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THE
LIGHT OF
FAITH:
AND,
WAY OF HOLINESSE.

Shewing
What to believe, and for what to
strive together, earnestly contend,
and suffer for in this contending age.
And how to live in all estates, condi-
tions, and degrees of relation, accor-
ding to this faith.

*In both, delinering (as neere as might be, in the
life of Scripture phrase:) only things necessary,
as we meane to be saved, and avoiding
utterly things arbitrary, that di-
stract, rather then direct
a Christian.*

*Collected out of holy Scripture by an unworthy labourer in
Gods vineyard, RICHARD RIFIELD
pastor in Long-Ditton, in Surrey. R*


*Esa. 35. 8.
And an high way shall be there, and a way, and it shall be called
the way of Holinesse: the unclean shall not passe over it, but it shall
be for those: the way-faring men, though befores, shall see thro' therto.*

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Cb. Meredith, 1630.



TO
THE RIGHT
Worshipfull and re-
ligious Knight, my most
bountifull Patrone, *Sr. Tho-
mas Euclin*, and to the vertu-
ous Lady, the Lady *Anne*, his
Wife: *R. B.* wisheth Grace
here, and Glory here-
after.

Right Worshipfull:

 Fier prayer
to GOD,
that these
first fruits
of my labours in this
D 3 kinde

The Epistle

kinde offered to the glory of his Name, for the good of his Church, may be acceptable to him, being sanctified by the Holy Ghost: I present this ensuing Treatise to your worthy selues, as to a *most excellent Theophilus*, and an *elect Lady*. It had indeed its birth in another place, but its polishing, (if yet it may be tearmed polished) vnder your supportation. I would therefore it should in the entrance, acknowledge for it selfe, and

Dedicatory.

and for mee those large fauours both I and it doe enioy. But while it speakes, let none impute the folly of flattery or acceptation of mans person: for should I so doe, my Maker would soone take me away.

Three things shall make your name, your memory, sweet and fauory in the Church of Christ, and among the Saints.

First, your free bestowing of that ecclesiasticall preferment the

The Epistle

Lord intrusted you with, without so much as suite or seeking on my part, or any on my behalfe; who yet was a stranger to your Noble selfe, family and kindred: respecting nothing but the discharge of your conscience, the good of the people, and the glory of the Lord Christ: which was abundantly shewed when your Worship was pleased to require at my hands these three things alone: residence, like paines as I had bestowed

Dedicatory.

stowed, where bands of duty were lesse, and plaine teaching, with the pressing of the law throughly, to prepare for the Cordials of surpassing grace discovered in the Goipell: What Christian that knoweth this, will not say, *Remember him O my God,* for good, concerning this, and wipe not out this good deed which he hath done for the house of his God

Secondly your unwearyed attendance on the ordinances of Christ

The Epistle

with reuerence, on the Lords day, and on the weeke dayes: entring the assemblies with the first, abiding there with the last; so that your deeds speake effectually in *Iacobs* phrase: *surely the Lord is in this place. How dreadful is this place? This is none other but the house of God, and this is the gate of heauen.* The Lord, the God of *Iacob*, the Father of our Lord *Iesus Christ*, shew you in that place for euer, *Iacobs Ladder*; and the Angels
of

*Gen. 28.
16.17.*

Dedicatory.

of God ascending and descending on it, and himselfe standing aboue it, and giuing *Oracles* from the top of it.

Thirdly, your life led, in this wanton proud age, in such a way, as is free from all the vices of our times. Others of our Gentry spend their dayes in Hawking, Hunting, Bowling; in Carding, Dicing, Bowzing, while you seeme alone among many, to haue learnt that which *God* hath made, the calling of a Gentleman.
Goe

The Epistle

Goe on still, *Noble Sir*,
to make a further escape
from the corruptions
that are in the world
through lusts: it shall be
your immortall praise, to
distinguish in deedes be-
twene Gentility and ef-
feminatenesse, Genero-
sity and prophanenesse,
frugality and couetous-
nesse, liberality and pro-
digality, grauity and va-
nity, power and shew of
godlinesse.

Speake I this to exalt
you in your thoughts a-
boue measure, or speake

I

Dedicatory.

I it not to mooue the
hearts of our Gentry to
consider it? In as much
as God hath set me thus
in my place, I magnifie
my calling, if by any
meanes I might prouoke
all Patrones to emulati-
on: and might saue
them from their iniuri-
ous practises, and ill of-
fices done thereby, to the
house of God. By whose
Gebizing hands, *Symoni-
zing* Wolues prey vpon
themselues, and make a
prey for Sathan, thou-
sands of soules.

Eut

The Epistle

But what seeke I here-
in to my selfe? surely
this, that as oft as I looke
on these lines, I might
fetch a renewed strength
for the improuement of
my Talent to the good
of your godly family, of
this people, ouer which
the Lord hath placed
me (though vnworthy)
an ouerseer, and of the
whole Church, accor-
ding to my line and mea-
sure. And that if I should
bee negligent, I might
haue many say to mee,
that which *Paul* charged
the

Dedicatory.

the Church of *Colosse*
to say to *Archippus* :
Take heede to the Mini-
stery, which thou hast
receiued in the Lord,
that thou fulfill it.

Col. 4. 17

For the Treatise it
selfe : you shall haue
matter, but words are
not to bee expected
from him who profes-
seth not himselfe a
master of speech. The
matter is intended for
the through furnishing
of a Christian in
onely necessary things,
to all turnes, at all
times :

The Epistle

times: large I confesse
is the promise, what
is performed, reade
and see. I shall the
meane while pray for
both your *Worships* in-
crease in grace and all
gifts of the spirit, with
length of dayes, to see
your sweet Children,
(the Lords reward,
your chiefe riches)
flourishing and sprea-
ding into families,
with grace and fauour
from GOD and man:
that the few dayes of
my pilgrimage, ma
also

Dedictory.

also bee made thereby
the more comfortable
and happy, who am

Your Worships in the

seruice of your faith

humbly deuoted,

Richard Byfield.

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tical* Table.

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ercy:

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THE



THE P R E F A C E

shewing the occasion,
order, and use of this
Treatise.



Asking in my
thoughts which
way I might
most profitably
spend this time
of Assembling
our selves together on those
dayes set apart by our Church,
both for the discharge of my
duty, and for your edification,
it came into my minde to un-
dertake

The Holy
dayes in
the yeeres
1625. and
1626.

dertake the exposition of the Scriptures: but then the Lord directed my heart to resolve, first to propose briefly the sum of fayth and holy life, which might be both as a key to open the doore of true exposition, (for prophesie ought to be according to the Analogie of fayth, and also a rule which you might have alway by you, nay, with you; according to which you might walke, that peace might bee vpon you, and mercy, though I should not accomplish among you my former intended taske.

We will then, the good hand of our God being vpon vs, proceed in this order; viz. Give

1. The

3. The summe of fayth

2. The partes of holy life, that guide men

As they are Christians which partes

as they are Christians in such a condition

lie in common for all times. are applied in peculiar for the passing of every day.

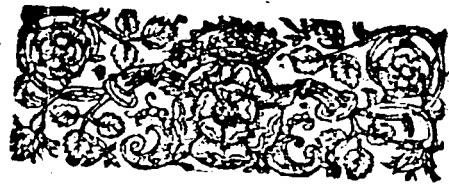
of relation to e-ther, as Magistrate. Subject. Pastor. Flocke. Husband and wife. Parent and child. Master and servant. Of private state, as Neighbour, friend, foe, the aged, the youth, the single person both maid and widow.

A 2

ONE

Out of these every one may
and must take to so many as
may serue his owne condition,
and so haue before him Gods
will concerning him, which
will we are all bound to know;
Ephes. 4. 16. And without
which we can neuer order our
conuersation aright, and there-
fore haue not the promise to
see the saluation of God, Psal.
50. 23. This setting an order
in fayth and life, is the onely
way to walke as wise and vn-
derstanding Christians, to
walke vprightly, and so sure-
ly, to walke worthy the Lord
in all pleasing: to liue profita-
bly, and so comfortably. Which
while people are called vpon
to doe by the Ministers yet it
is left vndone by the hearers,
or set vpon with little heart,
and

and oft times with lesse profit,
euen for want of direction.
You, Beloued, (God assisting)
shall haue it drawen out to
your hands, that you may eue-
ry one come to this garden,
and gather so many flowers, as
may make vpon your posse sute-
able to your seuerall smells; yea,
plant your heades and heartes
with them, and thereby re-
fresh your spirits, and keepe in
you the good sauour and sweet
sent of a well-watered Gar-
den, where your beloued may
take his pleasure.



THE
FIRST
PART.

§. I.



He *summe* of
faith, or what
it is in the pro-
fession whereof
we are to live &
dye, respecteth

{ the Articles } of Gods coue-
{ the seales } nant.

The Articles are briefly com-
prized in the Creed, commonly
called the *Apostles Creed*, where
we consider,

1 The

1 The substance of Christian doctrine, which concerneth God the Father in the 1. Article, God the Sonne in the 6. following, God the holy Ghost in the 8. The Church in her qualities, the 9. in her prerogatives in this life the 10. in the life to come, the 11. and 12.

2 The answer of a good conscience to all that God revealeth and promiseth: in the word *I beleene*, which is carried to every parcell of the *Creed*.

The seales of this covenant

are two } Baptisme.
 } The Supper of the
 } Lord.

For, the substance of Christian doctrine to be beleued, as euer we would be saued; and for which faith we must lay downe our liues if God call for it: I will lay it downe in words of Scripture, according to the order and meaning of the Articles; saue that these Articles presuppose

we haue receiued the Bible, for the word of God, as being an abridgement of faith, giuen to belecuers, not to Infidels. Wee must see there what God commandeth we should beleue and hold concerning the Scripture, out of which the Creed was taken; then what of himselfe, and of his Church.

credenda.

God commandeth that I and euery one doe beleue in our hearts, and professe with our mowthes, and be ready to steale it with our dearest blood:

That all Scripture is by inspiration, or, the imbreathing of God: (namely, the bookes of the old Testament, as of Moses and the Prophets, and the Bookes of the New Testament.) and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished vnto all good workes. A more sure word for vs to take heed vnto, then

1 Of the Scriptures.

2 Tim. 3.

16. 17.

Their authority.

2 Pct. 1.

18. 19. 20.

Vse.

a voyce from heauen.

Further, that no man may adde ought thereto, or take ought therefro: and that they are plaine and cleare to all Gods elect in all truths absolutely necessary to saluation: the very entrance into them, giueth light, yea, understanding to the simple.

Perfection
Ren. 21. 18

19.

2 Cor. 4. 4.
Psal. 119.

130.

Perpicuity.

§. II.

Thus of the Scriptures, out of these the Creed was taken; according to the order thereof our faith is carried vnto God as the chiefe object, and first it lookes vpon God the Father on this wise.

2 Of God.

I beleue in God the Father Almighty,

HE that cometh vnto God must beleue that God is,

As

and

Heb 11. 6.

Deut. 6. 4
1 Ioh 5. 7.
Eia. 48. 16.
17

and that he is a rewarder of them that diligently seeke him; that hee is one onely Lord, who is three in persons, the Father, the Sonne, and the holy Ghost: the Father God, the Sonne God, the holy Ghost God: yet not three Gods, but one onely. Notwithstanding, the Father is not the Son, the Sonne is not the Holy Ghost, nor is the holy Ghost, the Father or the Sonne; the Father is of himselfe, the Sonne is begotten of the Father before all worlds: the Holy Ghost proceedeth from the Father and the Sonne, altogether worshipped and glorified. That this one God who is Father, Sonne, and holy Ghost, is the Almighty, a spirit, eternall, al-sufficient, al-knowing, unchangeable, infinite in wisdom, iustice, holinesse, truth, and mercy: and therefore, most Glorious, Blessed, and onely good.

Maker

Gen. 17. 1
Ioh. 4. 24.
1 Tim. 6.
15. 16.
Exod. 34.
6. 7.

Maker of heauen and earth:

Who alone created all things visible and invisible, heauens and their hosts, earth and their hosts in the beginning, of nothing, by his word onely, and all of them very good, his owne will mouing him thereto, and not any need he had of them.

Who also made man after his owne Image and likeness, both male and female, in knowledge, righteousness, and holinesse of truth.

Who likewise is that faithful Creator still, that seeth, and ruleth, upholdeth and disposeth all things from the greatest to the least, hauing care, especially for man, & among men now chiefly for the righteous and believers: to that neither good nor euill befalls any man without Gods providence; yea, hee disposeth of euen the euill actions of men,

3 Of the creation.
Gen. 1.
Col. 1. 16.
Reu. 4. 11.

4 Of mans innocency.
Eccles. 7.
29.
Gen. 2 27.
Ephes. 4.

24.
5 Of Gods providence.
1 Per. 4. 19
Pro. 15 3.
Heb. 1. 3.
Col. 1. 17.
Pro. 16. 1 33.
1 Tim. 4. 10.
1 Lam. 3. 37.
38.
2 Sam. 16

yea

10

Act. 4. 27.
Ephes. 1. 11
Eccles. 3. 14
The necessity of a Redeemer.
6 Of the Fall.
Gen. 3.
Eccles. 7.

yet all this most wisely, powerfully, and righteously.

Then was man made righteous: but Christian faith compels vs to beleue,

That our first Parents, *Adam* and *Eve*, by their owne voluntary *disobedience*, fell from that happy estate wherein they were created: thus, *by the disobedience of one, all were made sinners, and are defiled, and deprived of the glory of God from their conception and birth, being blinde in their understandings, vaine in their imaginations, defiled in conscience, rebellious in their wil, fraile in their memories, corrupt in heart and life, and alienated from the life of God.*

And if they come to yeares, guilty of many *transgressions* that make them abominable in the eyes of God, and not able to doe any thing that may please God, *dead in trespasses and sins, whose mindings are not subiect to the law,*

nor

8 Of sinne
A. 8. 11.
Eccles. 7.
30.
Psal. 19. 1.
13. 14.
Eph. 2. 1.
Rom. 8. 7.

nor indeed can bee. Now by sinne, death entred into the world, and is the wages of sinne, both the first and second death.

In God the Father

Man in this estate the child of wrath.

God so loved the world, that hee gave his onely begotten Sonne, that whosoever beleued in him, should not perish, but have everlasting life. This Sonne of his loue before euer there was a world, he fore-ordained to be our Sauiour and Redeemer, and in him, chose some men, called therefore his *elect*, that they should bee holy and without blame before him in loue, having predestinated them to the Adoption of children by *Jesus Christ* that Sonne of his loue, according to the good pleasure of his owne will, to the praise of the glory of his grace, wherein he hath made them accepted in his

9. Of the punishment of sinne.
Rom. 5. 12.
& 6. 13.

10 Of Election.
John. 16.
1 Pet. 1. 20.
Ephes. 1. 4.
3. 6.

Rom. 8. 29
30.

his beloved: for whom he foreknew, them he predestinated to be conformed to the Image of his Sonne, whom he predestineth, them he calleth, whom he calleth, he iustifieth, whom he iustifieth, he glorifieth.

§. III.

Secondly, our faith looketh upon the Sonne of God, the Messiah, concerning whom we are to beleue and professe, and to liue and dye in that profession and beliefe.

And Jesus his onely Sonne,

That Jesus of Nazareth is the Messiah, and Saviour of the world, being very God, the onely begotten Sonne of the father, and true and very man, yet but one Christ,

Who is Jesus.

Jesus

11 OF
Christs
person &
natures.
Ioh. 11. 27.
& 6. 6.

Jesus

The alone Saviour of his people from their finnes, and the onely mediator betweene God and man: in whom we are saved according to the grace of God, and not according to our workes, or ought in vs; for through this our Mediator, a new covenant God made with vs, wherein he of his free grace promisseth to be a God, and to give remission of finnes, and life everlasting to every one that belieueth in Christ, and repenteth of his finnes.

Who is the Christ also.

Christ our Lord,

That is, this Jesus is the appointed of God, to be Prophet, Priest, and King to his people.

He is that great Prophet of the Church, in whom are all the trea-

asures

12 Of his
office in
the whole.
Mat. 21.
1 Tim 2. 5.
2 Tim 1. 9.
Tit 2. 5.
Ephes. 2. 8.
9.
Esa 49. 8.
Gal. 3. 18.
22.
Ier. 31. 31.

1 Of his
offices in
the parts.
33 Prophe-
ticall.
Deut. 18.

15.

Act. 3. 22.
 Col. 2. 3.
 Ioh. 1. 18.
 Eccles. 12.
 11.
 Eph. 4. 9.
 10.
 Mat. 28.
 30.
 Efa. 48. 17.
 I Cor. 3. 6.
 Efa. 50 4.
 Mat. 11. 18

asures of wisdom and knowledge, who hath plainly opened and revealed the whole counsell of his father touching our saluation: and hath instituted and ordained a ministry of men in the Church, for the building up thereof, and for the perfecting of the Saints: whom he will be with to the end of the world, in this worke, by his spirit, through their ministry teaching to profite: for to reach the heart within, by enlightning the minde, and working a beliefe of the doctrine recorded in Scripture, or thence taught vnto men, is his worke alone, and such, as none but hee can doe; it is also one speciall part of his office, as he is our Prophet to giue comfort to distressed consciences, and to *speake a word in season to the weary soule.*

Hee is consecrated a Priest for euer to his Church, after the order of Melchisedech.

Our

† Prictly
 Pl. 1. 10
 34.

Our Lord,

He is the King, and law-giuer, whose kingdome is spirituall, and not of this world, and perpetuall, and such as reacheth to all Nations.

Now that wee may know how the Sonne of God became flesh, we bekeue and professe to the death,

which was conceived by the Holy Ghost, borne of the Virgin Mary,

That in the fulnesse of time, for vs men, and for our saluation, the Sonne of God tooke on him the true nature of man, and was in all points like vs, sinne onely excepted.

He was conceived, not as other men, but by the Holy Ghost, and was borne of the Virgin Mary, vpon whom the Holy Ghost came,

15 Kingly.
 Efa. 33, 22.
 Luc. 1, 33.
 Ioh. 18, 36
 Plal 2, 8.

16 Of his
 Incarnati-
 on.
 Gal. 4, 4.
 Heb. 2, 16,
 & 4, 15.

Mat. 1, 18,
 20.

Luc. 1, 32,
31, 33.
Esa. 7, 14.

17 Of his
active o-
bedience.

1 Pet. 2, 19
Rom. 5, 19
& 8, 3, 4,
& 10, 4.

came, and whom the power of
the most High did ouer-shadow.
This is that great mysterie of gods
nesse, God manifest in the flesh. Hee
is God and man in one person.

This is that lambe of God with-
out spot or blemish, who for vs,
and for our sakes, who doe or
shall beleene in his name, kept the
law, that he might be the end of
the law for righteousness vnto
such.

**He suffered vnder Pon-
tius Pilate,**

Who suffered also vnder Pon-
tius Pilate, an heathen Gover-
nour, the Scepter falling from Is-
dab, but for this Shiloh: to which
suff rings he was deliuered by the
determinate counsell of God.

was crucified, dead,

He was wounded for our trans-
gressions,

Esa. 53, 4,
5, 6.

gressions, and on him were laid the
iniquities of vs all; and hereby he
appeased Gods wrath, and made
expiation for all our sinnes. For
hee became obedient to the death,
euen the death of the Crosse, and
was made a curse for vs, thus hee
alone trode the wine-presse of Gods
wrath, and once for all by the sacri-
fice of himselfe, tooke away sinne.

**And buried: hee descen-
ded into hell:**

He was buried and laid in the
grauē three dayes, and three nights
in the heart of the earth: yet his
soule was not left in hell, neither did
God suffer his holy One to see cor-
ruption.

**The third day hee rose
againē**

For hauing overcome the
power of death, hell, and Sathan,
hee

Rom. 3, 25
Ephes. 5, 2.
Phil. 2, 8.
Gal. 3, 13.
Heb. 1, 3,
& 9, 26, 23.

19 Of his
resurrecti-
on.
Rom. 4, vlt.

1 COR. 15. 3

he rose againe the third day from the dead, for our iustification.

**He ascended into hea-
uen,**

20 Of his
ascension.
Pal. 68, 18
Mar. 16, 19
Acts 1, 9,
10, 11.
& 3. 21.
Heb. 6, 20.
Ioh. 14, 3.

And went vp into *heaven*, the third heauen, farre aboue all these heuens that are visible, whom, in respect of his bodily presence, the heauens must receiue all the time of the restitution of all things: and hee ascended as our fore-runner to prepare a place for vs.

**And sitteth at the right
hand of God,**

21 Of his
session, and
intercessi-
on.

And sits at the right hand of God the Father Almighty, exercising the office of King and Iudge for his Church: being as God-man, made Lord of all, and crowned with glory and honour, and ruling in all fulnesse of Maiesty, power.

power, and Scuerainty, being set farre aboue all principality and power, and every thing that is named, all things whether in earth, heauen, or hell, being in subiection vnder his feet, passing alone that God did put all things vnder him. Where also he euer liueth to make request for vs that are not of the world, but haue beloued through the word taught by his Apostles.

**from thence hee shall
come to iudge both the
quicke and the dead:**

This Iesus Christ shall come from thence, that is, from heauen, into which he ascended after his resurrection, and not from thence, that is, from sitting at the right hand of God (for neuer shall his kingdome and power be more manifest, then at this day:) to iudge the world at the last day: for

Act. 2. 34.
35. 36.
Phil. 2. 10.
Heb. 8. 1.
& 1. 3.
Rom. 8. 34.
Ioh. 17. 9.
2c.

22 Of the
last iudg-
ment
Act. 1. 11.
& 17. 31.
Mar. 14. 30

2 Tim. 4, 1
Mat. 12, 36
Ecclef. 2, 14

for wee belecue the world shall haue an end, and at the last day, *Christ as hee is the Sonne of man,* shall iudge the world, descending from heauen in the same visible forme, in which hee went vp, and comming in power and great glory; at which day all shall be iudged, both those that shall be found then aliue, and remaining till that day, and those that haue beene dead from the beginning of the world to that day; and they shall be iudged of all that they haue done in their bodies, while they liued in them, of euery idle word, and of euery secret thing, and euery one shall receiue, without respect of persons, according to that he hath done, while he liued here, whether it be good or bad.

2 Cor. 5. 10

§. IIII.

§. IIII.

Wee belecue also and professe, and ought to hold till death

I beleue in the Ho'y Ghost,

THat the *Holy Ghost* is God, equall with the Father and the Sonne, proceeding from the Father and the Sonne, who spake by the Prophets in the Old Testament, and by the Apostles in the New Testament: and still worketh in and by that word, who is also sent into the hearts of Gods children, and is that *one spirit*, that kniteth all Christians to *Christ* their head, and sanctifieth them by applying the verue of Christs death and resurrection, and comforteth and preserveth in the estate of holinesse, the true members of **Christ,**

23 Of the Holy Ghost.
Ioh. 1, 26
2 Pet. 1, 21.
Esa. 59, 21.
Gal. 4.
1 Cor. 12, 12, 13.
Ioh. 14, 26.
1 Ioh. 2, 27

Christ, and abideth with them for ever.

24 Of Sanctification.

Rom. 6. 1.

2, 3, 4.

1 The. 5.

1 Ioh. 1. 8.

Esa. 64. 6.

1 Ioh. 3. 9.

Ioh. 3. 5.

2 Cor. 5.

17.

Iecl. 2. 18.

Act. 2. & 25.

This sanctification is to dye to sinne, and rise againe to newnesse of life; it is a work wrought in the whole man, in *soule*, and *body*, and *spirit*, yet but v imperfect in this life: neuertheless the graces of this spirit wrought in vs at our *new birth*, can neuer wholly or finally be lost: and it is of absolute necessity that wee haue this *spirit of Christ*, and finde the worke thereof in regenerating vs, and making vs anew, or else we are not Christs, nor shall euer come to heauen. This is the priuiledge of the Christian Church, aboue the Iewish, The graces and gifts of the *Holy Ghost* are poured forth on the Church in more plentifull measure in the time of the New Testament, then they were in the Old.

§. V.

§. V.

Concerning the Church of God, we beleue

The Holy Catholike Church:

The Church is a company of men separate from the world, gathered by the voice of Christ, in the ministry of his seruants which are his Cryers, which company doe worship God in spirit and truth.

There was, is, and euer shall be to the end, a true Church of God on earth. Redemption, Iustification, Sanctification, and Salvation, with all spirituall blessings in heauenly places in Christ Iesus promised in the word, belong onely to the Church.

This Church and euer member thereof is *holy*, and shee is

B

Catho-

25 Of the Church.

Ioh. 17. 9.

14.

Mat. 16. 18.

Ephes. 1. 3.

4. 5.

Esa. 26. 1. 2

AAs 10.34

Catholique, that is, vniuersall, so that in euery nation be that feareth God, and worketh rightconscience, is accepted of him.

Eph. 7. 22.

& 5. 23.

Can. 1. 5, 6

Christ Iesus is the *head* of this his *body*, and the *husband* of this his *spouse*.

This Church on earth is *militant*, liable to tentations, crosses, afflictions, and oppositions of all sorts.

Esa. 59. 21.

& 2. 2.

Eph. 5. 25.

Mat. 28. 19

20.

Now wheresoeuer the *word* of God is truly preached and embraced, and the Sacraments rightly according to *Christs* institution administred, there the Lord hath his Church.

Concerning her prerogatives in this life.

25 Of the communion of Saints.

Can. 6. 8.

1 Communion of Saints

There is a communion and fellowship of Saints, they being knit all together into one, with Christ,

Christ, by the *holy Ghost* that one spirit, and by *faith*, and one with another by *love*: whence ariseth a glorious partaking mutually of all good things: for, as members of the same body, they haue alike care one for the other, and a fellow-feeling of wrongs, and honour, and labour to be of one minde, and heart, that there may be no *schisme* in the body, and they employ their gifts for the good of the whole society.

1 Cor. 12.
Eph. 4. 4. 5.

2 Forgiueneffe of finnes,

Every man euen of this Church, while hee is in this life, needs forgiueneffe of finnes, and all the members of this *holy Church* here doe feele this need by reason of sinne dwelling in them, of finnes committed by them, and of finnes to which by nature they are more prone.

27 Of the forgiueneffe of finnes.

1 Ioh. 1. 10.
Psa. 18. 22.
& 51. 5.

The Lord for his Sonnes sake Iesus Christ, forgiueth the

B 2 iniquity,

Exod. 34. 6. 7. *iniquity, transgressions, and finnes*
 of all that truly repent, so that
 Pſal. 32. 1. he will neuer impute them, nor
 3. 4. punish them for them in this
 Job 33. 27. world, nor in the world to come:
 28. it is Gods free mercy that our
 1 Ioh. 1. 9. finnes are pardoned: we are *iu-*
 Act. 3. 19. *stified freely by his grace, through*
 Rom. 4. 6. *the blond of Iesus Christ, and the*
 7. & 3. 20: redemption which is in him;
 28. of which righteousnesse and
 bloud-shedding of Christ, wee
 are made partakers by *faith onely*
without the workes of the law, for
by the deeds of the law, can no flesh
be iustified in the sight of God.
 Rom. 5. 1. Now being *iustified by faith* in
 the blond of Christ, wee *haue*
peace with God.

Ioh. 20. 23.
 Mat. 18.
 18.

The Ministers of the Gospell
 are sent by Christ with this au-
 thority, that *whosoever finnes*
they doe forgive according to the
 word of God, which they are
 sent to dispense; *they are forgiven*
in heauen, and whosoever finnes
they doe resaine, according to
 the

the same word, *they are retai-*
ned.

The resurrection of the body, and life euerlasting.

At the last day, the *dead bo-*
dies of men, the very same bodies,
 in which both iust and vniust
 liued here, though now laid in
 the dust, and turned to corrup-
 tion, shall *rise againe out of the dust*
of the earth, and their own soules
 enter into them againe: *those*
that haue done euill, to the resurre-
ction of condemnation, and those
that haue done well, to the resurre-
ction of life, euen of life euerla-
sting: which is the gift of God,
through Iesus Christ our Lord, and
 not the merit of our workes, or
 any thing in vs.

28 Of the
 resurrecti-
 on.

Act. 24. 15.

1 Cor. 15.

Iob 19. 23.

26

Ioh. 5. 28

& 6. 44.

29 Of life

eternall.

Rom. 6. 23

S. VI.

These are the Articles of our believe: to these God hath annexed two seales, viz. Baptisme, and the Lords Supper. For wee are to beleeue and hold,

THAT Christ hath ordained two Sacraments alone, and these two necessary to saluation, *Baptisme, and the Lords Supper,* and that Sacraments are *Signes* given of God to be seales of the *righteousnesse of Faith,* euen of that *righteousnesse* of Iesus Christ, brought in by his obedience to the death, made ours by faith onely: they are to be vted by vs as bands and vowes, and solemne professions of our desires and endeauours, after the beginnings and perfecting of our faith and repentance.

The outward signe in Baptisme,

Of the Sacra-
ments
whole
number,
nature,

vte.

In speciall
of Bap-
tisme, the
signe.

tisme, is the Ministers washing or dipping, or sprinkling the beleeuer with water, *in the name of the Father, of the Sonne, and of the Holy Ghost.* The thing signified, and sealed hereby to the beleeuing penitent, is *the washing of the new birth by the Holy Ghost,* and the *purging of the conscience from dead workes,* by the sprinkling of Christs blood thereon by the same spirit of faith: assuring vs of our adoption, ingrafting into Christ, deliuerance from Gods wrath, forgiveness of sinnes, communion with the Saints, and resurrection of our bodies, to life eternall.

The outward signe in the Lords Supper, is *Bread & Wine,* blessed, broken, powdered forth, and given by the Minister, and taken and eaten, and drunke by the faithfull.

The thing signified and sealed to vs, is the giuing of Christ by God the Father, and Christ

B 4

him.

Mat. 28. 19

The grace
Eph. 5. 26.
Tit. 3. 5.

Of the
Lords Sup-
per, the
signe,

The grace

himselfe willingly giuing himselfe, his *body and blood, broken and shedde on the Crosse for our finnes and transgressions*, that they might be forgiuen vs. which we must take, eate and drinke by the *hand and mouth of faith spiritually, as it is offered to us in the word of promise*; which saith. *This is my Body which is broken for you, This is the New Testament in my blood, which is shed for you, and for many, for the remission of finnes*; whereby our faith is strengthened, and we grow in the assurance of Gods loue, in the graces of his spirit, in the life of holy duties, in repentance towards God, in loue of the communion of Saints, in assured faith and hope of resurrection to life eternall.

Use.

1 Cor. 11.

28. 31.

Mat. 5.

1 Cor. 10.

16.

Now it is required of euery one that would receiue *worthily*, and *not eate and drinke damnation*, that hee *discerne the Lords body*. that hee *examine himselfe*, and *iudge himselfe for his finnes*, that

that he forgiue thole that haue trespassed him, and that he grow in loue to the fellowship of the Saints, and in *hatred of all assemblies of wicked Idolaters and prophane persons*.

Plal. 26.

S. VII.

The answere of a good conscience.

I beleue

THE *Answere of a good conscience*, is in this word, *I beleue*, which is the receiuing euery one for himselfe, of all and euery one of these truths into our *minds*, to *know* them, and into our *hearts* to *assent to cleaue to*, and *rest upon them* for our iustification, and eternall saluation, and into our *mouthes* to *confesse* and *professe* them, and into our *whole man*, to *liue the rest of our life* in the power of them, so that

31 Of faith.

1 Per. 3.

20.

Ioh. 1. 12.

12.

Hab. 2. 5.

Ioh. 17. 3.

Rom. 10. 10

Gal. 2. 20.

we may live by the faith of the Son of God, who loved us, and gave himselfe for us.

Such is the substance of our faith,

The pathes of holy life, which guide men as they are Christians all their daies, and every particular day, follow.

THE



THE
SECOND
PART.

§. I.

The order.



Hey that thus be-
leeue this match-
lesse loue of
God, and his ex-
ceeding kindenesse
to them in Iesus
Christ, haue the loue of God shed
abroad in their hearts by the Holy
Ghost, which will constraime them
to loue not to themselves, but to
him

Agenda.

Rom. 5. 6.

2 Cor. 5.

14.

Pal. 119. 9

him that dyed for them, and rose againe. The rule of such a life is Gods holy word, which in our language containeth Gods will concerning vs. Wherefore it is to bee diligently attended, that wee may learne, what this life becoming the Gospell, and a Christian redeemed at so great a price may be: and vnderstanding what the will of the Lord is, it is necessary that we order our conuersation aright, an heart to which worke the Lord without doubt doth giue to as many as shall see his saluation.

Psal. 50. 23

Col. 1. 10.

Pro. 10. 9.

& 14. 8

Gal 6. 16

Psal. 84. 11.

If we shall thus doe, wee shall walke in all pleasing, wee shall walke vprightly, and therefore surely, we shall vnderstand our way; the wisdom of a prudent man, mercy also shall bee vpon vs, and peace, neither will the Lord with-hold any thing that is good: for the Lord himselfe is the *sunne* and *shield*, hee will giue *grace* here, and *glory* hereafter,

alter, and no good thing will he with-hold fromt eu that walke vprightly. Vp then and be doing, and the Lord will be with thee. But thou wiselie, what should I doe? first direction, I present thee out of Gods word, an Abstract of speciall precepts, for the right ordering of thy conuersation, wherein I desire, not like *an hand*, to point it out to others, but as a *fellow-traveler* towards heauen, re- lue by Gods grace to be thy compani- on, to tread with a *right foot*, in the way of life. Come then, let vs ioyntly walke in his pathes, and he will teach vs of his waies.

Esa. 2. 3.

The precepts of holy life, not restrained to a daily direction, are, first, general, which concern,

1. The qualifying of our persons, who would liue holily.
2. The helps of an holy life.
3. The manner of well-doing.

secondly, particular, which order vs towards God, other men,

our

Psal. 24.6.

our selues. First, the person ought to be rightly qualified, we being all by nature, a *serpentine* generation, that will bite by the heele, him that passeth on this way, and a *swife Dromedary*, tra- uersing the waies that lead to the chambers of death; but not that broode of travellers, the generati- on of them that seeke the face of the God of *Iacob*.

§. II

*Of the qualifying of the per-
son that would lead a godly
life.*

1 The per-
son quali-
fied to
walke in
an holy
life.

1. **W**Hosoever would liue, and that well, must be sure that hee breake off his former sinnes by vntaigned repentance, and become a new man: and must looke to his faith, both to be assured of his reconciliatio with God through
Iesus

Iesus Christ, and by beleeuing to draw forth vertue and grace from him to enable him to walke in the way of life: for the *uncleane cannot walke in this way*, it is called *holy*; but it is prepared for those that beleuee and re- pent, and *these way-faring men, though fooles, shall not erre therein*: till this also euery man is *dead in trespasses and sinnes*, and *walkes in the flesh*, and therefore *cannot please God*. It is faith by which we liue, or rather *Christ liueth in vs*, now *without him we can do nothing*: but if wee abide in him, and he in vs, we shall bring forth much fruit. We are in our naturall estate, *Lepers*, shut with- out the Campe, and to rush into these walkes of new obedience, not cleansed from this contagi- ous leprosie, is to pollute and defile all wee touch, or haue to deal with. The true cause why many that haue entred on the profession and practise of holy
duties.

