

and Preservation of Churches, is the *Conversion of Souls*; and where there are no more to be Converted, there shall be no more Church on the Earth. To enlarge the Kingdom of Christ, to diffuse the Light and Savour of the Gospel, to be subservient unto the Calling of the Elect, or gathering all the Sheep of Christ into his Fold, are things that God designs by his *Churches* in this World. Now the principal instrumental cause of all these, is the *Preaching of the Word*; and this is committed unto the *Pastors of the Churches*. It is true, Men may be, and often are Converted unto God by their occasional dispensation of the Word who are not called unto Office; for it is the *Gospel it self* that is the *Power of God unto Salvation*, by whomsoever it is Administred, and it hath been effectual unto that end, even in the necessary occasional *teaching of Women*. But it is so frequently in the exercise of Spiritual Gifts, by them who are not *stated Officers* of the Church, *1 Cor. 14. 24, 25. Phil. 1. 14, 15, 18. 1 Pet. 4. 10, 11.* But yet this hinders not, but that the Administration of the Glorious Gospel of the blessed God, as unto all the ends of it, is committed unto the *Pastors of the Church*. And the *First Object* of the Preaching of the Gospel, is the *World*, or the Men of it for their Conversion. And it is so in the Preaching of all them unto whom that Work is committed by Christ. The Work of the Apostles and *Evangelists* had this Order in it. First, they were to make Disciples of Men, by the Preaching of the Gospel unto Conversion, and this was their principal Work, as *Paul* testifieth, *1 Cor. 1. 17.* And herein were they gloriously instrumental, in laying the foundation of the Kingdom of Christ all the World over. The Second part of their Work, was, *to teach them that were Converted*, or made Disciples, to do, and observe, all that he did command them. In the pursuit of this part of their Commission, they gathered the Disciples of Christ into Churches, under ordinary Officers of their own. And although the Work of these Ordinary Officers, Pastors, and Teachers, be of the same nature with theirs, yet the *Method* of it is changed in them. For their first *ordinary Work* is to conduct and teach all the Disciples of Christ *to do*
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and observe all things appointed by him; that is to Preach unto and Watch over their particular Flocks, unto whom they do relate. But they are not hereby discharged from an interest in the other *part of the Work* in Preaching the Word unto the Conversion of Souls. They are not indeed bound unto the *Method* of the *Apostles* and *Evangelists*; yea, they are by virtue of their Office, ordinarily excluded from it. After a Man is called to be a Pastor of a particular Church, it is not his Duty to leave that Church, and go up and down to Preach for the Conversion of Strangers. It is not, I say, *ordinarily* so, for many cases may fall out wherein the *Edification* of any particular Church is to give way unto the glory of Christ, with respect unto the calling of all the Members of the *Church Catholick*. But in the discharge of the *Pastoral Office*, there are many occasions of Preaching the Word unto the Conversion of Souls. As, (1.) When any that are Unconverted *do come into the Assemblies of the Church*, and are there wrought upon by the Power of the Word, whereof we have experience every day. To suppose that a Man at the same time, and in the same place Preaching unto one Congregation, should Preach to some of them, namely those that are of the Church whereunto he relates, as a Minister with *Ministerial Authority*; and to others only by virtue of a *Spiritual Gift*, which he hath received, is that which no Man can distinguish in his own Conscience, nor is there any colour of Rule or Reason for it. For though Pastors, with respect unto their whole Office, and all the Duties of it, whereof many can have the Church only for their Object, are *Ministers in Office unto the Church*, and so Ministers of the Church; yet are they Ministers of *Christ* also; and by him it is, and not by the *Church*, that the Preaching of the Gospel is committed unto them. And it is so committed, as that by virtue of their Office they are to *use it unto all its ends*, in his way and method, whereof the Conversion of Sinners is one. And for a Man to conceive of himself in a *double capacity* whilst he is Preaching to the same Congregation, is that which no Mans experience can reach unto. (2.) In *occasional Preaching in*
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other places, whereunto a *Pastor of a Church* may be called and directed by Divine Providence. For, although we have no concernment in the figment of an *indelible Character* accompanying Sacred Orders; yet we do not think that the *Pastoral Office* is such a thing as a Man must *leave behind him* every time he goes from home; or that it is in his own power, or in the power of all Men in the World, to devest him of it, unless he be dismissed or deposed from it by Christ himself, through the Rule of his Word. Where-ever a true Minister Preacheth, he Preacheth as a Minister; for, as such the Administration of the Gospel is committed unto him, as unto all the ends of it; whereof, the chief as was said, is the Conversion of Souls. Yea, of such weight is it, that the Conveniency and Edification of particular Churches, ought to give place unto it. When therefore there are great Opportunities, and providential Calls for the Preaching of the Gospel unto the Conversion of Souls, and the *Harvest* being great there are *not Labourers* sufficient for it; it is lawful, yea, it is the Duty of Pastors of particular Churches, to leave their constant attendance on their Pastoral Charge in those Churches, at least for a Season, to apply themselves unto the more publick Preaching of the Word unto the Conversion of the Souls of Men. Nor will any particular Church be unwilling hereunto, which understands that even the whole end of particular Churches is but the Edification of the *Church Catholick*; and that their good and advantage is to give place unto that of the Glory of Christ in the whole. *The good Shepherd will leave the Ninety and Nine Sheep, to seek after one that wanders;* and we may certainly leave a *few for a season*, to seek after a great multitude of wanderers, when we are called thereunto by Divine Providence. And I could heartily wish that we might have a trial of it at this time.

THE Ministers who have been most *celebrated*, and that deservedly in the last Ages, in this and the neighbour Nations, have been such as whose Ministry God made eminently successful unto the Conversion of Souls. To affirm that they did not do their work *as Ministers* and by virtue of their *Ministerial Office*,

Office, is to cast away the Crown, and destroy the principal glory of the Ministry. For my own part, if I did not think myself bound to Preach as a Minister, and as a Minister Authorized in all places, and on all occasions when I am called thereunto, I think I should never Preach much more in this World. Nor do I know at all what Rule they walk by, who continue *publick constant Preaching* for many years, and yet neither desire nor design to be called unto any Pastoral Office, in the Church. But I must not here insist on the debate of these things.

6. IT belongs unto Men on the account of their Pastoral Office, to be ready, willing, and able, to *comfort, relieve and refresh* those that are *tempted, tossed,* wearied with fears and grounds of disconsolation in times of trial and desertion. *The Tongue of the Learned* is required in them, that they should know how to *speak a word in Season unto him that is weary.* One excellent qualification of our Lord Jesus Christ, in the Discharge of his Priestly Office now in Heaven, is, That he is *touch'd with a sense of our Infirmities,* and *knows how to succour them that are tempted.* His whole Flock in this World, are a company of *tempted ones.* His own Life on the Earth, he calls the *time of his Temptation.* And those who have the charge of his Flock under him, ought to have a sense of their Infirmities, and endeavour in an especial manner to *succour* them that are tempted. But amongst them, there are some always that are cast under *darkness* and *disconsolations* in a peculiar manner; some at the entrance of their Conversion unto God, whilst they have a deep sense of the *terroure of the Lord,* the sharpness of Conviction, and the uncertainty of their Condition. Some are relapsed into Sin or omissions of Duties; some under great, sore and lasting Afflictions; some upon pressing, urgent, particular *Occasions;* some on Sovereign, Divine *Desertions;* some through the *buffetings of Satan,* and the injections of blasphemous Thoughts into their Minds, with many other occasions of an alike nature. Now the Troubles, Disconsolations, Dejections and Fears that arise in the Minds of Persons in these Exercises and Temptations, are various, oftentimes urged and fortified

fortified with subtil arguing, and fair pretences, perplexing the Souls of Men almost to Despair and Death. It belongs unto the Office and Duty of Pastors.

1. TO be able *rightly to understand the various cases* that will occur of this kind, from such principles and grounds of Truth and Experience, as will bear a just confidence in a prudent Application unto the Relief of them concerned. The *Tongue of the Learned to know how to speak a Word in Season to him that is weary.* It will not be done by a *collection and determination of cases*, which yet is useful in its place. For hardly shall we meet with *two cases* of this kind, that will exactly be determined by the same Rule; all manner of *Circumstances* giving them variety. But a Skill, Understanding and Experience in the *whole nature of the Work of the Spirit of God* on the Souls of Men; of the Conflict that is between the *Flesh and the Spirit*; of the Methods and Wiles of *Satan*, of the *Wiles of Principalities and Powers* or wicked Spirits in *high places*; of the Nature, and Effects and Ends of Divine Descriptions, with Wisdom to make Application out of such Principles, of fit Medicines and Remedies unto every Sore and Distemper, are required hereunto. These things are by some *despised*, by some *neglected*, by some looked after only in *stated cases of Conscience*; in which Work it is known that some have horribly debauched their own Consciences and others, to the scandal and ruine of Religion, so far as they have prevailed. But not to dispute how far such helps as *Books written of cases of Conscience*, may be useful herein, which they may be greatly unto those who know how to use them aright; the proper ways whereby *Pastors and Teachers* must obtain this Skill and Understanding, is, by diligent study of the Scriptures, Meditation thereon, fervent Prayer, Experience of Spiritual Things, and Temptations in their own Souls, with a prudent observation of the manner of Gods dealing with others, and the ways of the opposition made to the Work of his Grace in them. Without these things all pretences unto this Ability and Duty of the *Pastoral Office* are vain; whence it is, that the whole Work of it is much neglected.

