

Ordinary of nominating a Curate to a Vacant Parish, and after due Probation Removing or confirming him Minister as he shall appear worthy of the Ministry. I have heard Persons object that they did not apprehend that the General Assembly had precise and distinct Ideas annex'd to the Words they made use of, but look'd on them all as Synonymous, but this is paying them but a Sorry Compliment. I must moreover beg their pardon for not joining in it. The Act was maturely considered here and in England without doubt by the best Civilians there. It was sent back With an Absolute Dissent in 1696 with a Disapprobation and Corrections in 1700, and one may well presume that each word of Cousequence was well weighed, and had that Idea affix'd to it as the Laws and the Practice of the Church of England warranted, and in this sense of the word Appointed it is that Letters of Licence are given which Work a temporary Plenarty under the Act without the Concurrence or Consent of any Vestry revocable at the will of the Ordinary. A design well imagined, a Practice well Adapted for the Service of God, the Lustre and Credit of his Lordships Dominion and the Instruction and Good Ordering of the people.

Before I conclude I shall take Notice of Another Method by which a Plurality of Benefices is tenable, and that is by Consolidation or Union: which is the uniting combining or Consolidating two Churches or Benefices in one, which Cannot be done without The Consent of the Bishop Patron & Incumbent. There are several Causes or Reasons in Law given for this Consolidation or Union. The following are in Point. 1. An unnecessary or unlawfull Dividing of those Benefices precedent to the Reintegration as when such As had been formerly united were divided. 2 For and by Reason of the extreme Poverty of one of the Parishes. 3. For the better Hospitality and that the Rector may be thereby better enabled to Relieve the Poor; And Lastly Convenient Nearness is required. These Reasons all coincided in an Attempt made Some time since to unite the Parishes of S^t Ann and S^t Margaret, which I hear fail'd on the Dissent of the Vestry of the latter Parish. But whence the Consent or Dissent of a Vestry could have any effect I cannot guess. All Lawers agree in this Definition, Unio est Beneficiorum seu Ecclesiarum ab Episcopo aut alio superiore facta Annexio. There is no Consent of Vestries mentioned in any Writer upon the Subject. If Vestries have a controlling or Concurrent Power it must be by Commission from the supreme Ordinary, who alone has power of Granting such Commission under his great seal. But I never heard he had granted such Commission to Vestries, and if he had it would have been at least injudicious.