Esa 35. 8.9

Eph. 2. 2.
Rom. 8. 8.Gal 2. 20.
Ioh. 15. 5.

duties, haue made no happy progresse, and why some after long time haue fearefully fallen backe, is no other then this, they neuer laid a good foundation, or made a good entrance by sound mortification. That it may not thus fare with vs, let vs know and practise what God requires of vs, that wee might breake downe the power of our former sinnes, and gaine some comfortable assurance of Gods loue in *Iesus Christ*, in the pardon of them, and so you must

1 Examine and try thy waies, and turne to the Lord; not contented that thou hast heard say, we are all sinners, nor bearing thy selfe vpon that knowledge of thy sinnes, which thou canst gaine by *measuring thy selfe by thy selfe*, lest *selfe-loue* and a deceitfull heart doe beguile thee. But the duty required, is to search and try thy selfe by the word of God, and thence to
take

take a true suruey of thy naturall filthinesse by sinne; and, that thou maist lay it *deepely* to heart, take a rowle or bill of such offences against each Commandement, as thou canst directly accuse thy selfe withall, and learne to *gage* thine owne heart by that perfect law: and because wee are by nature ready to *make a mocke of sinne*, (such is our spirituall folly) therefore to know the heynous and odious nature of sinne in Gous sight, weigh what it is.

1 By the *law*, which sheweth thee, it is the offence of an holy and infinite iustice and merities, and the breaking of a law which thine owne heart approueth, as *spirituall, holy, iust, and good*; it is such an euill as *separates* betwixt God and thee, it deserues for its wages, death of body, of soule, of both for euer in hell.

2 By the *Gospell*, which sheweth thee plainly, that since
Christ

Pro. 14.9.

Rom 7.12

Christ the Sonne of God, dyed for all, then were all dead; sinne could neuer bee pardoned, and God reconciled with thee a sinner in the least offence, had not Christ his Sonne, as thy *surety*, become a *curse* for thee, *2 Cor. 5. 14. 15.*

3 By all *other mercies* of God to thee in soule and body, against which they haue bene committed, with many of which, by thee abused, they haue bene acted.

4 By the curse it hath brought on the whole world, the earth, seas, visible heauens, and all their hosts, *Rom. 8. 20. Gen. 3. 17. Dent. 28. 23. 24.*

In taking thus the notice of thy sinnes, bee aduised, with chiefest heed, to bring to light the sinnes whereto by nature thou art more addicted, and haue still in thine eye, some of thy *notorious faults*, with the circumstances to aggravate them. Thou shalt

shalt not faile to make a true discovery of thy sin-guiltines, if thou proceed in this order.

First withdrawing thy selfe in secret, set thy heart and wayes in Gods preience and say, *what haue I done?* Aske the Question.

What is it I haue done all my daies which if I lay on my death bed, and were summoned to the barre of *Christ's* tribunall, would strikeme with terror if it were not forgiuen. Let *conscience* now speake, be still and take the Answer, without hiding, diminishing, translating, or excusing (for hast thou not to deale with God?) spare not one, no not the sin of thy bosome, but in sincerity as before the Lord deale truly: keepe them in memory, or rather note them if thou canst; then secondly take the 10. Commandements and by the help of some that haue gathered the sins against euery commandement, marke out *thine* offences which the

Ier. 8. 6.

the former way did not yet discover: Thus shalt thou see thy transgressions, and this done, thou hast stepped one good step towards repentance, which step is required of all that wil repent, as absolutely necessary, and hath the promise. *Lam. 3. 40. Job. 11. 13. Gal. 6. 3. Jer. 8. 6.*

2. Confesse them before God with all opennesse of heart, in the best words thou hast, and beseech him to giue thee words, who hath commanded thee to *take vnto thee words* *Hos. 14. 2. 1 Ioh. 1. 7 9 Psal. 32. 3. 4. 5.*

3 This doe till thou attaine *Godly sorrow*, and thy heart be *broken and contrite, a sacrifice which God will neuer despise.* *Psal. 51. 17.* the measure of thy sorrow is right, if it be such as thou hast or couldest vse for worldly crosses. *Zech. 12. 10. 11. 12.* but thy heart will neuer melt within thee, till thou bring thy selfe to *looke vpon Christ the sonne of God pierced*

on the Crosse by thy sinnes and wounded for thy transgressions, this sight will *pricke thee to the heart*, and the beholding of such matchlesse loue will not off without the *teares* of loue.

Now this sorrow is that which causeth *repentance neuer to be repented of* *2 Cor. 7. 11.* and hath the promise *Mat. 5. 5. Esa. 61. 3. Zech. 13. 1. Jer. 31. 18. 19. 20.*

4 Then apply the promises to thy selfe, both that in *Ioh. 3. 16* and those spaciall promises before mencioned, Happy is that man to whom any one word from God is a word of comfort; but by all the former promises those that examine, confesse and mourne ouer their sins are proued Blessed, for Christ dyed for them, all their sins are forgiven, and their vnrighteousnesse shall be clenfed

Pray you ouer these promises, that God would by his spirit giue thee a *belceuing heart* and them

them a quickening vertue to put life into thee.

Let nothing shoulder out this worke. Do it, and that thoughtly that thou maicst see the power of thy sins abated and thy heart refreshed in the assurance of Gods loue; before thou meddle with the following rules, else all thy labour wil beto no end. The same way let all those take that haue lost *themselves* and their *uprightness*, or God and his fauor by heedlesse walking or presumptuous sinnes; the like be spoken to all that yet haue set no *order* in their liues though they haue of a long time beeu offering and *essaying* in matters of religion, and to those no lesse, that yet haue not the *assurance* of the pardon of their sinnes.

If thou hast done it, or when thou hast, then addresse thy selfe to the precepts following, which precepts concerne the helpes to an holy life.

S. 3.

S. III.

Of the helpes of an holy life.

Here are certaine helpes to an holy life, which are as the very *Gates* and *doores* of righteousness: they lead or open fully *upon* the *way everlasting*. come and see: make entrance and know it, these are they;

1 To *redeeme* the *time*, a precious commodity esteemed so by the wise marchant. *Ephes. 5. 16.* sometimes thou must *buy* it out: from thy sinful works euer more, from thy recreations and pleasurable works most an end, and from the workes of thy calling, both abstaining from the thing that may intangle and interrupt thee, and settling and ordering so thy outward estate that som time be gained for the seruice of God sometimes thou must *exchange* time with thy worldly employments

2 The gates of righteousness.

1 Redemp-
tion of
time.

1 Cor. 7 35
2 Tim. 2 4.

Neuer
seeke to
sell it.

Esa. 55. 6.
Amos 5. 14

Pro. 6. 6.

2 The
knowledge
of the
holy.

Eph. 5. 15.
17.

Pro. 10. 14

Iob 11. 12.

Esa. 1. 3.

ments as the occasions of prospering thy spirituall estate are offered, desiring to know, obserue and serue the seasons of grace, and the opportunities of *welldoing*, sometimes thou must contract with the present time for recovery of lost time that is past, alwaies thou must use it well and fill it with profitable employment: this is to *seeke good*: this is to *haste to righteousness*. This is to *provide* for a winter: this is to prepare to *serue the Lord without distraction*. All ye of this last age, heare this, for the *dayes are euill*.

2 To learne the knowledge of the holy, to understand what the will of the Lord is concerning him. Ephes 5. 17. This euery man must haue, & lay vp if he would walke as a wise man, else, as he is borne like the wilde asse colt; So he may become more brutish then *oxe* or *asse*, that thou maist thriue in knowledge how to do well:

well: thou must

1 Search the Scriptures daily, musing and meditating vpon them *Psal. 1. 2.* that they may dwell richly in thee *Col. 3. 16.* Which word alone giueth light to our feet *Esa. 8. 20. Psal. 119.* Life to our dead hearts, and power to assist vs to walke.

2 Be swift to heare *Iam. 1. 19.* not neglecting opportunities, nor carelesse in the duty, while thou attendest on the publike ministry, especially on the *Lords day*, the day which God hath *Hallowed* to thy good, thy market-day for thy soule.

3 In both, be wise for thy selfe *Pro. 9. 12.* take hold of those things that fit thine owne particular. For when we heare what we are to doe, wee shall finde somethings *abuse* full vpon our selues, somethings we are extreame faulty in, somethings would maruailously encourage vs in righteousness, now let thy

C

wisdom

wisedome appeare in marking those things chiefly, retaine them though all the rest runne out.

Pro. 4. 25.
Ier. 31. 32.

4 *Avoid* vaine iangling and keepe close to profitable knowledge Tit. 3. 9. 2 Tim. 2. 23. 1. Tim. 6. 20. Let thine eyes looke right on, and let thine eye lids looke straight before thee. Beware of going about, lest thou heare from God, the terme of Backslider.

5 *Goe* unto the wise and aske the way to Sion with thy face thitherward. Pro. 15. 12. Ier. 50. 5. Stiffle not but propound thy doubts. Gods people are an inquisitive people.

6 *Pray*, teach me thy way O Lord. Psal. 27. 11. with a speciall lifting up of heart, seeke this way of him. Hee is the God which teacheth thee to profit, and leadeth thee by the way that thou shouldest goe. Psal. 143. 10. Esa. 48. 17.

3 *To* abandon the needlesse society of wicked and prophane persons,

3 The society of the righteous.

persons, and get into the way and company of good men, that make conscience of their waies, a rule of speciall note. *Away* from me ye wicked, for I will keepe the commandments of my God. Psal. 119. 115. Pro. 4. 14. Psal. 1. 1. Rowles of such whose familiarity thou must eschew are giuen in 1 Cor. 5. 10. 11. 2 Tim. 3. 1. 2. 4. 5 Pro. 23. 19. 20. 21. be enwrapped in their society, thou shalt be infected with their euill; and then what winding out of their destruction? But to sort thy selfe with discreet and sincere Christians; hath in it vnknown gaine. Pro. 2. 20. their path is as the shining light, that shineth more and more vnto the perfect day. Pro. 4. 18.

4 *To* shunne the false and take to true guides and rules. These are false guides of liuing. 1. the example of the multitude. Exod. 23. entertaine Iosuahs resolution, I and my house will serue the Lord, runne as if thou wert alone

4 True guides.

Iosh. 24.

158

1 Cor. 9.

24.

alone to obtaine, runne, though thou runne alone. 2. *Great and learned men*, if thou be a seruant forget not that thou art *Christis freeman*. Let no mans humor be thy guide in religion 1 Cor. 7. 23. 3 *Flesh and bloud*, carnall reason, sense, or carnall friends are not competent Iudges in diuine things, with them consult thou not. Gal. 1. 16. 4 *A false faith* as the Turkes their Alcoran, the Papists, Popes Decrees. 5. *Thy lusts*, which haue a three fold fronte, the *lust of the flesh*, the *lust of the eye*, the *pride of life*. 1 Ioh. 2. 16.

These are true *guides* and rules. 1 *Gods word* Gal. 6. Psal. 119. 9. 2 *The Holy example of the Godly* Heb. 12. 1. Which will be like that *cloud* of the Lord to the traouellers in the *Wildernesse* of this world that walke in the *day light* of the holy precepts, the way of Gods people is diligently to be sought. Ier. 12. 16.

3 *A settled*

3 *A settled ministry*, they are *Starres* in *Christis* right hand, they are the *light* of the world, the *salt* of the earth, obedience is charged vpon vs to those that *watch for our soules*, their *Directi- ons* in the Lord must be follow- ed Heb. 13. 17. and their holy conuersation is a *Patterne* giuen of God. Phil. 4 9.

5 *To keepe the heart with all diligence* both in respect of secret hypocrisie & of the beginnings of sinne. Pro. 4. 23. the *issues of life* come therout, if they be defiled with sin or tainted with hypocrisie, such must at the streams be of necessity. Eye, care, hand, and tongue, shall be ouerflowne with that polluted spring: *abans all keepings*, keepe the fountaine cleare.

6 *To repaire daily to the light of Gods word to see whe- ther our deeds be wrought in God*, or no, Iob. 3. 21. O excellent rule, worthy the *Saniour*, the

C 3 *light*

5 The guard of the heart.

6 Trial of all our deeds.

7 The obseruation of our defects.

light of the world.

7 To obserue our owne defects, and thinke on, with holy & earnest couering, all *those gifts* that are more *excellent*, 1 Cor. 12. vii. He that would euer grow and goe forwards, (now not to goe forwards, is to goe backwards) must obserue what is wanting, what is weake, what is out of the way, what is crooked, what corruptions preuaile, where Sathan gets most advantage, that those things may bee supplied, strengthened, straitened, subdued, preuented, and so the whole recovered, and wee *pressing on still for the price of our high calling, to the marke*, Phil. 3: 12. & 4.8 9. Is there any thing *true, honest, praise-worthy, of good report, lovely*, let that be thought of.

8 The pre-feruation of our first loue.

8 To keepe aliuie the affecti-
ons of godlinesse, lest wee *lose our first loue*; bee daily mortify-
ing thy corruptions, *plowing up thy*

thy fallow ground, circumcising thine heart, that thou maist keep it euer low, tender, and thankfull in all things.

9 To auoid *the snares* which catch most of *Adams* sonnes, and fold them in a heap of euils, and weaken, if not destroy their vigor. Vpon the bare discouery of them, your hearts shall acknowledge it.

9 The avoidance of snares.

1 *M meddling with others business*,
1 The. 4.11.

2 *Desire of superfluities, as to baste to be rich*, 1 Tim. 6. 9. 10.
Pro. 23. 4. & 28. 20.

3 *The beholding of vanitie*,
Psal. 119. 37.

4 *The sinnes of the time*, which the world accounts but *spots*, Iam. 1. 27.

5 *Carnall confidence*, relying vpon our wit, memory, praise-worthy parts, dignity, vertues, and the like.

As if either power to doe good, or reason why God

should accept vs, were found in any of these carnall things, whereas in this *new-created* world of regenerate men, *Christ is all, and in all*, Col. 3. 11.

6 Carnall *feares* which mightily beblauē: The heart is no sooner set within, to the desires after wel-doing, but many a feare befals it: that he shall neuer be able to doe this duty, that God will not accept him and his worke. Such a man will deride, such friends will frowne vpon him: there is also a *meere counterfeit* of humility, which some delight in, because it fauours much their lazy flesh: presse to any duty, and they plead their *desires*, and their loue to it, and now they *wish* they could so doe, and what *griefe* it is to them, they faile therein, but they are *flesh and blond*, they dare not be so confident of their strength, or, and in very deed, all is to laue their labour, and keepe their

their old sintull course, or at least their former easie pace: yea, these *feares* are accompanied with vile mistrust of God, and strange pleaes, that he is not so good to them, as to giue them that measure of grace, that power of resolution, and thus sticke not to charge God foolishly, yet he giueth to him that asketh, *liberally*, and *reproacheth no man*.

7 The worlds *flatteries*, commending thee in thy vanitie or excesse, chiefly if thou abound in this *worlds goods*, which will bring thee to two errors of the *wicked*.

1 Contempt of reproofe:
2 Despising of thine owne waies;
auoid them, or thou shalt dye.

10 To retaine these Christian paradoxes to be held for practise, and to exclude all *false principles*, there is nothing found in the life, which is not according to some principle true or false in the vnderstanding: expell the

false by the light of the true, and when a *single eye* will make *thy body full of light*. Take in therefore these lightsome truths.

1 Cor. 13.

1 A Christian is neither borne, nor borne-againe for himselfe.

Mat. 5. 19.

2 There is no sinne so little, as not worthy the auoiding, euen as we woud be saued.

3 Imployment is a greater fauour from God, then wealth or high place without it.

Mat. 9. 34.

4 The first place in dignity ouer any, is the greatest place of seruice vnto all.

Heb. 21. 26

5 To suffer for Christs sake, is greater riches, then all worldly wealth.

Iob 36. 21

6 Affliction, yea, death is to be chosen before iniquity.

Mat. 6. 32.

7 Death ought to be provided for, before life: Christs kingdome and righteousnesse, before the necessaries of life, yea, this is the way to *thrive* with a blessing.

Eph. 3. 20.

8 Euery godly endeauour receiue

ceiueh some blessing, and bringeth forth some fruit, greater then man can hope for.

9 When any storme of Gods wrath ariseth, it is the onely safe way to runne to the place whence the storme commeth, euen to God for shelter; nature teacheth a man to flee from the tempest.

10 It is oft times good, that it goe well with the euill, and ill with the good in this life.

11 A wicked man neuer goeth vnpunished, there is *no peace* to the wicked.

Esa. 57. 21.

12 None shall euer please Christ, till they appeare odde, singular, and strange to the common sort. A Christian is not right, till he seeme to the world to be beside himselfe, *παρανομία*. What singular thing doe yee?

Mat. 5. 47.

A. 26. 24.

2 Cor. 5. 13

13 Spirituall motions may be violent, and perpetuall.

14 The foundation of all eternall

Ier. 31. 28.

19. 20.

Ioh. 16. 20.

Mat. 5. 4.

Psal. 116.

5. 6.

ternall ioyes, is laid in godly sorrow for sinne.

15 The *vnjust* death of Godly persons, hath more comfort in it, then the *solly* life of wicked men.

Hab. 2. 4.

16 The righteous liueth not, where his *faith* giueth him not life:

17 What God can doe, that *faith* can doe: to the beleeuing, all things are possible.

Psal. 69. 32

18 A poysonfull curse is prosperity in wicked wayes.

19 That's thy good, which doth thee good.

20 It is holy wisedome to *fear*, and not to *desire* abundance.

Mat. 25. 29

21 We should study more to give an account of our little, then how to make it more: for the improuing of what we haue, is the way to haue more given.

22 *Sinne*, and not affliction, argueth Gods absence, and hindereth vs in our way to heauen.

23 The

23 The infection of euill is much worse then the act.

24 It is a madnesse to runne away from punishment, and not from sinne.

25 Pride and infidelity, harden and make men fearelesse; onely *faith*, truly valiant.

Heb. 11.

3. 4.

26 All houres are lost, wherein we enioy not God.

27 Wee are guilty of all the euill we might haue hindred.

28 We must be as well, ready to suffer ill, as to doe good.

29 Remember the word of our Sauiour, *it is better to giue, then to receiue.*

30 Folly and wickednesse are inseparable companions.

31 A wicked man deserues ill of those he neuer liued to see.

32 Good is not therefore good, because it prospers, but because it is commanded. Euill is not therefore euill, because it is punished, but because it is forbidden.

33 In

33 In good waies we cannot be too exact, too zealous, *Mediocrity* is not the forme of vertue, but *conformity to the rule* of Gods word, which saith it is good *waies to be zealous in a good thing*, and *lukewarmnesse* is a loathsome temper, *Gal. 4. 18. Reuel. 3. 18.* And Christians should in-
deauour to *abound more & more.*

34 An euill intent alwaies makes the action euill.

Cast out all false principles, such as these.

1 A good meaning makes the action good; nay, then *persecutors* had bin *Saints*, *Ioh. 16. 2.*

2 Religion is but a policy to keepe men in awe; nay, it brings *life* and *immortality* to light, *2 Tim. 1. 10.*

3 Wee may repent time enough when age comine. *h; d;*, *to day if you will heare his voyce, bardenot your hearts*, *Heb. 3. 7.*

4 That is good which is profitable; nay, then *Judas* counsel-

Gen. 37
26. 27.

led well to *sell Ioseph*, and *Judas* the traitor did well to *sell Christ*.

5 That which pleaseth a man is lawfull; nay, to doe *our pleasure*, makes all duties of deuotion, *abominable*, *Esa. 66. 2. 3.*

6 Doe what euer thou art able; nay, *how can I doe this wickednesse, and sinne against God?* *Gen. 39. 9.*

7 It is lawfull to make the best of our owne; nay, goods in thy hand are others *due*, when thy ability, and their necessity meet.

8 Euey man for himselfe, and God for vs all; nay, *Dines* for himselfe, and the *Deuill* for him, *Luc. 16. 19.*

9 Thou canst doe no iniury to him that is willing; nay, thy poore brother may sue to thee earnestly to borrow of thee vpon vs; yet maist thou not be to him *as an vsurer*, *Exod. 22. 25.*

10 Thoughts are free; nay, *wash thine heart from wickednesse;*
how

Pro. 3. 27.

how long shall thy euill thoughts lodge within thee? Ier. 4. 14.

11 It is enough to haue a good heart to God; nay, thou must glorifie him in thy body, 1 Cor. 6. 20.

12 A yong Saine, an old Deuill; nay, a yong Saint, with Ioseph, and a Father to Pharaoh, in age; a yong Saint with Moses, and a God to Pharaoh, ere he dye, Gen. 37. 2. & 45. 8.

Thus haue I opened the gates of righteousnesse.

§. IIII.

Of the manner of wel-doing.

3 The en-
luing qua-
lities of all
holy du-
ties.

THe third generall concernes the manner of wel doing, that the good thing we doe, may be done well, and acceptably: these are to be receiued with all possible obseruation, for they doe not onely appaireil all our works

of

of godlinesse in the sight of men, but giue the inward forme, and inluing quality to the whole body of those duties in the sight of God, and are the characteristical differences to distinguish the godly from the wicked in these workes, who may also doe many of them for the matter: that you may not therefore present to God, the carcasse of a duty, without the soule, let all be done in this manner.

In all duties, see

In generall, that thou offer vp soule and body to God, a whole burnt offering, and yeeld thy selfe vnto him, as one aline from the dead, and thy members, weapons of righteousnesse to holinesse; consecrating thy selfe as a covenant seruant to righteousnesse, euen as euer thou didst, or any man doth yeeld himselfe, and his members, as seruants to vncleannesse, and to iniquity vnto iniquity; so shalt thou haue thy fruit

fruit unto holinesse, Rom. 12.1.
and 6.17.19.22.

In speciall: Looke you doe
all

1 With vprightnesse, Psal. 18.
22. Euen with a perfect heart,
1 Chro. 28. 9. which is expre-
sed,

1 In the sincerity and truth
of the heart: this is that *unleavened bread*, wherewith we must all
our daies, keepe our Christian
Passouer, 1 Cor. 5.8. The con-
trary to this, is hypocrisie, and
guile of spirit, when men aduance
a profession of religion for *ter-
nall ends*, that they might seeme
onely: but God hates a *power-
lesse shew*; let thy holinesse, be
holinesse of truth. Ephel. 4.24.

2 In giuing the *whole* of the
heart, without diuision, entirely
cleauing to all the workes of
righteousnesse, without halting,
without expostulating.

3 In doing all to the *glory of
God*, 1 Cor. 10.31.

4 In

4 In vniuersall obedience
To all Gods commandements,
not putting any of his statutes from
vs, nor hiding our eyes from
them. Say not in the words of
Lot, is it not a little one? nor in the
words of *Naaman* the Syrian,
*onely in this, the Lord be mercifull
unto mee*: but without *ifs*, and
ands, reseruations, and excepti-
ons, giue thy selfe with *Dauid*, to
doe *all the wils of God*, and re-
solue vpon the forsaking of all
sinne.

At all times, in aduersity, as
well as prosperity.

In all places, obeying absent
from their Ministers, as well as
present.

In euery company, as well as
in any company, *Phil. 2.12.*

2 With ioy and cheereful-
nesse, accounting our selues hap-
py, when the Lord *openeth a
dore*, and giueth any strength for
holy duties: *loving* to be his ser-
uants, *Esa. 56.6. Lex voluntarios
quærit*

A.R. 3.12.

quarit, *Ambros. in Psal. 1.* Gods people are all *voluntaries*, they cast off those soule vices of procrastination and security.

3 With seruency, not *stintfull* in businesse, but *glowing in spirit*, serving the Lord, *Rom. 12. 11.* doing all we put our hands vnto, with all our might, *Eccles. 9. 10.* with all diligence, *2 Cor. 8. 7.* We must be all *zealots*, for *curst is hee that doth the Lords worke negligently*, *Ier. 48. 10.*

4 With feare, *1 Pet. 1. 17.* *Blessed is the man that feareth alway*, *Pro. 28. 14.* There is a feare to be expressed in all parts of holy life, and it is that reuerence, tendernesse, modesty, and carefulnesse, should be in all our waies, fearing Gods presence, who should be ever set before vs, bearing reuerence to the Angels, to Gods Ministers; fearing our deceitfull hearts, and the offence of the godly, the infection of the wicked, and the ruine of those whom

whom we might helpe, fearing lest the day of *Christ* should come vpon vs before we are prepared: and thus *working out our saluation with feare and trembling*; all wretchednesse, rudenesse, rashnesse, precipitation, conceitednesse and pride laid aside, with all hardning of the heart in euil; no, no, teare, and depart from euill.

5 With faith, for *what so is not of faith, is sinne*, *Rom. 14.* This takes Gods will for the warrant of our actions, raiseth vp the heart to beleue Gods assistance, trusts God for the successe, rests on the promise for acceptation, makes vs neglect the scornes and oppositions of the world, keepes vs from being *just ouermuch* conceiting too highly of our selues for what wee doe, or *wicked ouermuch*, in thinking too vilely of Gods worke in vs, *Eccles. 7.* This cuts off all carnall feares, as the feare of men and

and the superstitious feare of Gods displeasure for *breaking mens traditions*: or the *commandments* of our owne hearts.

6 With simplicity and godly purenesse, 2 *Cor.* 1. 12. & 11. 3. expressed in these things.

1 A faithfull retaining of the pure word of God without mixtures, looking onely thereto for the formes of holinesse and happinesse; no way lending eare to false teachers, that would impose more vpon vs, then God requires: as doe the Papists.

2 An ignorance of the *depths of Satans*: simple concerning euill, *Rom.* 16. 19. not skilled in wily distinctions & excuses, to maintaine sinne.

3 Godly integrity opposed to *fleshly wisdom* and fraud, which is, when in plainenesse of heart wee desire to doe what God requires, though it bee neuer so much derided in the world: without *man-pleasing*, or respect

Ambros. in locum.

to

to our *owne lucre*.

4 The loue of holinesse, for it selfe, and the hatred of sinne as it is sinne.

5 The desire to be what euer wee are, in the sight of God, making his allowance our glory.

7 *Precisenesse, circumspectnesse, accuratenesse*, *Eph.* 5. 15. *expiscit* Making conscience of lesser sinnes, as well as greater, auoiding the *appearance* of euill, and the occasions, as well as the euill it self, obseruing the circumstances of time, place, and persons, in doing duty.

8 *Meekenesse of wisdom*, *Iam.* 3. 13. which consisteth in these particulars.

1 A *calmnesse* of heart, from turbulent and violent passions; out of which springs gentlenesse of carriage, so that a man is not easily prouoked.

2 A *sense of our owne vilenesse*, which maketh vs not wise in our selues, and to doe good in the

Caluin in locum.

the

the deepe apprehension of our vnworthinesse to doe any seruice to God or man, and to auoid bitter *strifes*, and *enuyings*, *Iam. 3.*

3 *Easinesse to be intreated*, *Iam. 3. 17.*

4 *Corrigiblenesse & teachablenesse.*

9 A *Conuersation in heauen*, which is so to be in the world, as to let our hearts runne still vpon God, and his kingdome and righteoufnesse: hauing God in all our thoughts and waies, and directing all our actions, some way to further our holinesse here, and hope of happinesse to come, *Phil. 3. 20.* Earthly men may haue earthly minds, but heauenly mindednesse be- seemes Christian men, whose God, Sauour, and happinesse, is aboue.

10 *Patient continuance*, and *perseuerance in wel-doing.*

Abounding in good workes,
filled

filled with the fruit of all righteoufnesse.

Perfelling holinesse, and hauing our works full before God.

Increasing so, that our last workes may be better then our first.

Doing all without *wearinesse*, *Gal. 6 9.*

Without *dismayednesse* and *faintings*, *Heb. 12. 12. 13.*

Notwithstanding all impediments.

That so we may escape fearefull *Apostacie*, both *inward*, that our hearts cast not off the *care of godlinesse*, the *feare to offend*, nor *restraine prayer.*

Outward, that we relapse not to the violent *courses* of the world, nor liue in grosse sinne.

Both *totall*, in falling from all godlinesse; *partiall*, in falling from some ordinances of God, or to some transgressions.

Such are the general precepts of an holy life.

§. V.

Of our duty towards God, and first of the knowledge of God.

NOW when thou art rightly qualified by faith and repentance, and hast set foote within the gates of righteousness, and art fully resolved in this holy manner to doe the Lords worke; come on, and tread the pathes of the highest, those euen and pleasant waies which lead to the assurance of eternall happinesse: For, the *works of righteousness is peace, and the effect thereof quietnesse and assurance for ever.*

Esa. 32. 17.

The particular and expresse precepts of holy conuersation, respect thy behauiour towards God, other men, thy selfe.

Thy duty to God.

Thy duty to God, is to know him, to worship him aright, both for the inward affections

of

of thy heart: and for thy outward service.

1 The knowledge of God (desired more then burnt offerings) is that which must be in some good measure found in all the true worshippers of him: and that such a knowledge as natures light since the fall, reacheth not vnto, it being rather a *sparkle*, whereby wee discern that there is a God, when any *flaming light*, that is able either to direct vs how aright to conceiue of him, or to warme our hearts by liuely impressions, that by the same we might be brought to glorifie him as God, and not prouevnthankfull; worshipping the creature, in stead of the Creator, who is blessed for ever. Scripture then doth teach this knowledge, and God by them doth giue an heart, as *Ieremie* speaketh, *an vnderstanding*, as *S. Iohn* saith, *To know him that is true: and to know him, that we might wor-*

1 To know him.

Rom. 1. 20.
21.Ier. 24. 7.
1 Ioh. 5. 20.

D 2

ship

ship him. And concerning this grace, it is required in the Scripture, as euer we meane to know God, that not alone wee know, but also *follow on to know the Lord, Hos. 6. 3.* The precepts thereof must direct in both.

1 The Rules for the guiding of our vnderstandings, to know and conceiue of God aright, are these.

1 That we know him by no likenesse, nor resemble him to anything in the world: hee is a *spirit, the inuisible God:* to whom then wilt thou compare him, or to whom shall he be like? God forbids images in Churches, houses, and thy head too; *Commandement 2. Deut. 4. 12. 15.*

2 How shall we doe then to conceiue of him, whom no man euer saw, ner can see, of whom none may thinke by resembling him to any thing hee doth see? the Lord himselfe hath shewen the way, *calie, glorious, and able*

able to prepare our hearts vnto him, in any seruice, wherein we would approach neere vnto him; a way by which hee made himselfe knowne to *Moses, Exod. 34. 6. 7.* by his glorious titles and attributes, the excellencies and praises of him, that is, *I am the Almighty, which is, which was, which is to come.* Therefore in prayer, and all other his worship, in all thy meditations, fasten thy thoughts vpon him, as *the Lord, God, Gracious, Mercifull, long-suffering, that pardoneth iniquitie, transgression, and sinne, that will by no meanes cleare the wicked, the most Holy, Al sufficient, eternall, onely wise God,* with the like, which shall lift vp thy heart vnto him, through the glory that shines in them. By this meanes maist thou haue him in thy minde through the whole day. In the creatures thou beholdest, inasmuch as these praises may be read plainly in

that great booke, If thou wilt take the benefit of this direction, an helpe *non contemnendum*, not to be despised; there are three waies to gather these glories of the highest, out of the booke of the creature. 1 By way of *denial*, remouing from God in our conceiuing of him, what euer argueth weakenesse or wickednesse in the creature: as to know him to bee the God that *cannot lye*, that *cannot dye*, but is immortall, that *cannot repent*, or *deny himselfe*. 2 By way of *eminency*, ascribing what is good in the creature, to the Creator, by an excellency: as see wee knowledge in men, and he that *teacheth men knowledge*, shall not he know? is wisdome in men, and is not hee most wise? are there any drops of mercy, truth, or holinesse, in the creature? the Ocean is in him, or rather he is the Ocean. Doth the creature liue? with him is *the well of life*.

3 By

3 By way of *causing all things*; so by the fabricke of this world, we know him to be the Creator; by wonders therein, we vnderstand his eternall power and God-head; by gifts bestowed on the creatures, his bounty and goodnesse, by their order, his wisdome, the God of order, by their continuance in the same estate to this day, his vnwearied providence.

3 Yet all this is not sufficient, wee must know him to bee that one God, who is three; the Father, Sonne, and Holy Ghost; and know God the Father, as the Father of Iesus Christ, his Sonne, and as our Father in him, by the holy Ghost. The first of these, namely, to hold the doctrine of the Trinity, distinguisheth Christians from Iewes, Paynims, Turkes, Arrians, Antitrinitarians. The second which the Apostles eals the *knowledge of the glory of God, in the face of*

D 4

Iesus

2 Cor. 4. 6.

2 Cor. 3. 18
Col 3. 10.

Iesus Christ his Sonne, distinguisheth true Christians from all Hereticall, Papisticall, and formal Christians: which is called *saving knowledge* by Divines, and is *eternall life* in the beginnings of it, *Ioh. 17. 3.* Which hath a power to transforme the whole man into Gods image, and change him from glory to glory. It is a chiefe part of Gods image in vs: at which time the vaile of ignorance is said to be rent. And this is, when by the Gospell (wee hauing first seene our misery by the law, and how vile we are by sinne) we vnderstand the loue of the Father set vpon vs before euer there was a world, choosing vs to life, and predestinating vs to the Adoption of children by Iesus Christ, whom hee gaue to vs, and made him to bee to vs, wisdome, righteousness, sanctification, and redemption; and also the grace of our Lord Iesus Christ
the

the Sonne, in taking on him our nature, and dying for vs, to reconcile vs to God, and rising againe to make vs righteous; and the fellowship of the holy Ghost, who vniteth vs to the Father, and the Sonne, and sanctifieth, and preserueth in the estate of grace. When I say, wee know with perswasion of heart, the loue of God in Christ, pardoning our sinnes, and receiuing vs for his sonnes and daughters: so that by the spirit of the Son, sent into our hearts, we call him *Abba, Father*, then know we him effectually.

And thus must thou conceiue of him, and thus conceiuing, approach to him when thou worshippest him, *Eph. 2. 18.* In *Christ* wee haue, saith *Paul*, *access* unto the Father by one spirit.

For this wee should pray on he bended knees of our soules every day, that God would en-

And concerning this grace is contained in the Scripture, as when we meane to know God, that not alone wee know, but also *follow on to know the Lord, Heb. 6. 3.* The precepts thereof must direct in both.