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2. TO be ready and willing to attend unto the especial cases that may be brought unto them, and not to look on them as unnecessary Diversions; whereas a due Application unto them, is a principal part of their Office and Duty. To discountenance, to discourage any from seeking relief in perplexities of this nature, to carry it towards them with a seeming moroseness and unconcernedness, is to turn that which is *Lame out of the way, to push the Diseased*, and not at all to express the care of Christ towards his Flock, *Isa. 40. 11.* Yea, it is their Duty to hearken after them who may be so exercised, to seek them out, to give them their Counsel and Directions on all occasions.

3. TO bear patiently and tenderly with the *weakness, ignorance, dulness, slowness* to believe and receive satisfaction, yea, it may be, *Impertinencies* in them that are so tempted. These things will abound amongst them, partly from their *natural Infirmities*, many being weak, and perhaps froward; but especially from the *nature of their Temptations*, which are suited to disorder and disquiet their Minds, to fill them with perplexed Thoughts, and to make them jealous of every thing wherein they are spiritually concerned. And if much patience, meekness and condescension, be not exercised towards them, they are quickly *turned out of the way.*

IN the discharge of the whole *Pastoral Office*, there is not any Thing or Duty that is of *more importance*, nor wherein the Lord Jesus Christ is more concerned, nor more eminently suited unto the nature of the Office it self, than this is. But, whereas it is a *Work or Duty*, which because of the Reasons mentioned, must be accompanied with the exercise of Humility, Patience, Self-denial and Spiritual Wisdom, with Experience, with wearisome Diversions from other occasions; those who had got of old the *conduct of the Souls of Men* into their management, turned this whole part of their Office and Duty into an Engine they called *Aricular Confession*, whereby they wrested the Consciences of Christians to the promotion of their own Ease, Wealth, Authority, and oft-times to worse ends.

7. A *compassionate suffering*, with all the Members of the Church in all their trials and troubles, whether internal,
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or external, belongs unto them in the discharge of their Office. Nor is there any thing that renders them more *like unto Jesus Christ*, whom to represent unto the Church, is their principal Duty. The view and consideration by Faith of the Glory of Christ in his *compassion with his suffering Members*, is the principal spring of Consolation unto the Church in all its Distresses. And the same Spirit, the *same Mind* herein, ought, according to their measure, to be in all that have the *Pastoral Office* committed unto them. So the *Apostle* expresseth it in himself: *Who is weak, and I am not weak? Who is offended, and I burn not?* 2 Cor. 11. 29. And unless this compassion and goodness do run through the discharge of their whole Office, Men cannot be said to be *Evangelical Shepherds*, nor the Sheep said in any sense to be *their own*. For those who pretend unto the *Pastoral Office*, to live, it may be, in wealth and pleasure, regardless of the Sufferings and Temptations of their Flock, or of the poor of it; or related unto such Churches, as wherein it is impossible that they should so much as be acquainted with the state of the greatest part of them, is not answerable unto the institution of their Office, nor to the design of Christ therein.

8. *CARE of the Poor*, and *visitation of the Sick*, are parts of this Duty, commonly known, though commonly neglected.

9. *THE principal care of the Rule of the Church* is incumbent on the Pastors of it. This is the second general head of the Power and Duty of this Office, whereunto many things in particular do belong. But because I shall treat afterwards of the Rule of the Church by it self distinctly, I shall not here insist upon it.

10. *THERE is a Communion to be observed among all the Churches of the same Faith and Profession* in any Nation. Wherein it doth consist, and what is required thereunto, shall be afterwards declared. The principal care hereof, unto the Edification of the Churches, is incumbent on the Pastors of them. Whether it be exercised by *Letters* of mutual advice, of congratulation or consolation, or in testimony of Communion with those who
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are called to Office in them, or whether it be by convening in Synods for consultation of their joint concernments, (which things made up a great part of the Primitive Ecclesiastical *Polity*;) their Duty it is to attend unto it, and to take care of it.

II. THAT wherewith I shall close these few instances of the *Pastoral Charge* and Duty, is, that without which all the rest will neither be useful unto Men, nor be accepted with the great Shepherd Christ Jesus. And that is an *humble, holy, exemplary conversation in all Godliness and Honesty*. The Rules and Precepts of the Scripture, the Examples of Christ and his Apostles, with that of the Bishops or Pastors of the Primitive Churches, and the nature of the thing it self, with the Religion which we do profess, do undeniably prove this Duty to be necessary and indispensible in a Gospel Ministry. It were an easie thing to fill up a Volume with ancient *Examples* unto this purpose; with *Testimonies* of the Scripture and first Writers among Christians, with Examples of publick and private miscarriages herein, with evident demonstration, that the *ruine of Christian Religion* in most Nations where it hath been professed, and so of the Nations themselves, hath proceeded from the *Ambition, Pride, Luxury, Uncleanness, Profaneness*, and otherways *vitious Conversations* of those who have been called the *Clergy*. And in daily observation, it is a thing written with the Beams of the Sun, that whatever else be done in Churches, if the Pastors of them or those who are so esteemed, are not *Exemplary* in Gospel Obedience and Holiness, Religion will not be carried on and improved among the people. If Persons, light or prophane in their Habits, Garbs and Converse, corrupt in their Communication, Unfavoury and Barren as unto Spiritual Discourse; if such as are Covetous, Oppressive and Contentious; such as are negligent in holy Duties in their own Families, and so cannot stir up others unto diligence therein; much more, if such as are openly sensual, vitious and debauched, are admitted into this Office, we may take our leave of all the Glory and Power of Religion, among the people committed unto their charge.

TO handle this property or *adjunct* of the Pastoral Office, it were necessary distinctly to consider and explain all the Qualifications assigned by the Apostle as necessary unto *Bishops* and *Elders*, evidenced as previously necessary unto the orderly Call of them unto this Office, 1 *Tim.* 3. 2, 3, 4, 5, 6, 7. *Tit.* 2. 6, 7, 8, 9. which is a Work not consistent with my present design to engage in.

THESE are some Instances of the things wherein the *Office-Duty* of Pastors of the Church doth consist. They are but *some* of them, and those only *proposed*, not *pursued* and pressed with the consideration of all those particular Duties, with the manner of their performance, way of management, motives and enforcements, defects and causes of them, which would require a large Discourse. These may suffice unto our present purpose; and we may derive from them the ensuing brief considerations.

1. A DUE meditation and view of these things, as proposed in the Scripture, is enough to make the wisest, the best of Men, and the most diligent in the discharge of the *Pastoral Office*, to cry out with the Apostle, *and who is sufficient for these things?* This will make them look well to their *Call* and *Entrance* into this Office, as that alone which will bear them out and justify them in the susception of it. For no sense of *insufficiency* can utterly discourage any in the undertaking of a Work, which he is assured that the Lord Christ calls him unto. For where he calls to a Duty, he gives competent strength for the performance of it. And when we say, Under a deep sense of our own weakness, *who is sufficient for these things?* he doth say, *My Grace is sufficient for you.*

2. ALTHOUGH all the things mentioned, do plainly, evidently and undeniably belong unto the discharge of the *Pastoral Office*, yet in point of Fact we find by the Success, that they are very little considered by the most that seek after it. And the present Ruine of Religion, as unto its Power, Beauty and Glory in all places, ariseth principally from this cause, that *Multitudes* of those who undertake this Office, are neither in any measure fit for it, nor do either conscientiously attend

attend unto, or diligently perform the Duties that belong unto it. It ever was, and every will be true in general; *like Priest, like People.*

3. WHEREAS the account which is to be given of this Office, and the discharge of it at the *last day* unto Jesus Christ, the consideration whereof had a mighty influence upon the *Apostles* themselves, and all the Primitive Pastors of the Churches, is frequently proposed unto us, and many warnings given us thereon in the Scripture; yet it is apparent they are but few who take it into due consideration. In the great day of Christs *Vistation*, he will proceed on such *Articles* as those here laid down, and others expressed in the Scripture, and not at all on those which are now enquired upon in our *Episcopal Visitations*. And if they may be minded of their true interest and concern, whilst they possess the places they hold in the Church, without offence, I would advise them to conform their *Enquiries* in their *Visitations*, unto those, which they cannot but know the Lord Christ will make in the great day of his *Vistation*, which doth approach: This I think but reasonable. In the mean time, for those who desire to give up their *account* with joy and confidence, and not with grief and confusion; it is their Wisdom and Duty continually to bear in Mind what it is that the Lord Christ requires of them in the discharge of their Office. To take *Benefices*, to perform *legal Duties by themselves or others*, is not fully compliant with what Pastors of Churches are called unto.

4. IT is manifest also from hence, how *inconsistent* it is with this Office, and the due discharge of it, for any one Man to undertake the relation of a *Pastor unto more Churches than one*, especially if far distant from one another. An evil this is, like that of *Mathematical Prognostications* at Rome, *always condemned and always retained*. But one view of the Duties incumbent on each Pastor, and of whose diligent performance he is to give an account at the last day, will discard this practice from all approbation in the Minds of them that are sober. However, it is as good to have Ten Churches at once, as having but one, never to discharge the Duty of a Pastor towards it.

5. ALL Churches may do well to consider the *weight and burden* that lies upon their Pastors and Teachers, in the discharge of their Office, that they may be *constant in fervent Prayers* and Supplications for them; as also to provide, what lies in them, that they may be *without trouble and cares about the things of this Life*.

