamental, we must not know; for they will explain none of their words. But we think that many Truths of the Gospel are to be regarded by them who are Guides of Mens Consciences, and who are to censure Men for Errours, as well as for immoral practices; about which we will not stily contend with them who do not think fit to call them Fundamentals. Again they may know, that there are some things Fundamental to Salvation: Others that are only so with respect to the Government of the Church; That is, without which the Government settled in any Church cannot stand. I know no Church; whether ruled by Parity of Presbyters, or otherwise, but they have respect to these; and refuse to commit the Ruling of the Church to them who have no regard to such things as are necessary to the standing of her Government: If we would rightly manage the Government of the Church, we must not regard the former onely; but also the latter. We are not to admit to a share of Presbyterian Government, such as tho' they be found in the Faith, will Vote against the Parity of Power in the Ministers of Gospel: Nor who will be for setting Bishops over us again; nor who will not secure us against endeavouring the overturning, tho' it were by degrees, what is now, by the Mercy of God, established among us. One remark more I make on their Petition; which is; that they desire *To be suffered to Act as Presbyters in this Church in their several Stations and Precincts.* It is not only ambiguously worded, but they refused to tell us what they meant by it. For it may be understood either that they should concur with us in our Judicatories; which they cannot do for the reasons above adduced; or that they might Act in meetings by themselves, and without dependence on the Government of the Church now established by Law (as in many places they do practise, without leave asked or given) this is a most absurd desire: For it is, that Presbyterian Government being now established by Law, as it was before countenanced by the Gospel; the Presbyterians themselves should allow a contrary way to be set up,

up, in opposition to it; and for perpetuating a Schism in this National Church: and that Presbyterians should, by this means, put themselves out of Capacity to purge the Church from Erroneous, Scandalous, and insufficient Ministers. If they have a third meaning, that they might be allowed to exercise their Ministry within their own Parishes; their Petition is wholly impertinent: For that is already granted them, and none of them is hindered from this, except such as the Church findeth to be Insufficient, Erroneous, Scandalous, or supinely Negligent: It they plead for a toleration to such, neither Reason nor Religion will allow the granting of such a request. All this considered, let all the world judge whether these men design peace and union with the Church, on Rational Grounds.

§. 5. While we have made such rational proposals for Burying former differences; and yet they can neither satisfy nor quiet a Spiteful and Clamorous sort of Men; We must defend ourselves, as well as we can, against Reproaches; and as we have (in this matter) a good Conscience towards God; so we must vindicate our way before Men. This Vindication hath been long expected: The cause why it cometh out so late, is not, that much time was taken to make it accurate, either as to the Stile, or other management of it; neither the Authors capacity, nor inclination nor the subject matter, do admit of that, it was written *festinante calamo*; tho' I hope, not any material escapes will be found in it; much less was it from the difficulty of the Work: Neither deep thinking, nor much Reading, was needful to answer the Reasons brought against us; The Argumentative part of these Pamphlets is of very small bulk, as well as of little Strength. But the true Causes of this delay were. 1. It was at first committed to another hand, who, after many moneths, returned the Papers to be Answered without any reply to them, next, the Person on whom it was laid, and who now hath done it, was sent a long Journey, about the Affairs of the Church; so that it was four months before he could do any thing toward it. 3. He hath so much necessary Work to attend, and that daily, that very seldom he could get an hour for this Business; which he looked on as a *παραπληρωμα* in respect of

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what was his daily imployment. 4. Informations from many corners of the Nation about matters of fact, contained in the Pamphlets that I Answer, were to be expected, and they came in very flowly; many of them after this Work was almost finished: For which blanks beloved to be left in several places of the Book: and some of them not come to this day. But the Reader must judge of the veracity and candor of some of the things charged on us by what he may observe in the rest of them.