1 The Rules for the guiding of our vnderstandings, to know and conceiue of God aright, are these.

1 That we know him by no likenesse, nor resemble him to anything in the world: hee is a *spirit, the inuisible God: to whom then wilt thou compare him, or to whom shall he be like? God forbids images in Churches, houses, and thy head too; Commandment 2. Deut. 4. 12. 15.*

2 How shall we doe then to conceiue of him, whom no man euer saw, nor can see, of whom none may thinke by resembling him to any thing hee doth see? the Lord himselfe hath shewen the way; *calde, glorious, and able*

and hee hath opened our hearts vnto the knowledge of him, wherein we would apprehend more vnto him a way by which hee made himselfe knowne to *Moses, Exod. 34. 6. 7.* by his glorious titles and attributes, the excellencies and praises of him, that is, *I am the Almighty, which is, which was, which is to come.* Therefore in prayer, and all other his worship, in all thy meditations, fasten thy thoughts vpon him, as *the Lord, God, Gracious, Mercifull, long-suffering, that pardoneth iniquitie, transgression, and sinne, that will by no meanes cleare the wicked, the most Holy, Al sufficient, eternall, onely wise God,* with the like, which shall lift vp thy heart vnto him, through the glory that shines in them. By this meanes maist thou haue him in thy minde through the whole day. In the creatures thou beholdest, inasmuch as these praises may be read plainly in

that great booke, If thou wilt take the benefit of this direction, an helpe *non contemnendum*, not to be despised; there are three waies to gather these glories of the highest, out of the booke of the creature. 1 By way of denial, remouing from God in our conceiuing of him, what euer argueth weakenesse or wickednesse in the creature: as to know him to bee the God that cannot lye, that cannot dye, but is immortall, that cannot repent, or deny himselfe. 2 By way of eminency, ascribing what is good in the creature, to the Creator, by an excellency: as see wee knowledge in men, and he that teacheth men knowledge, shall not he know? is wisdom in men, and is not hee most wise? are there any drops of mercy, truth, or holinesse, in the creature? the Ocean is in him, or rather he is the Ocean. Doth the creature liue? with him is the well of life.

3 By

3 By way of causing all things, so by the fabricke of this world, we know him to be the Creator, by wonders therein, we vnderstand his eternall power and God-head; by gifts bestowed on the creatures, his bounty and goodnesse, by their order, his wisdom, the God of order, by their continuance in the same estate to this day, his vnwearied providence.

3 Yet all this is not sufficient, wee must know him to bee that one God, who is three; the Father, Sonne, and Holy Ghost; and know God the Father, as the Father of Iesus Christ, his Sonne, and as our Father in him, by the holy Ghost. The first of these, namely, to hold the doctrine of the Trinity, distinguisheth Christians from Iewes, Paynims, Turkes, Arrians, Antitrinitarians. The second which the Apostles calls the knowledge of the glory of God, in the face of

2 Cor. 4. 6.

D 4

Iesus

2Cor. 3. 18
Col 3. 10.

Iesus Christ his Sonne, distinguisheth true Christians from all Hereticall, Papisticall, and formall Christians: which is called *sauing knowledge* by Diuines, and is *eternall life* in the beginnings of it, *Ieb. 17. 3.* Which hath a power to transforme the whole man into Gods image, and change him from glory to glory. It is a chiefe part of Gods image in vs: at which time the vaile of ignorance is said to be rent. And this is, when by the Gospell (wee hauing first seene our misery by the law, and how vile we are by sinne) we vnderstand the loue of the Father set vpon vs before euer there was a world, choosing vs to life, and predestinating vs to the Adoption of children by Iesus Christ, whom hee gaue to vs, and made him to bee to vs, wisdome, righteousnesse, sanctification, and redemption; and also the grace of our Lord Iesus Christ
the

the Sonne, in taking on him our nature, and dying for vs, to reconcile vs to God, and rising againe to make vs righteous; and the fellowship of the holy Ghost, who visiteth vs to the Father, and the Sonne, and sanctifieth, and prouerth in the estate of grace. When I say, wee know with perswasion of heart, the loue of God in Christ, pardoning our sinnes, and receiuing vs for his sonnes and daughters: so that by the spirit of the Son, sent into our hearts, we call him *Abba, Father*, then know we him effectually.

And thus must thou conceiue of him, and thus conceiuing, approach to him when thou worshippest him, *Eph. 2. 18.* In *Christ* wee haue, saith *Paul*, *accesse vnto the Father by one spirit.*

For this wee should pray on he benched knees of our soules euery day, that God would en-

large our hearts to comprehend with all Saints, what is the height, depth, length, and breadth, and to know the love of God, which passeth knowledge, that we may be filled with all the fulnesse of God, Ephes. 3. 17. 18. 19.

2 After thou canst thus conceiue of him, then follow on to know the Lord; acquaint thy selfe with him, doe not indure to spend thy time without God in the world: this is done,

1 By remembering him in thy waies, and setting him euer before thine eyes, walking before him, as Abraham, with him, as Henoch and Noah did, Gen. 17. 1.

2 By vsing thy selfe to soliloquies and meditations, and to this end beseeching the Lord to open thine eyes, that thou mightst see his glory in his word and works, that thence thou mightst extract matter of frequent meditation.

3 By seeking after him in the
meanes

meanes wherein hee vseth to reueale himselfe familiarly vnto men: for we know but in part, and wee haue the promise, that then we shall know, if we follow on to know the Lord: now these meanes are two, 1. Gods Ordinances. 2. Household, 1 Iob. 1. 3.

Hitherto of the knowledge of God, the worship of God followes.

§. VI.

Of the worship of God.

THE worship of God is either inward or outward: the inward is the life and soule of the outward, the acts whereof, no tyrannicall force can hinder, no dungeon can intercept: it is that whereby we come nearest vnto God, and which is most acceptable to him, who is a spirit.

That thou maist know how

to

Hof. 6. 3.

2 To worship him.

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to

Hof. 6. 3.

2 Toworship him.

to let vs this worship of the true God in thy heart and spirit, these rules direct.

1 Thou must with full purpose of heart, cleave vnto the Lord, placing all the affections of thy soule vpon him, *Act. 11. 23. Iosb. 23. 8.* and *fellow hard after God, Psal. 63. 8.* by the helpe of these feet of thy soule.

1 By beleeuing in him, receiuing every part of his word, so as to feele the power of it in thine heart, of the Commandements to incite thee, of the threats to terrifie and humble thee, of the promises to comfort thee; the promises both of heauenly and of earthly things: no coming to God but by this beleeuing, *Heb. 11. 6. 2 Chro. 20. 20.*

2 By affiance and trust in God, resting on him, and making him our portion, shewed,

1 In committing our selues and our waies to him at all times,

times, *Psal. 37. 5. & 10. 14.* And in distresse.

2 In rowling our cares and burdenson him, *Psal. 55. 22.*

3 In relying vpon his aide, not

Trusting to our owne hearts, *Pro. 3. 5.*

Hesling to ill means, *Eph. 28. 15.*

Fretting at the prosperity of the wicked, *Psal. 37. 1.*

But marke, if thou wouldest haue God take the care of thee, commit the keeping of thy soule to him in wel-doing; and then, is not hee the faithfull Creator? *1 Pet. 4. 17.*

3 By hope in God, which is a patient looking for the performance of good things to come, which God hath promised, and faith beleued: expressed in a quiet and constant waiting vpon God, encouraging the heart in him, *Lam. 3. 26. Psal. 27. 14. Hos. 12. 6.* and then doe
our

our soules waite, when denying our selues, wee resigne vp our selues, keepe silence to him, abide his leisure, expect his saluation, and the waies of escape, which he shall offer, without limiting, tempting, presuming, or staying in second causes.

4 By the loue of God about all, testified in honouring him, *Mal. 1.6.* Longing after his presence, both in his ordinances, *ps. 42.1.* & glory to come, *2 Cor. 5.8*

5 By delight in God, *Psal. 37.4.* which hath in it,

1 A sweetnesse in the meditation of his mercies and providence, *Psal. 104.34.*

2 A ioyfull entertainment of all passages of his loue, especially in the vse of his ordinances, *Cant. 1.2.* As being the very *kisses of his mouth*, whose loue is better then wine.

3 A spirituall replenishing and satiating, arising from the sense of his loue and allowance,

in

in which the heart of the Christian resteth, when all others disallow. As a childe thinkes it enough if the father commends him, & cares not then for others dislike or checke, *Psal. 63.5.*

4 The extolling and commending of his praises and mighty acts, by discourse, and by singing of Psalmes, *Psal. 105.1.2*

5 A glorying in him, *1 Cor. 1.31.* The height of this grace, when the soule can climbe so high about all inferiour things and delights, as to make her *boast in the Lord all the day*, *Psal. 34.1.2.*

6 By the feare of God, which is two-fold, 1 the feare reuerentiall, whereby wee beare awfull regard to his name, *Deut. 28.58.* his iudgements and iustice, *Psal. 90.11.* his goodnesse, *Hos. 3.5.* his word, *Esa. 65.2.* his mighty and meruailous acts, *Rom. 15.3.4.* *Ier. 5.22.* his maiesty in all his

wor-

*Timor
Cul. 15.
Culpe.*

worship, *Psal.* 5. 7. 2 the feare to offend, *Pro.* 8. 13.

Gen. 3. 2.

10.

7 By humbling our soules continually in his sight, *Mic.* 6. 8. as lesse then the least of all his mercies, and all the truth he sheweth to vs.

8 By pouring out our hearts before him on all occasions, *Psal.* 62. 8. In prayers, praises, Confessions, and complaints, *Psal.* 142. 2.

9 By obeying him, the soule cuer yeilded vp to submissive obedience to what he shall command.

2 Thou must abhorre all Idols, as being the *images of icarousie*, *Ezek.* 8. 5. and the *abomination of Desolation*: oh neuer set them vp in head or heart!

3 The affections of thy soule must bee placed on him onely, and on no creature any otherwise, then as thou seest God in it; and by it mayd be brought to cleaue to him the more; be it
father

father or mother, brother or sister, wife or childe.

4 The affections of thy soule must bee set on him in the full and vtmost vigor and force of them. Thou must *loue him with all thine heart, with all thy soule, with all thy might.*

Deut. 6. 4.

5.

§. VII.

Of the seruice of God in generall.

Hitherto of the inward worship of God, or how thou maist aught worship him for the inward affections of thy heart. The outward worship may bee called the *seruice* of God, and it is charged vpon thee in *Deut.* 10. 20. and in *Mat.* 4. 10. Thou shalt worship the Lord thy God, and *him onely shalt thou serue.*

Now God is serued with thy *person, and goods*; first, with thy
person,

3 To serue him.

person, and for direction herein, the Lord in his word hath laid downe certaine rules, some generall, which guide thee in all his seruice, some speciall, these pertaine to the seuerall parts of his seruice, or to a special time of his seruice.

With our persons.

The generall are rules of
 { Preparation.
 { Execution.

Where rules of preparation in all seruice.

1 For preparation, the approach to Gods holinesse, needs particular addressees; our hearts are naturally auerse from holy duties, and require a speciall fitting and preparing, when wee come to the ordinances of God.

Which is done, when before all seruice of God whatsoever,

1 Wee commune with our owne hearts, and cast out the loue of all sinne, washing our hands in innocency, and preserving our vprightnesse, *Psal.* 26.6. & 24.4. & 66.18. Otherwise our solemne meetings, our prayers,

prayers, all we doe, will be but a wearinesse to God, such as hee cannot away with, *Esa.* 1. 13. God will not regard his seruice, who will regard iniquity in his heart. But if thus thou prepare thy heart, *thou shalt lift up thy face before God, Iob* 11. 13. 14. 15.

2 We follow *Dauids* example, before we take vp the duty, say, *unto thee, O Lord, doe I lift up my soule.* For the corruption of nature, which we alwaies beare about vs, is as a weight pressing vs downe, and doth easily beset vs with vnhearefulnesse, distractions, security, fashionablenesse, and the like, vnderminers of holy affections, *Psal.* 25. 1. *Heb.* 12. 1.

And when before all seruice in the publique assemblies in Gods house,

1 Wee looke to our timely comming, to bee present with the first, flying thither with hunger and thirst after the means,

Especially in Gods house.

meanes, and resolute on the continuance there, till the blessing be put upon vs by the Minister. Gods people are a *willing people in the day of assembling of his armies in holy beauty*, *Psal. 110. 3. Esa. 60. 8. Num. 6. 23. 24. 25. Ezek. 46. 10.*

2 We encourage and call on others to go with speed to seeke the Lord, prouoking them by our owne readinesse, *Zach. 8. 22. Esa. 2. 2.* Prophecies that foretold of the Christians praise herein. In these two duties, the shew is good, though not to doe it for shew: in both, thou shouldest secretly grieue for the neglect and contempt of others, *Psal. 119. 136.*

3 We looke to our feet when we enter into the house of God, that our soules be not lifted off from that reuerence we should beare to the Lords most holy presence, either by distractions, or by any pompous and stately shewes

shewes of pride in apparell or gate, which doth take off the affections from the feare, where with we ought alwaies to serue the Lord, yea, and others affections too: no, looke to both thy feet, *Eccles. 5. 1.* And let the Lord see, and all others too, that thou art ready, and comest for that purpose, to offer an *obedient heart and eare to God, and not the fooles sacrifice*, euen a seruice, which they thinke must please God, though they obey him not; yea must buy at Gods hands a liberty to disobey, a pardon to liue as they lust.

2 For the execution, or right discharge of all duties of seruice to God, we must remember,

1 To doe all to God onely: Angell-worshippers hold not the head, *Mat. 4. 10. Col. 2. 18.*

2 To doe all in the name of Christ, seeing our daily frailties, and the euill of our best workes, and

Rules of
right ex-
ecution.

Of all ser-
uice,

and therefore relying on the merits and intercession of Christ, to couer them, and present them to God, perfumed with the incense of his obedience, *Col. 3. 17.*

3 To seeke the face of God and his strength, resting in his approbation, and taking heed wee doe not our seruice for the praise of men, or for fashion-sake, *Psal. 105. 4. Mat. 6. 1. 2.*

4 To worship him with his owne worship, according to the patterne receiued from God, not according to the custome of the time, or traditions of men, *Heb. 8. 5. 2 Chro. 17. 4. Mat. 15.*

5 Not to worship him in an Image, *Commandement 2:* This euill was noted to remaine in the time of *Manassehs* reformation: the people did sacrifice still in the high places, though to the Lord their God onely, *2 Chro. 33. 17.*

And in discharge of all seruice to God in his house, adde these rules

Especially
in his
house.

rules to the former, that thou mayest know how to behaue thy selfe in the house of God.

1 Let all be done with one consent, bee of one heart, one mind, one iudgement. *Zeph. 3. 11.* saying, *The Lord will teach vs of his wayes, and we will walke in his pathes, with one mind, and one mouth,* gloryfying God. *Rom. 15. 6. Esa. 2. 2.*

2 Let a speciall zeale and seruency of spirit fire thee, & as it were eate thee vp, expressed, not so much in shew of outward gesture, as in loue to that place, and the ordināces of God in the publike: And an hearty & ready performance of all duties there, with more then ordinarie attention and intention of heart and mind. bee there as *a greene Olive tree,* flourishing in the affections of godlines, glorying in this mercy of God more then any worldly *Doeg* doeth in his wealth, and flourishing in Kings fauors and courts.

courts. Psal. 69. 9. Psal. 26. 0
and 52. 8. 9. And further watch-
ing against all decayings of these
ioyes in Gods Ordinances, that
we may be fat in our old age and
well liking: to shew that the Lord
is upright, and that there is no un-
righteousnesse in him. Psal. 92:
13. 14. 15.

These are the Rules of prepara-
tion and execution of Gods
outward worship in the whole:
The severall partes are such as
follow.

§. VIII.

*The first, the hearing of the
word read and preached.*

Of hear-
ing the
word.

THe Precepts that guide vs
herein, respect vs, before,
in, after hearing.
Before hearing.

1 Wee must lay aside these
sinnes, *malice, guile, or deceit* in
our dealings with men, *hypocri-
sies*

ies or guile of spirit in our due-
ties to God, *envy and evil-speak-*
ings, as backbiting, indging, grudg-
ing, complaining, slandering, with all
biternesse of speech: yea, all ma-
liciousnelle and all guile, as the
Apostle Peter exhorteth. 1. Pet.
2. 1. and the *Apostle James* more
generally, *All filthinesse and su-*
perfluity of naughtinesse. Iam. 1. 2 4.
These corruptions of heart and
life must bee mortified, if euer
we would thrive by the word,
and all of them: for a little lea-
ven will soure the whole lump, a
small roote of them will much
infect.

2 Wee must seeke *meeknesse*
and lowlinesse, meekenesse to
calme our hearts from waiward-
nesse, passions, and perturbati-
ons; and humility, that wee be
not wise in our owne eyes, and
conceited of our gifts or abili-
ties, but set our selues down like
schollers, at the feet of God, to
receiue of his words, *Iam. 1. 21.*

E Dent.

ματαια πο-
νηρια η
ακαθαρτα
της καρδιας.

Dent. 33. 3. *1 Cor.* 3. 18.

3 Wee must be like children in our affections to the word, to loue it, and long for it, delight in it, and haue our hearts set on it as affectionately, as children doe naturally thirst after the Brest, *1 Pet.* 2. 2. esteeming it as our appointed food, as the honey, or the honey combe, *Psal.* 19. 10. *Iob* 23. 12. reuuing daily these our affections, so shall we grow by it, as by sincere milke.

4 Prayer is required for our selues, looking to the Lord that teacheth to profit, *Psal.* 25. *1 Cor.* 3. 6. 7. *Esa.* 48. 17. and for the Minister, *Col* 4. 3.

5 Knowledge of the Catechisme, that we vnderstand the doctrine of the beginnings of Christ, without which we shall be euer but dull of hearing, *Heb.* 5. 11. 12. with 6. 1.

6 Resolution to obey in all things that are spoken to vs of God, *Act.* 10. 33. To heare all
his

his words, not putting any of his statutes from vs, though contrary to our reason, profit, credit, and the like. The contrary was found in *Iohanen* and his confederates, who promised all this to *Jeremy*, but secretly resolved to try what the will of God was, and to obey no further then it agreed to their wils, *Ier.* 42 & 43.

In hearing, there is required;
1 Attention of the eare. bowed and inclined to heare, *Esa.* 55. 3.

Of the eye, if it may helpe affection, as it doth, *Luk* 4. 28.

Of the whole body, as *Mary.* *Luk* 10. 39. *Constantine* the great, would stand and heare, though he were admonished of his Nobles, not to doe it.

Such a composure or posture of body, as may free from distraction, expresse reuerence, and helpe affection, is required: which will easily be framed, if

we marke the rules following; namely,

2 To heare as in Gods presence, *Act. 10.33.*

3 To heare as the word of the liuing God, not as the word of a mortall man: it then worketh effectually, when it is thus mixed with faith, *1 Thef. 2. 13. Hab. 4.2.*

4 Prayer, *Oh thou that dwellest in the gardens, the Companions hearethy voyce, cause mee to heare it, Cant. 8.13.*

5 Intention of the minde, the thoughts not rousing, and the vnderstanding buied.

6 Retention of the memory, obseruing that rule, to be wise for himselfe, *Pro. 9.12. & 23.19.* He that so doth, hath a good, if not a great memory.

After hearing,

1 Meditation and ruminati-
on, in which worke, three
things are essentiall, that we try
the spirits, *probing all things, and
holding*

holding fast that which is good,
1 Ioh. 4. 1. 1 Thef. 5. 21. And
that wee compare it and our
seluestogether, *Psal. 119. 59. I
hane considered my waies, and tur-
ned my selfe vnto thy testimonies;*
and lastly, that we obserue how
gracious the Lord is in his ordi-
nances, what word soeuer he is
pleased to sweeten to vs with
the tast of his speciall goodnesse,
to note that chiefly, *1 Pet. 2. 3.
Psal. 34. 5. 8.*

2 The treasuring it vp for
practise vpon all occasions, *Psal.
119. 11.* Thou must presently
set vpon the doing of what thou
hast heard, and retaine it not for
that day, but for euer. Which is
easily done, if wee turne it into
action, as *Mat. 7. 24.* else we de-
ceiue our selues, *Iam. 1. 22.*

courts. Psal. 69. 9. Psal. 26. 2. and 52. 8. 9. And further watching against all decayings of these ioyes in Gods Ordinances, that we may be fat in our old age and well liking: to shew that the Lord is upright, and that there is no unrighteousnesse in him. Psal. 92: 13. 14. 15.

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Of hearing the word.

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2 Wee must seeke *meekenesse and lowlinesse, meekenesse* to calme our hearts from waiwardnesse, passions, and perturbations; and *humility, that wee be not wise in our owne eyes, and conceited of our gifts or abilities, but set our selues down like schollers, at the feet of God, to receive of his words, Iam. 1. 2 1.*

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1 Ioh. 4. 1. 1 Thef. 5. 21. And
that wee compare it and our
selues together, *Psal. 119. 59. I
have considered my waies, and tur-
ned my selfe vnto thy testimonies;*
and lastly, that we obserue how
gracious the Lord is in his ordi-
nances, what word soeuer he is
pleased to sweeten to vs with
the tast of his speciall goodnesse,
to note that chiefly, *1 Pet. 2. 3.
Psal. 34. 6. 8.*

2 The treasuring it vp for
practise vpon all occasions, *Psal.*
119. 11. Thou must presently
set vpon the doing of what thou
hast heard, and retaine it not for
that day, but for euer. Which is
easily done, if wee turne it into
action, as *Mat. 7. 24.* else we de-
ceiue our selues, *Iam. 1. 22.*

S. IX.

The second part of Gods worship: viz. the receiving of the Sacrament of Christs Body and Bloud.

Of receiving the Sacrament of the Lords Supper.

THis holy ordinance of *Christ*, instituted in memory of his death and passion for our finnes, doth present the grace and mercy of God the Father, and of our Lord Iesus, to the ast and sight of the beleuer; of which we may say, Oh come, tast and see how gracious the Lord is. Neare is our approach to the Lord of glory, when we see, handle, taste him, when we are made one with him, when he liues in vs. Who is sufficient or meet for these things? Yet who would not his part and lot should be in this butinelle? if thy question be, what letteth me to bee part. ker of the Lords Table?

Table? I answer, Thou, and all other Christians baptised, that are come to yeeres of discretion, may, and must oft, (euen as oft as the laudable custome of the Church in which they liue, requireth) communicate at this heauenly banquet and feast of fat things. To all such our Sauiour saith, *Take, Eat, &c.* And nothing hindreth but thou must with comfort draw nigh to this ordinance, if thou follow the rules giuen, to make thee a worthy Communicant.

They concerne thy *preparation*, and *vse* thereof.

I For preparation, foure things are to be looked vnto by him that would come and receiue to his comfort.

I His knowledge of the doctrine of saluation by *Christ*.

Of the nature and vse of this Sacrament, that his heart be not through ignorance, poysoned with superstition, or contempt,

The preparation.

1 Cor. 11. 23. Sacraments are
seales of the righteousnesse of faith,
 Rom 4. 11. It is then of absolute
 necessity to bee knowne, what
 this righteousnesse of faith is: it
 is the way of making sinners
 righteous before God, by the
 righteousnesse of Christ the Son
 of God, imputed to vs of God,
 and receiued by beleeuing of vs;
 euen the righteousnesse of
 Christ, who being become man,
 wrought our redemption by his
 blood, and was made sinne, that
 wee might be made the righte-
 ousnesse of God in him. And
 thus we should be iustified, not
 by the workes of righteousnesse
 which we haue done.

Vnlesse this be knowne and
 beleued, in vaine shall we come
 to this ordinance, where the
 seale is annexed to this, and no
 other Couenant.

On the other side, the nature
 and vse of this Sacrament must
 be knowne. *viz.* that it is giuen
 on

on Gods part as a signe, memo-
 riall, seale, and meanes, to con-
 uey Christ and all the benefits
 of his death, obedience and
 blood shedding, to the beleu-
 er: and that it is on our parts,
 a sollemn renewing of our Co-
 uenant with God, and of our in-
 tire association to the fellowship
 of the Saints.

2 The practise of the duty of
 examination: a reuiew of heart
 and waies, to finde out our sins,
 and to iudge our selues for them,
 that we may come with true hu-
 miliatiō, and may seeke parti-
 cularly the support of Gods or-
 dinances vnder our particular
 finnes, both the assurance of his
 loue in forgiuing them, and the
 increase of strength against
 them, 1 Cor. 11. 28. 31.

3 The forgiuing of others
 that haue treipassed vs; in all
 things, for any matter of re-
 uenge, malice, or secret grudge;
 a leauen that swels the heart,

and sowres the sacrifice, and maketh it distastfull to the Almighty, *1 Cor. 5. 7. 8.* And here we are bound to seeke reconciliation, and offer agreement, *Mat. 5. 23. 24. 25. 26.*

4 His hunger and thirst after the mercy of God, and the grace of Christ there offered to be exhibited, and assured to vs. *Esa. 55. 1. 3. Mat. 5. 6.*

Use.

2 For the use of this Sacrament: In the time of receiving, we are not onely to take, to eat, and to drinke the bread and wine, *Mat. 26. 26.* but also,

Ioh. 6. 35.

1 By faith to eat and drinke Christs body and bloud, tenderly verily and indeed in the words of promise, *This is my Body which is broken for you, and this is my bloud of the New Testament, which is shed for you:* vnto which promise thou liftest vp the hand, and openest the mouth of thy soule, namely, a lively faith, and thus seekest on his Body and Bloud
suffe-

suffering on the Crosse for thy sinnes. Thy faith must discern the Lords body, that thou become not guilty of the Body and Bloud of the Lord: esteeme not of that bread, and that Cup, as of ordinary bread and wine, but as Sacramentall: so that thou beleue the presence of Christ, and that God doth as effectually giue Christ to the soule of the beleuer, as the Minister giueth Bread and Wine to his body, and exaiting thy faith, thou must beleue he is giuen to thee also: neither doth God delude thee, *1 Cor. 11. 29.*

2 By feeling remembrance of thy particular sins which by examination were found most burdensome and preuailing, to cate this true Paschall Lambe with the sowre hearts of godly sorrow, *Exod. 12. 8.*

3 By the effectuall remembrance of the death of the Lord Iesus, which ought to be shewed
forth

foorth by this action, till his comming again, with thanksgiving recording his grieuous sufferings for vs; the breaking of the bread, and powring out of the wine doeth represent this, *Lec. 22. 19. 1 Cor. 11. 26.*

4 By loue to Gods people and hearty communion with them, as being one bread, and one body; for they all are partakers of one bread, and haue all drunke into one spirit, *1 Cor. 10. 16. 17. & 12. 12. 13.*

And after Communicating, we must manifest the vertue is in Christs body and blood to nourish and cheere vs to life eternal.

1 By keeping the feast in the unleavened bread of sincerity & truth, auoyding all our daies, all malice, wickedness and hypocrisie and society of scandalous brethren, as leauen that swells and sowres all our actions and vertues before God and men.

men. *1 Cor. 5. 8.*

2 By fleeing Idolatry, the society of Idolaters and Idolatrous seruice, *1 Cor. 10. 14, 16, 17.*

§. X.

The third: Baptisme, where rules for the vse thereof.

Baptisme is the washing of regeneration. *Tit. 3. 5.* the Sacrament of our new-birth which is not to be reiterated, or oft receiued as that other, but once only: as it sufficeth to life, to be often fed, but once borne. Yet the vertue and vse of Baptisme is of force to our liues end: speaking therefore to men already initiated by Baptisme, the rules of direction respect

{ ours
 and
 our owne } Baptisme.

Ours, For our children are not uncleane.

Of Baptisme.

uncleane, 1. Cor. 7. 14. To whom also the promise is made to a thousand generations: heere our duety is to present them to the Font:

In due time, testifying thereby our high esteeme of Gods mercy to our seed, and our earnest desire to haue his couenant sealed to them, lest the Lord should strike vs as he did *Moses* for a like neglect, *Exod. 4. 24. 25. 26.*

With fayth in Gods couenant, which is, that hee will be our God, and the God of our seed, with thankfulness, accounting the benefit of this admission greater, then if a King had adopted our childe heyre apparant.

Our owne Baptisme; which we are to make vse of, all our life long, as Gods seale, both as our vow.

1. As it is giuen of God, by the outward washing of the Minister,

minister, in the name of the Father, Sonne, and holy Ghost, to signifie as by signe; to assure, as by seale, to conuey, as by instrument, Christ Iesus and all benefits spirituall with him: such as are

1 Receiving into Couenant with the Father, Sonne and holy Ghost, and adoption, as son and daughter into his household and family, *Gal. 3. 27.*

2 Ingrafting into Christ and communion with him, as a member of his body, *Rom. 6. 5.*

3 Deliuernance from the feare of Gods wrath, *1 Pet. 3. 17. 18. Tit. 3. 7.*

4 The imputation of Christs righteousness, and remission of finnes, *Ephes. 5. 26. 1. Ioh. 1. 7. Gal. 3. 27.*

5 Regeneration *Tit. 3. 5.* which hath two parts,

meriti-

{ mortification }
Rom. 6. 3. 4. } of both *Col.*
 { viuification. } 2. 13.
Rom. 6. 4. 5.

6 Communion with all Saints; *1 Cor. 12. 15.*

7 The resurrection of our bodies, *1 Cor. 15. 29. Rom. 6. 8.*

Now thus we must make vse of it in diuers cases; as in case,

1 Of doubting of forgiveness of finnes and of saluation, behold, baptisme saueth, that is, effectually assures saluation, it saueth as a figure: now wee offend not in trusting to Gods promises made in his word and figured and sealed in baptisme, *1 Pet. 3. 18.* Reason then, hath not God provided the Arke of baptisme to preserue mee from the seas of his wrath? Againe, hath hee not cleansed away my finnes by his sonnes blood, and presented this vnto mee in baptisme? The very forme of baptisme sheweth, that therein the Lord

Lord giueth the Christian right and title to himselfe: heere also remember, that the Father, Son, and holy Ghost are one in covenant making, and in working thy saluation.

2 Of doubting of perseuerance and of our resurrection. For if Christ be rayfed in vs, he can *die no more* in himselfe or in vs, *Rom. 6. 9. 10. Gal. 3. 27. 28. Mark. 16. 16. 1. Cor. 15. 29.* Yea, all the holinesse and happinette of a Christian is sealed by three, *1 Ioh. 5 7.*

3 Of oppositions: for in baptisme thou hatt put on Christ who is a couert from the storm, *Esa. 4. 5.*

4 Of temptation to sin: for debate it thus,

I haue the name of the Father, Sonne, and holy Ghost, named on me, shall not I walke worthy and answerable to this dignitie?

My baptisme is the baptisme
of

of repentance, and do I yet liue in sinne? *Act. 13. 14. Matt. 3. 11.*

I was baptized into Christs death and resurrection, and therein assured of the vertue of both to kill sin in me and quicken me to holinesse, shall I not beleue the operation of God in that Sacrament, *Col. 2. 12.* If I be dead to sinne, can I liue any longer therein: if a liue to God, how is it I want life in the work of God? Are my corruptions prauayling, and shall I not seeke the strength and life of Christ? *Rom. 6. 1. 3.* In thy security thou couldst say with the Church in the Canticles, *ch. 5. v. 3.* I haue put off my coat, how shall I put it on? I haue washed my teete, how shall I defile them? Now much more take vp this saying, I haue put on the Lord Christ, how should I put him off. I am washed in his most precious blood, and shall I now defile my selfe?

selfe? I haue put on the robe of his righteousness, it is now no time to vncouer my nakednesse and to take to the rotten ragges of the old man, *Rom. 13. 14.* I will neuer more make prouision to fulfill the lustes of the flesh.

5 O temptation to presumption and security, in resting vpon the outward washing: say with thy selfe, am I not taught that baptism which saueth, is not the washing away of the filth of the flesh, but the answer of a good conscience, *1 Pet. 3. 21.* It is the baptim: of repentance, the washing of the new-birth, which new-birth is by water, and the sanctifying of the holy Ghost through the word, *Iob. 3. 3. Ephes. 5. 26.* And if we bring not forth fruits worthy amendment, God will rather take of these stones and rayse vp children vnto Abraham, then owne a viperous generation, *Mat. 3. 8.*

The

The baptisme of the Minister is little auayleable where Christs baptisme is not receyued, who baptizeth with the holy Ghost and with fire. Truth, hee that beleueth and is baptized, shall be saued, but hee that beleueth not, though hee be baptized, as was *Simon Magus* also, shall be damned, *Marc. 16. 16.*

2 Againe, we are to make vse of our baptisme as it is a vow and promise on our parts, and a dedication of our soules and bodies there to the worship and seruice of that one God, who is the Father, the Sonne, and the holy Ghost, renouncing all others, now let this vow and profession of thine teach thee,

1 To abandon all impenitency and vnbeliefe, lest thou become a Couenant-breaker with God, one that makest void the death of Christ, one that crucifiest him afresh, one that sinnest against the spirit of
grace

grace, that grieuest that holy spirit, disgracest the family, Gospel, and name of God, and deprivest thy selfe of that saluation set forth by the Father, wrought by the Sonne, applyed by the holy Ghost, assured by all three to thee in thy baptisme, haddest thou looked to the condition, and not put a barre to such surpassing mercy.

2 To fight against the flesh, the diuel, and the world thereby remembering whose thou art, and vnder whom thou warrest.

3 To acknowledge the communion of Saints, and know that thou art by baptisme bound to preferue brotherly loue with them, as with the members of the body, as with sonnes of the same father, and seruants of the same lord, *1 Cor. 12. 13. Ephes. 4. 3 4. 5.* No diuisions should arise, *1 Cor. 1. 13.* All names of sectes should be abolished; wee should deuote our selues to no
mans

mans rule, were we baptized into the name of Paul. Whose seruants soeuer wee are, wee are Christs freemen, and whose freemen soeuer, we are Christs seruants.

4 To worship him in vnity, and vnity in Trinity, drawing neere to the Father, in the Son, by the holy Ghost, giuing the distinct glory to each person; the Father that elected and loued, the Sonne that redeemed, the holy Ghost that sanctified vs. The forme of baptisme requireth this.

§. XI.

The fourth, Prayer.

Of prayer.

THIS rightly performed is the soule of the soule, because it causeth it to liue in God: the exercise of all the graces of the spirit at once; as faith, hope, loue, feare to offend, vprightnes
of

of heart, delight in God, and the like, the Christians armour; the incense acceptable to God, the very key of heauen. In this seruice of the liuing God, these speciall rules must be heeded,

1 Thou must pray with thy vnderstanding, that it may not be sayd to thee, thou knowest not what thou askest. It is the prime thing to be looked vnto, that thy vnderstanding bee not vnfruitfull: for it is not the tumbling ouer a few wordes, without regard of the sense in them, and knowledge of the thing prayed for, that is of any moment, but the *powring out of the soule* in those wordes which alone giues being to our prayers, 1 *Sam.* 1. 15. *Psa.* 142. 2. Lift vp thy heart with thy handes, *Lam.* 3. 41.

2 Pray with *pure heart and hands*, 1 *Tim.* 2. 8. The purity of the heart giueth purity to the hands, both are pure in prayer
when

when they are lifted vp.

1 Without double mindednesse, hypocrisie or guile of spirit, the soule not lifted vp to vanity, Psal. 24. 4. nor the heart set vp on the loue of any sinne; *purifie your hearts, ye double minded,* and then draw nigh to God, and he will draw nigh to you, Iam. 4. 8. But if thou wert *David* himself, to whom God gaue his *sure mercies*, if thou regard iniquity in thine heart, the Lord will not heare thy prayer, Psal. 66. 18.

2 Without wrath, for if wee forgive not, neither will our Father in heauen forgive vs, Mat. 6. 14. 15.

3 Without doubting, Iam. 1. 5. *Aske and waver not.*

3 Pray with feeling and seruency: how preuailing is the prayer of a righteous man? it is as an arrow shot home to the marke, Iam. 5. 16. *A speeding prayer, a labouring and working prayer.*

4 Pray in the Holy Ghost, Iude 20. Set thy delight on the

Al-

Almighty, so cannot any hypocrite, Iob 27. 10. and cry *Abba Father*, by the spirit of adoption, Gal. 4. 5. with childlike affections and confidence.