6. THERE being so many Duties necessary unto the discharge of their Office, and those of such *various sorts and kinds*, as to require various Gifts and Abilities unto their due performance, it seems very difficult to find a concurrence of them in any own person, in any considerable degree, so as that it is hard to conceive how the Office it self should be duly discharged. I answer, (1.) The end both of the Office, and of the discharge of it, is the *due Edification of the Church*: This therefore gives them their measure. Where that is attained, the Office is duly discharged, though the Gifts whereby Men are enabled thereunto, be not *eminent*. (2.) Where a Man is called unto this Office, and applieth himself sincerely unto the due discharge of it, if he be evidently *defective* with respect to any especial Duty or Duties of it, that *defect* is to be supplied by calling any other unto his Assistance in Office, who is qualified to make that supply unto the Edification of the Church. And the like must be said concerning such Pastors, as through Age or Bodily weakness are disabled from attendance unto any part of their Duty; for still *the Edification of the Church* is that, which in all these things, is in the first place to be provided for.

7. IT may be enquired, what is the State of those Churches, and what Relation, with respect unto Communion, we ought to have unto them whose Pastors are evidently *defective* in, or *neglective* of these things, so as that they are not in any *competent measure* attended unto. And we may in particular instance in the *first* and the *last* of the Pastoral Duties before insisted on. Suppose a Man be no way able to *Preach the Word* unto the Edification of them that are pleaded to be his Flock; or having any *ability*, yet doth not, will not give himself unto the *Word and Prayer*, or not *labour in the Word and Doctrine*, unto the
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great prejudice of Edification: And suppose the same Person be openly *defective*, as unto an *exemplary Conversation*, and on the contrary, layeth the stumbling block of his *own Sins and Follies* before the eyes of others; what shall we judge of his Ministry, and of the state of that Church whereof he is a *constituent part*, as its Ruler? I Answer,

1. I DO not believe it is in the power of any Church really to conferr the Pastoral Office by virtue of any *Ordination* whatever, unto any who are openly and evidently destitute of all those previous *Qualifications* which the Scripture requireth in them who are to be called unto this Office. There is indeed a *Latitude* to be allowed in judging of them in times of necessity and great penury of able Teachers; so that Persons in holy Ministry, design the Glory of God and the Edification of the Church, according to their Ability. But otherwise there is a *nullity* in the pretended Office.

2. WHERE any such are admitted through *ignorance* or *mistake*, or the Usurpation of undue Power over Churches, in imposing Ministers on them, there is not an *absolute nullity* in *their Administrations*, until they are discovered and convicted by the Rule and Law of Christ. But if on evidence hereof, the people will voluntarily adhere unto them, they are partakers of their Sins, and do what in them lies to *Un-Church* themselves.

3. WHERE such Persons are by any means placed as Pastors in or over any Churches, and there is no way for the *Removal* or *Reformation*, it is Lawful unto, it is the Duty of every one who takes care of his own Edification and Salvation, to withdraw from the Communion of such Churches, and to join with such as wherein Edification is better provided for. For, whereas this is the sole end of Churches, of all their Offices, Officers and Administrations; it is the highest folly to imagine that any Disciple of Christ, can be, or is obliged by his Authority to abide in the Communion of such Churches, without seeking Relief in the ways of his Appointment, wherein that end is utterly overthrown.

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4. WHERE the generality of Churches in any kind of *Association* are headed by Pastors defective in these things, in the matter declared, there all *publick Church-Reformation* is morally impossible; and it is the Duty of *private Men* to take care of their own Souls, let Churches and Church-men say what they please.

SOME few things may yet be enquired into, with reference unto the *Office* of a Pastor in the Church: As,

1. WHETHER a Man may be ordained a Pastor or a Minister, without Relation unto any particular Church, so as to be invested with *Office-Power* thereby.

IT is usually said, that a Man may be Ordained a Minister unto, or of the *Catholick Church*, or to Convert Infidels, although he be not related unto any particular Flock or Congregation.

I SHALL not at present discuss fundry things about the power and way of *Ordination* which influence this *Controversy*, but only speak briefly unto the thing it self: And,

1. IT is granted, that a Man *endowed with Spiritual Gifts* for the Preaching of the Gospel, may be set apart by *Fasting and Prayer* unto that Work, when he may be orderly called unto it in the Providence of God. For, (1.) Such an one hath a *Call* unto it *materially* in the *Gifts* which he hath received, warranting him unto the exercise of them for the Edification of others, as he hath occasion, 1 *Pet.* 4. 10, 11. 1 *Cor.* 14. 12. Setting apart unto an important Work by Prayer is a *moral Duty*, and useful in Church Affairs in an especial manner, *Act.* 13. 12. (2.) A *publick Testimony* unto the Approbation of a Person undertaking the Work of Preaching, is necessary. (1.) Unto the *Communion of Churches*, that he may be received in any of them as is occasion; of which sort were the *Letters of Recommendation* in the Primitive Church, 1 *Cor.* 16. 3. 2 *Cor.* 3. 1. 3 *Job.* 9. (2.) Unto the safety of them, amongst whom he may exercise his Gifts, that they be not imposed on by false Teachers or Seducers. Nor would the *Primitive Church* allow, nor is it allowable in the *Communion of Churches*, that any Person not so testified unto, not so sent and

and warranted, should undertake constantly to Preach the Gospel.

2. SUCH Persons so *set apart and sent*, may be esteemed Ministers in the general notion of the Word, and may be useful in the calling and planting of Churches, wherein they may be instated in the *Pastoral Office*. This was Originally the Work of *Evangelists*, which Office being ceased in the Church, (as shall be proved elsewhere) the Work may be supplied by Persons of this sort.

3. NO Church whatever hath power to *Ordain* Men Ministers for the *Conversion of Infidels*. Since the Cessation of extraordinary *Officers* and *Offices*, the care of that Work is devolved meerly on the providence of God, being left without the verge of Church-Institutions. God alone can send and warrant Men for the undertaking of that Work. Nor can any Man know, or be satisfied in a Call unto that Work, without some previous guidance of Divine Providence leading him thereunto. It is indeed the Duty of all the ordinary Ministers of the Church, to diffuse the knowledge of Christ and the Gospel unto the Heathen and Infidels, among whom, or near unto whom their Habitation is cast; and they have all manner of Divine Warranty for their so doing; as many worthy Persons have done effectually in *New England*. And it is the Duty of every true Christian, who may be cast among them by the providence of God, to instruct them according unto his Ability in the knowledge of the Truth: But it is not in the power of any Church, or any sort of ordinary *Officers*, to Ordain a Person unto the Office of the Ministry for the Conversion of the Heathen, antecedently unto any designation by Divine Providence thereunto.

4. NO Man can be properly or compleatly Ordained unto the Ministry, but he is Ordained unto a *determinate Office*; as a *Bishop*, an *Elder*, a *Pastor*. But this no Man can be, but he who is Ordained in and unto a particular Church. For the contrary practice,

1. WOULD be contrary to the constant practice of the Apostles, who *Ordained no ordinary Officers*, but in and unto
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particular Churches, which were to be their proper charge and care, *Act.* 14. 23. *Tit.* 1. 5. Nor is there mention of any ordinary Officers in the whole *Scripture*, but such as were fixed in the particular Churches where-unto they did relate, *Act.* 20. 28. *Phil.* 1. 1. *Revel.* 2. 3. Nor was any such practice known or heard of in the *Primitive Church*: Yea,

2. IT was *absolutely forbidden* in the *Ancient Church*, and all such Ordinations declared *null*, so as not to communicate *Office-Power* or give any Ministerial Authority. So it is expressly in the First *Canon* of the *Council of Chalcedon*, and the *Council Decrees*, That all Imposition of Hands, in such cases, is *invalid and of no effect*. Yea, so exact and careful were they in this matter, that if any one, for any just cause, as he judged himself, did *leave his particular Church* or Charge, they would not allow him the Name or *Title of a Bishop*, or to *Officiate* occasionally in that Church, or any where else. This is evident in the case of *Eustathius* a Bishop of *Pamphilia*. The good Man finding the discharge of his *Office* very troublesome, by reason of *Secular Businesses* that it was incumbred withal, and much opposition, with Reproach that befell him from the Church it self, of *his own accord* laid down and resigned his Charge, the Church choosing one *Theodorus* in his room. But afterwards he desired, that though he had left his Charge, he might *retain the Name, Title and Honour of a Bishop*: For this end he made a Petition unto the *Council of Ephesus*, who, as themselves express it, in *meer commiseration* unto the Old Man, condescended unto his desire as unto the *Name and Title*, but not as unto any *Office-Power*, which they judge, related absolutely unto a particular Charge, *Epist. Can. Ephes. 1. ad Synod. in Pamphil.*

3. SUCH Ordination wants an *essential constitutive Cause*, and part of the Collation of *Office-Power*, which is the *Election* of the people, and is therefore invalid. See what hath been proved before unto that purpose.

4. A *BISHOP*, an *Elder*, a *Pastor*, being terms of Relation, to make any one so without *Relation* unto a Church, a People, a Flock, is to make him a Father who hath no Child, or an Husband who hath no Wife, a *Relate* without

without a *Correlate*, which is impossible, and implies a contradiction.

5. IT is inconsistent with the whole *nature* and *end* of the *Pastoral Office*. Whoever is duly Called, set Apart or Ordained unto that Office, he doth therein and thereby take on himself the *Discharge of all the Duties* belonging thereunto, and is obliged to attend diligently unto them. If then we will take a view of what hath been proved before to belong unto this Office, we shall find, that not the *least part*, scarce any thing of it, can be undertaken and discharged by such as are Ordained *absolutely* without Relation unto particular Churches. For any to take upon them to commit an Office unto others, and not at the same time charge them with all the *Duties* of that Office and their immediate attendance on them; or for any to accept of an Office and Office-Power, not knowing when or where to exert the *Power* or perform the *Duties* of it, is irregular. In particular, *Ruling* is an essential part of the *Pastoral Office*, which they cannot attend unto who have none to be ruled by them.