§. 6. I have treated the Adversaries I deal with as Brethren (desiring rather to exceed, then come short in Civility, and fair dealing with them) tho' they use us as Enemies; I hope, calling things by their true Names, will not be reckoned inconsistent with that moderation and calmness that becometh a Disputant. I have called nothing Lies nor Calumnies, nor Spite, but what is manifestly such; and is made appear to be such: If any sharpness of stile be used, how could it be shunned: Even the Disciples of *Zeno* would forget their *Apathie*, when lashed with such virulent pens, as my Adversaries use; but I hope there is nothing in the strain of this writing, that is beyond the bounds of the Apostles injunction, Tit. 1. 13. of *reproving sharply*, *εὐλογεῖς ἀποτομῶς* is argue the case, cuttingly: As the strength of Argument should wound a bad cause so a Petulant and Effronted Adversary is not to be handled with that softness of stile, that is fit for such as are more modest. The truth of matters of fact asserted in this Treatise, is not to be taken from me; but from them who are my Informers: Few of them I pretend to personal knowledge of, therefore not my veracity is pledged for them, but that of others: If I have here asserted any thing that I cannot bring credible Witnesses for, let me be blamed: But if they have deceived, or been deceived (which I hope shall not be found) I am not to answer for that. Neither do I build on hear say, or common talk; which is the best Foundation of many of the Assertions of my Adversaries: But for many things I name the witnesses of what I affirm: In some of them I bring the Testimonies of them who had sworn these things before a Judge; and where the names of Witnesses are for Brevities sake, omitted, it is in matters of lesser moment; and sufficient Testimo-

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ny shall be given of these things, when it shall be required. I hope the Reader will find by this Examination of the Railing Accusations brought against us, that the Church of *Scotland* hath given no just cause of Clamour to her Enemies, nor of dislike to our Rulers, during the time in which our Observers do fix blame upon us: which is to the end of the General Assembly. 1690. What the King and Parliament, and Council) and before them, the Convention of Estates) did that hath displeased this Party that I deal with, I have also Vindicated from injustice and oppression, and breach of promise, that this pretended Loyal Party charge them with. For what was Acted by the injured and enraged Rable, who in their own Persons, or in their Relations, had suffered intolerable and Barbarous severeties from these men; I am far from approving, or excusing: Only I affirm that many of the things they are charged with, are Lies and Calumnies: Others of them Truths so disguised, as none can own them for truths. I also shew that the Actings of the Rable were not to be compared, in Cruelty, and Savage Barbarity, with what they suffered from that Party whom they attempted to rid themselves of, when they got opportunity. And what was done by the Episcopal party, was done under colour of Law, or connived at by them in Power; and was at the instigation of Church men: What was done by the Rable was their deed alone: Neither Rulers nor Ministers, nor the soberer sort of the People, did either approve it, or was partaker in their Deeds.

§. 7. I have, in a former paper, pleaded for the Presbyterian Church of *Scotland*, against an Adversary much of the same Temper with these I now deal with; whose ten questions, and answers to them, I have examined; I now examine five other Pamphlets: The first two were enjoined me to answer; the rest, being of the same strain, and coming to hand while I was busie with these, and some Persons of the best quality for rank, and for Religion, desiring it of me, I thought fit to give my help (such as it is) to this labouring Church, in opposing all these efforts of enraged Malice: It truth, and the ordinances of God, be thereby Vindicated, and weaker ones helped to stand against the shock of impudent Calumnies; and if any who gave too ready an ear to misrepresentations of our Affairs,

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fairs, be better informed, I have my design. When I first read and considered these Pamphlets, I hoped such a work would be needless; for among our selves, most of their Assertions are known to be Lies; yea some of their own party have regrated that such Lies should be spread; and it was hoped that strangers would not suffer themselves to be imposed upon by such vile stories, while the Propagators of them had not the wit to personate Historians, but did openly vent such spite and inveterate Malice, as the condiment of what they set before the Readers, that might ruine all pretences they could make to Veracity, with them who wisely consider what they hear or read. But we see the world is so stated, that silent innocency may soon be run down by bold Calumnies: And therefore this Vindication was, on after thoughts, judged to be needful. I do not pretend to vindicate Presbyterians from all blame: I know they are subject to like passions as other men; they are Sinners and have need of a Saviour: And their publick Actings, as well as personal Conversation, are short of perfection. There are many things among us that may be mended, or better done. And we are endeavouring to bring things into better order, and do not think that thus it must be, because thus it hath been. Yet we are not afraid to compare our Church order with that which our Opposites are so fond of: Nor that they can charge us with such mismanagements as we can charge them with; or as can infer any notable detriment to the great design of the Gospel, and advancing of Truth and Holiness. I meet, in these Papers with Variety of purposes, and frequent Coincidencies: To have enlarged in discourse upon all these subjects would have swelled this work unduely. Wherefore I behoved, in many places, to give short answers and *ως εν παραδω*; which yet may be understood by an attentive Reader: Especially if he compare the passages that is replied to (which I could not alwayes fully Transcribe) with what is said in answer to it. If any thing be not touched, it is either not material or is before met with, or it is so plainly false and absurd, that every one may see it. I have not willingly overlookt any thing that might reflect any blame on the cause that I plead for.