5 Pray at all times, pray in prosperity, in aduersity, pray euery day, pray and restraime not prayer before God: why shouldst thou cast off his feare? continuing instant, Col. 4. 2. Iob 27. 10. The rather since our Lord saith that *this faith* he shall scarce finde when he comes to iudgement, Phil. 4. 7. Luk 18. 8. in no thing be careful, but in all things tell to the Lord thy requests.

6 Pray onely in the name of Christ, Iob. 14. 13. and in Iob. 16. 23. 24. We are not onely commanded to aske in his name, but chidden for our slownesse to aske, seeing we haue the Sonne of God our spokesman.

7 Pray all manner of prayer, complaints, confessions, supplication, petition, thanksgiuings,

F

and

and remember alwayes giuing
of thanks in all thy requests
Phil. 4. 7. 1 Tim. 2. 1.

8 Pray for all sorts of men,
especially for all in Authority,
1 Tim. 2. 1.

9 Auoide vaine repetitions:
God is in heauen, thou art in earth,
therefore let thy words bee few.
Mat 6. 7. Eccles. 5. 2. Onely see
they be the true voyce of the
heart, and they are not long if
thy desire and feeling giue them
life, and they are long though
neuer so short if this be wanting,
beware of length in prayer to
be scene of men, approue thy
selfe to thy father that seeth in
secret.

I close vp these directions with
the saying of *Ambrose* in his
booke *De Cain et Abel lib. 2. c. 6.*

*Si tanquam pubescens adolescat
fides, quae defectum senescens de-
uotionis ableget & spiritu feruac,
& congrua distinctione teneatur
mensura legitime diuisionis & assi-
duitas*

*duas commendat gratiam, tunc fit
illud pingue & tanquam adipale
precaationis genus, de quo dicit scrip-
tura, impinguasti in oleo caput
meum. Sicut enim agni multo lacte pin-
guescunt, & sicut oues bene pasta
adipe nitent, ita Apostolico succo
pasta fidelium pinguescit oratio, ho-
rum si desit aliquid quae supra dixi-
mus, sacrificium non probatur,*

If faith grow vigorous as
comming to ripe age, so that it
banish the defect of withering
deuotion, & waxe hot in spirit,
and the measure of a lawfull di-
uision be held by a congruous
distinction, and assiduity com-
mend the grace of it: then that
wel-liking and as it were fatty
kind of praying is made, of
which the Scripture saith *thou
hast annointed mine head with oyle.*
For like as the Lambes grow fat
with much milke and as sheepe
well-fed shine with fatnesse, euen
so batteneth the prayer of helee-
uers, fedd with Apollolike iuice.

If ought of these forespoken be wanting, the sacrifice is not allowed.

§. XII.

Offeasting

The fifth: feasting, or solemne Thankesgiuing.

THis duty is performed a-right if wee follow these three essentiall directions.

1 Our feasting must be with praise to God, vpon the recording of some fauor and benefit or deliuerance, reioycing in the worke that he hath done, *considering the workes of his hands.* Psa.

119.24.

2 It must be with liberality to the poore: that their loines may blesse vs and their cry drowne not the voyce of our singing; Nay that the poore may tast of our goods whereby their heart may be brought to

the

the loue and seruice of so gracious a God that delighteth in the prosperity of his seruants, and their penury may bee relieved. Hebr. 9.22.

3 Obserue a rest from labors, else cannot our hearts be lised vp with that spirituall ioy and freedom from distractions as be seemeth so Angelicall a worke. Rest take not for Idlenesse: they are Idle whom the painfulnesse of action causeth to auoid labors whereunto God and nature bindeth them, they rest which either cease from their worke when they haue brought it to perfection, or else giue ouer a meane labour because a worthier and better is to be vndertaken. God hath created nothing to be idle, or ill employed.

F 3

§. XIII:

§. XIII.

*The Sixt, Fasting.*Of Fa-
sting.

THE next duty is religious fasting: What this is, our age knoweth not almost to fast, the poore either by their owne Idleness, or by the rich men avariciousness are compelled: to fast religiously is out of vse with poore and rich. Our Saviour often stiled the Iewes, this euill and adulterous generation, sure now would he adde concerning vs, this euill, adulterous, drunken and gluttonous generation. We feast oft, but not to God; we fast neuer but when riot first hath assubiected vs to the prescript of the Physitian. Thus it is come to passe that first we neede some direct prooffe of the necessity, & large Encomium, of the profitable vse of fasting, before we gaue directions for the right manner of

of performance. The former is not my particuler ayme, yet receiue this in brieve.

1 That Christians owe this as a duty Matth. 6. 16. Mat. 9. 14. 1 Cor. 7. 5.

2 And this duty is then to be performed, when

1 Wee vndertake warre, 2 Chro. 20. 3. 4. the example of *Iehoshaphat*:

2 Or eminent iudgements are begunne or ready to fall on vs 1 Sam. 7. 6. 2 Sam. 12. 1 Chro. 21. 16. 1 Sam. 31. vii. be they publike or priuate.

3 Or greiuous sinnes are scandalously committed Lev. 23 28. Whether our owne or the sinnes of the times. Ezra. 10. 6 1 Sam. 7. 6.

4 Or the Afflictions of Gods people by enemies are vpon them or decreed against them. Neh. 1. 4. Hest. 4.

5 Or the accomplishment of some remarkeable promise is ex-

pected to bee fulfilled to the Church Dan. 9. 1.

6 Or iudgements are threatened by Gods Ministers according to a wise parallel of neuer-failing truth in Scripture, and ruine-threatening sinnes in a common-wealth. Ion. 3. 5. 1 King. 21.

7 Or some are designed to some great functions in Church or common-wealth Act. 13. 4.

8 Or in case of spirituall desertions, when the bridegrome is gone, then is it time to mourne and fast in those dayes. Matth. 9. 14.

These are the seasons of this duty, when the Lord calls to weeping, and to mourning, and to baldnesse, and to girding with sack-cloth. Let not that be verified any longer vpon vs, that it should be said, and *In that day behold ioy and gladnesse, slaying Oxen, and killing sheepe, eating flesh and drinking wine; let vs eat and drinke, to mor-*

row we shall dye: then wee may feare lest that follow in the euent, which followeth in the Prophecie; And it was reuealed in mine eares by the Lord of hosts, surely this iniquity shall not be purged from you till you dye, saith the Lord God of hosts. Esa. 22. 13. 14.

3 Now for the prayse of this holy Action, the saying of Ambrose shall suffice, in his booke *De Helia et Ieiunio. c. 8.*

Ieiunium continentia magistrum est, pudicitia disciplina, humilitas mentis castigatio carnis, forma sobrietatis, norma virtutis, purificatio anime, miseracionis expensu, lenitatis institutio, charitatis illecebra, senilis gratia, custodia iuuentutis: Ieiunium et alieuamentum infirmitatis, alimentum salatis.

Fasting is the chiefe rule of continence, the discipline of shamefastnesse, the lowlinesse of the minde, the chastising of the flesh, the forme of sobriety, the square of vertue, the purifying

of the soule, the cost of con-
passion, the instruction of gen-
tleness, the allurements of chari-
ty, the grace of age, the custody
of youth, the lightening of in-
firmity, the food of health.

But rules for the right dis-
charge of this worke is that a-
greeth to my purpose, and here
all shall be cleare if this distincti-
on be premised.

A fast religious is either pub-
like or priuate, the publike is
that which is appointed by the
ciuill Magistrate and by the
Church on great, weighty and
publike occasions and obserued
by many families assembling in
one or many congregations: we
haue no warrant for such assem-
blies but with the leaue & com-
mande of our gouernors, *Ioel 3.*
7.8. 2 Chro. 20.3. the priuate
is such as is taken on right
grounds mouing thereto either
by one man alone, or by a pri-
uate familie, *Hest. 4. 16. Mat. 6.*

17.18. for priuate fasts to be
kept by more families of Chri-
stians, Scripture knoweth not,
nor alloweth: If our gouernors
see not the occasions, or hid
their eyes from the necessity of
the duty when God calls for it,
priuate men and families apart
may mourne, and mourne for
this iudgement in the midst of
iudgements, and if God call
them at any time that by ver-
tue of their places they may
speake, they ought modestly to
intimate the necessity, humbly
craue the proclaiming of it, free-
ly rebuke the sayling. Be not
lesse carefull but better aduised
to take vp this duty as God
commandeth:

And for religious fasting, be
it Publike or priuate, be it thus
ordered,

Let there bee abstinence
from all the necessaries; much
more, delights of this life for a
day at the le. st, as from food,

and

and sleepe 2 *Sam.* 12. 16. 20. Ornaments *Exod.* 34. 4. 5. Matrimonial beneuolence 1 *Cor.* 7. 5. *Isa.* 2. 16. and workes of our calling that it be a *Sabbath* for rest *Lev.* 23. 32. delights of life *Dan.* 10. 3. recreations. *Esa.* 58. and workes of gaine, in all these vse such abstinence as may afflict the body, *Lev.* 23. 30. but yet with these two caueats:

1 That the flesh bee tamed by our abstinence, not killed or disabled for Gods seruice.

2 That we do not these to be scene of men, *Mat.* 6. 16. 17. in a priuate fast eschewing wholly the shew, in a publike, not performing to the shew, or to this end that we might be scene.

2 Let the time bee spent in religious duties, especially in humbling the soule for sinne, *Isa.* 2. 12. 13. *Psal.* 69. 10. *I humbled my soule with fasting*: for thus religious fasting is differenced from all other, by the end
for

for which we abstaine *viz* to stir vp our zeale in prayer, to confirme our attention in meditation, to manifest our grief for displeasing God, and to take spirituall reueng vpon our selues for offending.

3 There must bee a relinquishing and breaking off of our former sinnes, especially of vnrightheousnesse and oppression of others, *Esa.* 58. 6.

Such is the fast which the Lord hath chosen, when thus we cry, hee will say, *here I am*, his worke also shall be as forward as his word, for then shall our light breake forth as the morning, and our health shall spring forth speedily; our rightheousnesse shall goe before vs, and the glory of the Lord shall bee our reuerend to gather vs vp.

§. XIII.

§. XIII.

*The seventh, singing of
Psalmes.*Of singing
of Psalmes

FOR the right manner of singing of Psalmes, the approved mirth of a true Christian, *1am. 5. 13.* The Apostle giueth rules in two places to the same effect, *Ephes. 5. 19. Col. 3. 16.*

1 Wee must make vse to our instruction, and mutuall edification of the matter conceiued in the Psalmes, hymnes, and spirituall songs we sing; remembering these songs are Gods statutes, *Psal. 119. 54.*

2 Wee must sing with the heart; 1. both with the vnderstanding, and with the affections lifted vp as well as with the voice, *Psal. 25. 1.*

3 With grace in the heart, 1. imploying the graces of Gods spirit, as our faith, hope, delight
in

in Gods loue, &c.

4 Our melody must be directed to the Lord and his glory, not vsed as a ciuill employment, but as Gods seruice, nor as a meane to cleare the pipes, and preserue bodily health, but as a meanes to cleare the soule of obstructiue humours, and promote our eternal saluation.

§. XV.

*The eight, Reading of Scrip-
ture, or meditation.*

THIS is a duty of no small benefit to the godly life of a Christian, for by it wordly cares are moderated and sanctified, worldly pleasures dulled and extinguished, the minde furnished with pure imaginati-
ons, the iudgement inlightned and enlarged, the memory recalled, the heart perswaded, the
affections

Of reading
or medita-
tion.

affections moued, the whole man secretly, yet sweetly, drawn aboue the world, aboue himselfe; this is part of the benefit comes hereby: and the comfort is no lesse, when thou shalt know that this is one of the three duties that make vs happy, *Reu. 1. 3. Blessed is hee that beareth and readeth, and keepeth the words of this prophesie, and those things that are written therein.*

This duty I expresse by two words; reading, and meditation, 1. because this duty pressed in the old Testament, is set downe in two words, which signifie, *to speake with the mouth, and with the heart; to reade and to meditate too, מִדְּבַר הַלֵּב Ge. 24 63. Psal. 1. 2.* Therefore it is vsually translated, *to meditate, Iosh. 1. 8. Psal. 1. 2* 2 Because the reading which is the duty, is not a running over a Chapter, uttering the words, like a childe at schoole

schoole, without regard of the matter, but this, musing, thinking on, pondering, debating of the matters therein with our selues. 3 Because many through want of education, cannot reade, yet the duty to meditate, fasteneth vpon all.

That this is a duty which all are bound vnto, that saying of our Sauour, *Search the Scripture, Ioh, 5. 39,* doth abundantly tellifie, and that command layd vpon Kings, of daily reading, notwithstanding their great employment of state, *Deut. 17. 18. 19.* Besides, the holy Scripture is called in the word, **קִרְיָה** the reading, because it ought to be read.

Neh. 8. 9.

About your reading, these things must necessarily bee obserued.

1 That it be daily, the time such as wee can best allotte from our worldly affaires, but in euer day, some time must be redeemed

med

med to this worke, *Deut. 17. 19.* He shall reade therein *all the dayes of his life*, *Iosh. 1. 8.* Thou shalt meditate therein *night and day.* *Psal. 1. 2.*

2 That we meditate vpon it, or ponder what we reade, storing our hearts with good thoughts, liuely consolations, and holy precepts by that which we reade: this will helpe to direct vs all the day after, and season the heart in some good measure, that it be not drowned in the vanities of the world, and the sinnes of the time, *Psal. 1. 2.* This is to *search and digge for wisdom*, and hath the promise, *Pro. 2. 1. 2. 3. 5. 6. 7.*

3 That we wisely apply what we reade to our selues, seeing all Scripture is written for our instruction and comfort, and tends to make the man of God perfect and furnished to euery good worke, *Rom. 15. 4.* We ought to perswade our selues, that all pre-
cept

cepts of duty and good life, are left recorded, to direct vs, not others onely, that all the promises are to be beleueed by vs, and wee finde the grace or state of life, to which they are made in vs. All the threats dencounced against vs, as we are found in the transgressions, all reproofes checke vs for faults escaped, all exhortations and admonitions quicken our coldnesse, deadnesse, drownesse, and lukewarmnesse.

4 That wee bring a speciall and renewed delight to this worke, else we shall neuer hold out, but by fits and snatches at the best, take it vp, *Psal. 1. 2.* Blessed is the man, *whose delight is in the law of the Lord, to meditate therein day and night.*

5 That we hide in our hearts the Commandements, promises, threats, for direction and vse in our liues, indowed with *Dauids* spirit, who said, *I haue hid thy*

thy commandments in mine heart:
that I might not sinne against thee.
Psal. 119. 11. that wee observe to
doe, as the command runnes in
Iosb. 1. 8.

§. XVI.

The ninth, vowes and swea-
ring.

Of a vowe.

A Vow is a religious promise
of things lawfull, condu-
cing to the exciting of our hearts
to Gods worship and holy du-
ties, and that for such things as
God hath promised: made with
prayer, and payed with thank-
giuing, such was *Jacobs vow*,
Gen. 28. 20. This is a duty wee
owe by verue of that command,
Psa. 76. 11. *Vow, and pay unto the
Lord your God.* Vowes are of two
sorts, necessary, or arbitrary,
Necessary which every Christian
must promise to the Lord vpon
all

all blessings he asketh, and in all
suits he maketh either expressly,
or at least in the deuotion of his
heart, they are 1. The sacrifice
of himselfe, soule and body to
God, *Rom. 12. 1.* 2. The renew-
ing of his couenant for reforma-
tion of sinnes, which prouoked
God, *Ier. 50. 5.* 3. Contributi-
on to the maintenance of Gods
worship. 4. Charity to our
neighbours, *Neh. 10. 29. 30. 32.*
An heart prepared to these
four, should euer be with vs, but
the arbitrary is the vow wee
speake of, and here these rules
must be obserued.

1 Thy vow must be of things
lawfull.

2 It must be of things in thine
owne power, for if thou vow
chastity, when thou knowest
not whether thou hast the gift
of continency, and whether
thou haue power ouer thine owne
will, thou offendest, *1 Cor. 7. Be
not rash with thy mouth, and be not
hasty*

*hasty to utter any thing before Gods
Eccles. 5. 2.*

3 It must be some way con-
ducing to the lawfull worship of
God, and such as may helpeth
repentance, sobriety, chastity,
abstinence, meditations, paci-
ence, with the like. Thus it must
have a right end, the glory of
God, and the furthering of thy
heart to duty.

4 When thou hast vowed a
vow to God, *deferre not to pay it,*
for he hath no pleasure *in foolcs,*
pay that which thou hast vow-
ed; better it is that thou shouldst
not vow, then that thou should-
dest vow and not pay, *Eccles. 5.*
4. 5.

Swearing also is a speciall ser-
vice of God, *Deut. 6. 13. & 10. 20*
Thou shalt feare the Lord thy God,
him shalt thou serue, and to him
shalt thou cleave and sweare by his
name. Wee must vse it in this
manner.

1 Thou must not sweare in
thy

Of an
Oath.

thy communication, *Mat. 5.*
lam. 5. 12. but must be one that
fearst anoath, Eccles. 9. 2.

2 Thou art then called to
swear, when some necessary
truth is in question concerning
Gods glory, thy neighbours
safety, and thine owne good,
which may bee determined by
thy witnesse, and cannot other-
wise be determined, but by this
tellimony of thy conscience,
Heb. 6. 16.

3 Then thou must swear by
the Lord onely, Ier. 4. 2. & 5. 7.
how shall I pardon thee for this, thou
hast sworne by them that are no
gods.

4 *In truth,* lest thou forswear,
for thy oath must not be against
thy conscience, nor must thou
wittingly and willingly, *sciens,*
volens, depart from what thou
hast lawfully sworne, *Psal. 15. 5.*
He that sweareth and disappointeth
not, though it be to his owne kinde-
rance.

5 In

5 *In iudgement*, not rashly, or for a trifle, taking deliberation to weigh the nature of God, who is called to witnesse, to whose diuine reuenge thou subiectest thy selfe, if thou willingly dost deceiue, the truth of thy speech, the weight of an oath, and the matter about which thou swearest, that it bee well-knowne to thee, and not vncertaine. The Romans vsed that most considerate word, *Arbitror*, I thinke, when the Iurors said those things which they knew most certainly: rightly saith *Ambrose*, *Nemo bene iurat, qui non potest scire quod iurat, iurare est indicium scientie, testimonium conscientie*. He sweareth not rightly that hath not knowledge of that he sweareth. Swearing is the disclosing of our knowledge, the testimony of our conscience.

6 *In righteousness*, first, in things lawfull, about things possible, and with such words in the

Ambrosius in
Psal. 119.

forme of the oath, as may expresse due reuerence and be no waies contumelious to God. Thus of seruing the Lord with our persons. With our goods followeth.

§. XVII.

Of seruing God with our goods.

THis is required of all, *Pro* 3.9. Not as the most doe, to honour wealth as our God, but as all ought to doe, God with our wealth: so that it is not enough to be good husbands of our owne, and liue frugally and honestly without endamaging others; or to giue some contemptible portion to the poore: but wee owe part of our substance to maintaine his immediate worship; and of this we haue examples from *Abel* the righte-

To serue
him with
our goods.

G ous,

ous, to those godly women that ministred to our Saviour of their wealth.

And here is charged vpon vs :

1 That we build him an house, where his honor may dwell, *Exod. 15.2.2* place for his publike seruice. *Dauid* maketh that mournfull complaint, *they haue burnt up all the houses of God in the land, Psal. 74.8.* the Iewes commendations of the ruler was, *Master he is worthy for he hath built us a Synagogue, Luke 7.4,5.*

2 That we erect the Schooles of the Prophets as our abilities may reach.

3 That we pay the tenth of all we enioy : you haue the law of God for it, and *Abrahams* example and *Iacobs* *Gen. 14.20.21.22.28. Heb. 7.4.5.6.7.8.9.* as if you say, that concerned the Iewes onely, hard will it be to proue it, but I answer the free grant of the Church formerly and the obligation into which shee hath entred

entred thereby to giue God the tenth, binds vs all, and cannot be reuoked though before it had beene in our owne power.

4 That we (if necessity should require) make them that instruct vs partakers of all our goods, *Gal. 6.6.* not to a tenth only, but to such a supply, as that Gods worship may be upheld: according to this rule is that worthy worke of those who, being destitute of an able & Godly Pastor, through either, the sinne of those that giue entrance and open the doore to them or the sinne of the parties that after their coming is manifest, but went not before hand, vnto iudgement, do of their own charges maintaine some godly Minister for their Lecturer with the allowance of authority.

5 For the quality of that we giue, it is required that it bee the choise and of the best, *Mal. 1.13* that it bee lawfull and lawtully

gotten, God hateth robbery for burnt offerings, Esa. 61. 8 that it be, that which hath not bene already consecrated to God, Pro. 20. 25. and that it bee a mans owne.

6 For the end giuen as a Testimony of our affections to God and his seruice, and an acknowledgement of his Lordship ouer all, and as a meanes to vphold religion to perpetuity, and therefore directed to this end as neare as may be.

Thus of the seruice wee owe to God without limitation to a certaine time: we owe him next a seuenth part of our time to be employed in his immediate seruice, as the fourth commandment sheweth.

§. XVII.

§. XVIII.

Of keeping the Lords day.

IN this point Sathan hath filled the hearts of many with poysonfull opinions, gaine saying the *Authority* and so reiecting the *Dutie* of this day: wee must therefore briefly see to the establishment of the first, that so none may be able to speake of the charge of the latter.

The Authority of the Lords day is fully cleared, if two things be prooued.

That the fourth commandment is morall,

That the charge of the day from the seuenth, to the first day of the weeke, is Diuine:

1 The Morality of the Commandment is proued thus. It was instituted in Paradise, before there was sinne or neede of a Sauiour or Ceremony and figure

gure of a Saviour *Gen. 2. 1.* it was giuen to *Adam* and his posterity, not to *Abraham* & therefore bindeth Iewes and Gentiles: the vse of it is morall and hath nothing of Ceremony in it, *Psal. 92* Such it, the singing of Gods mercies morning and Euening, the meditation of his righteous iudgements in rewarding the godly though afflicted, in cutting off the vngodly in their greene flourishing aduancement, in viewing the riches of his house the flourishing of his seruants vnder the meanes of grace and in learning to know God in his word and workes. It is giuen as a signe or document that the Lord doth sanctifie his people, if they would try their estates, this is a note wherby they may know the truth of their Sanctification, the conscionable obseruance of this Commandement, *Exod. 31. 13.* It is put for the whole worship of God and entirenesse in religion

religion *Esa. 56. 2. 6.* and the vtter euersion of piety is called the polluting of the Sabbath. *Ezek. 22. 26. Esa 58.* but what neede wee goe further then the commandement it selfe. It is one of the lawes giuen immediatly, from God, not mediately by *Moses* as the Ceremonies were, *Dent. 4. 13. 14.* it was written with Gods owne finger, in Tables of stone, *Exod. 31. 18.* Put into the Arke, Couered with the mercy seate, as containing part of the sinnes nayled to Christs Crosse, and therefore not any that serued to the expiation of sinne in the shadow: one of the ten words or precepts, which if you teare out, you can make of the rest but nine, and so giue God the lye *Dent 4. 13.* Let the words of the precept speake for its authority. The word *Zacor* is indefinite, & is in English, *to remember*, because we are bound for euer to remember this matter, as saith R.

Elias, Remember, shewes also that this as the other commandements was ingrauen in the hearts of the fathers, and that it was inioyned before and obserued, though easily neglected by corruption *Exod. 16. Remember to keepe it holy*, the end of the commandements is moral. *Six dayes shalt thou labor* & if the permission of the six dayes labor appertaine to vs, do not the sanctifying of a seuenth. We are no lesse charged on the Sabbath to worship, then permitted on the six dayes to follow our ordinary calling: if the Commandement be Ceremoniall, Idleness is the best Christianity in the six dayes, It is the day *blessed & sanctified*: now so long as wee need the meanes with the blessing of God on them for our recovery out of sinne, and our continuance in grace, so long we neede some speciall day to which God hath promised a blessing

blessing in speciall. But you will say the Iewes Sabbath was blessed, but where finde ye our Sabbath blessed, I Answer, in the Commandement which saith not, *the Lord blessed the seuenth day*, but *the Lord blessed the Sabbath day* (be it the seuenth or the first day of the weeke which hee shall giue in charge) and hallowed it: in a word, this commandement was given and charged vpon the *strangers*, and I doe remember that a stranger was bound to observe the Ceremoniall law. If any say can you shew where this is Commanded or confirmed in the New Testament, I Answer I can, *Mat. 5. 18. One iot or one tittle of the law shall not perish* and verse 19. *Who soeuer shall breake one of the least Commandements and shall teach men so, shall be called the least in the kingdome of heauen*, I will close this with the saying, *as Irenaeus in his 4 booke against heresies*

heresies, the 31 Chapter: God needed not the loue of man, but man was destitute of the glory of God, of which by no meanes he could partake, but by that obseruance which is owing towards God, for this cause M. A. saith. choose life &c: unto which life prepa'ing man, the Lord himself by himselfe spak the words of the Dialogue to all like: & therefore they remain with vs in like manner, receiuing exiens and increase, but not dissolution, by his comming in the flesh. But the precept of bondage he commanded the people by Moses apart, fit for their disciplining. These precepts which were giuen to them for bondage and a signe, he hath girt about with the New Testament of liberty, but whatso are naturall and common to all, he hath increased: our knowledge of God as father, our adoption, our loue, our obedience to his word without turning away the face, abstaining euen from the lusts of euill workes, our feare child-like. So our liberty,

liberty is not giuen as a cloke of maliciousnesse but to the propitiation and manifestation of faith. To plead Christs comming to this and to blot out one of the ten commandements is to vse Christian liberty, for a cloke of wickednesse, according to this man of God.

2 For the change of the day, it is easily prooued to be diuine: it is called in Scripture *The Lords day*. Rev. 1. 10. as the Holy Supper of the Eucharist is called the *Lords Supper*. 1 Cor. 11. 20. First instituted by the Lord, and in it vse transferred to the Lord: for who could change the day of the Sabbath but hee that is *Lord of the Sabbath*, that is, *Christ*. Mark. 2. 28. the practise of our Sauiour and the Apostles who appeared on this day, & held their assemblies on this day, conuinceth it sufficiently to be commanded by our Lord and Sauiour. Ioh. 20. 19. 26. Act. 2. 1. and 20. 7.

1 Cor.

The first day of e-
ueryweeke
is the
Christians
Sabbath.

1 Cor. 16. 1, 2. and reasons strong and many may be given: the Commandement that a seuenth part of our time be consecrated to God is morall, as we have before prooued, therefore the Institution of the Lords day could not be deferred onewhol weeke, for the Iewes Sabbath in respect of the determination thereof to the seuenth day was abrogated *de iure* in Christs death: if it were deferred to the Apostles ordination, (though then also it were diuine, for they had *the spirit of Christ*, yet) the Church must haue beene 'gft destitute of a Sabbath for a time, and onely nine precepts haue stood in force for that space. Againe it is not easie to cast off what some Ancients haue vrged from that place *Psal. 118, 24. This is the day which the Lord hath made*, for Christ himselfe tells vs that his resurrection is handled in that place *Matth. 21. 42.* and who should

should appoint the day of worship in the New Testament but he that instituted the ordinances of the New Testament and from whom all blessing ypon all worship is to be expected? We will therefore in obedience to our Saviours institution with the Ancient Church call this day, *the Lords day, the day of bread, the day of light*, and wish that neuer any should reckon of the fourth Commandement as otherwise then morall.

Thus of the Authority, I pray you hide not your eyes from seeing it, that so you may receiue the Duties of this day.

The duties of the Lords day, are the duties of the Sabbath both for the matter and manner of performing. Take then your duty thus, it is referred to these two Considerations,

- 1 What is charged on vs.
- 2 On whom it is charged.

For

Dies dominicus, dies panis, dies Lucis.

For the first wee are charged to } Prepare for the Lords day, or the Sabbath. } *Keep it.*

For preparation we are bound,

1 To Remember it before it come and to obserue it, as the word is vsed in the repetition of the Law, *Deut 5.* that is both to informe our iudgements of the Authority of the day, and to be mindfull in euery respect to keepe the precept, as well as any of the other, watching against our naturall corruption, which nor cares to vnderstand, nor minds to obserue this Holy rest.

2 To finish our workes on the five dayes as God did his: doing all we haue to doe, *Gen. 2. 2.* For if through our negligence a necessity be contracted of doing some worke on that day, then, though the worke must be done, yet thou offendedst in thy negligent preparation. Thou must so contriue thy worldly affaires, that

that they trouble thee not with cares, nor call thee to labour, but on the other side remember so to labour that the day before the Sabbath may haue lesse imploymnt then any other, so thy worldly affayres shall no way ineroach vpon the bounds of that day which the Lord hath set apart for himselfe, nor breake into the Lords inclosure.

3 To examine our selues for our sinnes, especially those of the weeke, & repent, washing euen our garments and drawing neare with the best holinesse we can get, *Gen. 35. 2, 3. Psal. 26. 6. Neh. 13. 22.*

We finde a five fold triall layed vpon the Christian.

He that would obserue this duety must keepe his Christian watch.

1 Daily, *Psal. 4.*

2 Before the Communion, *1 Cor. 11. 28. 31.*

3 In

3 In time of humiliation publike or private, when any heauie iudgement is sought to be remooued *Lam 3. Zeph. 2.*

4 In the time of sicknesse when wee are summoned to leaue this world *Esa. 38.*

5 Weekly before the Sabbath, this here.

4 To reforme all household iarres, betweene husband and wife, Parents and children, Master and seruant, for these hinder our prayers and *Leasen* our hearts and our Sacrifices *Lev. 19. 3. 1. Pet. 3. 7. 1 Cor. 5. 8.* Can God bee worshipped aright in his house when people liue not quietly, dutifully and lovingly in their houses. Domesticall grieuances extend their infection to the pollution of Gods Sabbath.

Doe this & thou dost prepare.

For the obseruation of the day, when the Sabbath is come, it must bee kept: to this end, there

there are charged vpon vs, three duties; first, rest; secondly, the sanctification of the day; thirdly, the meanes of sanctifying the day.

1 The first duty is, that wee rest that day; and so there is required a three-fold rest: *the rest of the body* from workes of labour, and worldly businesse in our particular callings, and from workes of pleasures and recreations, *Esa. 58. 13.* the Lord saith, that the Sabbath is then consecrated as holy, when we neither *doe our owne waies, nor finde our owne pleasure, nor speake our owne words*: vnder those words, *the finding our owne pleasure*, is condemned, all recreations, though they be honest and lawfull at other times: vnlesse you call those onely recreations, of which the Apottle *James* speaketh, *chap. 5. verse 13. If any be merry, let him sing Psalmes.*

To carry burdens, and buy and

Sabbatum
Tyriorum.

Sabbatum
aureivivili.

Sabbatum
saxa.

and sell on the Sabbath, is to keepe the Sabbath of the men of *Ashdod and Tyrius*, Neh. 13. 16. 20. & 10. 31. God forbid it should bee heard of in Israel: it would kindle an vnquenchable fire in our gates, and deuoure our pallaces, *Ier. 17. 27.*

To rise vp to play, and sit downe to eat and drinke on that day, were to keepe the Sabbath of the golden Calfe, *Exod. 32. 6.* *Obserua diem Sabbathi, non carnaliter, non in dascis delicijs, qui otio abutuntur ad nequitiam: melius enim vtiq, tota die foderent, quam tota die saltarent: obserue the Sabbath day, not carnally, not with Jewish delights, who abuse their leisure to naughtinesse: for better it were, no doubt, they would digge the whole day, then dance the whole day.* If you hold it vnfit to digge, this holy Father S. *Augustine* holds it worse to dance that day.

The rest of the soule is required, from the workes of sinne, which are

are euery way *our owne workes*, Heb. 4. 10. and euery way *seruile*, *Esa. 56. 2.* Euill actions on this day are double iniquities; such a Sabbath kept, is a Sabbath for the *Deuill*.

The rest of cattell is required, that mercy may be shewed to the Beast, and all occasions of mans labour may bee cut off for that day.

2 The second duty, is the keeping of the rest, to sanctifie the day in workes of holinesse: otherwise as bodily exercise profiteth little, so bodily rest will profit as little. What, is rest enough? is this a Sabbath or acceptable day to the Lord, to goe sine, and doe nothing? Thine Oxe and Assē may keepe a Sabbath then as well as thou. *Dives* himselfe could afford that this precept should be morall. Adde holinesse then to thy rest, and rest that thou maiest be bound for the workes of sanctity; but what

Sabbatum
Boam &
Asinorum.

what are they ?

They are the duties of piety, and the workes of mercy.

The duties of piety, are either publique or priuate: the publique duties are these, to heare and preach the Word with application, to sing Psalmes, to pray with the congregation, catechising, receiuing and administering of the Communion, to be present at the administration of Baptisme and discipline; this latter is a worke for the Sabbath, though not for euery Sabbath. The priuate duties, haue either reference to the publique, or are seuerally required: those that haue reference to the publique, are duties to be done before we come to the congregation, or after. Before wee come, 1. wee ought to reade, or heare the word read, or to meditate on some part of it. *Blessed is the man in whose heart are thy wayes, they goe from strength to strength, euery one*

one of them in Syon appeareth before God: in thy walke to Gods house, if thou wouldest be blessed, Gods waies must be in thy heart. 2. Wee must pray both for our selues, and for the Minister, for our selues, our requests should be chiefly for these three things, 1. for pardon of sinnes, confessing and bewailing, and laying aside malice, guiles, hypocrisies, enuyings, euill speakings, and all superfluity of naughtinesse, 1 Pet. 2.1.2. Iam. 1.21. These sinnes will dis-favour and dis-relish the milke of Gods word, and keepe vs for feeling the sauing power and ability that is therein. 2. For increase of grace. 3. For Gods blessing on the meanes. For our Minister, our prayer should bee, that hee may come to vs in the fulnesse of the blessing of the Gospell of Chrill. Ephes. 6.19. Rom. 15.29. these duties before. After the publique assemblies, is required,

1. examination of our felues, and our charge: for our felues, that practise of *Dauid* must bee ours; I thought on my waies, and turned my feet vnto thy testimonies, *Psal.* 119. 59. For our charge, we should whet the doctrine vpon their hearts, and set an edge on the word deliuered by familiar conference, *Deut.* 6. 7. True it is, conference with others may be betweene teachers and hearers, *Mat.* 15. 16. and betweene hearers, whether equals, as in *Mal.* 3. 16. or superiours and inferiours, as the King and the Subiect, *2 King.* 3. 11. and master and seruant. 2. The searching of the Scripture vpon that wee haue heard, not receiuing the doctrine of a *Paul* vpon trust. *Act.* 17. 11. *1 Iob.* 4. 1. *1 Thes.* 5. 21: But prouing all things, and holding fast that which is good, especially good for vs 3. Pondring it in our hearts, as did the blessed Vir-

gin,

gin, and hiding it there for practise, as did *Dauid*, *Psal.* 119. 11. 4. Prayer alone, or with others, *Neb.* 13. 22. These duties haue reference to the publique. The duties seuerally required, are foure: first, familiar conference of things pertaining to the kingdom of God, not speaking *our owne words* that day, *Exa.* 58. 12: secondly, the catechising of our families; thirdly, the singing of Psalmes, *Psal.* 92. 2. fourthly, meditation on the word, and the workes of God; as vpon the workes of Creation, of Redemption, of Prouidence for his Church, & against the enemies thereof, *Pf.* 92. & of the riches of his house, and the flourishing in righteounesse of all that are planted in his courts, *Psal.* 92. the latter end, this for piety.