2. *MAY* a Pastor remove from one Congregation unto another?

THIS is a thing also which the *Ancient Church* made great Provision against. For when some Churches were encreased in Members, Reputation, Privileges and Wealth above others, it grew an ordinary practice for the *Bishops* to design and endeavour their own removal from a less unto a greater Benefice. This is so severely interdicted in the Councils of *Nice* and *Chalcedon*, as that they would not allow that a Man might be a *Bishop* or *Presbyter* in any other place, but only in the Church wherein he was *Originally Ordained*: And therefore, if any did so remove themselves, Decreed, that they should be *sent home again*, and there abide, or cease to be Church-Officers, Council. *Nica*, Can. 15, 16. *Chalced.* Can. 5, 20. *Pluralities*, as they are called, and open contending for *Ecclesiastical Promotions*, *Benefices* and *Dignities*, were then either unknown, or openly condemned.

YET it cannot be denied, but that there may be *just causes* of the Removal of a Pastor from one Congregation unto another;

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another: For, whereas the end of all particular Churches is to promote the Edification of the Catholick Church in general; where, in any especial instance, such a removal is useful unto that end, it is equal it should be allowed. Cases of this nature may arise from the consideration of *Persons, Places, Times*, and many other Circumstances that I cannot insist on in particular. But that such removals may be without offence, it is required that they be made, (1.) With the *free consent of the Churches* concerned. (2.) With the *advice of other Churches*, or their Elders, with whom they walk in Communion. And of Examples of this kind, or of the Removal of *Bishops or Pastors* from one Church to another in an orderly manner, by Advice and Counsel for the good of the whole Church, there are many instances in the Primitive Times. Such was that of *Gregory Naz.* removed from *Casima* to *Constantinople*, though I acknowledge it had no good success.

3. *MAY* a Pastor voluntarily, or of his own accord, resign and lay down his Office, and remain in a private Capacity?

THIS also was judged inconvenient, if not unlawful, by the First Synod of *Ephesus*, in the case of *Eustathius*. He was, as it appears, an Aged Man, one that loved his one peace and quietness, and who could not well bear the Oppositions and Reproaches which he met withal from the Church or some in it; and thereon, solemnly upon his own judgment, without advice, laid down and renounced his Office in the Church, who, thereupon chose a good Man in his room. Yet did the Synod condemn this practice, and that not without weighty Reasons, whereby they confirmed their judgment.

BUT yet no general Rule can be established in this case; nor was the judgment or practice of the Primitive Church precise herein. *Clemens*, in his Epistle to the Church of *Corinth*, expressly adviseth those on whose occasion there was disturbance and divisions in the Church, to lay down their Office and withdraw from it. *Gregory Nazianzen* did the same at *Constantinople*, and protesteth openly, That although he were himself innocent and free from blame, as he truly was, and one of the greatest Men of his Age, yet he would depart or be cast out, rather

rather than they should not have peace among them ; which he did accordingly, *Orat. 52. & vit. Nazian.* And afterward a *Synod at Constantinople* under *Photius*, concluded, that in some cases it is lawful, *Can. 5.* Wherefore,

1. IT seems not to be lawful so to do, meerly on the account of *weakness of Work and Labour*, though occasioned by Age, Sicknes, or Bodily Distempers. For no Man is any way obliged to do more than he is able, with the regular preservation of his Life ; and the Church is obliged to be satisfied with the conscientious discharge of what Abilities a Pastor hath ; otherwise providing for it self in what is wanting.

2. IT is not lawful, meerly on a *weariness* of, and *despondency* under opposition and reproaches ; which a *Pastor* is called and obliged to undergo for the Good and Edification of the Flock, and not to faint in the warfare wereto he is called.

THESE two were the Reasons of *Eustathius* at *Perga*, which were disallowed in the *Council at Ephesus* : But,

3. IT is lawful in such an *incurable decay of Intellectual Abilities*, as whereon a Man can discharge no Duty of the *Pastoral Office* unto the Edification of the Church.

4. IT is lawful, in case of *incurable divisions* in the Church constantly obstructing its Edification, and which cannot be removed whilst such a one continues in his Office, though he be no way the cause of them. This is the case wherein *Clemens* gives advice, and whereof *Gregory* gave an Example in his own practice.

BUT this Case and its Determination, will hold only where the Divisions are *incurable* by any other ways and means. For if those who cause such Divisions may be *cast out of the Church*, or the Church may withdraw Communion from them ; or if there be Divisions in fixed Parties and Principles, Opinions or Practices, they may separate into distinct Communion ; in such cases this Remedy, by the Pastors laying down his Office, is not to be made use of ; otherwise all things are to be done for Edification.

5. IT may be lawful, where the Church is *wholly negligent in its Duty*, and persists in that negligence after admonition, in providing,

providing, according to their Abilities, for the outward necessity of their Pastor and his Family. But this Case cannot be determined without the consideration of many particular Circumstances.

6. WHERE all or many of these causes concur, so as that a Man cannot cheerfully and comfortably go on in the discharge of his Office, especially, if he be pressed in point of *Conscience* through the Churches non-compliance with their Duty, with respect unto any of the Institutions of Christ: And if the Edification of the Church, which is at present obstructed, may be provided for in their own judgment after a due manner; there is no such grievous yoke laid by the Lord Christ on the necks of any of his Servants, but that such a Person may *peaceably* lay down his *Office* in such a Church, and either abide in a private station, or take the care of another Church, wherein he may discharge his *Office* (being yet of Ability) unto his own Comfort, and their Edification.

CHAP. VI.

Of the Office of Teachers in the Church, or an Enquiry into the State, Condition, and Work of those called Teachers in the Scripture.

THE Lord Christ hath given unto his Church *Pastors* and *Teachers*, *Ephes.* 4. 11. He hath set in the Church, *First, Apostles, Secondly, Prophets, Thirdly, Teachers,* *1 Cor.* 12. 28. In the Church that was at *Antioch* there were *Prophets* and *Teachers*, *Act.* 13. 1. And their *Work* is both described and assigned unto them, as we shall see afterwards.

BUT the thoughts of learned Men, about those who in the Scripture are called *Teachers*, are very various; nor is the Determination of their State and Condition easie or obvious, as we shall find in our Enquiry.

IF there were originally a distinct Office of *Teachers* in the Church, it was lost for many Ages: But yet there was always a *Shadow* or Appearance of it retained, First in publick *Catechists*, and then in *Doctōrs* or *Professors of Theology* in the Schools belonging unto any Church. But this, as unto the *Title of Doctōr* or *Teacher*, is but a late Invention. For the occasion of it rose about the year of Christ, 1135. *Lotharius* the Emperor having found in *Italy* a Copy of the *Roman Civil Law*, and being greatly taken with it, he Ordained that it should be *publickly Taught and Expounded in the Schools*. This he began by the direction of *Imerius*, his Chancellor at *Bononia*; and to give encouragement unto this Employment, they Ordained, that those who were the publick Professors of it should be solemnly *created Doctōrs*, of whom *Bulgarus Hugolinus*, with others, were the First. Not long after, this Rite of *creating Doctōrs* was borrowed of the *Lawyers* by Divines, who publickly taught Divinity in their Schools. And this imitation first took place in *Bononia, Paris* and *Oxford*. But this Name is since grown a Title of Honour to sundry sorts of Persons, whether unto any good use or purpose, or no, I know not; but it is in use, and not worth contending about, especially, if as unto some of them, it be fairly reconcileable unto that of our Saviour, *Matth. 23. 8.*

BUT the custom of having in the Church *Teachers*, that did publickly explain and vindicate the principles of Religion, is far more Ancient, and of known usage in the Primitive Churches. Such was the Practice of the Church of *Alexandria* in their School, wherein the famous *Panlenus, Origen* and *Clemens* were Teachers; an imitation whereof was continued in all Ages of the Church.

AND indeed, the continuation of such a peculiar Work and Employment, to be discharged in manner of an *Office*, is an evidence, that Originally there was such a *distinct Office* in the Church. For, although in the *Roman Church* they had instituted sundry *Orders* of Sacred Officers, borrowed from the *Jews* or *Gentiles*, which have no resemblance unto any thing mentioned in the Scripture; yet sundry things abased and
corrupted.

corrupted by them in Church-Officers, took their occasional rise from what is so mentioned.

THERE are Four Opinions concerning those who are called by this Name in the New Testament.

1. SOME say, that *no Office* at all is denoted by it; it being only a general Appellation of those that *taught others*, whether constantly or occasionally. Such were the *Prophets* in the Church of *Corinth*, that spake occasionally and in their turns, *1 Cor. 14.* Which is that which all might do who had ability for it, *v. 5. 24, 25.*

2. SOME say, it is only *another name* for the *same Office* with that of a *Pastor*, and so not to denote any distinct Office; of which mind *Hierom* seems to be, *Ephes. 4.*

3. OTHERS allow, that it was a *distinct Office*, whereunto some were called and set apart in the Church, but it was only to *Teach* (and that in a peculiar manner) the Principles of Religion, but had no Interest in the *Rule* of the Church, or the Administration of the Sacred Mysteries; so the *Pastor* in the Church was to *Rule and Teach*, and *Administer* the Sacred Mysteries: The *Teacher* to *Teach* or *Instruct* only, but not to *Rule*, nor *Dispense* the Sacraments; and the *Ruling Elder* to *Rule* only, and neither to *Preach* nor *Administer* Sacraments; which hath the appearance of Order, both useful and beautiful.