The workes of mercy, are eyther for the publique, or the priuate. In the publique, are collections for the poore, *1 Cor.* 16. 1.

In

In private, mercy respecteth the temporall life, as the workes about sicke persons, almes, the meating of cattell, the preservation of things, that otherwise would perish: or it respecteth the spirituall life, as to teach the ignorant, reclaim the erroneous, admonish the backward, exhort and perswade the delinquent, rebuke the offender, comfort the distressed, give counsell to them that need and seeke it, and to reconcile them them that are at variance. These are the workes of sanctity: but when are they done in a Sabbath-like manner?

I answer, when they are done;

1 With readinesse and delight, *loving* to be his servant, and to doe his worke vpon his day, *Esa.* 56. 6. & 58. 13. calling the Sabbath, a delight, the holy of the Lord honourably; without which God takes himselfe not

ho.

honoured: this delight is to be expressed in the publique duties; 1. by being there with the first, *Esa.* 2. 3. *Ezek.* 46. 10. 2. by auoyding all vaine gesture, sleepeinesse, drowsinesse, and all wandring thoughts: 3. by waiting for the blessing to be put vpon vs by the Minister, *Numb.* 6. 23. 27. But chiefly see thou to lace thy heart in the inward rest, which is *the Sabbath of the true Israelite*, who worships God in spirit. These call this day; *desiderium dierum*, the desire of dayes.

2 With speciall obseruance, not onely to the rest, but also to the sanctification of the day; that no duty be omitted, nor the day any way prophaned, tending our hearts and words.

3 With sincerity, obseruing it in our dwellings, as well as in Gods house; within our gates, as well as within his doores, *Leu.* 23. 3. spending the whole

H day.

*Sabbatum
secretum.*

day, morning and evening, on Gods worke, *Pfal.* 92.2. Doing all with as much diligence and earnest labour, for the meat which perisheth not; as we doe on the weeke day for the meat which perisheth: and as we looke our seruants should not serue vs an houre or two in the day, or slightly.

4 With beliefe, that God will bleise that day, and the duties thereof to the increase of grace, *Gen.* 2.2. *Ezek.* 20.20. & 46.2.5. resting on the promises he hath made in *Esa.* 56. 5.7. & 58.14.

The third thing respects the meanes of sanctifying the Sabbath, and so there is required,

1 A place to assemble together, *Leuit.* 19. 30. *Psal.* 132. 1. 2. 5.

2 Persons fit for the duties, such as are able and apt to teach, *1 Tim.* 3. 2. For where vision faileth, the people perish, *Pro.* 29. 18. And prophesying or preaching.

preaching, that is, giving the sense, and applying the word for instruction, correction, comfort, and reproofe, is the gift of the spirit, that should be vsed in christian assemblies, *1 Cor.* 14. 3.4.5. 24. 28. What alterations haue beene for want of prophesying? see in these places, *Iudg.* 17.7. *1 Sam.* 14. *2 Chro.* 15.3. *2 King.* 17.15. Therefore let vs be so farre from enuying the increase of their number and gifts, that rather *Moses* wish be ours: Would God all the Lords people could prophesie, *Numb.* 11. 19.

3 The maintenance of both the places and persons.

Thus we see what is charged; on whom it is charged followeth.

2 These duties are charged on all, but chiefly on the Magistrates, and Masters of families, who must not onely doe the duties of the Sabbath themselves,

H 2

but

Thou, thy
sonne, and
thy daughter.

but cause others to observe them, in respect of all outward conformity; that none within their gates, that is, within their precincts, jurisdiction, power, habitation, or charge, be suffered to violate the rest, or prophane the day. The example of *Nehemiah*, is worthy imitation of all in authority, of which you reade *Neh. 13. 16. 19.* where wee may see especially these two things, that it belongs to all Governours of Families, Townes, Cities, and Countries, to provide that the whole day be kept, and all occasions as neere as may be, of the prophaning of the day be cut off, and that the preparation for the Sabbath bee not neglected: much lesse then may any in place impose such hard labor, and so extreame on the day before, or the evening of the Sabbath, as disableth for the duties of that day. Again, that he offendeth exceedingly, that having power,

power, reformeth not the abuses of this day.

Hitherto of our duty to God: our duty to other men followeth.

§. XIX.

Of our duty to all men, as it concernes the right disposition of the heart.

THe order of our conuersion to God-ward hath bene shewed: now wee come to lay line and leuell to our hearts and liues, that they may be ordered aright to man ward; without which God himselfe reckons of all duties of his seruice, but as impiety and vile hypocrisie; saying of these duties we owe to man, *is not this to know me?* *Ier. 22. 15. 16.* And againe, pure religion, and undefiled before God and the Father,

Thy duty to man.

Iam 1. 27

is this. Such is the absolute necessity of discharging these duties one to another, that if your hearts deuoted to serue the Lord should frame this question; *wherewith shall I come before the Lord, and bow myselfe before the high God?* the Lord himselfe giueth this answer by his Prophet *Micah: Hee hath shewed thee O man, what is good, and what doth the Lord require of thee, but to doe iustly, and to loue mercy?* Mic. 6.6.7.

And here I beginne to set the Compasse, and lay the Plummer: for what euer wee owe to man, is either carried to all men, or to some certaine men, considered as nearer to God. Such are the regenerate, renewed in Christ after the image of him that created them, or as further off from God, as wicked men that liue in their sinnes, and serue finne.

To all men vniuersally considered,

dered, as men; the duty we owe, is comprized in this excellent speech, *Doe iustly, and loue mercy.* In these two, *viz. Iustice and Mercy,* the Lord hath abridged them, and taught vs how to fadome them.

That thou maiest doe iustly, and walke righteously towards all men, two things are to be heeded.

1 The disposition of thy heart towards men.

2 The frame of thy conuersation with men.

Iustice would, that thy heart be thus disposed to all.

1 To loue them: naturally our hearts are void of this Philanthropic, or loue of man: selfe-loue hath eaten out the loue of others, yet this is a main ground of all holy conuersing with men. How oft should that precept come to our mindes? *Thou shalt loue thy neighbour as thy selfe.* Oblerue the words, 1. thy

H 4

neigh-

To doe iustly.

In respect of the disposition of thy heart.

neighbour must be loued, euen
 euery man: for there is, *Identitas originis, vinculum societatis, impressio Dei imaginis.* The selfe-
 same originall; *haue we not all one*
Father? were not e *Adam* and
Eue the rocke out of which we
 were hewen, and the hole of the
 pit, out of which wee were dig-
 ged? there is the bond of socie-
 ty which nature inclines vs all
 vnto, and would haue kept in-
 uiolable, and there is a sparke of
 Gods owne image in all, some
 true ground of honour and re-
 spect: 2. all therefore thou must
loue; now loue is affectionate,
 cheerefull, and speedy, and is
 exprest with meekenesse, and
 softnesse, freed from wrath, en-
 uy, pride, swelling, false-loue; it
 is exercised in holy things, and
 is manifested in long-suffering,
 and all suffering, 1 *Cor.* 13. 4. 5.
 3. thou must loue them as *thy*
selfe: is he not a kinde of *other-*
selfe? As thou wouldest others
 should

should maintaine, and as thou
 thy selfe wilt, to thy vtmost, de-
 tend thy dignity, life, chastity,
 goods, and good name, wife and
 possessions, from the least iniu-
 ry; so must thou resolue with thy
 selfe, and by all meanes fashion
 thy heart to tender as dearly
 euery other mans dignity, life,
 purity, goods, good name,
 wife, and possessions, from the
 least dammage, euen in the
 thoughts of thy heart. The
 Lord keepe this in the imagina-
 tion of the thought of euery one
 of our hearts for ever. Labour
 and worke thy heart with all di-
 ligence to this thing. This is the
 summe of the sixe last Comman-
 dements, the worke and labour
 of true loue; the least part where-
 of may not be denyed by any to
 the worst of men. Name the
 man, whom thou maiest in-
 iure in the least kinde, and yet
 be blamelesse. Little is this du-
 ty thought of, euen by the godly,
 H 5 and

and who is it but thinketh hee may both doe many an iniury, and neglect many an office of loue to many men?

The duties of the second Table, are the seruice and debt of loue to euery man, which wee must daily pay, and yet daily owe, *Rom. 13. 8.*

2 To pray for all men, men of all sorts; not a man whom thou maist point out, and except, hartily desiring their conuersion: this good, the poorest may doe for the richest, *1 Tim. 2. 1.*

3 To cast our estates so, that our liuing in our places, may be inoffensue and harmelesse, *1 Cor. 10. 32. 33.* Honest in the sight of all men, and peaceable without contention with any, if it be possible, *Heb. 12. 14. Rom. 12. 18.* This were to pursue peace, *Heb. 12. 14.*

4 To cast in our mindes what things are true, are venerable,

ble, are iust, are pure, are lovely, are of good report, If any thing there be that is vertuous, if any thing that is praise worthy, to thinke on these things: to protest how we may expresse those things in our conuersing with men, *Phil. 4. 8.* Here is good employment for thy thoughts in thy privacy and lonenesse.

5 To beare reuerence and honour to all men in our hearts, without contempt or despising any, not suffering to lodge in our breasts, thoughts of disregard, or neglect of any, *1 Pet. 2. 17.*

§. XX.

Of the guides that direct the particular frame of righteous conuersing with men.

THe heart thus disposed, is fit now to conuerse with others:

In respect of the frame of thy conuersion.

others that : he would expresse righteousness in his conuersation with men, must heed these rules in the generall, as guides in all particulars.

1 To doe to others as he would be done vnto, is there any thing which he saith or doth to his neighbour of which question is made in his own heart or by others: propose it then thus, would I that he should so speak and doe to me? *Mat. 7. 12.* an admirable rule of iust dealing.

2 To giue to euery man his due, honor to whom honour, feare to whom feare, custom to whom custome, tribute to whom tribute *Rom. 13. 7.*

3 Euery man to submit himselfe to other, though he neuer so honorable and the other neuer so meane, knowing they are all members of one body Politike. now as in the body the cheifest member hath need of the least, so that the head cannot say I haue

haue no neede of thee, and the cheifest careth for the least; so the body of societies the greatest needeth, and the greatest must stoope to do for the least. And that in the feare of God, that is, euen of Conscience to him that requires it, or, fearing him, who as he hath placed thee highest and that other lowest, so can, if he please pull thee downe to the dung hill, and set the other in the throne. For promotion cometh not from the East, nor west, it is God that setteth up one and pulleth downe another. *Ephes. 5. 21.*

4 Climbe not at all, no not into the desires of thy heart, into the throne of iudgement, that thou shouldst take to thee power to retaliate wrongs; remember him that saith *vengeance is mine, I will repay.* See that none render euill for euill to any man, but euer follow that which is good both among your selues that are Godly; yea to all men, thus

thus shewing our patience to-
wards all men, 1 *Thes* 5.15.14.

§. XXI.

*Of the government of the
tongue.*

In speciall
the brid-
ling of the
tongue.

IN particuler, rightousnesse
takes order for the tongue &
deeds, and first for thy words
set a watch before the doore of
thy lippes, that no wickednesse
breake thorough the hedge of
thy teeth. Therefore if thou be
*utterly purposed that thy mouth
shall not transgresse*, note what
David said to God in his prayer,
*by the word of thy lips, I haue kept
me from the pathes of the destroyer.*
Psal. 17.3.4 The word of his
lippes for the guidance of the
tongue may be cast into these
rules.

I Take not up the name of the
Lord thy God in vaine: when
thou

thou speakest of God or religi-
on, his word or workes, his
mercies or iudgements, let there
bee an honourable mention of
them, and open thy mouth with
all possible reuerence, fearing
that great and terrible name,
The Lord thy God, Deut. 28 58.
breake not forth hastily into the
discourse of holy things, till thou
canst see how some way God
may be glorified thereby, a wise
man will conceale knowledge.

2 Let thy speech bee good to
edifie withall, such as may mini-
ster grace to the hearers, with-
out corrupt or rotten commu-
nication. Auoyd *filthy speaking,*
foolish talking, and *iestings*. Re-
member alwayes that of our Sa-
uour, that *For every idle word
that men shall speake, they must
giue account thereof at the day of
iudgement.* Ephes. 4 29. and 5.4.
Mat. 12 36.

3 Let no guile be found in thy
mouth, hate lying lips, and dou-
ble

*Imponeas,
augens, ma-
nifestans, in
ma'aver-
tens, qui ne-
gat, aut mi-
nus tacuit,
lauda'que
remisse.*

ble-heartednesse in speech. *Psal.*
34. 13. *Pro.* 22. 23.

4 Goe not about as a Tale-be-
rer. *Lev.* 19. 16. *Pro.* 20. 19, and
11. 13. receiue not an euill re-
port against thy neighbour.
Psal. 15. 3. Be far from all whilpe-
ring and backbiting. *Pro.* 20.
19. Detract not from his good
name, by imposing a false crime,
or reuealing a secret fault without
iust cause, or aggravating too
much that euill that is true by
him, or despising the intent but
not disallowing his euill deed:
by denying, or hiding, or dimi-
nishing, or, but coldly praising
the good that is in thy neigh-
bour.

5 Reproue thy neighbor plainly
for his faults, but hate him not in
thy hart. *Lev.* 19. 17. *Pro.* 28. 23.
yet passe by meere frailties, *Pro.*
11. 12. He that is voyd of wisdom
despiset his neighbour, but a man
of vnderstanding holdeth his peace.

6 Auoide flattery in thy
speech,

speech. blesse not with a loud voice
the flatterer doth lay a net for
the feete of his neighbour. *Pro.* 29.

5.
7 In others wrath and passi-
on, giue thou a soft Answer, *Pro.*
15. 1. and in thy talke speake
what is acceptable, and auoide
all prouoking speeches *Pro.* 10.
13. 32, and 13. 23.

8 Be sure thou iustifie not the
wicked, nor condemne the righte-
ous, this is an abomination to the
Lord, *Pro.* 17. 15. *Psal.* 15. 4:
Amos. 5. 15.

9 In discourse mispend not
thy time,

In iudging and censuring o-
thers, *Mat.* 7. 1. *Iam.* 3. 17.

In doubtfull disputations a-
bout things indifferent which
may intangle the weake, *Rom.*
14. 1.

In curious questions *Rom.*
12. 3.

In vnprofitable reasonings,
such as were genealogies, *1 Tim.*
1. 4.

10 In

10 In the *euill* time be silent, and forbear the Communicating of thy secrets to any, *Amos* 5. 13. *Mic.* 7. 5. but when righte-ousnesse and charity call for thy speech, know that silence is sin-ful.

11 Let no cursing nor swea-ring be in thy communication, nor those excessiue speeches I protest, I *swear*, I *swear*, as *sure* I *line*. &c but *yea* and *ay*: that is, barely affirme or deny as the truth requires *Mat.* 5. 34. 37. *Iam.* 5. 12.

12 Make a wise and discreet profession of Gods truth with all reuerence, and meekenesse when it is required, *I Pet.* 3. 15.

13 Keepe on foote the memory of Gods workes both his iudgements and mercies, *Psal.* 145 4, 5, 6, 7. then thy tongue shall be thy glory, as it is called by *Dauid* in *Psal.* 50. 12. *Thou hast put off my sackcloth and girded me with gladnesse, to the*
end

end that my glory may sing praise to thee, and not be silent: O Lord my God, I will giue thanks unto thee for euer.

§. XXII.

Of the innocency of the hands.

HAVING thus cured and ca-tered for the vices and vertues of speech, looke next to thy actions, the innocency of thy hands, that thy righteous carriage may adorne thy Christian profession: and hereunto God hath directed by these rules.

1 Giue no euill example, but let the light of thy good workes shine before men: Christians ought to be as lights in the world, harmelesse and blamelesse, the sonnes of God without rebuke in the midst of a crooked and peruerse nation. *Phil.* 2. 15.

The orde-ring of thy actions.

2 Be clothed with humility, 1 Pet. 5. 5. this will hide your nakednes & shame from others: expresse it thus, 1. In giving honor go one before another, not in taking honor: Rom: 12. 10. 2 Do nothing through strife or vaine glory, but in lowlinesse of mind let each esteeme other better then himself, Phi. 2. 3. 3 Do all without murmurings and disputings, not grudging at the estates, conditions, wealth or of our superiors, equals or inferiors: not snarling, rawling, behauing our selues forwardly to any Phi. 2. 14. but all patience gentlenesse, curtesie, shewed to all and in all things. 4 Put not forth thy self to stand in the place of great men, Pro. 25. 6. 3 Bow down thine eares and heare the words of the wise, Pro. 23. 17. Be swift to heare, Iam. 1. 19.

4 Restraine and bridle thy passions in conuersing, as the expressions of immoderate anger, teare, grieffe, ioy, which shew the weakenesse of our disposition.

Numb 12.
3. yet was
Moses no
sheepe
when the
Glory of
God lay at
the stake.

and lay vs open to contempt
A wise man conereth shame, when a
foole is presently known, meeke-
nesse should be sought Zech. 2.
3. without which righteousnesse
will hardly be found. This was
Moses his praise, the meekest
man vpon the face of the earth.

5 Auoide all scornfull iustial
& rude gestures, put not off Mo-
dety, and grauiy: they may be
left in g'ances of the eye, nods
of the head, teachings of the feet,
touches of the hands kisses of the
lips, embraces of the armes, dan-
cing, stage playes, songs, talke,
a tire and gesture of the body, a
stretched out necke, a mincing
gate, and tynckling of the feet.

6 And that thou maiest
walke honestly as in the day, shun,
as the proper workes of darke-
nesse 3 couple of Sinnes.

{ Rioting and Drunkenesse
Chambering and Wantonnesse
Strife & Enuyng. Rom. 13. 13 }

7 Looke to fidelity, not decei-
uing

uing the trust of any committed to thee, the worthy praise of *Gains*. *Beloued thou doest faithfully whatsoever thou doest, to the brethren and to strangers.* 3 Iohn 5.

8 Seeke contentment with thy condition and ioy at thy neighbours prosperity as much as at thine owne, as the top and perfection of thy duty towards thy neighbour, and in some kind the perfection of piety: owads God 1 *Tims. 6. 6. Rem 12. 15* This is a thing most vnknowre to our nature, to will and desire, whatever we do desire, with the good of others.

9 See that thou lawfully come by, and lawfully keepe thy goods and possessions: a right title is, or the first finding of things not possessed by any, nor that any haue right vnto: or inheritance, or gift, or reward for labor, or Gods blessing on our labour, or bargaining without defrauding, a lawfull keeping

keeping is by thristinesse without couetousnesse: and by spending in necessaries without prodigalitie.

Thus of righteoufnesse.

§. XXIII.

Of Mercy.

THE second generall duty which wee owe to all men, is *Mercy*: it is charged vpon vs by the Prophet *Micah* in this phrase, that *we loue mercy*; most of the rules that direct vs herein, are comprehended vnder these two words.

First it must be *mercy*: and so

1 For the kinds thereof, *mercy Spirituall* to the soules of men, *Corporall* to their bodily life by Lending, Giuing, Protecting, Releasing, Visiting, Forgiuing clothing:

Not saying to the poore, *goe
warre*

2 To loue
mercy.

warme thy selfe and be filled, when he is naked and destitute of dayly foode: what doth this profit, are words, mercy? *Iam. 2. 15. 16.*

2 For the persons, mercy is a worke of reliefe done to *men in misery*; therefore it is not mercy to spend in needless entertainment on the rich, whereby thou art enabled to give to the poore, *Luk. 14. 13. He that oppresseth the poore to increase his riches, and he that giveth to the rich, shall surely come to want. Pro. 22. 16.* Nor is it mercy to lash out in prodigall manner on riotous, ruce persons by setting open thy seller doores when the needy have least share, and sharkers abuse themselves and thee and thy prouision. Nor is it mercy to giue to vagabonds that lue vp and downe and keepe not their place, walking inordinatly, against the lawes of God and the King, vnlesse it be to preserue life in case of extremitie, and then with admonition

admonition or correction according to the power intrusted to vs.

3 For the nature of the action: not the *mercy of the cruell*, as the mercy of the vsurer, who doth good deeds in lending, as the debtors call them, when he garbiges, and pluckes out the bowells of a mans estate; but *true mercy* which indeed relieues and comforts.

Secondly we must *Love* mercy, it is not enough to acceptation with God, that thou *doe* mercy, which yet may relieue the distressed: but thou must *love* it, this *love* hath in it these things.

1 Cheerefulnesse: hearty, answerable to our power and the opportunity of doing good, that it may come as a *matter of bounty* not of *cometousnesse*, *1 Tim. 6. 18. 2 Cor. 9. 4. 5. 6. 7. Luk. 12. 33. Pro. 22. 13. 23.*

2 Compassion, sympathetic, and fellowfeeling, wee should

I

haue

haue in vs bowells of mercy, Col. 3. 12. Iob. 30. 25, 1 Ioh. 3. 18. Rom. 12. 16. it may not be as a matter of vaine glory or of beholdingness Pro. 22. 7.

3 Seruice and labour, Gal. 5. 13. Heb. 6. 10. 2 Cor. 8. 16. 22.

4 Liberality, a bountifull eye. Pro. 22. 9. *Opening the hand wide* Deut. 15. 8. *sowing bountifullly* 2 Cor. 9. 6. and 8. 9. and at all seasons, *casting our bread upon the waters*, for after many dayes we shall find it, giuing to *seuen* and also to *eight* Eccles. 11. 2. 3. &c. Luk. 6. 8.

5 The inlarging our selues to the highest degree both for liberality and compassion, that we can possibly work our hearts vnto, This is the *pouring out of the soule to the needy* Esa. 58. 10.

6 *Speedinesse* Pro. 3. 28. not *hiding* our selues from our own flesh, Esa. 58. 7.

7 Constancy in what wee purposed, willed, or promised.

8 Continuance,

8 Continuance, *remembering* the poore Heb. 13. 16.

9 The casting out all wicked thoughts: not doing mercy with *griefe of heart*, Deut. 7. 7. 8. to 12.

Now because our corruption of nature is such that it maketh insurrection against euery good motion and breaketh forth to the defiling of euery good action, we must in shewing mercy remember two rules more.

1 To shew mercy with *repentance* which may both breake vp the fallow ground of our hard hearts, that they may bee more fruitfull in this grace: and may also wash away the pollution that cleaueth to vs, euen in our best desire. to distribute and communicate.

2 To shew mercy with *faith*: both beleeuing Gods gracious acceptation, and the successe and reward according to thole promises in Eccles. 11. 1. 2 Cor. 9. 9. 10. Luk. 12. 33. Pro. 22. 21. Luk

11.41. To them that giue almes in a true faith all things are cleane without any ceremony of washing, such as the hypocritic of the conuicious pharises had invented for purification and clesing of Gods creatures.

§. XXIII.

Of the loue of the godly.

The loue
of the bro-
therhood.

OF the duties of holy life which wee owe to all men hitherto: there remaine some duties of a right ordered conuersation, which besides all the former, we stand bound to practise towards men, as considered to be nearer, or farther off from God; such are in Scripture, cast into these two rankes, godly men, and wicked men: these we are next to handle.

And for godly men, all that bindeth vs to holy carriage, re-
spect

spects them in generall, or in some particular case or state.

In generall, to all Saints, wee haue our duty comprehended in one word, in 1 *Pet.* 2. 17. *Loue the brotherhood*: the word *brotherhood*, directs vs to the right persons, vpon whom the duty is to be conferred, and the right cause or ground why we should do this duty, because they are the *brotherhood*: the word *loue*, chargeth vs with the duty it selfe. *Loue* respects the affection, and the offices that expresse that affection, the nature of which affection, and the severall offices that manifest the truth thereof, it is bootlesse and vnprofitable to enquire after, till first we haue vnfolded the terme *brotherhood*, which tels vs to whom we owe the same.

The *brotherhood* doth not containe all men with whom wee conuerse in societies, who yet are brethren by creation; for

I 2 haue

haue we not all one father, did not one God make vs? It so, how is it that in the former words wee are commanded to *honour all men*: and in these next words required, to *love the brotherhood* as a sort of men not reckoned with the rest, but claiming a greater deareness of affections and declaration of respect then other. By this is therefore meant the company of so many as are true Christians in the places of our abode and acquaintance, the communion of Saints on earth, the new borne, who are the adopted sonnes and daughters of the *Almighty*, which are borne not of bloud, nor of the will of flesh, nor of the will of man, but of God: resembling the image of the father, in knowledge, righteousness, and holiness of truth, who are allyed one to another in a farre greater and better bond, then that of naturall consanguinity.

Q. But

Q. But how shall I know who are of this brotherhood?

A. By the *iudgement of infallibility*, none can know anothers estate herein; onely euery one that is of this brotherhood, may know it for himselfe: but by the *iudgement of charity* it may be knowne: such markes I now point at, as helpe thee herein.

1 By their fruits thou shalt know them, their fruit is to holinesse, and innocency in their *owne way* of life, *Rom. 6.22. Phil. 2: 25.*

2 By their desire after the sincere milke of Gods word, and loue to the house of God, *1 Pet. 2.2. Psal. 26.8.*

3 By their language, if *pure*, if the *language of Canaan*, if not corrupt nor rotten; true and *pure religion is to bridle the tongue*, *Iam. 1.26. & 3.1.2.*

4 By the opposition of the *world*, that is, of *men giuen to the lust of the flesh, the lust of the eye,*

and pride of life, Ioh. 15. 19.

These must thou cleave to as thy brethren: and to all whom thou canst not without breach of charity, iudge or discern from these. Euery of these, as well as some few with whom thou art more inward: nor maiest thou thinke that thou hast not violated the bonds of this holy brotherhood, when thou cleavest to some of them onely, with a manifest disregard of the rest in the place where thou luest, reckoning vpon their dislike, onely as worth the auoiding, and not caring to runne vpon that which ministreth apparent and iust cause of distrust of thy good and louing affections to others: for hee that loueth not all the Saints, loueth no Saint aright: neither is it here said, see thou loue *this* or *that* brotherhood, which thou hast made by associating thy selfe with them, but loue *the* brotherhood which
God

God hath made by giuing these testimonies to the world, that they are borne of him: else in auoiding a rent from some, thou maiest make a rent from many. To these the duty charged vpon vs, is *loue*, Ephes. 5. 2. *Walke in loue*, the speciall commandement giuen by our Sau'our, and the cognisance whereby his Disciples should be knowne, Ioh. 13. 34. 35. *Loue* noteth the affections of the heart, and the office of loue in the life.

1 The affection of loue which we owe to the godly, is a speciall degree of affectionate kindenesse & tendernesse of hart framed in vs by the *holy Ghost*, through the Gospel, whereby wee receiue them as Christ receiued vs, and respect them as our brethren in him, partakers of the same grace of God, and heires of the same inheritance of heauen, the grace of life eternall provided for vs: knowing that there is but *one bo-*

dy, one spirit, one faith, one hope of our calling, one Baptisme, one Lord that redeemed them all, one God, who is the Father of them all, who also is above all, and through all, and in them all, Ephes. 4. 4. 5. 6. Rom. 12. 10. Ioh. 13. 34. And thus this loue of the brethren differeth from the loue of men we spake of before. Neither is it enough that I loue them, because they are men, and as men, but because they are Christians, begotten of the Father, and as Christians that are new borne. The loue of men, the law commandeth, & wils it be squared by this patterne, as I lesse my selfe: the loue of the brethren, the Gospell onely: and wils it be squared by a more excellent patterne, as Christ hath loued vs: As the law reuealeth not Christ the Mediator, so neither doth it command the loue of the brotherhood, who are gathered out of the word by Christ,

Christ. In this regard therefore our Sauiour saith, *A new commandment giue I vnto you, Ioh. 13. 34.* And to this loue of the brethren, in our conuersion, were our soules purified, and still doth the Christian purifie his soule in obeying the truth through the spirit, *1 Pet. 1. 22.*

2 The offices of brotherly loue, are these.

1 To make choice of them, as the onely companions of our liues: associating our selues to their communion and fellowship, *Psal. 16. 2. 3.* All our delight should bee in them: that kingly Prophet saith; *I am a companion of all them that feare thee, and of them that keepe thy precepts. Psal. 119. 63.*

2 To vse hospitality one to another, without grudging, *1 Pet. 4. 9. Heb. 13. 1. 2.* and to be harbourers: forget not this office of loue, for hereby, *some haue receiued Angels into their houses*

houses unawares, *Abraham* and *Lot*, as we reade, pursued hospitality.

3 To employ our gifts for their good, as being members of the same body, and therefore ought to haue the same care one of another. All gifts are spirituall or corporall, *spirituall*, as knowledge, vtterance, and the like, all giuen to profit withall, *1 Cor. 12.7.* They must helpe others by what they haue learned, when they meet together, *Pro. 15.7. 1 Cor. 14.26 Col. 3.16.* By prayer, bee they present or absent, *2 Cor. 1.11.* and by admonitions *provoking* to love and to good workes, *Heb. 10.24.* corporall, are riches, friends, authority, all to be vsed chiefly for the good of the Saints, *Gal. 6.10. Phil. 2.4. 2 Cor. 8.19. Rom. 12.13.*

4 To strise together for the faith of the Gospell, defending with one heart, the cause and quarrell

quarrell of religion, *Phil. 1.27.* Like vowed souldiers, vnder that one Generall, the Lord lesus.

5 To beare one anothers burdens, and so fulfill the law of Christ, *Gal. 6.2.* Their burdens, are either infirmities, temptations, griefes for wrongs done vs, or afflictions: of infirmities, our loue should couer them. *1 Pet. 4.8.* and wee should shew our readinesse to lay their sorrowes to heart, and to comfort them, not by lying sinne is no sinne, or calling euill good; or soothing them in security, but by directing them rightly to apply the consolations of God in Scripture: If temptations, wee should with all ten tennelle of heart, aduise, counsell, and comfort: If griefe for wrongs done to vs, that we let them see, how easily we can forgive them, and forbear the least shew of reuenge, as also Christ hath forgiven vs, *Col. 3.12*

If outward afflictions, that wee mourne with them that mourne, and be ready to helpe them to the vtermost of our power, for we owe our liues to the brethren, *1 Ioh. 3. 16. 17.*

6 To confesse our faults one to another, in case of dammage done to our brother: yea, be it wee haue not trespassed, yet to open the sores of our dispositions, and discreetly to tell our frailties, failings, and corruption of nature, which as it caeth our owne hearts, so it increaseth afflictions, preuenteth loathing of vs for our infirmities, and gaineth leaue with freedom to reprove them, when they see we are ready to condemne our selues, *Iam. 5. 16.*

These duties are of much intimatenesse, and therefore the soule had need to be purified to this loue, that it may be vnfeigned, out of a pure heart, and seruent, *1 Pet. 1. 22.* And that it
may

may in the afflictions, and the expression of these offices of loue, continue without interruption, we must watch against these things chiefly.

1 The forsaking of their fellowship, *Heb. 10. 25.*

2 Judging and censuring about hid things, as the secrets of their hearts, *2 Cor. 4. 5.* and things indifferent, *Rom. 14. 10.*

3 Grudging, murmuring and complaining, *Iam. 5. 9. Phil. 2. 14.*

4 Enuy at their gifts and respects, *Gal. 5. 26.*

5 Respect of persons, *Iam. 2. 1. 2.*

6 Vaine-glory and conceitednesse, *Phil. 2. 4. 5. Gal. 5. vlt.*

7 Schismes, rents, and diuisions, and running into opinions, *1 Cor. 1. 10. Phil. 2. 1. 2.*

1 Cor. 12. 25.

8 Inconstancy, *Heb. 13. 1.*

9 Worldlinesse, looking only at our owne things, *1 Cor. 13. 5.*

10 Dis-

10 Dissimulation, 1 *Ioh.* 3. 18.

11 Vntrustinesse, and vnfaithfulnessesse, 3 *Ioh.* 5.

12 Suits in law, 1 *Cor.* 6. 1. 2. 3. 4.

13 Mixing our selues with a brother or brethren, that proue lewd, wee should restraime our familiarity, and reprove them, that they might be ashamed and amend, yet count them as brethren, not as enemies, 1 *Cor.* 5. 11. 2 *Thes.* 3.

14 Scandale, to lay a stumbling blocke in our brothers way, *Mat.* 18 6. 7. All scandale is thy sinne, when it is giuen by thee, that is, when thou art the cause of the hurt that comes by thy action, as well as the author of the action: and this is, when thou teachest or approouest euill doctrine, whether hereticall or superstitious, when thou comittest grosse sinne, as did *Dauid*, and when thou abusest thy
Chri-

Rom. 14.
13. 14.

Christian liberty 1 *Cor.* 8. 12. and it is abused when in things indifferent, lest free by the Magistrate, thou vsest thy liberty, and the weake are wounded and offended. But if the command of the Magistrate be vpon it, thou must obey, though a brother be offended, Sin may not be done to please any, 1 *Pet.* 2. 13.

§. XXV.

Our carriage to the Godly in some particuler case of falling, weaknesse or strength.

THe former rules that concerne the affection and offices of brotherly loue belong to the brethren in euery estate; there remaine such directions to be deliuered as respect our carriage towards them as set in some certaine condition, as if they be weake or strong, or fallen into some

Our duty to the brethren in cases of falling, weaknesse or strength

some offences. We take the last first and for our help in so hard a taske we find our text in the Epistle of *Iude* verse 22. 23. of rare vse, wherein the Christian is admonished that hee is set in the Church for an helpe, a Physician, and an Instrumentall Sauiour of his brother, if hee see him overtaken with any fault, and that hee is indowed with gifts and graces for the edification of those with whom he conuerseth, and because there is required in euery one that vnder-taketh so great a worke, some competent skill and good affection; for it ignorance to distinguish of patience and medicines, and wretchednesse be vnfit for a Physician to the body, much more to the soule: the words doe fully direct vnto the rules of cure, *And of some haue compassion, and others saue, with feare plucking them out of the fire,* The manner of vsing them,

putting

Putting a difference, Hating euen the garments spotted with the flesh.

The manner of vsing these rules of cure concerne the Christian that would recouer his brother fallen, or support him in falling, where he is directed; How to begin the cure, he must *put a difference,* How to be disposed in the whole, he *must haue the garments spotted with the flesh.*

1 First then thou must learne to *put a difference,* it is Christian wisdom to distinguish between sinne and sinne, offender and offender, For as all patients are not alike diseased, so all transgressors doe not alike offend: is thy brother fallen into any sinne, thou art bound to put forth thy hand to saue him; but first consider aright the nature of his fall; obserue then that,

Christians offend either in opinion or in practice:

In opinion, and these. 1. In the foundation. 2. In matters of lesse

lesse

lesse moment,

In the foundation, and that, first of ignorance and blind zeale, both the seducer and seduced.