4. SOME judge, that it was a *distinct Office*, but of the same nature and kind with that of the *Pastor*, endowed with all the same Powers, but differenced from it with respect unto Gifts, and a peculiar kind of Work allotted unto it: But this Opinion hath this seeming disadvantage, that the *difference* between them is so *small*, as not to be sufficient to give a distinct denomination of Officers, or to constitute a distinct Office. And it may be, such a distinction in *Gifts* will seldom appear, as that the Church may be guided thereby in their choice of meet Persons unto *distinct Offices*. But Scripture-Testimony and Rule must take place; and I shall briefly examine all these Opinions.

1. THE First is, That this is *not the name of any Officer*, nor is a *Teacher*, as such, any Officer in the Church; but it is
used

used only as a general Name for any that *Teach* on any account the Doctrine of the Gospel. I do not indeed know of any who have in particular contended for this Opinion; but I observe that very many *Expositors* take no farther notice of them, but as such. This seems to me to be most remote from the Truth.

IT is true, that in the First Churches, not only *some*, but *all* who had received Spiritual Light in the Gifts of knowledge and utterance, did teach and instruct others as they had opportunity, 1 *Pet.* 5. 8, 9, 10, 11. Hence, the Heathen Philosophers, as *Celsus* in particular, objected to the Christians of old, that they suffered *Sattlers*, and *Weavers*, and *Coblers* to teach among them, which, they who knew that *Paul* himself, their great Apostle, wrought at a Trade not much better, were not offended at. Of this sort were the *Disciples* mentioned, *Act.* 8. 4. So was *Aquila*, *Act.* 18. 26. and the many *Prophets* in the Church of *Corinth*, 2 *Epist.* Chap. 1. 14. But,

1. THE Name *διδασκαλος*, is not used in the New Testament but for a *Teacher with Authority*. The Apostle *John* tells us, that *διδασκαλος* is the same with *ραββονι*, *Chap.* 20. 16. or as it is written, *ραββονι*, *Mark*, 10. 51. which in mixed dialect was the same with *Rabbi*: And *רבא* and *רבי*, *רב*, were then in use for the *Hebrew מורה*; of which see *Job* 36. 22. *Isa.* 30. 20. Now the constant signification of these words, is, a *Master in Teaching*, a *Teacher with Authority*. Nor is *διδασκαλος* used in the New Testament, but for such a one. And therefore those who are called *Teachers*, were such as were set apart unto the Office of Teaching, and not such as were so called from an occasional Work or Duty.

2. *TEACHERS* are numbred among the *Officers*, which Christ hath given unto, and set in the Church, *Ephes.* 4. 11. *1. Cor.* 12. 28. So that Originally *Church-Officers* were intended by them, is beyond contradiction.

3. *THEY* are mentioned as those, who with others did *preside* in the Church, and join in the publick ministrations of it, *Act.* 15. 1, 2.

4. *THEY*

4. THEY are charged to *attend unto the Work of Teaching*, which none can be, but they whose Office it is to Teach, *Rom. 12. 7.* It is therefore undeniable, that there is such an Office as that of a Teacher mentioned in the Scripture.

THE Second Opinion is, that *although a Teacher be a Church-Officer, yet no distinct Office is intended in that denomination.* It is, say they, only another Name for a Pastor, the Office being one and the same, the same Persons being both Pastors and Teachers, or called by these several Names, as they have other Titles also ascribed unto them.

SO it is fallen out, and so it is usual in things of this nature, that Men run into extreams; Truth pleaseth them not. In the First Deviation of the Church from its Primitive Institution, there were introduced sundry Offices in the Church that were not of *Divine Institution*, borrowed partly of the Jews, and partly of the Gentiles, which issued in the *Seven Orders of the Church of Rome.* They did not utterly reject any that were of a Divine Original, but retained some kind of Figure, Shadow or Image of them. But they brought in others that were meerly of their own invention. In the rejection of this Exorbitancy, some are apt to run into the other extreme. They will deny and reject *some of them* that have a Divine Warranty for their Original. Howbeit, they are not many, nor burthensome: Yea, they are all such, as without the continuation of them, the Edification of the Church cannot be carried on in a due manner. For unto the Beauty and Order of the Church in its Rule and Worship, it is required, not only that there be many Officers in each Church, but also that they be of sundry sorts; all Harmony in things Natural, Political and Ecclesiastical, arising from variety with proportion. And he that shall with *Calmness*, and without *Prejudice*, consider the whole Work that is to be done in Churches, with the end of their institution, will be able to understand the necessity of Pastors, Teachers, Ruling-Elders and Deacons, for those ends, and no other. And this I hope I shall demonstrate in the consideration of these respective Offices, with the Duties that belong unto them, as I have considered one of them already.

already. Wherefore, as unto the opinion under present consideration, I say,

1. IN the Primitive Church, about the end of the *Second Century*, before there was the least attempt to introduce new Officers into the Church, there were Persons called unto the Office and Work of *publick Teaching*, who were not Pastors, nor called unto the Administration of other Ordinances. Those of this sort, in the Church of *Alexandria*, were, by reason of their extraordinary Abilities, quickly of great fame and renown. Their constant Work was publickly unto all comers, Believers and Unbelievers, to explain and teach the Principles of Christian Religion, defending and vindicating it from the opposition of its Heathen Adversaries, whether *Atheists* or *Philosophers*. This had never been so exactly practised in the Church, if it had not derived from Divine Institution. And of this sort is the *ὁ κηρυξων* the *Catechist*, intended by the Apostle, *Gal. 6. 6*. For it is such an one as constantly labours in the Work of Preaching, and hath those who depend upon his Ministry therein; *οἱ κηρυχόμενοι*, those that are *Taught* or *Catechised* by him. For, hence alone it is that *Maintenance* is due unto him for his Work. *Let the Catechised communicate unto the Catechist, the taught unto the Teacher in all good things*. And it is not the *Pastor* of the Church that he intends, for he speaks of him in the same case in another manner, and no where only with respect unto teaching alone.

2. THERE is a *plain distinction* between the Offices of a Pastor and a Teacher, *Ephes. 4. 11*. *Some Pastors and Teachers*. This is one of the instances wherein Men try their Wits, in putting in exceptions unto plain Scripture Testimonies, as some or other do in all other cases; which if it may be allowed, we shall have nothing left us certain in the whole Book of God. The Apostle enumerates distinctly all the *Teaching Officers* of the Church, both extraordinary and ordinary. It is granted, that there is a difference between Apostles, Prophets and Evangelists, but there is none, say some, between *Pastors and Teachers*; which are also named distinctly. Why so? Because there is an *interposition of the Article τὸς* between those

those of the former sort, and not between *Pastors and Teachers*; a very weak consideration to controul the evidence of the design of the Apostle in the Words. We are not to prescribe unto him how he shall express himself. But this I know, that the *discretive* and *copulative* conjunction $\kappa\iota$, and, between *Pastors* and *Teachers*, doth no less distinguish them the one from the other, than the $\tau\epsilon\iota\varsigma$ $\omega\delta\delta$ and $\tau\epsilon\iota\varsigma$ δ before made use of. And this I shall confirm from the words themselves.

1. THE Apostle doth not say *Pastors or Teachers*, which in congruity of speech should have been done, if the *same Persons* and the *same Office* were intended. And the *discretive* Particle in the close of such an enumeration of things distinct, as that in this place, is of the same force with the other notes of distinction before used.

2. AFTER he hath named *Pastors* he nameth *Teachers* with a note of distinction. This must contain either the addition of a *New Office*, or be an interpretation of what went before; as if he had said *Pastors*, that is, *Teachers*. If it be the latter, then the name of *Teachers* must be added, as that which was better known than that of *Pastors*, and more expressive of the Office intended. It is declared who are meant by *Pastors* in calling them *Teachers*; or else the addition of the word is merely superfluous. But this is quite otherwise; the name of *Pastor* being more known as unto the Indigitation of Office-Power and Care, and more appropriated thereunto than that of *Teacher*; which is both a common name, not absolutely appropriated unto Office, and respective of one part of the Pastoral Office and Duty only.

3. NO instance can be given in any place where there is an enumeration of *Church-Officers*, either by their *Names*, as 1 Cor. 12. 25. or by their *Work*, as Rom. 12. 5, 6, 7. or by the *Offices* themselves, as Phil. 1. 1. of the same Officer, at the same time to be expressed under various names, which indeed must needs introduce confusion into such an enumeration. It is true, the *same Officers* are in the *Scripture* called by several *Names*, as *Pastors*, *Bishops*, *Presbyters*, but if it had been said any where, that there were in the Church *Bishops* and *Presbyters*,

it must be acknowledged that they were *distinct Officers*, as *Bishops* and *Deacons* are, *Phil. 1. 1.*

4. THE words in their First notion, are not *Synonymous*; for all *Pastors* are *Teachers*, but all *Teachers* are not *Pastors*; and therefore the latter cannot be *exegetical* of the former.

3dly. AS these *Teachers* are so called and named in contradiction unto *Pastors* in the same place, so they have *distinct Office-Works* and *Duties* assigned unto them in the same place also; *Rom. 12. 18. He that teacheth on teaching; he that exhorteth on exhortation.* If they have especial *Works* to attend unto distinctly, by virtue of their *Offices*, then are their *Offices* distinctly also; for from one there is an especial obligation unto one sort of *Duties*, and to another sort from the other.

4thly. THESE *Teachers* are set in the Church as in a distinct Office from that of *Prophets*; *Secondarily, Prophets, Thirdly, Teachers, 1 Cor. 12. 28.* And so they are mentioned distinctly in the Church of *Antioch, Act. 13. 1. There were in the Church at Antioch Prophets and Teachers.* But in both places *Pastors* are comprized under the name of *Prophets*; *Exhortation* being an especial branch of *Prophecy, Rom. 12. 6, 7, 8.*

5. THERE is a peculiar *institution of Maintenance* for these *Teachers*, which argues a *distinct Office, Gal. 6. 6.*

FROM all these considerations, it appears, that the *Teachers* mentioned in the *Scripture*, were *Officers* in the Church distinct from *Pastors*. For they are distinguished from them, (1.) By their *Name*, declarative of the especial nature of their *Office*. (2.) By their *peculiar Work*, which they are to attend unto, in *Teaching* by virtue of *Office*. (3.) By the *distinct placing* in the Church as peculiar *Officers* in it, distinct from *Prophets* or *Pastors*. (4.) By the especial *constitution* of their necessary *Maintenance*. (5.) By the *necessity of their Work* to be distinctly carried on in the Church. Which may suffice for the removal of the *Second Opinion*.

THE Third is, that *Teachers* are a *distinct Office in the Church*, but such whose *Office, Work and Power*, is confined unto *Teaching* only, so as that they have no interest in *Rule* or the *Administration* of the *Sacraments*. And,

1. I ACKNOWLEDGE that this seems to have been the way and practice of the Churches after the Apostles. For they had *ordinary Catechists and Teachers* in Assemblies like *Schools*, that were not called unto the whole Work of the Ministry.

2. THE name of a *Teacher*, neither in its native signification, nor in its ordinary application, as expressive of the Work of this *Office*, doth extend it self beyond, or signifie any thing but the meer Power and Duty of *Teaching*. It is otherwise as unto the names of *Pastors, Bishops* or *Overseers, Elders*, which as unto the two former, their constant use in Scripture suited unto their signification, includes the whole Work of the Ministry; and the latter is a name of Dignity and Rule. Upon the proposal of Church-Officers under these names, the whole of Office-Power and Duty is apprehended as included in them. But the name of a *Teacher*, especially, as significant of that of *Rabbi* among the *Jews*, carries along with it a confinement unto an especial Work or Duty.

3. I DO judge it lawful for any Church, from the nature of the thing it self, Scripture, general Rules and Directions, to choose, call and set apart meet Persons unto the *Office, Work* and *Duty of Teachers*, without an interest in the *Rule of the Church*, or the Administration of the Holy Ordinances of *Worship*. The same thing is practised by many for the substance of it, though not in due order. And, it may be, the practice hereof duly observed, would lead us unto the Original Institution of this *Office*. But,

4. WHEREAS a *Teacher*, meerly as such, hath no right unto *Rule* or the Administration of Ordinances, no more than the *Doctors* among the *Jews* had right to *Offer Sacrifices in the Temple*; yet he who is called to be a *Teacher*, may also at the same time be called to be an *Elder*; and a *Teaching Elder* hath the power of all holy Administrations committed to him.

5. BUT he that is called to be a *Teacher* in a peculiar manner, although he be an *Elder* also, is to attend peculiarly unto that part of his Work from whence he receiveth his Denomination. And so I shall at present dismiss this

Third

Third Opinion unto farther consideration, if there be any occasion for it.

THE *Fourth Opinion* I rather embrace than any of the other, namely, upon a supposition that a *Teacher* is a distinct Officer in the Church, his Office is *of the same kind with that of the Pastor*, though distinguished from it as unto degrees, both materially and formally: For,

1. THEY are *joined with Pastors* in the same Order as their Associates in Office, *Ephes. 4. 1.* So they are with *Prophets*, and *set in the Church* as they are, *1 Cor. 12. 28. Act. 13. 1.* (2.) They have a *peculiar Work* of the same general nature with that of Pastors assigned unto them, *Rom. 12. 7.* Being to Teach or Preach the Gospel by virtue of Office, they have the same Office for substance with the Pastors. (3.) They are said *αὐτοὶ ἰσχυροὶ* in the Church, *Act. 13. 1.* which comprizeth all *Sacred Administrations*.

WHEREFORE, upon the consideration of all that is spoken in the Scripture concerning *Church-Teachers*, with the various conjectures of all sorts of Writers about them, I shall conclude my own Thoughts in some few observations, and then enquire into the *state of the Church*, with reference unto these *Pastors* and *Teachers*. And I say,

1. THERE may be *Teachers* in a Church called only unto the Work of Teaching, without any farther interest in Rule or Right unto the Administration of the Sacraments. Such they seem to be who are mentioned, *Gal. 6. 6.* They are there called peculiarly *κατηχηταί*, *Catechists*; and *μαθητευταί*, *1 Cor. 4. 15.* *Instructors* of those that are young in the Rudiments of Religion. And such there were in the Primitive Churches; some whereof were eminent, famous and useful. And this was very necessary in those days when the Churches were great and numerous. For, whereas the whole Rule of the Church, and the Administration of all Ordinances in it, is originally committed unto the *Pastor*, as belonging entirely unto his Office; the discharge of it in all its parts, unto the Edification of the Church, especially when it is numerous, being impossible for any one Man, or it may be more, in the same Office
where

where all are obliged unto an especial attendance on one part of it, namely, the *Word and Prayer*, it pleased the Lord Christ to appoint such as in distinct *Offices* should be associated with them, for the discharge of sundry parts of their Duty. So were *Deacons* Ordained to take care of the poor, and the outward concerns of the Church, without any interest in Rule or Right to *Teach*. So were, as we shall prove, *Elders* Ordained to assist and help in *Rule*, without any call to Preach or Administer the Sacraments. And so were *Teachers* appointed to instruct the Church and others in the Truth, who have no Right to *Rule*, or the Administration of other Ordinances. And thus, although the whole Duty of the Edification of the Church be still incumbent on the Pastors, yet being supplied with assistance to all the parts of it, it may be comfortably discharged by them. And if this Order were observed in all Churches, not only many inconveniences would be prevented, but the Order and Edification of the Church greatly promoted.

2. HE who is peculiarly called to be a *Teacher*, with reference unto a distinction from a *Pastor*, may yet at the same time be called to be an *Elder* also, that is to be a *Teaching Elder*. And where there is in any *Officer* a concurrence of both these, a *Right unto Rule* as an *Elder*, and *power to Teach*, or Preach the Gospel, there is the same *Office* and *Office-Power*, for the substance of it, as there is in the *Pastor*.

3. ON the foregoing supposition there yet remains a *distinction* between the *Office* of a *Pastor* and *Teacher*; which, as far as light may be taken from their Names and distinct *Asscriptions* unto them, consists *materially* in the different Gifts which those to be called unto *Office* have received, which the Church in their call ought to have respect unto; and *formally* in the peculiar exercise of those Gifts in the discharge of their *Office*, according unto the *Assignment* of their especial Work unto them, which themselves are to attend unto.

UPON what hath been before discoursed concerning the *Office* of *Pastors* and *Teachers*, it may be enquired, *Whether there may be many of them in a particular Church, or whether there ought only to be one of each sort*: And I say,

I. TAKE

1. TAKE Teachers in the Third Sence, for those who are only so, and have no farther interest in Office-Power, and there is no doubt, but that there may be as many of them in any Church as are necessary unto its Edification; and ought so to be. And a due observation of this institution, would prevent the inconvenience of Mens Preaching constantly, who are in no Office in the Church. For although I do grant, that those who have once been regularly or solemnly set Apart or Ordained unto the Ministry, have the *Right of constant Preaching* inherent in them, and the Duty of it incumbent on them, though they may be separated from those Churches, wherein and unto whom they were peculiarly Ordained; yet for Men to give themselves up constantly unto the Work of *Teaching* by Preaching the Gospel, who never were set apart by the Church thereunto, I know not that it can be justified.

2. If there be but *one sort of Elders* mentioned in the Scripture, it is out of all question, that there may be many Pastors in the same Church. For there were *many Elders* in every Church; *Act. 14. 22. Act. 20. 28. Phil. 1. 1. Tit. 1. 5.* But if there are *sundry sorts of Elders* mentioned in the Scripture, as *Pastors*, who peculiarly feed the Flock, those *Teaching Elders* of whom we have spoken, and those *Rulers* concerning whom we shall treat in the next place; then no determination of this enquiry can be taken from the multiplication of them in any Church.

3. It is certain, that the Order very early observed in the Church was *one Pastor*, ὁ ποιῶν, *Præses*, quickly called *Episcopus* by way of distinction, with many *Elders* assisting in Rule and Teaching, and *Deacons* Ministering in the things of this Life, whereby the Order of the Church was preserved, and its Authority represented. Yet I will not deny, but that in each particular Church there may be *many Pastors*, with an *equality of power*, if the Edification of the Church doth require it.

4. IT was the alteration of the state of the Church from its Primitive Constitution, and Deviation from its First Order, by an occasional coalescency of many Churches into one, by a new form of Churches never appointed by Christ, which came not in until after the end of the *Second Century*, that gave occasion

occasion to corrupt this Order into an *Episcopal Prebeminence*, which degenerated more and more into confusion under the Name of Order. And the absolute equality of many *Pastors* in one and the same Church, is liable unto many inconveniences, if not diligently watched against.