Secondly, of malice and obstinately.

In matters of lesse moment, and there making a rent or schisme or holding the vntie of the spirit in the bond of peace.

In practice: so some sinne,

1 Of ignorant and infirmity, in lesse, in greater points.

2 Of habit and presumption, grossely, and so fall into foule vices or extrem omissions. Some sinne publikely, or priuately.

2 Thou hast then rightly put a difference in thy iudgment, when thou hast discerned hereby how thy brother is fallen. Now proceed to apply the rules of cure, if thy brother haue offended in matters of opinion, that are of lesse moment and haue made no rent, or

be it he hath offended in practise of ignorance, or infirmity, then see the rule of meeknesse and Christian softnesse, haue Compassion to him, If in matters fundamentall, whether of blind zeale or obstinate heate; or in other lesser points, yet making diuisions; if in practise grossely whether into foule vices or extreame omissions, be his faules publike or priuate, see the rule of Christian severity, they are in the fire, in danger of burning. Oh saue them with feare, pulling them out.

Advice right Christian and diuine, behold the rules of cure, and apply them againe to each part, that thou maist see how to expresse thy meeknesse and severity, putting also therein a difference, as well as to whom and when: for so the words are put indifferently into the midt as being the life of the whole worke and euery part of it.

3 For thy meeknesse consider

I In

1 In what things to be expressed towards each or the rules:

2 How or with what affection, with compassion.

The rules are these,

If hee offend in matters of opinion which rase not the foundation, and disquieteth not the peace of the Church: walke with him in the vnity of the common faith and pathes of holy life, which both haue already attained vnto, and doubt not but God will reueale vnto him that thing wherein he is otherwise minded. *Phil. 3. 15.*

If he haue fallen in matters of holy life through ignorance or infirmity restore him by the spirit of meeknesse *Gal. 6. 1.* considering thy selfe lest thou also be tempted, beare his burden, and so fulfill the Law of Christ.

The affection with which thou must bee touched in the practice of these rules is *Compassion,*

passion ἡ ἐλεῶσις ἀποδειξίς (to vse Saint *Austines* words) when there is *compassio miseria, non simulatio misericordie*, a feeling of their misery, not a feigning of mercy, this will giue the due tincture to thy carriage herein.

4 For thy seuerity consider
1 The rules, 2 The right carriage in the practice of them, for The end, *to saue them.*

The affection of the heart, *fear.*

The holy violence, where the cause alio is intimated; *they are in the fire, plucke them out.*

The rules are these,

If hee offend in the fundamentalls of blind zeale and ignorance, or being seduced.

1 In meeknesse instruct him, if God peradventure will giue him repentance to the acknowledging of the truth, *2 Tim. 2. 25.*

2 Be carefull to maintaine good works for necessary vses, *Tit. 3. 8 14.*

3 Pray

3 Pray earnestly and heartily for him, *Rom. 10. 1. 2.*

If as a seducer he be misled, or of malice and obstinately, hee is then *an heriticke* and thy rule is that in *2 Ioh. 9. receive him not to house, neither bid him God speed, in his euill work. Tit. 3. 10.* If the error be in matters of lesser moment, and the party make a rent and scisme, thy rule is that in *Rom. 16. 17. marke those which cause divisions and offences, contrary to the doctrine which ye haue learned, and auoid them.*

If it be in practice, that they are guilty of foule vices or extreme omissions, such as that of *Idlenesse* among the *Thessalonians.*

1 Warne them in the beginning & reprocue them sharply, *1 Thess. 5. 14.*

2 If they amend not, restrain thy familiarity & be no companion for them, that all may see thou approouest not their vice
and

and if the offenders may be ashamed, *1 Cor. 5. 11. 2 Thes. 3. 6, 14.* yet not counting them as enemies, but esteeming them as brethren.

If the fault be secret, obserue our Saviours rule: *tell it him, betweene him and thee,* if hee mend not, take two or three discrete godly persons with thee, and againe rebuke him, if yet hee amend not, then open it, *tell the Church* of it, if he will not heare the Church, hold him as an *heathen.* *Mat. 18. 15.*

Now in thy practice of these rules, remember. Thy end in all thy carriage must be to *save* thy brother not to *shew* thy skill to find faults, much lesse to *tra-duce* or *blemish* him.

Thy heart must be affected with *fear*, as thou wouldst be if thou sawest a man ready to be drowned or fallen into the fire.

Thou must *pull him* out: doing this duty, with resolution, not

K thinking

ἐν τῷ πνεύματι
ἀγαπᾷ
ἑαυτὸν.

thinking, how will he take it, but looking on the danger hee is in, there is *miseriordia puniens* and *crudelitas parcoens*, as *S. Aug.* speaketh in the like case, a mercy punishing, and cruelty sparing.

Thus oughtest thou to carry thy selfe in the cure of thy brother fallen any way: only there is one thing more that disposeth thee to the right vsage of these rules set downe in this place of *Iude*, viz. that thou hate the garments spotted with the flesh, that is Let thy heart bee truly and thoroughly affected with the hatred of al sin in thy self & others: the words are a double similitude taken from the ceremonial law. *Lev. 5.4. Numb. 9.* where the infection of the Leprosy resembling the infection of sinne, is such that it defiles the bed, the Chaire, the Leper face on, the the garments he wore, the very things he spat on: such like poisonable contagion is sinne, when

th. u

thou hast hereby conceiued of the infectious pollution of sin, and how loathsome it maketh in the eyes of God and man, euen like any *Leper*, then shalt thou deale seriously and heartily with thy brother for his conuersion and recouery. This is of great moment in all thy carriage, for faith *luminus* on this place, *personat a reprehensiones frigent, plurimumque interest ex animo omnia, ut conscientia ferat, animusq, faciat, an de industria.* Reprooles which come from a man as hee acted a part in a play, are cold and dull; and it matters much whether thou doest things heartily, as thy mind and conscience carrieth thee, or for the nonce onely. Whereby againe consider the words, and see how many things ought to be hated by the godly Christian.

- 1 The sinne or transgression
- 2 The fountaine and instrument of sinne whereby it is affected,

K 2

fected, and that wherein it stickes, the flesh. 3. The guilt of it. 4. The contagion. 5. The spott or blot which is as the footsteppe it leaueth behind it, when the act is past. 6. The occasion and appearance, the very garment, as *1 Theff. 5. 22.* so *Iacob* did. *Gen. 35. 4.* with a minde thus affected and resolved, proceed in the vse of the former rules.

Towards the weake Christian thy carriage must be thus:

1 Intangle him not with doubtfull disputations, *Rom. 14. 1.*

2 Beare his weakenesses and meere frailties. *Rom. 15. 1.*

3 Please him and not thy selfe in the vse or restraint of thy Christian liberty, *Rom. 15. 2.* *1 Cor. 9. 20. 21. 22.* *Gal. 5. 13.*

4 Offend him not, nor put any stumbling blocke in his way, *Mat. 18.* *1 Cor. 10. 32.*

5 Comfort and support him. *1 Theff. 5. 14.*

6 Despise

6 Despise him not in his weakenesses, *Rom. 14. 2.*

Towards the strong, be thus ordered.

1 Iudge him not in the vse of his Christian liberty, *Rom. 14.*

2 Acknowledge such, *1 Cor. 16. 18.*

3 Set them as patternes for imitation, *Heb. 12. 1.* *Phil. 3. 17.*

4 Submit your selues to them, to be aduised and admonished, and your iudgement to theirs in doubtfull things, *1 Cor. 16. 16.* *1 Pet. 5. 5.*

So farre of our carriage towards the godly.

§. XXVI.

The rule for our behaviour towards the wicked.

NOW for our behaviour towards the wicked, the holy Ghost hath abridged it in one

K 3

plain e

Thy duty towards the wicked

plaine rule deliuered in Col. 4. 5. *walke in wisdom, or wisely, towards them that are without.*

In Scripture, all men are cast into two rankes, those that are within, without the Church: without the *pale* of it, as Infidels, without the *true faith* of it, as heretickes, without the *path of holysse*, as the openly wicked and prophane. To them that are within the pale, the faith, the path-way of the Church, is this precept giuen; ordering them in their carriage towards them that are without the pale, the faith, the righteous path of the true Church: that whereas most an end, or alwaies, the report and fame of their conuersation will be carryed abroad to them, and sometimes necessary commerce will enforce those within the Church to conuerse with them, nothing might be done by the Christian, which might giue scandale, but all things that might

might winne to the loue of the truth: therefore it is said, *walke wisely*. A direction of great vse, by the practise whereof, wee might *winne* them to glorifie God, or *silence* them from reuiling the truth, or at least, *force* their consciences to blesse vs, and the good way of God. But this is a point of diuine and heavenly skill: for the wisdom here required in our liues, is not the wisdom of the flesh, which is earthly, sensuall, deuillish: but of the spirit, the wisdom that is from aboue, which God hath taught, and not man deuised.

Harken then yee Christians, and as you haue beene taught, as the *truth is in Iesus*, what you owe to God, and what to your neighbours, and what to the godly, or fallen, or weake, or strong, so receiue from the same master *Christ Iesus*, how you may behaue your selues towards

them that are without, and for your direction, note two things.

1 The manner of conuersing as it respects them without, it must be *towards them*, not with them.

2 The grace which should shine in all our waies, *wisdom*, this is the predominant vertue, as charity is the predominant in our conuersing with the godly; the summe of thy carriage towards the one is, *walk in love*; the summe of thy carriage towards the other is, *walk in wisdom*.

1 To walk *towards them*, noteth a well framed behauiour, when through necessity or calling, we haue to doe with them, to walk *with them*, notes a voluntary forring our selues with them, and the choosing of them for our companions; hence the first rule is gathered.

That needlesse society may not be held with them that are with-

without, such as are Infidels, Heretickes, or wicked men; neither walking in their counsell, nor standing in their way, nor sitting in their chaires, they are as *leaven* among the *Lords sweet bread* and cakes, *Psalm. 1. 1.* *1 Cor. 5. 7.* *Pro. 23. 20.* Much more should we shunne all *unequall yoking* with them, by marriage, leagues of amity, contracts of friendship, and the like, *2 Cor. 6. 14.* the sinne of the *old world*, *Gen. 6. 1.* the sinne of *Esau*, *Gen. 26.* the preamble of his disinheriting. *Caluin. Abdicacionis sua preludium:* the sinne of *Iehosaphat*, for which his workes were broke, *2 Chro. 20. 37.* the *wiles* of the *Midianites*, wherewith they beguiled Israel to ioync themselves to *Baal-Peor*, *Numb. 25. 1. 18.*

2 Yet seeing sometime we are in the presence of, and sometimes the report of our conuersation, is carried to the wicked,

(for how can this be auoided, vnlesse we should goe out of the world) it is not the least of Christian care to walke so as our profession may be adorned, euen in their eyes: that this may be, the Apostle saith, *walke in wisdom*, much like that of our Sauour to his Apottles, *Behold, I send you out as sheepe among Wolves, be wise therefore as Serpents*, but what are the particulars of this wisdom?

1. Discretion, which respects the time, p'ace, persons, and the end of our actions: this discretion is expresse in speech, and in all other our affaires. In speech it is discretion.

2. To speake but litle, *swift to heare*, and *slow to speake*, a talkatiue behauiour is extremely irkesome: but euen a foule when he holdeth his peace, is counted wise, and hee that shutteth his lippes is esteemed a man of vnderstanding: *hee that hath knowledge,*

ledge. spareth his words, Pro. 17. 27. 28. Iam. 1. 19. Not that any fullnesse or want of affability is commended, for the other is not so amiable, as these are soule and vnheeleeming: but that thou obserue thy place, that thy hand bee on thy mouth in presence of thy betters, that thou answer not a matter before thou thoroughly vnderstand what was demanded, that thou study to answer, and that thy heart instruct thy mouth, Pro. 15. 28.

2. To bee silent in the euill time, when thy speech cannot amend, but doe hurt, when there is no eident way to bring glory to God, but to runne thy selfe into danger. when thy calling requires it not *Amos 5. 13. Pro. 14. 33. Wisdometh resteth in the heart of him that hath vnderstanding, but that which is in the mouth of foolles is made knowne*, Psal. 39. 1.

3. To forbear to reprove corners,

scorners, *Pro. 9.7.8. & 23.9.*

4 To answer a foole according to his folly, that is, so as his folly may be conuinc'd; but not to answer him according to his folly, that is, with the like passions, pride, srowardnesse, and reuiling manner, as he objects, *Pro. 26.4.5.*

5 To season our words with salt, that they discover not vanity, lightnesse, vaine-glory, conceitednesse, hastinesse, desire of reuenge, malice, discontent, excessive feare or ioyes, suspitiousnesse and the like.

6 Not to iudge them that are without; this prouoketh, but edifieth not, *1 Cor. 5.12.*

This is discretion in speech.

All our affaires also should be guided with discretion, *Psal. 112.5.*

1 That wee keepe our selues to our owne line and measure, and be sure we haue our eye on the end and issue of things,

2 Cor.

2 Cor. 10.12.13.14.

2 That wee trust not our selues too farre with them, or beleeue euery word: too much suspition breedes alienation: too much credulity, danger, *Pro. 14.15. Iob. 2.24.*

3 That wee get out of their compauy, when wee perceiue not in them the words of wisdom, *Mat. 16.14.*

4 That we restraine our passions, and shew all moderation of minde. Euer the same, *he that is hasty of spirit, exalteth folly, Phil. 4.5. Pro. 14.29.*

Such are the particulars of discreet behauour, the first branch of wisdom: to this, adde these following, which wisdom bindeth to.

2 The *honesty* of thy conuersation, *1 Pet. 2.12.* It is vaine to thinke of being religious, and cast off *honesty*: nay, the power of thy religion must be proued before them, in the practise of duties

scorners, *Pro. 9.7.8. & 23.9.*

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dues of the second Table; outstripping them in those things, which they themselves hold to be good: and so three things will adorne thee.

1 Harmlesnesse, free from all courses of iniury, cruelty, and oppression; *Phil. 2. 15.* An hurtfull conuersation is an vnseemly conuersation, the wisdom of the Holy is ioyned with innocency, *Mat. 10. 16.* Thou maist be a *Serpent*, provided thou be a *Done.*

2 Squarer esse in thy dealing, iust and true in words and deeds, abhorring the sinnes of deceit, and of couenant-breaking, and louing all plainenesse and fidelity.

3 Taciturnity and secrecy in things imparted to thy knowledge, he goeth about as a slanderer, that reuealeth secrets, *Pro. 20. 19. & 11. 13.*

3 The fairenesse and amiablenesse of conuersing: so these are

allu.

*Est & fidelis
sua silentio
merces.*

alluring vertues, euill men themselves being iudges.

1 Affablenesse and vrbanity.

2 Meekenesse, softnesse or gentlenesse, and humblenesse of minde, that nothing iroward affected, or rude, come from vs, *Tit. 3. 2.*

3 Peaceablenesse, studying to be quiet, and to meddle with our owne businesse, *1 Thes. 4. 12.*

4 Patience vnder personall wrongs.

5 Loue of thine enemies, *Pro. 20. 22.*

4 The profitablenesse of thy life in two things, first, in works of mercy, which are honourable before all men, *Iam. 1. 26. & 3. vlt. Mat. 5. 16.* Secondly, in diligence in our particular callings.

5 The religiousnesse of thy conuersation: and so these things are thine ornament.

1 To expresse in thy life, the obedience of Gods statutes,

Deut.

Deuteronomie 4. 6.

2 Mortification, *Esa. 61. 3. 8.*

3 Reuerence, feare, & meeke-
nesse, when thou intreatest of
matters of religion, *1 Pet. 3. 16.*
Pro. 24. 26.

4 Zeale in a good cause, and
courage vndaunted, *Pro. 24. 25.*
& *28. 4.* & *25. 26.* *1 Cor. 16. 22.*
But take heed thy zeale bee not
in things controuerted and
doubtfull amongst the godly
wise, but cleerely in Scripture
warranted to euery one that shall
reade it, nor a zeale exprest in
heate of speech, but in strength
of resolution.

6 The goodnesse of it for so-
cieties: where two things ad-
uance the glory of profession:

1 Subiection to authority,
1 Pet. 2. 13. 14. 15. 16. That it
may be said of vs, as of *Daniel*,
wee shall not finde any occasion
against this *Daniel*, except wee
finde it against him concerning
the law of his God: so faithfull
and

and without error or fault was
hee concerning the kingdome,
Dan. 6. 4. 5.

2 Concord amongst our
selues: peace one with another,
Mark 9. 50.

Hitherto of such precepts as
guide our liues towards other
men. The duties next to bee
handled, are such as respect our
selues.

§. XXVII.

*A right ordered conuersati-
on towards our selues, and
that first in our particular
callings.*

FOR the order of our life to-
wards our selues, I finde one
generall rule of large compre-
hension, of infinite worth deli-
uered in the *1 Cor. 7. 24.*

*Brethren, let euery man, wherein
he is called, therein abide with God:*

The

Thy duty
in respect
of thy
selfe.

The words, besides the compellation, haue two things considerable,

1 That euery Christian hath two callings, the one his calling of life and the course or way he hath to liue in, in this world. The other his calling to bee a Christian.

For these words, wherein he is called, are made perfect by that in the 20. *vers.* in the same calling, wherein he is called *viz.* to Christianity by the Gospell embraced.

2 What is charged vpon vs concerning both these callings,

Concerning our particuler calling, three things.

1 That euery man haue *some calling.*

2 That euery man *abide in that calling,* not thinking that Religion and a calling cannot stand together.

3 That hee *abide therein with God.*

Concerning

Concerning our generall calling to be Christians.

1 To *abide* therein with God.

2 In all estates and *changes* of conditions in that calling of life we lue in, *Therein* also to abide with God. This is called in the old Testament, *walking with God* the righteousnesse, perfection, faith and obedience of *Enoch* and *Noah* is expressed in this one word, hee *walked with God* Gen. 5. 22 and 6. 9.

Of these punctually and briefly: and first for our particuler callings. Where

First, it is a rule of a well-ordered conuersation to haue some *lawfull calling,* or course of life in which we are to bee employed: this is charged on all *Adams* sonnes, *in the sweat of thy face thou shalt eat thy bread,* a painful estate of life in some employment to the good of Church, Common-wealth, or family, are none

In thy particuler calling.

none exempted from, that come from *Adams loynes*, though not all with the hands to take paines *Gen. 3. 19.* and Christianity hath determined all idle & vnprofitable living to be a *disordered* or *inordinate* living, and that if *any brother obey not this word, that such be noted and that wee have no companie with him, that he may be ashamed,* *2 Thes. 3. 6. 10.* the greatest *Dames* in Israel might not eate the *bread of Idlenesse*, and the highest Magistrates submit to this rule, who are appointed of God to their places, that the people may liue a quiet and peaceable life in all godlinesse and honesty, *Pro. 31. 27. 1 Tim. 2 2.* how should any inferiour thinke to rage and liue without compasse, as if they were exempt from the *Lords* government.

A Genteman to whom lands and possessions are left, whereby he needeth not put his hand to labour,

The calling of a Gentleman.

labour, may not spend his time altogether in hawking, hunting, riding *about*, or vpon his pastimes and sports, and what he lusteth, either they are called to beare office in the commonwealth, or not, if called to an office, let them waite on their office: and seeke abilities to discharge it. The study therefore of the lawes of God and the Realme is their calling, besides the Religious governing of their families, & the vpholding of their estate. Further they are to serue their Prince and Country with body and goods, aduice and Counsell, both in peace and warre, if they haue or haue not office, here is enough to spend their houres, without gaming and reuell, to prepare themselves hereunto, and yet they are to take notice, that it is their parts to see to the prouision for the poore, the good order of the place where they are.

the

the discountenancing of sinne and vice, the reconciling of persons at variance, and the Going before others in workes of mercy, and all good duties, as patternes for imitation, Here is your calling.

The womans calling seein, *Pro. 31.* and *1 Tim. 5. 13. 14.*

The calling of disabled poore is not to runne the *curfed Canittish* life of a vagabond, but in his place to trust in God, and to waite on him without fainting for that reliefe which shall bee sufficient for them, looking on what in *Iam. 1. 9.* the *brather of low degree, let him reioyce in that he is exalted, to bee rich in faith and heire of the kingdome, but I speake not of such poore as are mentioned in, Ier. 5. 4. Who are foolish, that know not the way of the Lord, nor the iudgement of their God.*

God (seeing how necessary this is) giueth six dayes to labour,

bour. one hee reserueth for his immediate worship: hee hath made vs to doe good, and imployment is a preseruatiue against errors in opinion, weakness and decay in Religion, and loose behauiour, it is lusts extinguisher, the tamer of our bodies, the very schoole wh. rein wee improoue all our graces: here we can rest on Gods blessing with comfort, take vp our crosses with patience, because for both. we haue the promise of God, who will *keepe vs in all our wayes.*

Elle, we our selues are theeuers, and all our riches, *Riches of vaine*, *Pro. 20. 4.* *Ephes. 4. 28.*

2 Secondly, we must abide in our calling, and keepe the stations wherein we are ranked by our Generall, attend here to these rules.

1 That, we be diligent in our callings, not hauing cunning but painfull hands, not busie in

ether

other mens matters, not pretending excuse or fearing the difficulties of our callings, *Pro. 20. 4.* and *26. 13.* not giuen to sleepe and sloth, *Pro. 26. 14. 15.* and then to be obstinate in that course *verse 16.* not hunting Ale-houses or the company of lewd persons which is now called *good-fellowship*, by our bale drunkards, *Pro. 21. 17.* not wandering from thine owne house, though it bee not to place of ill fame: but diligence besee-meth. *Pro. 10. 4.* and *13. 4.* the slothfull shall be vnder tribute, and this diligence extends it selfe to watchfulnesse ouer the opportunities of thy calling, *Pro. 10. 5.* and *6. 6. 7. 8. Eccles. 9. 10.*

2 That we bee aduised and prouident in all our vnder-takings, *Pro. 21. 5.* Prepare thy works in the field, and afterwards build thy house. Nothing threatneth more an ill loose in all affaires, then precipitate beginning.

This

This hastinesse is either from leuity of minde or wilfulnesse.

3 That we keepe within our compasse, not meddling with those things that either our skill or our estates are not able to weld, Which proceedeth from a minde greedy of gaine; for the compassing whereof some hauing ventred in one action all their estates, they haue at once made shipwracke of all; the Lord being pleased to crosse, some way v unexpected their ouer bold enterprises: so that, many times hauing thus desired to see vp their gates, they haue come to that, *I cannot digge, and to beg I am ashamed.*

4 That wee abide in our callings, not fleeing or changing our course of life without some euident warrantable cause, seeing the Lord first going out before vs, lest wee be like a bird that wandereth from her nest, *Pro. 27. 8.*

L

5 Faithfull.

5 Faithfulnesse in words and dealings, no defrauding, deceiving, coofening, lying, dissimulation, &c. *Pro. 21.6. 1 Thef. 4.6.*

6 Cheerefulnesse and contentation with our estates, auoyding passion, frowardnesse, *Pro. 11.29. & 16.32. & 19.11. & 25.28. & 17.22. Ecclef. 9.7. 8.*

3 Thirdly, we must abide with God in our calling and diligence and other praise worthy qualities in our labour, prooue vs good laborers, but not good Christians. Neither haue they any promise vnlesse wee adde this. But dwell in the land and be doing good, and verily, Saith God, thou shalt be fed. *Pla. 37.3. & 128.3 & 34.9. 10.*

What is it to abide with God? A.

I. It is to begin all in him, and looke vp to him in all our wayes, in the morning to awaken with him, giuing to God

the

the first of our thoughts, our first words and the first fruites of the day, *Psal. 5.3.4. & 119.147. Pro. 6.22.* the time neede not be long, it may be in so much space done welnigh as one would say the Lords prayer ouer treatably: this will season the heart, and remember for thy encouragement that place in 2 *Chro. 19.9. The eyes of the Lord runne to and fro throughout the whole earth, to see himselfe strong in the behalfe of him whose heart is perfect towards him,* then after thy awaking with God; it is to begin the day with solemne prayer, it is to looke vp to the Lord in all thy wayes through the whole day. *Psal. 119.168.* walking alwayes as in his sight, this is to remember God in thy wayes, an admirable preseruatiue against all euill: and it hath the promise *Mat. 6.33. 1 Tim. 4.3.4. Gen. 24. 11. 12. 26. 27.* desire therefore to see God in all; in his prouidence,

L. 2

vidence,

vidence, in his workes.

2 It is to doe all our labours not for gaine and the desire to be rich; but *as dutie*, and because we are let of God in our places & doe serue God in doing our duty *Col. 3. 24. Ios 1. 8.* from whom also we expect a reward: and so liue *as Pilgrimes and strangers*, a-voiding worldlinesse, not setting our hearts on riches, if they increaseth *Psal. 62. 10. vsing the world,* not louing it: not carefull any way about the successe, or the after time but diligent and prouident, and refering the rest to Gods blessing. *1 Cor. 7. 32. Pro. 27. 1. 2 Lam. 4. 13. 14. 15.*

3 It is to practice our Christian graces in our callings to the adorning of the doctrine of Christ our Sauiour in all things *Tit. 2. 9.* as piety, the feare to offend, faith, patience, obedience, truth, meeknesse, innocency &c that the Lord may be sanctified in our hearts and glorified in our

our liues: knowing we haue on-ly so much and so many of these graces as we can expresse in the power and life of them in our liues. *If thou faint,* saith Salomon, *in the day of aduersity, thy strength is small.* *Pro. 24. 10.*

4 It is to watch against the Temptations of our callings, which are the sins or the crosses that meete vs in our callings, 1 Sins that attend such a calling are such as wicked men, the men of this world haue vsed for gaines sake, either out of co-uetuous desires to increase their estate, or when they were hard beslead to get out of misery or avoid the inconueniences; thou must so order thy estate, that those sinnes may bee auoided. 2 The Crosses and afflictions of thy calling. Know that no calling is without his trouble and graiuance, and therefore it is not for thee to be weary of thy state and to desire change, as if ano-

ther calling would be freer from trouble, No, no: But rather arme thy selfe to beare and take vpthy crosses, not harkening to the ill motions of thy flesh, the wicked counsel of Satan tendred to thy heart to haste to ill meanes, but rest on God who giueth an issue to the temptation, that ~~wee may~~ we may be able to beare it. Thus of our behaiour in our particuler callings: in our generall calling now followeth.

§ XXVIII.

*The order of our conuersation
in our generall calling, all
our liues.*

Thy duty
in thy ge-
nerall cal-
ling.

OVr generall calling is to be Christians, the highest dignity of the sonnes of men; here is behooueth all to bee inquisitiue what it is we owe in answerablenesse to this our high calling,

ling all our liues, and in all conditions and changes of life; that former text in, 1 Cor. 7. 24. giueth it in the lumpe, all thy dayes, abide with God to whose communion and fellowship thou art called by the Gospell of Iesus Christ his sonne: and in the seuerall states of life as in affliction, in pouerty, in sicknesse, in persecution, and in death, in euery of those changes of thy mortall condition; abide with God therein. The remainder therefore of the rules concerning our conuersation towards our selues are thus cast: as they concerne our generall calling, they frame vs in our abode with God,

- 1 All our liues,
- 2 In seuerall changes of life, as in wealth, affliction generally considered, pouerty, sicknesse, persecution, the last worke wee haue to doe, which is, *how so dye* or in preparation for death.

To abide
with God
always.

Where.

For our abode with God in the walkes of Christianity, without consideration of the severall alterations of life we are subiect vnto, seing here *we walke by faith not by sight* 2 Cor. 5. 7. these things attend about thy faith.

Rules about thy faith.

1 The examination and triall of thy estate, *Whether thou be in the faith or no*, a matter so fearefully neglected, almost by all: We are not more miserable in the multitude of our transgressions and the numberlesse swarmes of inward masterlesse passions, affections and lusts, then in our wretchednesse about the triall of our estates: wherein wee put all to hazard, and blisse our selues in our own wayes, saying to our own heart, surely no euill shall befall vs. Yee where the Ministry hath bene in any life and power, nothing more speaks our reprobation then this Carelesse ouerture. 2 Cor. 13. 5. and selfe deceit hath

hath beguiled vs if we giue not all diligence to make our calling and election sure, 2. Pet. 1. 10. Gal. 5. 4, 5, 7. I must from Gods owne mouth, tell you that hee was neuer effectually called, who careth not to be sure that hee is in the faith, and in the estate of saluation. The heart that was euer affected with the knowledge of his damnable estate by nature, and of the way of Saluation by Christ alone, cannot take quiet rest, till he know in some measure out of the euidence of Scripture & experience of grace wrought in his heart, that *Christ is in him*, and he translated out of that kingdome of sinfull darkenesse. If now thy heart be wonne to this tryall, I present thee with these two trees to behold in deepest thoughtfulness.

L 5

Note

Note here, that any one branch or fruit of either roote, will proue thee enwrapped and folded in that blissetfull estate, or cursed condition.

2 The second rule is, *that we build up our selues on our most holy faith*, Iude 20, hauing examined, and vpon examination found our selues to be in the faith: and this we shall doe, if

1 Wee indeauour to vnderstand more fully, and to take into our hearts with more enlarged thoughts, the *mystery of God the Father, and of Christ*, that our hearts may be comforted, (being knit together in loue) vnto all riches of the full assurance of vnderstanding, *Col. 2. 2.* and for this cause *praying in the Holy Ghost*, that Christ might dwell in our hearts by faith, &c. *Ephes. 3. 17. 18. 19.*

2 If wee inure our selues to *live by faith*, the onely safe, happy, and comfortable life for a Christian

Christian vpon earth. By this the heart can say to God in all distresses; *Thou art my biding place*, Psal. 32. 7. Hab. 2. 4. Now let the power of thy faith cause thee to rest on God, and live in him.

For iustification and saluation, by casting thy selfe into the mercifull armes of thy Lord, spread out vpon the Crosse, who will conuey to thee, himselfe, the vertue of his death and obedience, and the power of his spirit, to quicken thee out of thy finnes here, and out of the graue to raise thee at the last day. *Draw not backe*, dye rather at the throne of grace.

For sanctification, thy faith being the roote of all graces, and the attractiue vertue and magneticall force of thy heart; to draw thee vp to Christ, and to extract life and quickning grace from euery part of Christ, his incarnation, his life, death, resurrection

rection, ascension, session and intercession: that which maketh euery ordinance profitable. *Baptisme*, Mark. 16. 16. Col. 2. 12. *receiving of the Lords Supper*, 1 Cor. 11. 29. *the word heard*, Heb. 4. 2. *and prayer*, Mat. 21. 22.

For preleruation: where thou must haue,

1 A distinct knowledge of the promises: for they are *pabulum fidei*, the food of faith. An abstract thereof I giue thee here applyed to seuerall occasions.

The penitent, contrite, and humble heart is sure, in all estates

Of the free fauour of God, *Hos. 14. 4.* in tendrest compassion, more then motherly, *Esa. 49. 15.* in euerlasting constancy, *Ier. 31. 3.* as the waters of *Noah*, as the ordinances of heauen, *Ier. 31. 36. & 33. 20. Esa. 54. 10.*

Of Christ, and the redemption wrought by him, and of the spirit of Christ by couenant, *Esa. 59. 20. 21.* In

In the stormes of afflictions, lue by these places, *Psal.* 89. 33. & 50. 15. *Heb.* 12. 3. 4. *Psal.* 34. 19. *Rom.* 5. 1. 2. 3. 4. and that sweet promise of giuing *liberally*, euen *wisdomes* to behaue our selues vnder the Crosse, if wee aske it, *Iam.* 1. 4. 5.

In the midst of the venemous arrowes of slanderous reproaches, headed with the *poysen of Aspes*, shot from the tongue of a *rayling Shensei*, for *Christi cause*, *1 Pet.* 4. 14. *Psal.* 31. 18. 19. *Hob.* 12. 2. 3.

Vnder wrongs by them that professe true religion in their vniust censures: remember *Iob*, and what an *end* the Lord made, *Iob* 4. 6. & 11. 2. 3. and *Paul*, *1 Cor.* 4. 4. 10. *Esa.* 66. 5.

Against aduersaries, *Esa.* 41. 11. 12. *Gen* 12. 3. *Gal.* 3. 9.

In temptations, *1 Cor.* 10. 13. *Rom.* 16. 20. *Luc.* 22. 31. *Heb.* 2. 18. & 4. 15.

Against daily infirmities: *Ex-*
od. 34.

od. 34. 6. 7. *Mat.* 11. 28. *Heb.* 4. 16. *Esa.* 55. 1, 2. 3. & 42. 3.

In our spirituall barrenesse lamented, *Hos.* 2. 19. *Esa.* 54. 5, 6.

In case of relapse, when the heart is smitten for it, *Hos.* 14. 1, 2, 3, 4, 5, 6, 7.

In case of dismayednesse, vnder corruptions great & strong, and the thoughts of our indisposition to any thing that is good, *Exek.* 36. 25, 26, 27. *Phil.* 4. 13.

Against the feare of falling away, *1 Cor.* 1. 8, 9. *2 Tim.* 2. 19. *2 Thes.* 3. 3. *Ier.* 32. 40. 41. *Ioh.* 10. 28. *1 Ioh.* 3. 9. & 2, 27. *Heb.* 7. 25. *1 Pet.* 1. 5.

In spirituall desertions, *Esa.* 30. 18. *Psal.* 77. *Esa.* 54. 7. 8.

In the workes of thy calling, *Heb.* 13. 5. *Psal.* 37. 2, 3.

In the waies of thy household, *Psal.* 127.

In losses for Gods cause, *2 Chro.* 25. 9. *Mark.* 10. 29. 30.

In

In the valley of the shadow of death, *Psal.* 23. & 73. 26.

In all, in any estate, *Psal.* 84. 11. *Rom.* 8. 18, 28, 32.

Looke also vpon the promises to severall graces, and to severall degrees of true grace contained in such places as these, *Mat.* 5. 1, 2. to 13. 2 *Chro.* 16. 9. 2 *Pet.* 1. 5, 6, 10. 11.

2 Thou must then hang vpon these breasts of the Churches consolations, by beleeuing and applying them to thy selfe, and sucke out the milke that may nourish thee, and make thee grow, -if so be thou hast tasted, that the Lord is gracious.

3 Keepe a Register of Gods mercies in his prouidence ouer his Church in thy time, as neere as thou canst, or at least ouer thee and thine, a role of experiments.

How aduantageous this is, *Dauids* practise and precepts shew in many *Psalmes* of his, *Psal.* 78.

Psal. 78. 2, 3, 4, 5, 6. to the end, & 107: 43. & 105. & 106. & 66, 16, 17, 18, 19, 20.

These three rules concerne thy faith: furthermore, sith wee daily transgresse, and repentance is the worke of our whole life; and seeing nothing more blemisheth obedience, then inconsistency, to walke like a Christian, attend these rules following, about thy repentance and obedience.

I H. I] firmly and iudiciously in what things the power of godlinesse doth consist, that the full bent of thy soule may be placed on these things: the rather because these are the *last* and *perillous* dayes in which men should haue the shew, but deny the power of godlinesse, 2 *Tim.* 3. 5. It consisteth not in frequenting the publike assemblies, in set houres of deuotion, in taskes of reading, in the outward abstinence of fastings, in professing
or

2 Rules about thy repentance and obedience.

or talking, in knowledge for discourse, in strictness of thunning controuerted ceremonies, in opinion, in a straine of praise and words, though all stamped in Gods minde, in defying the corruptions of the time, in despying publicane-like sinners, in praising the Martyrs or Saints departed, in commending former, and discommending the present, in censuring others, in holding profession with the forwardest in sincerity, in reuerencing a *Philip*, a godly Minister, in giuing liberally to the maintenance of Gods worship, &c. But in righteousness, peace, and ioy in the holy Ghost, in humility, patience, goodnesse, meeknesse, and truth, in mercy and righteousness, dealing in mortification of the flesh, gouernement of the affections and the tongue, in heavenly mindednesse, selfe-denayall & contempt of the world, in the life of a pilgrime,

grime, and a conuersation with feare, in long-suffering. and gentleness, in sobriety and temperance, in faith and fellowship with God, in brotherly kindnesse, and charity amongst men.

2 Keepe (by a watchfull suruey of thy heart) a bill of thy sinnes, that most annoy thee since thy profession, as the Apostles made many of them agreeing to the estates of their hearers severally, *1 Pet. 2, 1. Ephes. 4. 3 1. Col. 3. 8. 9.* Thus shalt thou know what to confesse and lament before God: thus shalt thou see how thou growest in grace, by the dying of thy preuailling sinnes. The profit is not knowne, but by those that haue practised it.

3 Seeke after, and pray earnestly for direct thoughts, to see how farre thou hast attained, and what is yet wanting in the graces of the spirit, or the measure and

and degrees of them, which graces God requireth, and hath heretofore, and doth still adorne the hearts of his children with, *Phil.* 3. 11, 12, 13. To helpe thee herein, that place of *Paul*, *Gal.* 5. 20. which setteth downe the fruits of the spirit, is to be often weighed, and that of *Peter*, 2 *Pe.* 1. 6, 7, 8, 9, 10. And the illustrious examples of the *Lords* *worshies* in Scripture; a catalogue of them we haue in *Heb.* 11. the rest wee may obserue in our reading and hearing.

4 Quench not the spirit, nor grieue it: but stirre up the gift that is in thee, and improue it, 1 *Thes.* 5. 19. *Ephes.* 4. 30.

5 Addresse thy selfe alwaies to the battell, and take to thee the whole armour of God, *Eph.* 6. 10.

6 In thy solitarinesse, meditate seriously of thy sinnes, of redemption by Christ, of death, of iudgement to come, of the glorious workes of Gods pro-

uile ice.

uidence, of the ioyes of heauen, and the holinesse there obtained, of the torments of hell, of the vanity of all things vnder the Sunne, of the true glory of Christian graces, of the immortality of the soule, and of the sweet and sumptuous feast of a good conscience, &c.

But here be wary, first, that there creepe vpon thy heart, no insnaring delight vpon the remembrance of some former sin that hath beene a minion sinne; secondly, that vpon no imaginary plot we entertaine any project of a new sinne; thirdly, that the apprehensions of the exceeding riches of glorious grace in Christ, be not an occasion of any loosenesse: secretly in thy heart, to lessen sinne, or loose the reines to euill affections, but behold sinne, as that that nailed thy Sauiour to the Crosse, and that which could not haue been pardoned, if the Sonne of God had not

not dyed for it.

7 Keepe thy heart in the heart of inflamed loue to God, the glories of whose nature, and in speciall, the riches of whose grace should inamore vs: whose workes of mercifull providence, and in speciall, the fauourable audience of our prayers, should fire vs with desires after him, *Psal. 18. 1. & 116. 1.*

8 Forasmuch as Christ will come at the last day in flames of fire, taking vengeance on them that obey not his Gospell, and according to the Gospell; shall the secrets of men be then iudged; therefore it behooueth all to take speciall notice of the sins against the Gospell; and take heed they liue not in any of them, for as nothing is more to the glory of God, and comfort of a mans owne soule then to *serue God in the Gospell of his Sonne; then to professed subiectiue to the Gospell; and to haue our conuersation*

1 Thef. 1. 9
Rom. 2. 16.

Rom. 1. 9.
2 Cor. 9.
13.

conuersation in this world, not with fleshly wisdom, but by the grace, of God, for in whomsoever it is found, in them it is exceeding grace, *2 Cor. 9. 14.* so what is more damning then to turne this grace into wantonnesse, and to transgresse and not to abide in the doctrine of Christ? *Iude 4. 2 Ioh. 9.*

To helpe thee herein I haue gathered a *rowle* of the finnes against God in Christ, or against the Gospell of our Lord Iesus Christ, and do here present them to thee. Sins against the Gospel are committed against Christ, or Christians, or Christian graces in vs, or men that are not Christians that liue with vs.

1 Sins against Christ are against, 1. his person, 2 His natures, 3 His offices, 4. His doctrine, 5. His virtues of life, 6. His ordinances 7, His spirit, 8. His day, 9. His discipline.

The finnes against Christ are first

2 Cor. 1. 12

A rowle of the finnes against the Gospell.

1 Against Christ.

His person

first against his person; so hee offendeth

That denieth that Iesus of Nazareth is the Christ, *Iob. 8. 24.* this man so remaining shall dye in his sinnes, hee is a lyer, *1 Iob. 2. 22.*

That saith that hee is the Christ *Mat. 24. 24.* this is a false Christ.

That hath base thoughts of Christ, *Esa. 53. 3.*

That denyeth the vnion of the humane and diuine nature in the one person of the sonne of God, *Iob. 1. 14.* hee beholds not his glory, the Glory as of the onely begotten of the Father.

His natures.

Secondly against his *natures* both Diuine and humane:

Against his *diuine nature* he sinneth;

That denyeth that Iesus is the Sonne of God, *1 Iob. 4. 15.*

That denyeth the Father and the Sonne, *1 Iob. 2. 22.* hee is Antichrist.

Antichrist.

That denyeth that God dwelleth in Christ bodily, *Col. 2. 9.*

Against his *human nature* hee sinneth.

That denyeth that Iesus Christ is come in the flesh, *1 Iob. 4. 3.* this is that spirit of Antichrist.

That denyeth he was like vs in all things, sinne onely excepted, tempted like as we are, touched with the feeling of our infirmities. *Heb. 2. 17. and 4. 15.*

Thirdly, against his *Offices*, in the whole, and in the partes, in the whole, as against his *Mediatorship*, and so hee sinneth.

His offices.

That worshippeth God without Christ, and not in his name Mediation alone, *Rom. 1. 9.*

That saith he hath no sinne, or hath not sinned, as deeply as the Scripture chargeth every man in *Rom 3. 11. 12. &c. Psal. 14. 1 Iob. 1. 7. 8.* there is no truth in this man.

M

That

That seeth not his estate of enmity out of Christ, for a Mediator, is not a Mediator of one, that is, of parties that are alone and are not at odds. *Gal. 3. 20.*

Against his Offices in the partes, as against him as King, and so he offendeth;

That maketh or taketh traditions & precepts of men for lawes & articles of faith, *Mat. 23. 8. 9. 10.* this is to be called and to call men Rabbi, Father, Master.

That exalteth himselfe above all that is called God; or that is worshipped, so that he as God sitteth in the temple of God, shewing himselfe that he is God, *2 Thes. 2. 4.* this is that man of sinne, that sonne of perdition, that head of Apostacie or of the Apostaticall Church that opposer, that Antichrist, that wicked one; *vers. 3. 8. 9.*

That placeth Christs kingdom in meates or drinke, *Rom. 14. 17.*

Against him as Priest both ex-

piating

piating and interceding:

Against his *expiation* are these finnes,

The establishing of our own righteousness, *Rom. 10. 2. 3.*

Expiating Ceremonies, *Col. 2. 20. 16. 17.* called rudiments of the world,

Having confidence in the flesh, *Phil. 3. 3.* that is in carnall prerogatives, or ability. Glorifying in any thing saue in the Crosse of Christ, *Gal. 6. 14.*

Against his *intercession* are these finnes;

Angel-worship. *Col. 2. 18. 18.*

The mediation of Saints, *1 Tim. 2. 5.*

Against him as *Prophet* of the Church are these finnes;

Philosophy when it becomes vaine deceit, *Col. 2. 8.*

The affectation of titles in the Church and the giuing of flattering titles, *Mat. 23. 7.*

The pressing of thing arbitrary, as necessary & so to lay a snare on

M 2

Christian

His Doc-
trine.

Christians, *1 Cor. 7. 6. 10. 25. 35.*
Forthly, against his Doctrine
there are diuerse wayes of offen-
ding, as to receiue the grace of
God in vaine, *2 Cor. 6. 1.*

To turne this grace into wan-
tonnesse *Iude 4.*

To beguile or bee beguiled
from the simplicitie that is in
Iesus Christ, *2 Cor. 11. 3.*

To neglect our reconciliation
Esa. 5. 2. 11. 2 Cor. 5. 20.

To vie our liberty for a cloake
of occasion for Malicious-
nesse, *Gal. 5. 13.* Licentiousnesse,
1 Pet. 2. 16.

Vnbeleife, an euill heart in
departing from the liuing God,
a soule that doth with drawe in
whom the Lord saith his soule
doth take no pleasure, *Iob. 3. 18.*
36. Heb. 3. 12. and 10. vlt.

Impenitency, *Mark. 1. 15.*

Apostacy, 1 From the truth,
Heb. 6. 4.

2 From the practice of godli-
nesse, *2 Pet. 2. 29.*

To

3 To the world from which
we were redeemed, & had made
an escape *1 Iob. 2. 15.* Demas his
sin *2 Tim. 4. 10.*

The Prophaneſſe of *Eſau, Heb.*
12. 16. For one morſel of meat he
ſold his birth-right.

Feare to confeſſe Chriſt, *Mat.*
10. 32. 33.

To liue without Chriſt and
common with him, *Ephes. 2. 12.*

To haue a forme but deny the
the power of godlines, *2 Tim. 3. 6.*

To ſpeake euill of the good
way of God, *Mat. 19. 9.*

To bee euer learning and
neuer come to the knowledge of
the truth *2 Tim. 3. 7.*

To waxe worſe and worſe, *2.*
Tim. 3. 13.

Not to receiue the loue of
the truth, *2 Theſ. 2. 12.*

Not to walk worthy our high
calling, and Chriſt Ieſus that hath
called vs *Cl. 1. 10 Ephes. 4. 1. 2.*

To ſleepe out the day of
grace, and time of our viſitati-
on.

M 3

en.

His virtue:

on, *Lus.* 19. 42. *Heb.* 3. 7, 8. *Ephes.* 5. 14.

Fiftly, against his *vertues of life*; so he sinneth, that doth not imitate Christ in his praises, *1 Pet.* 2. 9. *Mat.* 11. 29. Sufferings, *1 Pet.* 2. 21. *Heb.* 12. 2.

His ordinance, as

Sixtly, against his *ordinances*, whether against any of them severally, or all of them ioynly. Against any of them, as against *prophecyng* or *preaching*, and so in the *minister*, it is sinfull.

Preaching

To preach with wisdome of words, *1 Cor.* 2. 1.

To preach in an vnknowne tongue, or a stile that passeth the capacity of the auditory, *1 Cor.* 14. 19, 28.

To preach of enuy, vaine-glory, or couetousnesse, *1 Thes.* 2. 5. 6. *Phil.* 1. 15, 16.

To runne before hee is sent, and craftily to creepe in vnwares, *Ier.* 23. 21. *Iude* 4.

To teach lyes in hypocrisie, and doctrines of details, and not

to

to bring the doctrine of Christ, and God in him, *2 Tim.* 4. 1, 2, 3. *2 Iob.* 9, 10.

To dawbe with vntempered mortar, to prophesie visions of peace, when there is no peace. To be *women-Prophets*, to sew pillowesto all armeholes, with lyes to make the heart of the righteous sad, whom God hath not made sad; and to strengthen the hands of the wicked, by promising him life: the misapplying, and vnskilfull diuiding of the word of God, and true doctrine, *Ezek.* 13. 14, 16, 18, 22.

To be as a dumbe dogge that cannot barke, or will not barke, or hunts vp and dewne for his couetousnesse, but watcheth not for soules, *Esa.* 56. 10, 11. *Phil.* 2. 21. *Heb.* 13. 17.

Against preaching, in the *hearer*, it is sinfull,

To despise prophecyng, *1 Thes.* 5. 20.

Not to receiue Christs Mini-

M 4

sters.

sters, nor beleeue their report,
Esa. 53, 1. Mat. 10, 14, 15.

To put it from them, *Act. 13, 46.* this is to iudge our selues vnworthy of querlalling lif.

To gaine say, contradict, and blasphemie *Rom. 10, 2 1, Act. 13, 45.*

To loue the Minister the lesse, by how much the more hee lo- ueth them, and can spend, and be spent for them: and to reckon him their enemy, because hee telsthem the truth, *2 Cor. 12, 15. Gal. 4, 16.*

To haue itching eares, that will indure sound doctrine, but after their lusts, to heape to themselues teachers, *2 Tim. 4, 3, 4.*

To withstand the passage of the Gospell, and enuy the spread- ing of it, and to forbid preach- ing, *1 Thes. 2, 16, Act. 13, 8, & 17, 5.*

To receiue to house, or bid God speed to him that bringeth
not

not with him the doctrine of Christ, *2 Ioh. 10.*

To neglect or forsake the as- semblies of Christians, *Heb. 2, 3. & 10, 26.*

Against hearing he offendeth, That taketh not heed how he heareth, *Mark. 4, 24.* To this duty is required speciall prepa- ration.

That receiueth the word, as into the high way, or into sto- ny ground, or among thornes, *Math. 13, 3, to 8.* which is ex- pounded in verse 18, to 23. See the place.

That heareth, but is forgetfull, and doth not practise, which is the best art of memory, *Mat. 7, 26. Iam. 1, 23, 24.*

That marreth his taste with enuy, malice, guile, hypocrites, euill-speakings, and bringeth not the desires of a babe new- borne, *1 Pet. 2, 1, 2.*

That humbleth not himselfe at Gods feet to receiue his

words, laying aside all superfluity of naughtinesse, and receiving it with meekenesse, *Iam. 1, 21.*

Prayer.

Against prayer in the Holy Ghost: and so he sinneth

That neglecteth the privilege purchased by Christ, who by his blood hath opened the way to the Father, *Ioh. 10, 22.*

That asketh, and waucreth, *Iam. 1, 6.*

That asketh to spend on his lusts, *Iam. 4, 3.*

That in asking is weary and faint, not pressing with holy importunity and perseuerance, *Luc. 18. 1, 2, 3, 4.*

That prayeth, but not all manner of prayer nor watcheth thereto, *Ephes. 6, 18.*

That is not much in asking; till his ioy be full, *Iob. 16, 24.*

Baptisme.

Against Baptisme, and so hee sinneth

That is ignorant of the Father,

ther, Sonne and holy Ghost, of their loue, grace and Communion into whose name hee was Baptised.

That beleueth not the operation of God in that Sacrament. *Rom. 4. 11.*

That resteth in the outward washing without the answer of a good conscience, *1 Pet. 3. 18.*

That liueth in sinne. *Rom. 6. 2, 3.*

Against the Lords Supper: and so he offendeth;

That examineth not himself, nor iudgeth himselfe before hee come, *1 Cor 11. 28: 31.*

That discouereth or hath any pride against the poore Saints, despising them, not caring for them or any way breaking fellowship and communion, *1 Cor. 11. 20, 21, 22, 23.* This is not to eate the Lords Supper,

That discerneth not the Lords body, *1 Cor. 11. 29.*
through

The Lords Supper.

through ignorance or otherwise.

That neglecteth to receiue as oft as he may, *1 Cor. 11. 26.*

That commeth to the communion, and goeth to maile or hath any fellowship with Idole worship, *1 Cor. 10. 21. 22.*

That come together for the worse and not for the better, *1 Cor. 11. 17.*

That eateth with leauen in his vessel, *1 Cor. 5. 7.*

That come one hungry and another full, *1 Cor. 11. 21. 34.*

That keepeth not a solemne, faithfull and feeling remembrance of Christ and his death for him, *Luke 22. 19. 1 Cor. 11. 25.*

All.

Against *all* of them it is a sinne,

For the man in the Assemblies to haue his ordinary couering on his head *1 Cor. 11. 4.*

For the woman in the assemblies to be without a couering. and

and to goe in her haire, *1 Cor. 11. 5. 6. 7.*

These are the sinnes against Christs ordinances.

Seuenthly, against his spirit it is sinnesfull

His spirit

To grieue the spirit, *Ephes. 4. 34.*

To quench it in the motions thereof in our selues or others, *1 Thes. 5. 19.*

To lye against it and tempt it, *Act. 5. 3. 9.* the sinne of *Ananias* and *Sapphira*.

To set to faile, or offer to buy the gifts of the spirit, *Act. 8. 13.* the sinne of *Simon Magus*.

To despise the worke of it wilfully, *Heb. 10. 26.* the sinne against the Holy Ghost, *Highly*, against *his day* His day so he sinneth;

That reckoneth it other then the Lord Christ his day. *Rev. 1. 10. Psal. 118. 24.*

Not to be a willing people, in the day of assembling of his armies

armies in the beauty of holiness, *Psal. 110. 3.*

Ninthly, against his *Discipline* where those sinnes are eminent;

The sinner of *Diotrephes* that loued to haue the preheminance
3 Iob 9.

The neglect of the excommunication of lewd brethren, *1 Cor. 5. 2.*

To suffer a woman to preach
Rev. 2. 20.

To suffer Heretikes, that hold false doctrine, *Rev. 2. 14, 15.* and to admit the doctrine and willes of *Balaamitic* seducers.

To lay hands suddenly on any,
1 Tim. 5. 22.

To cast out those that tremble at Gods word, *Esa. 66. 5.*

Thus of the sinnes against *Christ.*

2 Sinnes against *Christians* are committed against them either considered as one body and members of that one body, or as set in private or severall estates.

Against

His Discipline.

1 Against Christians

Against Christians considered as one body, there are these sins,

Schisme *1 Cor. 12. 25.* and Factions, *1 Cor. 1. 12, 13.*

Want of fellowfeeling *1 Cor. 12. 26.*

Not improving our gifts to their edification *1 Cor. 12. 7.*

Not to thinke soberly and deale faithfully in our places & offices, according to the measure of gifts and graces bestowed on vs, *Rom. 12. 3, 4, 5, 6.*

Not striving together for the faith of the Gospel, endeavoring to be of one heart, iudgement, and minde, and to keepe the vnitie of the spirit in the bond of peace, *Phil. 1. 27. Ephes. 4. 3.*

Against Christians as set in severall estates, he sinneth

That despiseth one of Christs little ones, *Mat. 18. 6, 10.* Or layeth a stumbling blocke in his way.

That iudgeth his strong brother in the vse of his Christian liberty,

armies in the beauty of holiness, *Psal. 110. 3.*

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That iudgeth his strong brother in the vse of his Christian liberty,

erty, *Rom. 14. 3.*

That mixeth himselfe and keepeth company with lewd & disordered brethren *1 Cor. 5. 11. 2 Thes. 3. 14.*

These are the sinnes against Christians.

3 The third sort of sinnes against the Gospell, are sinnes against *Christian graces in vs.* such are, 1 Faith, 2 Hope, 3 The loue of the Godly, 4 Repentance, 5 The affections of godlinesse.

Against *Faith* he offendeth; That beleueth not in Christ, for his iustification and saluation, *Iob 3. 17.*

That examineth not himselfe whether hee be in the faith or no, *2 Cor. 13. 5.*

That esteemeth not of Christ above all, and of all things else as drosse that hee may be found in him, *Phil. 3. 8. 9.*

That neglecteth assurance, *Gal. 2. 2. 2 Pet. 1. 9, 10.*

That wants faith to hold out

in

in Prayer, *Luke 18. 1, 8.*

That calleth in question the loue of God in Christ in time of affliction, fainting in himselfe, *Heb. 12. 2. 3. Esa 49. 15. and 40. 27.*

That buldes not himselfe on his most holy faith, *Jude. 20.*

That liues not by his faith on the Sonne of God, *Gal. 2. 20.*

Against *Hope* he sinneth;

That purifieth not himselfe as Christ is pure, *1 Iob. 3. 2.*

That abuseth the world placing his hopes below, *1 Cor. 7. 30. 31. 2 Cor. 4. 18.*

That neglecteth the study of the promises that concerne our happnesse in heauen.

That neglecteth preparation for death, *Psal. 49. Luke 12. 19.* this is the foole.

That casts away his confidence, *Heb. 10. 35.*

That rests in the spiders webb of a presumptuous hope, *Iob 8. 14, 15.* he is an Hypocrite;

That

3 Against
Christian
graces in
vs. as

Faith

Hope.

That doth not his diligence to attaine and keepe the full assurance of hope vnto the end, *Heb. 6. 10.*

Loue.

Against loue to the godly, it is a sinne;

To hate the brethren, *Caines spot, Ioh. 3. 12, 15.*

To mocke them, *Ishmaels blot, Gal. 4. 29. Gen. 21. 9.*

To deride the Infirmities of the Saints: *Chams sinne, Gen. 9. 22. 25.*

To persecute them, though we should thinke wee did God seruice therein, *Ioh. 16. 2.*

To haue the faith of Christ with respect of persons, *Iam. 1. 1. 2.*

In doing good, not to prefer the household of faith, *Gal. 6. 10.*

To neglect the offices of loue to Christ in his members, *Mat. 25. 41. to. 46.*

To offend the weake brother by the vse of thy Christian liberty,

berthy, while it is left free, *Rom. 14. 15.*

To wound the consciences of the weake *I Cor. 8. 12.*

To haue our charity waxe cold, *Mat. 24. 12.*

To seeke to helpe a brother fallen and not with the spirit of meekenesse, *Gal. 6. 1.*

To say I haue in vaine washed my hands in innocency because the wicked prosper and the godly are plagued euery morning, *Psal. 73. 13, 14, 15.*

To forsake the publike assemblie and priuate fellowship of the Saints, or not to hold fellowship in the Gospell, though wee otherwise haue fellowship, not considering one another, to prouoke vnto loue, and to good workes, *Heb. 10 24 25, Phil 1. 5.*

Against Repentance he sinneth;

That confesseth not his sins without hiding them, *Pro. 28. 13. Psal. 32 3 4.*

Repentance.

That

That doth not his diligence to attaine and keepe the full assurance of hope vnto the end, *Heb. 6. 10.*

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Against Repentance he sinneth,

That conesseth not his sins without hiding them, *Pro. 28. 13. Psal. 32. 3, 4.*

Repentance.

That

That mourneth not for sins,
Rom. 2. 3.

That forsaketh not his sinnes,
Pro. 28. 13.

That repents fainedly, *Ier. 3. 10.*

That repents desperately, as
Cain and Indas.

That repents by halues and
in some things onely, as *Ahab*
and *Herod.*

That repents too late as did
Esau. Iob. 27. 9. Pro. 1. 26. Heb. 12. 17.

That refuseth to returne,

That wil not frame his doings
to returne, *Hof. 5. 4.*

That falls into the same sins af-
ter repentance, *Hof. 14. 1. 4.*

That falls away from his re-
pentance quite *2 Pet. 2. 19, 20.*

That cloakes an Impenitent
hart, which is done these wayes.

By resting on the outward
worke of religious duties, *Mat. 3. 8. 9.*

By resting on priuiledges,
Iohn

Iohn 8. 33. 34.

By resting on a pure profes-
sion and association to virgin
professors, or respect vnto or
with some eminent Minister,
Mat. 25. 1. 2. Iob. 5. 46. and 9 29.

Against the affections of god-
linesse, thus he sinneth;

That loueth not the Lord
Iesus in sincerity, *Ephes. 6. 24. 1 Cor. 16. 12.*

That resteth in the name that
he is alie, but yet is dead, *Rev. 3. 1, 2.*

That looseth his first loue,
Rev. 2. 4.

That is neither cold nor hot,
Rev. 3. 15.

That presseth not forwards
but looketh backe to what hee
hath attained as sufficient. *Phil. 3. 11. 13.*

These are the sinnes against
Christian graces:

4 The fourth sort are against
not Christian men that liue with vs,

The af-
fections of
godlinesse.

4 Against
men that
are not
Christians
that liue
by vs.

or men without, to whom the report of our profession cometh; here he sinneth,

That spends himselfe in iudging of them *1 Cor. 5. 12.*

That forgets that gentlenesse and meekenesse that should be shewed to all, knowing what once we were, *Tit. 3. 2, 3.*

That walketh not wisely to them that are without, *Col. 4. 5.*

That walketh scandalously or offensively, *1 Cor. 10. 32.*

That neglecteth those things that in their eyes are winning, and may adorne his profession. *Tit. 2. 10. 1 Pet. 3. 2.*

That neglecteth the study of those things that will preserve the honour of his person. *Phil 4. 8.*

Thus for our obedience in which we abide with God as Christians.

Moreover, inasmuch as, in our calling to be Christians, our new birth entitleth vs to the inheritance

3 Rules about thy hope.

heritance of heauen when wee dye, so that the Lord knoweth all such for no lesse then his sons and heires in Christ, all the dayes of their life; That the Christian may abide with God, hee must bee rightly ordered about his hope. And here

1 Thou must study the promises that concerne the glory of heauen, and the resurrection of thy body at the last day: for hope is of good things to come, which God hath promised, and faith beleued. Behold then the saluation promised, and pray that the Lord would open the eyes of thy vnderstanding, to see the hope of thy calling, *Eph. 1. 18.* so shall thy hope of glory, cause exceeding ioyes, and admired patience in greatest miseries, when thou shalt vpon wise computation conclude, that the sufferings of this present time are not worthy to bee compared with the glory that shall be reuealed

Psal. 119. 49. & 16. 9. 10.

vealed in vs, *Rom. 8, 18.* He giue you but a few places for taste, for the glory of the resurrection, *1 Cor. 15. 42, 43. Phil. 3, 21:* for the glory of heauen, *Ioh. 15. 24. Psal. 16, 11. 1 Ioh. 3. 2.*

2 Doe all diligence to the full assurance of hope vnto the end, *Heb. 6, 11.* in the labours of loue, ministring to the Saints out of that loue wee beare to Christs name, *verse 10.* and in setting before vs the faith, patience, and good works of those which now inherits the promise of heauen, *verse 12.* The ground of a liuely and good hope, is Christ in vs, *Col. 1, 27.* and wee may be assured our hope abuseth vs not, if it presse vs to *purifie our selues, as Christ is pure, 1 Ioh. 3, 3.* Desiring further conformity to his image; *with, and through whom,* we are heires of glory: and if it leaue vs more humble in our selues, and more diligent in the vse of the meanes of grace.

3 Foorme in thee, frequent meditations of heauen, the loue of Christ appearing, and the patient waiting for his comming. To these the *Lord direct all our hearts, 2 Thes. 3, 4.*

In this manner abide with God, all thy life, mourning for thy failings, and pressing on towards the marke, for the price of the high calling of God in Christ Iesus.

§. XXIX.

The order of our liues in the seuerall changes of our fading condition.

NOW for the seuerall changes of thy mortall condition, the Apostles rule in generall is, *Therein abide with God: as,*

To abide with God.

I In thy wealth.

I In wealth

I Remember, that thou neither *ascribe to thy selfe the power* to get riches, but acknowledge them to come from God: nor forget God in thy abundance, that therewith thou shouldest make provision to fulfill the lusts of the flesh; but that thou serue the Lord with more gladnesse and cheerefulnesse of heart for the abundance of things thou possessest: nor yet *trust in thy riches*, but in the liuing God, who giueth richly all things to enjoy; and seeing the vanity and danger of riches, and the vncertainty of thy life, be humbled in thy selfe, and carry low thoughts, and diuorced affections in the midst of thy welfare. It is vsuall with rich men to be swolne with pride, to thinke themselues the happiest vnder Sunne, to reckon they are in Gods fauour, because they

they prosper in the world, and to award all reproofes in the ministry, and checkes of their consciences, and thoughts of examination of their estate with God, with the view of their large possessions, and full bags: but that prosperity is a *curse* which thus affecteth vs, *Let the brother of high degree, reioyce in that hee is made low*, Deut. 8. 11. 12. 18. & 28. 47. Hos. 2. 8. Iam. 1. 10. Take heed of pride and carnall confidence.

2 See that thy heart be not set on them; thou maist not loue them, for the *loue of money is the roote of all euill*: but possesse the things of this world, as if thou possesedst them not, *Psal. 62. 10. 1 Cor. 7. 29. 30.* Thou maiest both buy and possesse, but not forget that thy *abiding city* is aboue, nor set vp thy rest in these momentany things, *Psal. 49. 11* So to doe, were couetousnesse, and doth proue vs vnder the

power of folly : as was that foole in the Gospell, that said to his soule, Soule, thou hast goods laid up for many a yeere, eate, drinke, and bee merry, Luk. 12. 19. 20.

3 Make you friends of the mammon of iniquity, that when ye faile, they may receiue you into euerlasting habitations, Luk. 16. 9. How is this done? Be rich in good workes, ready to distribute, willing to communicate: this is to lay vp in store for our selues, a good foundation against the time to come, that wee may lay hold on eternall life, 1 Tim. 6. 18, 19. Againe, buy the truth, and sell it not, Pro 23. 23. Advantage thy spirituall estate hereby. That dwelling is not well situated, that wants the water-courses and riuers of diuine Scripture flowing by it; this is the riuier that maketh glad the city of God, Psal. 1. 3. & 46. 4.

2 In

2 In afflictions of any sort.

1 Pray and cast out perplexed cares, roe them on God, who careth for thee. The name of the Lord, called vpon, is a strong tower, the righteous flee to it, and are safe, Psal. 50. 15, & 55. 22. 1 Pet. 5. 7. Pro. 18. 10. And in thy prayer, 1. desire to know the meaning of the rod, and to heare Gods voice speaking in it, Iob 34. 31. 32. Surely it is meet to bee said vnto God; I haue borne chastisement, I will not offend any more, that which I see not, reach thou me; if I haue done iniquity, I will doe no more, Mic. 6. 9. The Prophet teacheth, that in euery affliction, the Lords voyce cryeth to vs, so that our wisdom is to see his name, and to heare the rod, and who hath appointed it. 2. Aske wisdom how to behaue thy selfe vnder it, Iam. 1. 5.

2 In afflictions.

There is a voice in euery worke of God, whereby God speaketh to man.

N 3

2 Beare

2 Beare it with patience and submission, taking in good part the Lords chastisement, *Leu. 26. 41.*
 1 *Pet. 5. 6.* Humble thy selfe vnder the mighty hand of God, that hee may exalt thee in due time: and that patience may haue her perfect worke in thee, watch against fretting at God or man, *Psal. 37. 1, 7, 8, & 39. 9.* wearinesse vnder the chastising hand, *Pro. 3. 11.* the lifting vp of thy soule to ill meanes, *Esa. 28. 16.* The resting on second causes as *Asa* did on the Physitian, dismayednesse, and dejected thoughts, to say *thou shalt not see God* and his saluation promised, he will not be so good to thee: or to say, *my way is hid from the Lord, my iudgement is passed out of my God,* *Esa. 40. 27, 31. Iob 35. 14, 15.* questioning whether he can doe for vs as hee hath done for his people formerly, *Psal. 78. 19, 20.* and desperate resolutions; to say with the stubborn

Iewes,

Iewes, in *Ezek. 33. 10.* If our transgressions and our sinnes be vpon vs, and wee pine away in them, how should we iustifie? Hearken what God saith, *as I liue, saith the Lord God, I haue no pleasure in the death of the wicked,* but that the wicked turne from his way and liue: turne yee, turne yee from your euill wayes, for why will yee dye, O house of Israel? *verse 11.*

3 Learne righteousnesse; this is all the fruit God looketh after to take away thy sinne, *Esa. 26. 11. & 27.* His corrections are a winde to fanne and to cleanse, *Ier. 4 11.* which is done

1 If thou search and try thy waies, and auoide carelesnesse, *Pro. 14. 16. Iob 36. 8-9.* If hee smite, feare and depart from euill: cry, when he bindeth thee, lest like an hypocrite thou heape vp wrath, *verse 13. Lam. 3. 40.*

2 Walke in thy integrity, *Pro. 19. 1.*

3 Watch against discouragement;

ments, *Pro. 24. 10.* nor questioning Gods loue for the outward distresse, nor fainting in thy good way; the way is not to be judged by the afflictions, but the afflictions by the way.

Trust in carnall Friends, and arme of flesh, *Pro. 27. 10*

Sudden Feares, *Prou. 3. 25.*
Psal. 112. The righteous is not afraid of any euill tydings, his heart is fixed, trusting in the Lord.

3 In Poverty.

1 Dismble not, make not thy selfe poorer then thou art. Salomon had obserued such a disease as this amongst men: *there is, saith hee, that maketh himselfe rich, and yet hath nothing; and there is that maketh himselfe poore, yet hath great riches.*

2 But be it so thou art poore indeed, seeke to be rich in faith, that Christ may liue in thee, who

is

is our riches; and reioyce herein, that thou art exalted to be heire of the kingdome, *Iam. 1. 9.*
Co. 2. 5.

3 Walke in thy integrity, *Pro. 19. 1.*

4 Liue by faith, *Psal. 34. 5.*
6. 10. Mat. 4. 4. Feede on the promise, and depend on Gods allowance.

5 Dwell in the land, and be doing good, *Psal. 37. 3.* Abide in thy place, and remoue not without thou canst in a lawfull way; see the Lord himselfe thy guide and leader.

6 By contentation liue without couetings, and desire to see therein the gaine of godlinesse, that thou maiest *learne to haue want, and to be hungry, as well as to abound, and to be full, Phil. 4. 12. Heb. 13. 5. 1 Tim. 6. 6. 7. 8.*

N 5

4 In

4 In Sicknesse.

4 In sicknesse.

1 Seeke first to God, and then to the Physitian, as the ordinance of God; and in thy seeking to God, confesse against thy selfe, thy sinnes to the Lord, imitate *Hezekiah*, *Esa. 38. 1.* and doe not as did *Aja*, *2 Chro. 16.* lest a *disease in the feet* sooner cut off thy dayes, then a *griefe at the heart*, *Psal. 32. 5.*

2 Send for the Elders of the Church, that they may pray for thee, *Iam. 5. 14.*

3 Set thy *soule in order*, for faith in the Lord Iesus, repentance towards God, loue to men, hope of heauen: and *set thy house in order*, that thy last will may testifie all this.

4 Let thy soule place her selfe in that *Psalme of Dauid*, the *41.* to the increase of the care of duty, and of the power of comfort, and support of heart.