5. WHEREFORE, let the state of the Church be preserved and kept unto its *Original Constitution*, which is *Congregational*, and no other ; and I do judge, that the Order of the *Officers*, which was so early in the Primitive Church, namely, of one *Pastor* or *Bishop* in one Church, assisted in Rule and all holy Administrations, with *many Elders* Teaching or Ruling only, doth not so overthrow Church-Order, as to render its Rule or Discipline useless.

6. BUT whereas there is *no difference* in the *Scripture*, as unto Office or Power intimated between *Bishops* and *Presbyters*, as we have proved, where there are *many Teaching Elders* in any Church, an equality in Office and Power is to be preserved. But yet this takes not off from the due preference of the *Pastoral Office*, nor from the necessity of precedency for the observation of Order in all Church Assemblies, nor from the consideration of the peculiar advantages, which Gifts, Age, Abilities, Prudence and Experience, which may belong unto some according to Rule, may give.

C H A P. VII.

Of the Rule of the Church ; or, of Ruling Elders.

1. **T**HE Rule and Government of the Church, or the execution of the Authority of Christ therein, is in the hand of the *Elders*. All *Elders* in Office have Rule ; and none have Rule in the Church but *Elders*. As such, Rule doth belong unto them. The Apostles, by virtue of their especial *Office*, were intrusted with *all Church-Power* ; but therefore they were *Elders* also ; 1 *Pet.* 5. 1. 2 *Joh.* 1. 3 *Joh.* 1.

See

See *Act.* 21. 17. 1 *Tim.* 5. 17. They are *some of them* on other accounts, called *Bishops, Pastors, Teachers, Ministers, Guides*, but what belongs unto any of them in *point of Rule*, or what interest they have therein, it belongs unto them as *Elders*, and not otherwise; *Act.* 20. 17, 18.

SO under the Old Testament, where the Word doth not signifie a difference in *Age*, but is used in a moral sence, *Elders* are the same with *Rulers* or Governours, whether in Offices *Civil* or *Ecclesiastical*; especially the *Rulers* of the Church were constantly called its *Elders*. And the use of the Word, with the abuse of the Power or Office intended by it, is traduced to signifie Men in Authority (*Signeiores, Eldermani*) in all places.

2. CHURCH-Power acted in its Rule, is called the *Keys of the Kingdom of Heaven*, by an expression derived from the *Keys* that were a sign of Office-Power in the Families of Kings, *Isa.* 22. 22. and used by our Saviour himself to denote the communication of Church-Power unto others, which was absolutely and universally vested in himself under the Name of the *Key of David*; *Revel.* 3. 7. *Mat.* 16. 19.

3. THESE *Keys* are usually referred unto Two Heads; namely, the one of *Order*, the other of *Jurisdiction*.

4. BY the *Key of Order*, the *Spiritual Right, Power, and Authority* of Bishops or Pastors to Preach the Word, to Administer the Sacraments, Doctrinally to bind and loose the Consciences of Men, are intended.

5. BY *Jurisdiction*, the Rule, Government, or Discipline of the Church is designed, though it was never so called or esteemed in the *Scripture* or the Primitive Church, until the whole nature of Church-Rule or Discipline was depraved and changed. Therefore, neither the *Word*, nor any thing that is signified by it, or which it is applied unto, ought to be admitted unto any consideration in the things that belong unto the Church or its Rule; it being expressive of, and directing unto that corrupt Administration of things *Ecclesiastical*, according unto the *Canon Law*, by which all Church-Rule and Order is destroyed. I do therefore at once dismiss all disputes about it,

as of things Foreign to the Gospel and Christian Religion, I mean as unto the Institutions of Christ in his Church. The *Civil Jurisdiction* of Supreme Magistrates about the externals of Religion, is of another consideration. But that these *Keys* do include the two-fold distinct Powers of *Teaching* and *Rule*, of *Doctrine* and *Discipline*, is freely granted.

6. IN the Church of *England*, (as in that of *Rome*) there is a peculiar distribution made of these *Keys*. Unto some, that is unto *one special sort* or order of Men, they are both granted, both the *Key of Order* and of *Jurisdiction*; which is unto *Diocesan Bishops*, with some others under various Canonical restrictions and limitations, as *Deans* and *Arch-Deacons*. Unto some is granted the *Key of Order* only, without the least interest in *Jurisdiction* or *Rule* by virtue of their Office; which are the *Parochial Ministers*, or meer *Presbyters*, without any additional Title or Power, as of *Commissary Surrogates*, or the like. And unto a third sort, there is granted the *Key of Rule* or *Jurisdiction* almost *plenipotent*, who have no share in the *Key of Order*, that is, were never *Ordained*, *Separated*, *Dedicated* unto any Office in the Church; such as are the *Chancellors*, &c.

7. THESE *Chancellors* are the *only Lay-Elders* that I know any where in any Church; that is, Persons entrusted with the *Rule of the Church*, and the *Disposition* of its *Censures*, who are not *Ordained* unto any Church-Office; but in all other things continue in the Order of the *Laitie* or the People. All *Church Rulers*, by institution, are *Elders*. To be an *Elder* of the Church, and a *Ruler* in it, is all one. Wherefore, these Persons being *Rulers* in the Church, and yet thus continuing in the Order of the People, are *Lay-Elders*; whom I wonder how so many of the Church came so seriously to oppose, seeing this Order of Men is owned by none but themselves. The Truth is, and it must be acknowledged, that there is no *known Church* in the World, (I mean whose Order is known unto us, and is of any publick consideration,) but they do dispose the Rule of the Church in part, into the hands of Persons, who have not the *power of Authoritative Preaching* of the Word, and Administration of the Sacraments committed unto them. For even those
who

who place the whole *external Rule* of the Church in the *Civil Magistrate*, do it, as they judge him an Officer of the Church, *entrusted by Christ with Church-Power*. And those who deny any such *Officers* as are usually called *Ruling Elders* in the Reformed Churches to be of *Divine Institution*, yet maintain that it is *very necessary* that there should be such *Officers* in the Church, either appointed by the *Magistrate*, or *chosen by the people*, and that with cogent Arguments. See *Grot. de Jure Potestat. Cap.*

8. BUT this distribution mentioned of Church-Power, is *unscriptural*; nor is there any foot-steps of it in *Antiquity*. It is so as unto the two latter Branches of it. That any one should have the *power of Order* to Preach the Word, to Administer the Seals, to bind and loose the Conscience *Doctrinally*; or Ministerially to bind and loose in the Court of Conscience, and yet by the virtue of that *Office* which gives them this power, not to have a *Right and Power of Rule or Discipline* to bind and loose in the Court of the Church, is that, which neither the Scripture, nor any example of the Primitive Church doth give countenance unto. And as by this means, those are abridged and deprived of their power, to whom it is granted by the Institution and Law of Christ, as it is with *all Elders* duly called unto their *Office*; so in the Third Branch there is a grant of Church-Power unto such, as by the Law of Christ, are excluded from any Interest therein. The enormity of which constitution, I shall not at present insist upon. But Enquiry must be made what the Scripture directs unto herein: And,

1. THERE is a *Work and Duty of Rule* in the Church, distinct from the Work and Duty of *Pastoral Feeding*, by the Preaching of the Word and Administration of the Sacraments. All agree herein, unless it be *Erastus* and those that follow him, who seem to oppose it. But their Arguments lie not against *Rule* in general, which were brutish, but only a *Rule* by *external Jurisdiction* in the Elders of the Church. So they grant the general Assertion of the necessity of Rule, for who can deny it? only they contend about the subject of power required thereunto. A *Spiritual Rule* by virtue of *mutual voluntary confederation*, for the preservation of Peace, Purity

and Order in the Church, few of that opinion deny; at least it is not that which they do oppose. For to deny all *Rule and Discipline* in the Church, with all Administration of Censures in the exercise of a Spiritual Power internally inherent in the Church, is to deny the Church to be a Spiritual Political Society, overthrow its Nature, and frustrate its Institution in direct opposition unto the Scripture. That there is such a *Rule* in the Christian Church, see *Act. 20. 28. Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 9. 5. Chap. 5. 17. Heb. 13. 7, 17. Revel. 2. 3.*

2. *DIFFERENT and distinct Gifts* are required unto the discharge of these *distinct Works and Duties*. This belongs unto the Harmony of the dispensation of the Gospel. *Gifts* are bestowed to answer all Duties prescribed. Hence they are the First Foundation of all Power, Work and Duty in the Church. *Unto every one of us is given Grace according to the measure of the Gift of Christ*, that is, Ability for Duty, according to the measure wherein Christ is pleased to grant it; *Ephes. 4. 7. There are diversities of Gifts, but the same spirit; and the manifestation of the spirit is given to every Man to profit withal, 1 Cor. 12. 4, 7, 8, 9, 10. Having then Gifts differing according to the Grace given unto us, &c. Rom. 12. 6, 7, 8. Wherefore, as every Man hath received the Gift, so are they to minister the same, as good Stewards of the manifold Grace of God, 1 Pet. 4. 10.* Hence are they called the *Powers of the World to come, Heb. 6. 4, 5.* Wherefore, differing Gifts, are the first foundation of differing Offices and Duties.

3. *THAT differing Gifts* are required unto the different Works of *Pastoral Teaching* on the one hand, and *practical Rule* on the other, is evident, (1.) From the *Light of Reason*, and the nature of the Works themselves being so different. And, (2.) From *experience*; Some Men are fitted by Gifts, for the Dispensation of the Word and Doctrine in a way of *Pastoral Feeding*, who have no *useful Ability* in the Work of *Rule*; And some are fitted for *Rule*, who have no Gifts for the discharge of the Pastoral Work in *Preaching*. Yea, it is very seldom that both these sorts of Gifts do concur in any eminency in the same Persons, or without some notable defect. Those
who

who are ready to assume all things unto themselves, are for the most part fit for nothing at all. And hence it is, that most of those who esteem both these Works to belong principally unto them, do almost totally decline the *one*, or that of *Pastoral Preaching*, under a pretence of attending unto the other, that is, *Rule*, in a very preposterous way; for they omit that which is *incomparably the greater* and more worthy, for that which is less and inferior unto it, although it should be attended unto in a due manner.

BUT this, and sundry other things of the like nature, proceed from the corruption of that *Traditional notion*, which is true in it self and continued among all sorts of Christians; namely, that there ought to be some on whom the *Rule of the Church* is in an especial manner incumbent, and whose principal Work it is to attend thereunto. For the great depravations of all Church Government, proceed from the Corruption and Abuse of this notion, which in it self, and its original, is true and sacred. Herein also, *Malum habitat in alieno fundo*. There is no corruption in Church-Order or Rule, but is corruptly derived from, or is set up as an Image of some Divine Institution.

4. THE *Work of Rule*, as distinct from Teaching, is in general *to watch over the walking or conversation of the Members of the Church with Authority*, Exhorting, Comforting, Admonishing, Reproving, Incouraging, Directing of them, as occasion shall require. The Gifts necessary hereunto, are *Diligence, Wisdom, Courage and Gravity*, as we shall see afterwards. The *Pastoral Work*, is principally *to reveal the whole Counsel of God, to divide the Word aright, or to labour in the Word and Doctrine*, both as unto the general Dispensation, and particular Application of it, in all seasons, and on all occasions.

HEREUNTO *Spiritual Wisdom, Knowledge, Sound Judgment, Experience and Utterance* are required, all to be improved by continual study of the Word and Prayer. But this difference of Gifts, unto these distinct Works, doth not of it self constitute distinct Offices, because the same Persons may be meetly furnished with those of both sorts.

5. YET.

5. YET *distinct Works and Duties*, though some were furnished with *Gifts* for both, was a ground in the Wisdom of the Holy Ghost, for distinct Offices in the Church, where one sort of them were as much as those of one Office could ordinarily attend unto, *Act. 6. 2, 3, 4. Ministration unto the poor of the Church*, for the supply of their Temporal Necessities, is an Ordinance of Christ. The Administration hereof, the Apostles were furnished for with Gifts and Wisdom above all others: But yet, because there was another part of their Work and Duty *superior* hereunto, and of greater necessity unto the Propagation of the Gospel and Edification of the Church, namely, a *diligent attendance unto the Word and Prayer*, the Wisdom of the Holy Ghost in them thought meet to erect a *New Office* in the Church, for the discharge of that part of the Ministerial Duty which was to be attended unto; yet, not so as to be any obstruction unto the other. I do not observe this, as if it were lawful for any others after them to do the same; namely, upon a supposition of an *especial Work*, to erect an *especial Office*. Only I would demonstrate from hence, the equity and reasonable ground of that Institution, which we shall afterwards evince.

6. *THE Work of the Ministry in Prayer, and Preaching of the Word*, or labour in the Word and Doctrine, whereunto the Administration of the Seals of the Covenant is annexed, with all the Duties that belong unto the especial Application of these things before insisted on, unto the Flock; are ordinarily sufficient to take up the *whole Man*, and the utmost of their endowments who are called unto the *Pastoral Office* in the Church. The very nature of the Work in it self is such, as that the Apostle giving a short description of it, adds as an intimation of its greatness and excellency, *Who is sufficient for these things?* *2 Cor. 2. 16.* And the manner of its performance adds unto its weight. For not to mention that intension of Mind in the exercise of Faith, Love, Zeal and Compassion, which is required of them in the discharge of their whole Office; the diligent consideration of the state of the Flock, so as to provide Spiritual Food convenient for them; with a constant attendance

tendance unto the issues and effects of the Word in the Consciences and Lives of Men; is enough for the most part to take up their whole time and strength.

IT is gross *ignorance* or *negligence* that occasioneth any to be otherwise minded. As the Work of the Ministry is generally discharged, as consisting only in a *Weekly provision of Sermons*, and the performance of some stated Offices by Reading, Men may have time and liberty enough to attend unto other occasions. But in such Persons we are not at present concerned. Our Rule is plain, *1 Tim. 4. 12, 13, 14, 15, 16.*

7. IT doth not hence follow, that those who are called unto the Ministry of the Word, as *Pastors and Teachers*, who are *Elders* also, are devided of the *Right of Rule* in the Church, or discharged from the exercise of it, because others not called unto their Office, are appointed to be assistant unto them; that is, *Helps in the Government*. For the Right and Duty of Rule is inseparable from the *Office of Elders* which all *Bishops or Pastors* are. The *Right* is still in them, and the *exercise* of it consistent with their more excellent Work, is required of them. So was it in the First Institution of the *Sanhedrim* in the Church of *Israel*; *Exod. 18. 17, 18, 19, 20, 21, 22, 23.* *Moses* had before the sole Rule and Government of the People. In the addition that was made of an *Eldership* for his assistance, there was no diminution of his Right, or the exercise of it according to his precedent power. And the Apostles, in the constitution of *Elders* in every Church, derogated nothing from their own Authority, nor discharged themselves of their care. So when they appointed *Deacons* to take care of Supplies for the Poor, they did not forgo their own Right, nor the exercise of their Duty as their other Work would permit them, *Gal. 2. 9, 10.* And in particular, the Apostle *Paul* manifested his concernment herein, in the care he took about *Collection for the Poor* in all Churches.

8. AS we observed at the entrance of this Chapter, the whole Work of the Church, as unto Authoritative Teaching and Rule, is committed unto the *Elders*. For Authoritative Teaching and Ruling, is Teaching and Ruling by virtue of Office:

Office: And this Office whereunto they do belong, is that of *Elders*, as it is undeniably attested, *Act. 20. 17, &c.* All that belongs unto the Care, Inspection, Oversight, Rule and Instruction of the Church, is committed unto the *Elders* of it expressly. For *Elders* is a Name derived from the *Jews*, denoting them that have *Authority* in the Church. The First signification of the Word in all Languages respects *Age*. *Elders* are *Old Men*, well stricken in years; unto whom respect and reverence is due by the Law of Nature and Scripture Command; unless they forfeit their Privilege by levity or wickedness, which they often do. Now *Ancient Men* were originally judged, if not only, yet the most meet for *Rule*, and were before others constantly called thereunto. Hence, the Name of *Elders* was appropriated unto them, who did *Preside* and *Rule* over others in any kind.

ONLY it may be observed, that there is in the *Scripture* no mention of *Rulers* that are called *Elders*, but such as are in a subordinate Power and Authority only. Those who were in supream absolute power, as *Kings* and *Princes*, are never called *Elders*. But *Elders by Office*, were such only as had a *Ministerial Power* under others. Wherefore, the highest *Officers* in the Christian Church being called *Elders*, even the Apostles themselves, and *Peter* in particular, *1 Epist. Chap. 5. v. 1. 2.* it is evident, that they have only a *Ministerial Power*; and so it is declared *ver. 4.* The *Pope* would now scarce take it well to be esteemed only an *Elder* of the Church of *Rome*; unless it be in the same sence wherein the *Turkish Monarch* is called the *Grand Signior*. But those who would be in the Church above *Elders*, have no Office *in it*, whatever usurpation they may make *over it*.

9. TO the compleat constitution of any particular Church, or the perfection of its *Organical State*, it is required that there be *many Elders* in it; at least more than one. In this proposition lies the next foundation of the Truth which we plead for, and therefore it must be distinctly considered. I do not determine *what their number ought to be*; nor is it determinable, as unto all Churches. For the Light of Nature sufficiently directs,

directs, that it is to be proportioned unto the Work and End designed. Where a Church is *numerous*, there is a necessity of increasing their number proportionable unto their Work. In the days of *Cyprian* there was in the Church of *Carthage* Ten or Twelve of them that are mentioned by Name; And at the same time, there were a great many in the Church of *Rome* under *Cornelius*. Where the Churches are small, the number of *Elders* may be so also. For no Office is appointed in the Church for *pomp* or *show*, but for *labour* only. And so many are necessary in each Office as are able to discharge the Work which is allotted unto them. But that Church, be it small or great, is not compleat in its state, is defective, which hath not *more Elders than one*; who have not so many as are sufficient for their Work.

10. THE Government of the Church, in the judgment and practice of some, is absolutely *Democratical* or *Popular*. They judge that all Church-Power or Authority, is seated and settled in the *Community of the Brethren* or Body of the People. And they look on *Elders* or *Ministers*, only as *Servants of the Church*; not only *materially* in the Duties they perform, and *finally* for their Edification, serving for the good of the Church, in the things of the Church; but *formally* also, as acting the Authority of the Church by a meer delegation, and not any of their own received directly from Christ, by virtue of his Law and Institution. Hence, they do occasionally appoint Persons among themselves not called unto, not vested with any Office, to Administer the *Supper of the Lord*, or any other solemn Offices of Worship. On this principle and supposition, I see no necessity of *any Elders at all*, though usually they do conferr this Office on some with solemnity. But as among them, there is no direct necessity of *any Elders for Rule*, so we treat not at present concerning them.

11. SOME place the Government of many particular Churches in a *Diocesan Bishop*, with those that act under him, and by his Authority, according unto the Rule of the *Canon Law*, and the civil constitution of the Land. These are so far from judging it necessary that there should be *many Elders for Rule*