5 In

5 In Persecutions.

5 In persecutions.

1 Let all thy sufferings from hand or tongue of the wicked, be for the *name of Christ*, and for *well-doing*, that thou maiest suffer as a *Christian*, not as a *malefactor*: that if any euill bee spoken of thee, or objected against thee, it may be falsely spoken and objected, *Mat. 5. 11. 1 Pet. 4. 15.* And here see thou conscientiously for the Lords sake, *reuerence dignities*, and *obey authority* in whatsoever is not repugnant to the word of God, *1 Pet. 2. 13. 14. 15. 16.* that it may bee said of thee, as once of *Daniel*; wee shall not finde any occasion against this *Daniel*, except we finde it against him concerning the law of his God, *Dan. 6. 5.*

2 Remember what it will cost thee to be a *Christian*; thou must deny thy selfe, and thine own life, *Luo. 14. 26. 2 Tim. 3. 12*
and

and therefore thinke it not strange, if a fiery tryall should happen, as if some strange thing had happened, *1 Pet. 4. 12.*

3 Commit the keeping of thy soule to God in wel-doing, as vnto a *faithfull Creator*, *1 Pet. 4. 19.*

4 Be not afraid of the terror of the wicked, neither be troubled, but sanctifie the Lord God in your hearts, and be ready alwaies to giue an answer to euery man that asketh a reason of the hope that is in you, with meekenesse and feare, *1 Pet. 3. 14 15.* So shall you witnesse a good confession, and shall bee acknowledged by our Sauiour, at the last and dreadfull day, *Mat. 10. 32. 33.* Thou shalt not feare the face of a *Pharaoh*, if thou haue seene him that is invisible.

Heb. 11. 27

5 Receiue the sentence of death in thy selfe, that thou maiest not trust in thy selfe, but
God

God that raiseth the dead, *2 Cor. 1. 8. 9.*

6 Let thine eyes bee set on things that are not seene, which are eternall. Looke out to the better resurrection, that thou maiest not passe for deliuerance: thy dyings for the Lord Iesus, will bee but such *light afflictions*, as the heart may runne away with *2 Cor. 4. 17. 18.* This will also keepe thee from the snares of the worlds enticements, as it did *Moses*, *Heb. 11. 24. 25. 35.*

7 Leauē not till thou canst be in sufferings, as a *sheepe dumbe before the shearers*; yea, let thy heart be filled with such loue to God and man, that thou canst pray for thy persecutors, and blesse them that curse thee, *Mat. 5. 44. Esa. 5. & 53. 7.* and in all, commit thy cause to him that iudgeth righteously, *1 Pet. 2. 21. 23.*

8 To helpe thee herein, behold the examples of all the heires of promise, the whole
clowde

clowde of witnesses, which compass thee in this way; the worthies of the Old Testament, Heb. 11. the Confessors and Martyrs of the New Testament, Rev. 12. 11. and chiefly the matchlesse patterne of our Saviour, Heb. 12. 2. who for the glory set before him, despised the shame, and indured the gaine-sayings of sinners.

9 Adde withall, the consolations which are not small; for consider,

We are made conformable to Christ in sufferings and death, and therefore we shall in glory, 2 Tim. 2. 11. 12.

Christ accounts them the residue of his sufferings, and in all our troubles is troubled with vs, Act. 9. 4. Col. 1. 24. Esa. 63. 9.

We are sure of the supply of the spirit of Iesus, Phil. 1. 19. 20. who will also rest vpon vs, as the spirit of glory and of God, I Pet. 4. 14.

Hee

He that created, formed, and redeemed thee will be with thee, Esa. 43. 1. 2. 2 Cor. 4. 8. 9. 10. 11. and as the dying of the Lord Iesus is borne in thy body, so the life also of the Lord Iesus shall be manifest in thee.

Right deare in the eyes of the Lord is the death of his Saints. Psal. 116. 15. The first man that came to heauen was Abel the iust, Crowned with the crowne of Martyrdome.

Digest these and euery of these rules, that thou maiest walk with God in all changes of thy condition in life.

§. XXX.

Preparations for death: or how to dye.

THere remaineth yet one thing of no small moment, that concerneth his abode with God in or about his last worke,

he

Hee
dye

he hath to doe in this world, which is the laying downe of this his earthly Tabernacle, the change of changes here belowe, truth it is that an holy life, such as hitherto hath beene pourtrayed euer ends in an happy death, and againe, How to dy whoso hath learned, hath learned also how to liue, yet there are specialtiés of direction which the Christian, aboue all before sayd cannot well want and there is a speciall preparation for the vndergoing to terrible a change. Take them thus; they concerne.

1 By the curing of diseases.

1 The curing of the diseases of our Soules, of which wee are all sicke to the death and all about this point of death,

2 The stamping on vs the care of necessary duties.

1 The diseases which our hearts are oppressed withall and subiect vnto are these five,

1 Forgetfulnesse of our latter end

end Deut. 32 29.

2 Desperate resolutiōesse vpon the memory of it, 1 Cor. 15. Esa. 22. 14.

3 A Couenant with death and hell, making lyes and vanity our refuge, Esa 23. 15.

4 The choosing of death to be rid of the miseries of life, the impatient desire of death, 1cr. 8. 3. Iob. 3.

5 The feare of death which bringeth into bondage, Heb. 2. 14. 15.

For our forgetfulnesse, it is cured

1 By information of our selues in these things, the *breuitie* and *vanity* of life and of all things in the world: & the *certainty* & *uncertainty* of death; of the *breuitie* of life we haue three testes, Nature, Experience, and Scripture, but Scripture witnesseth it most liuely, where the basest things and of least continuance are taken to as bearing the fittest resemblance

The cure of forgetfulnesse.

semblance thereof, it is a vapor, a weavers shuttle, a post, a ship in the Sea; a bubble, a flower of the field, grasse, a shadow, a dreame, a thought. Of the vanity of all things vnder the Sunne, *Salomon* hath sufficiently spoken in his *Ecclesiastes*, or booke of the *Preacher*, the certainty of death, depends vpon decree and statute Law, it is appointed that all shall dye, *Heb. 9. 27.* and we know death hath reigned from *Adam* to this day: we haue three nuntices sent by death, *casualty*, *infirmity*, and *old age*: nay death hath already seized on vs in charges of our age, in aches, in sorrowes, in sicknesse, so certaine is it, yet not so certaine to be, as *uncertaine* in what kinde, at what time, in what place it shall be.

2 By watching against the causes of incognancy which are chiefly two, the naturall security of our hearts, and forgetting on

on earthly things, *Luke 12. 19.* and *21. 34.* these both must be shaken off,

3 By Prayer, God onely can teach this lesson, we must come to his schoole, and our prayers must be to him for this thing, Thus did *Dauid* *Psal. 39. 6.* and *90. 12.*

For desperate resolutenesse vpon the memory of our end, it is a disease which wee are subiect vnto when the euill corrupt heart forced to the apprehensions of its mortality; by the pursuit of his owne thoughts and the daily cry of a faithfull Ministry, or the constant and frequent view of death, griefes face is awakened but not truly, but in a phrensie, as it were, and concludes, dy we must, we are all mortall, *Come then, let vs eat and drinke, let vs take time while time serue, to morrow comes and we are not.* This sore and euill disease shall be healed.

The cure
of resolu-
tencesse.

1 By considering the greatness of the sinne. which is fully declared by the Prophet *Esay*, when he saith, *And it was revealed in mine eares by the Lord of hosts; Surely this iniquity shall not be purged from you till ye dy, saith the Lord God of hostes, Esa. 22. 13.*

14.

2 By discovering the original whence it springs, that that may be lamented ouer, namely *Atheisme* and an heart voide of the knowledge of God and set vpon euill with a spirituall madnesse *1 Cor. 15. 34. 35.*

3 By the contrary good, a waking, which is to righteousnesse, not to sinne, *1 Cor. 15. 33. 34.*

For our Couenant with death in kingdome our refuge, it is the reasoning of the heart that saith, *We haue done what wise men should do*, because wee like politicians and worldlings haue fortified our selues with the best earthly helps

The cure
of security

helpes for body and state, for our selues, for ours, & yet no thought of serious prouision, How wee might be built on the *sure foundation stone Christ Iesus*, the Lord direct vs in this point in *Esa. 28. 16.* That wee come as living stones to Christ that corner stone elect and precious, and be sure wee be laied and built on him by beleeuing: for hee that beleueth in him shall not make hast, nor be ashamed of his hope, Or it is the reasoning of the heart that saith, *death is a debt we owe to nature*: but this must not passe for good with Christians, for death in its nature is the wages of sinne, death in its change, is a sweet sleepe in Iesus, sure of a blessed awaking at the resurrection of the iust: it is then the beginning of eternall woe to him that dyeth in his sinnes, but the doore to eternall blisse to all that dye in the Lord. Or this Couenant is that refuge of lyes,

lyes, we are not likely to dye yet, strength is in our body, milke in our breasts, marrow in our bones: and age is for the sad and graue duties of deuotion and piety, but let *Iob* speake what pleasure hast thou in thy house after thee, when the number of thy moneths is cut off in the midst? Shall any teach God knowledge? Seeing he iudgeth those that are high? One dyeth in his full strength being wholly at ease and quiet, his breasts are full of milke and his bones moistened with marrow: and another dyeth in the bitternesse of his soule, take not vpon thee to instruct God, hee can smite thee with death in the highest of thy pride and midst of thy welfare, and he doth it oft times, but say thou liue to the gray haire, yet know that is the euill day, age it selfe is a disease disabling to duties of religion, youth is euery way fittest, let *Solomon* tell thee, Remember thy creator in the
dayes

Iob. 21. 21.
22. 23. 24.
25.

dayes of thy youth before the euill day come of which thou shalt say I haue no pleasure in it *Eccles.* 12. 1.

For the Impatient desire of death, it is cooled and tempered by strength of iudgement we know and knowing resolute that affliction is to be chosen rather then transgression, *Iob* 36. 20. 21. the contrary hereunto made *Iob* impatiently to wish the day of his death. *Iob.* 3. 2 If we consider that God teacheth by his works, and herein none like him, *Iob.* 36. 22. 3 If we weigh well what *Iob*s speeches cost him; humiliation to dust and ashes, though they came out of great extremities which wrested them from his heart, otherwise full of patience, but now distracted almost through bitternesse, *Iob.* 42. 6:

For the feare of death, it is a disease hereditary, deriued to all *Adams* children, yet is, must, and may

The cure of the impatient desire of death.

The cure of the fear of death.

may be cured: it may be cured, *Heb. 2. 14. 15. 2 Cor. 5. 5.* it must *Luke 14. 26. Rev. 22. 17. 1 Pet. 1. 3. 4.* the desire of heauen is apart of the seed which is cast into the furrowes of our hearts in our regeneration. I know there is a feare of death which is meerely naturall, a shrinking from it and shunning of it as of a thing hurtfull, because it dissolues the vnion of soule and body, for a time: but we speake of that distempered feare which leadeth into bondage, a beslauiing feare which suffers not a man to thinke of death or happinesse alter it, and leaueth the heart impotent and void of all spirituall courage, comfort, and counsell. Againe there are men of two sorts, some that liue and dye *in their sinnes*, haue cause to feare death, in these a cure can neuer be wrought, not that the medicines are vnauaileable, but because they cannot be brought

brought to take the receipts, Some that dye *to their sinnes* before they dye, in these that beslauiing feare may be cured, and hath in such vsually heretofore beene cured.

Death is the *King of terrors*, consider it, in its reall nature and hue: Its vizar assumed.

Its natue hue is terrible.

1 In the cause, Sinne, Gods wrath, Sathan the executioner who hath the power of death, *Heb. 2. 14.*

2 In the nature thereof; in it selfe, opposite to life a punishment of God, a destroyer of natures fabricke, a dissoluer of this earthly tabernacle,

3 In the effects, which are A deprivation of Friends, pleasures, honours, riches of this world, The good wee might doe in Church, Commonwealth, Family. A deprivation of the state of the body, leauing it a cadauer, a carcase, in the graue.

○

4. In

4 In the affrighting concomitants, *terrificlamenta mortis*: which are miseries,

Corporall, Painies, Agonies sometimes which doe befall Gods children.

The kind of death,

Spirituall Terrors from Satan and from God himselve, Temptations, Vnquietnesse and angor of conscience.

In its vizar it is fearefull as it cometh into our minds,

As the depriver of happinesse, as if it seperated from God.

As if it had no other face then that of wiath and curse from God, and were in its nature no way corrected.

How shall these darts be quenched? Briefely.

1 The cause of death is to be euacuated

I By the death of Christ and our assurance of our part therein, whereby the fauour of God is established vpon vs and the Ser-

pents

pents head crushed, *Heb. 2. 15.* Death is a Serpent, the sting is sinne, the strength of that sting is the law: victory ouer it is by Iesus Christ who satisfieth the law. *1 Cor. 15. 55 56. 57.*

2 By mortification of our beloued sinnes & by our study to keepe a conscience voide of offence towards God and man.

3 By receiuing the Sacrament of the Lords Supper oft, wherein we shew forth the Lords death vntill his comming againe *1 Cor. 11. 26.*

2 The nature of death in it selfe, is terrible indeed, but to the godly it is changed, *Rev. 14. 13.* in somuch that their condition is *blessed, for they rest from their labours, their workes follow*; no losse of any good worke that euer they did, no condemnation to them. *Rom. 8. 1.* it is no other then a sleepe *1 Thes. 4. 14.* a day of liberty, *Rom. 8. 21.* our returne to our home; to euerlasting ha-

O 2

bitations

bitations, the mansions in our fathers house, our birth day, the funerall of our vices, the putting off our old clothes, that we might be clothed vpon 2 Cor. 5. 3. 4. the remoouing out of a mudde house where we were but tenants at will; into the palace of the great king, Lord of heauen and earth, there to dwell as in our inheritance for euer, the end of our race; the day of our coronation, no punishment now, there are three degrees of life eternall, of which death is our entrance into the second, in this life in regeneration, *Iob. 17. 3.* in the day of our departure, in translation to Paradise 2 Cor. 5. 8. at the last day, in the redemption of our bodies. *Rom. 8. 23.*

3 As for friends whose society thou loofest, oppose thereto the meditation of that glorious place to which thou goest, an inheritance, incorruptible, vndefiled, that fades not, the fellow-
ship

ship of Angels, and the congregation of the first borne, and the spirits of iust men and women made perfect: the communion with God and with the Lord Iesus, for while thou art present in the body, in the best condition, thou art absent from the Lord; that Lord, whom though thou neuer sawest, yet thou louest, and beliuing, reioycest with ioy vspeakeable, and full of glory: How then shall thy soule burne with the flames of loue to him, when thou shalt see him? *1 Pet. 1. 8.*

And when the thought of thy treasures and pleasures meet thee, bethinke thy selfe of thy calling and profession to bee a Christian, that is, one conformed to Christ, whose kingdome is not of this world, whose life was glorious in a holy contempt of the world. Say then with *Paul, God forbid that I should reioyce, save in the Crosse of Christ,*

whereby the world is crucified to me, and I unto the world, Gal. 6. 14. What comfort canst thou haue, that thou art not a cast away, if thou beat not down thy body, and bring it not into subiection, although thou wert a Preacher of the Word, and diligent in that worke? 1 Cor. 9. 24. There are two sorts of men, *men of this world, men of God*; they differ herein, the men of this world are such as place their happinesse in a belly full of this *hid. treasure*, and wealth and lands enough to leaue behinde them to their babes: but the other are *men after Gods owne heart*, carried with the spirit of *Dauid*, that in the loue of righteousnesse can say, *Deliver mee from these men, for as for mee, I will behold thy face in righteousnesse, while I live here, and when I awake at the resurrection of the iust, I shall be satisfied with thy likeness*, Psalm. 17. 14. 15. 16.

4 Oppose to the thoughts of the good thou mightest doe, these suory meditations, that God hath set thee thy time, and he knoweth how long it is fit for thee to worke: that he can provide men endowed with spirit and power to effect what good he will haue wrought: that thou maiest wound thy soule by miscarriage of weighty employments, as well as honour God by the well-managing of them: beware that vaine-glory, or some vncleane affection put not forward this desire: and know, thy holinesse is not hindered, but perfected by going to heauen.

5 And for thy mitle in thy familie, I beware thou be not guilty of ascribing ought to thy providence, wit, paines, or hand, but to Gods blessing, which can by thee, and can without thee, sustain them in their necessitie.

2 See that thou rest on the promises of God, and referre them to

him, the faithfull Creator, 1 Pet. 4. vlt. that heavenly father, who knoweth wee haue neede of all these things of life, Mat. 6. 32. That father of the fatherlesse, and iudge of the widdowes cause.

6 Oppose to the thoughts of the vilenesse of thy body, the glory of the resurrection, when this vile body of thine shall bee made like the glorious body of thy Sauour, Phil. 3. 21. whom thou shalt behold, not with other, but with these same eyes, though now thy reines should be consumed within thee by some loathsome disease. When this corruptible shall put on incorruption, this mortall shall put on immortality, this naturall be raised spirituall, this weake body, raised in power, and this body forme in dishonour, raised in honour, 1 Cor. 15. 43. 53. Iob 19. 25. 26. 27.

And to thy lying in the graue, set our Sauours buriall, who hath by his owne body, laid in the

the graue, pertumed thine, and turned it from an hole of contempt, into a garner to reserue the Lords purest graine. 2 The nature of it; what is it else saue a sweet rest in our bed? Esa 57. 2. 3 The vnion and communion we haue with Christ, is most neare and indissoluble, Rom. 8. 38 He is now the God of Abraham. Our very dust is yet in covenant with God, and not dismembred from Christs body, Mat. 22. 32.

7 For paines, agonies, and the kinde of death, 1 Remember that all these were sanctified to the Christian in the ignominious and paineuull death of the Crosse: there they all lost their sting and poyson. 2 All is yours, life death, by famine, persecution, sword, 1 Cor. 3. 22. 3 God is your God and guide vnto the death, Phil. 4. 14. 4 Take heed thou offend not against the generation of Gods children: if by

prosperity or aduersity thou conclude any mans happinelle or misery before God. How goeth it with the vngodly? *they prosper in the world, they haue no bands in their death, their strength is firme, they are not in trouble as other men, neither are they plagued like other folke.* In the meane while, what is the estate of a *Dauid*? let himselfe tell: *All the day long haue I bene plagued, and chastened euery morning,* Psal. 73. 4. 5. 14. Being then settled in this perswasion, that the *Lord is thy shepheard,* say, *yea though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe, they comfort me,* Psal. 23. 1. 4.

8 For temptations, terrors, and angors: know, 1 That the Ancienting abideth with vs for euer, 1 *Iob. 2. 27.* 2 Now is thy faith proued not to be temporary, if thou canst rest on the word of promise, when thou hast no
sense

sense and feeling, but of terrors, *Heb. 11. 1. Iob 13. 15.* 3 Thou hast heard of the patience of *Iob*: Oh see what an end the Lord gaue to his trials: for the Lord is very pittifull, and of tender mercies, *Iam. 5. 11.*

9 For the vizars, if death present it selfe as the depriver of happinelle, it is cleane contrary: rather is life so to the godly, who while hee is present in the body, is absent from the Lord, *2 Cor. 5. 8. 9.* And all in life is full of vanity and vexation of spirit: while we liue, we are lyable to Gods corrections, to the preusiling of sinne, to the bewitching enticements of the world, to the buffetings of Satan.

But looke vpon death in *Christ*, and not in *Moses*, and it is comfortable, as the finall close of all miseries to soule and body, and as the doore and gate of all heauenly refreshings, *2 Cor. 5. 1. 2.*

Thus

2 By the
care of
duties.

Thus of the care to be brought upon vs. that we may live happily: the duties follow.

2 Secondly, when these diseases are cured, estampe on thy heart, the care of these duties, which will keepe thy soule alwaies in an hoiey temper.

1 Meditate seriously and frequently on death, that thou maiest attaine to that pitch of perfection to *dye daily*. This produceth sixe rare effects, 1 The flight of sinne, *Lam. I. 9.* 2 The contempt of the world, *1 Cor. 7. 30 31.* 3 Selfe-denyall, 4 The right guidance of the present life. 5 The true moderation of present loves. 6 The right diuident dijudication of a present and future life. This should bee begunne in our youth, *Eccles. 12. 1. Job I 4. 14.*

2 Meditate often iudgement and hell, and the glory of the heauen of the blessed.

3 Practise the three theologicall

gicall vertues, as they are called in Schooles, faith in the premises, hope of good things to come, charity in making you friends of the vnrighteous *Mammon*.

4 Haue alwaies an eye to thoe three gracious directions giuen by our Saviour, *Luk. 12. 35 36.*

1 To haue your loynes girt, i. corruption of nature, and inward vices thence issuing, so striven against with strength of resolution, that they may not hang about the feet of our soules in running the race of godliness.

2 To haue your lamps in your hands burning, that is, our holy profession adorned with the shining light of good workes.

3 To watch, to prayer, to the opportunities of wel-doing, to the seasons of grace, and against our corruptions.

5 Remem-

The light of Faith,

5 Remember *Pauls Exhorter*,
every day to praise them, *1st.*
2. 12.

To deny vngodinesse and
worldly lusts.

To live godly, righteously,
soberly.

Practise them with three du-
ties,

1 Prayer is speciall for prepa-
ration for death, and deliuerance
from the former diseases.

2 Almesdeeds.

3 Fattings, as occasions shall
be offered.

6 Look to the casting vp of
thine accounts, & there chiefe-
ly order thy selfe for these two
things,

Forgiuenesse of wrongs done
to thee.

Satisfaction of wrongs done
by thee.

When thou art in the very
confines of death, death stan-
ding before the doore, then see
these three duties of speciall
moment.

moment.

1 Thy reconciliation to
God: and here present the
grounds of thy hope to thy able
Pastor, requiring his *Ministeriall*
sentence, and testimony concer-
ning thy estate in Christ. Know
the *ordnance of the keyes* is of no
small vse and comfort, *Ioh. 20.*
23.

2 The profligation of temp-
tations, looking with a stedfast
eye on the reward, through the
promise.

3 The excitation of that
Christian *ἠσυχία*, or desire
to be dissolued, that thou maiest
say with *good old Iacob: Lord, I*
haue waited for thy saluation, *Gen.*
49. 18.

In the very agony of death,
and deposition or laying downe
of thy body, how glorious is it?

To dye in the faith.

To excite our hope and de-
sire of heauen.

To commit our soules into
the

the hands of him that redeemed them the Lord God of truth, *Psal 31. 6. saving, Father, into thy hands I commend my spirit: and, Lord Iesus receive my spirit. Amen, Even so be it.*

§. XXXI.

Peculiar rules applyed for the passing every day.

Rules applyed for the passing of the day.

BY Gods assistance, the rules of holy life have hitherto bene taught, rules not now and then to be looked vnto, but constantly, nor generally, but particularly in all our actions, every day, and throughout the day, that we might serue the Lord in holinesse and righteousnesse *all the dayes of our life: blesse him every day of our life,* and thinke of him *all the day long.* But this it may be, (such is our weakenesse and the backwardnesse of our hearts

hearts to good) hath scarce found a place in our thoughts as yet: and where it hath, yet know they not how to order them handsomely to a *daily direction.* To helpe this also I now apply my self; making a draught of certaine rules out of Gods word, by which you may be inabled euery day to passe the day according to Gods will with sound peace, for this undoubtedly is required of vs, a faithfull and constant endeauor to please God in all things euery day of our liues to the peace of our consciences and the glory of God.

And because some thinke it strange it should be required of them, to be kept in compass *every day,* some thinke the *Sabbath* is enough to attend to a religious holy conuertation, some say, *I hope we be no children: to be appointed what wee should doe.* some thinke it is not to be thought

The warrant of it.

the

the Lord should direct a man to every various action which meeteth him in the day, some can be content to receive the thing of the day in his day from Gods hand, but neuer thought of doing the duty of the day in his day to God againe: and so neuer passed a day in all their liues, of which they could in all actions or euer did depend on God in those particulars & abide with him by faith, therefore I haue selected that place in *Pro. 6. 20. 21. 22.* to take off all these conceits and to proue the necessity, the excellency of this course, if euery day through the whole day we passe it according to the warrant of Gods word. The words of the text are these.

Pro. 6. 20. My Sonne keepe thy Fathers Commandement: and forsake not the law of thy mother.

21 Bind them continually vpon thine heart, and ty them about thy necke.

22 When

22 When thou goest, it shall lead thee: when thou sleepest it shall keepe thee; and when thou awakest it shall talke with thee.

1 Here first it is fully charged euery day to haue the commandements bound vpon our hearts, for continuall remembrance, tyed about our neckes, as Jewels for esteeme and ornament: and for vse to lead vs in our goings, to keepe vs in our sleeping, to talke with vs in our awaking, accommodated and fitted in all to our owne particular in euery moment of times changes. *verl. 21. 22.*

2 Therefore, the Sabbath though it haue its more speciall attendance on Gods Service in his ordinances and that onely: yet, is not all the time God requireth, for an holy conuersation: nay all times holily, though not all time, in the duties of reading, hearing, prayer and the like *verl. 21.*

3 And

3 And I hope you will be and are *wisdomes children*, who in these words speaketh to you as to children, *My Son* vers. 20. and offers *her selfe as a mother*, and *God as your father*, yea I hope you will be *children* to learne of *wisdomes maydens*, euen your Ministers instructing you from Gods mouth. You must be appointed, else are you *bastards* and not *sonnes*.

4 And for specialty of direction: the word, if thou remember and price it, will guide the *day* and *night*, *awake*, *asleepe*, at *thy going out*, and at *thy coming in*, vers. 22.

5 And thus walking thou art sure of sweete cōmunion with God the *father*, and with *Iesus Christ* the wisdom of his father: no father and mother more tendering their child, then the Lord will tender thee while thou seruest him, vers 20 and thou art sure of preservation in the life of
grace

grace and way of holinesse, the C. uenant it selfe hath the power to *leade thee*, to *keepe*, to *comfort* thee, as a friend, Counsellor and guide from thy vprising to thy downe-lying. Nor is the Governing of our liues left in our owne hands one day: nor were it good for vs, who are giuen to change, if it were so: for we were then no way assured of the protection of our heavenly father and blessed Sauiour, nor of a safe footing in any of our waies.

This for the Text; according to the warrant wherof I beseech you receiue the Cobby of your daily direction thus: The copy of it.

1 Awake with God, let thy heart sing his power and mercy in the *Morning*. Psal. 59. 16. in the *Morning* direct thy selfe vnto God and looke vp. Psal. 53. *preuent him in the morning*. Psal. 88. 13. it matters much vpon whom thou bestowest thy first thoughts. 2 Let

2 Let thy apparell be such as becometh those that professe godlinesse, expressing modesty, shamefastnesse, and sobriety 1 *Tim. 2. 9. 10.* Neither *costly* beyond ability or to hinder good workes; nor *garish* for the fashion beyond modesty, nor *strange* for new-fanglednesse, there is the apparell of good workes: the ornament of a meeke and quiet spirit: likewise suffer not more time then needs to be spent about this trimming of thy carcase.

3 Turne thy selfe in solemne manner to prayer with confession, Thankesgiuing and petition: acknowledge thy dependance on God, seeke of him thy daily bread and daily forgiveness and renewed strength against temptations: &c. and if thou haue a family, neglect not to call them together at the convenientest time, *Ier. 10. vers. 25.* vse it not as a custome, nor as if that

that one little space of deuotion did buy out a pardon for the rest of the day to liue as thou listest, no, it is to enable thee the better to walke in the day with God.

4 Follow thy calling with cheerefulnesse, diligence and quietnesse 1 *Thes. 4. 11.* do thy labour as a *duty*, not with the desire to be rich, which is both a *sinne* and a *snare*, be content with Gods blessing in the successe he giueth, auoiding cares, and abhorring the finnes of deceit and fraud.

5 Walk with God, *Gen. 5. 22.* remembring his all-eying presence, approouing thy heart to him *that seeth in secret*, obseruing his way in *his* workes, his blessing on *thy* workes, and his providence for thy preservation; that thou maiest walke with an enlarged heart in thankfulnessse, ready prest to obedience, and kept in his feare all the day

day. *Pro. 23. 17.*

6 When occasion of speech is, let thy words be *gracious alwaies*, *Col 4. 6.* witnessing the grace of thy heart, ministering good to the hearer, Bridle thy tongue, that thou be not guilty of the vsuall vices thereof, lying, swearing, filthy speech, foolish talke, iesting, railing, whispering, slandering, with all light vsauory speeches, call to thy minde those two Texts, *By thy words thou shalt be iustified, and by thy words thou shalt be condemned:* and againe, *of euery Idle word that a man shall speake hee shall giue account at the day of iudgement.*

7 For thy company, keepe company with the godly, choose them. and in other company when thy calling leadeth thee, haue with thee the sale of *Mortification* and *Discretion:* and be ready to doe or receiue some good, abide in such company

pany no longer then thy calling requireth.

8 For thy meales, looke vp to heauen and giue thanks. *Mat. 14. 19.* be not oppressed with drunkennesse and surtetting, *Luk 21. 34.* Forget not the worke of the Lord, the end why he giueth vs food, that we might liue to him. *Esa. 5. 12.* Gather vp that which is left that nothing be lost, *Iob 6. 12.* remember the poore that dwelleth by thee.

9 And because recreations may be vsed sometimes and are an honour wee owe to our bodies, See.

1 That thy sports bee not onely lawfull but of good report.

2 That they be not Costly, nor cruell, nor ingrossers of time, nor inroachers vpon heauenly comfort, nor diminishers of our delight in God, or in our callings, nor deuourers of spirituall ioy.

10 And because many haue much time that may be spared, all some time, *Redeeme the time*, to holy duties, *Ephes. 5. 16.*

11 In thy solitarinesse spend thy time well, watching thy thoughts.

12 In prosperity let thy heart grow more cheerefull in all duty, and forget not that God that giuech it.

13 In aduersitie, Consider, prepare for it, ponder thy waies, search thy heart, turne to the Lord from the sinnes whereby thou dost offend, receiue it meekely and patiently, accepting in good worth the chastisement of thy sinne.

14 Examine thy selfe at night and be still, view thy actions & Gods blessings in the day, let them administer to thee matter of deprecation, supplication and thanksgiving which doe thou offer vp to God as thy euening sacrifice.

sacrifice, then thy feeling will make thee feruent.

15 Be not giuen to sleepe, thinke of God in the night watches, desire of him that thy reines may instruct in the night season, and muse not mischese vpon thy bed, as the wicked doe that feare not God *Psal. 16. 7. & 36. 4.*

Then let thy heart say: *I will blesse the Lord, who hath giuen me Counsell. Psal. 16. 7.*

So farre the rules that forme vs as Christians.



THE THIRD PART.

§. I.

The Order and use hereof.

The order



All the rules foregoing respect vs as Christians, and forme vs to far forth: but wee both *as borne* and *as borne-again*e are placed in conditions and states of respect one to another, and none of vs absolute and of our selues, All men that live on

the

the earth are made of one bloud, propagated from one roote, and from thence haue flowen into families, common-weales and Churches: and liuing in them, are members of them, and partake necessarily of their wealch or woe, now wert thou fashioned in some measure to the former doctrine, yet there remains a further polishing, that thou maiest be on all hands prepared to every good worke; rules that may direct in these bonds of relation, are every way necessary: We therefore shall proceed to these of this nature, they guide a Christian Magistrate, a Christian subiect; a Christian Husband a Christian Wife; a Christian Parent, Christian Children; a Christian Master, a Christian Seruant; a Christian People to their Pastor. the Pastor of Christ to the focke; to right Christian demeanor each to other.

Moreouer, vpon a further in-

The use.

* Men of
halfe per-
fected ver-
sue.

tent view we shall finde some conditions, men are placed in, not so expressely contained within those forenamed bounds: and of euery of them question will be mooued, *what shall ye doe in this estate?* These conditions are partly of *more private state* then the former, yet relative, as neighbourhood, friendship, enmitie; & partly of *more privacy or loquenes*, as of the aged, the youth, the maid, the widdow, euen to these hath the Lord Condescended in his word, & giuen some speciall though briefe direction. I desire for my part to withhold *nothing* from you willingly: lest you should be left men halfe qualified * *Semiperfecta virtutis* hoyes, as *Philo* call them, and you should be found in any respect; *Ephraim-like*, as a *Cake not turned*. *Hof. 7.8.* Give leaue a litle and silence wharettier gain- saying thoughts might arise against this obedience; know, that

that Gods law is an absolute rule not onely for matters of piety, but also, for an holy policy, the eternall law giuer interposeth, as mens froward hearts will tearme it, but in very deed proposeth and of right imposeth vpon vs these following duties: neuer was Oeconomickes Ethickes and Politickes perfected till the God of order gaue Theology. Let this giue law to them, and then *Solon*, *Lycourges* and *Numa* may lay their hands vpon their mouthes. I wonder not at wise king *David*, who made Gods statutes the men of his counsell. *Psal 119.24.* hereby he became wiser then his enemies. But I cannot but admire the folly of those that preferre the meane shallow reaches of their owne braines, and let Gods law stand before the doore, who fetch the master-pieces of their policies from *Machiavel*, and not from the word and

mouth of him, who is *wonderfull in counsell*: yet these dreame of a wel-ending loose to those proceedings that thwart the law of the most high. Such wily foxes how oft haue wee seene caught in their own craftinesse. And what folly is it in masters of families, in husbands and ministers, to rest in directions of their owne, when they might haue rules so cleare from Gods word; to presse and perswade you, let me informe you in two things: first that it is not left as arbitrary, but it is commanded that we obey in these: not feare, nor custome, but *conscience* must strike the stroke; as the Apostle *Paul* tells vs in one of these for the rest. *Rom. 13.5.* secondly that duties to man performed in obedience to Gods law are acceptable and well-pleasing seruices & Sacrifices to God, *Heb. 13.16. Col. 3. 24.* on the contrary duties to man neglected, or iniury

iniury done to man, is not only a trespasse against man, but a sinne against God himselfe. *Iam. 1.27. pure religion and undefiled before God is to visit the fatherlesse and widow.* This spoken wee addresse our selues to the rules of this nature, and there first begin with such as concerneth the *Magistrate and Subject.*

S. II.

Of the Magistrate and Subject.

THe Magistrate hath his power of God, *Rom. 13.1.* Let him not thinke much to take his direction from him, the wisdome of God saith, *counsel is mine and sound wisdome: I am understanding, I haue strength, By me Kings reigne and Princes decree iustice: By mee Princes*

The Magistrates duty.

ΤΕΧΝΗ ΤΕ-
 ΧΝΩΝ, ΟΥΤΙ-
 ΣΜΩΝ ΣΥΝ-
 ΣΠΟΥΡ Phil.
 de creatione
 principis.

rule, and Nobles, even all the iudges
 of the eares, Pro. 8. 14. 15. 16.
 Take her aduite and she will
 lead you in the way of righteous-
 nesse, in the midst of the pathes of
 iudgement, that she may cause those
 that love her to inherit substance, &
 she will fill their treasure. Pro. 8. 20.
 21. Large promises and to the
 heart of Princes, have they but
 faith to trust her of her word,
 sure they shall neuer see that
 time, wherein one man ruleth
 ouer another to his hurt, Eccles.
 8. 9. Oh blessed are they that
 keepe her wayes, Pro. 8. 33.
 Heate then the Instruction and
 refuse it not.

God hath thus ranked all in
 Government, they are The
 King, as supreme: The Gover-
 nors sent by him. 1 Pet. 2. 13. 14.

Accordingly he hath ranged
 his precepts and Counsels to
 Kings: Inferior Magistrates.

He hath Charged his king for
 His kingdome, His court: both
 for

The du-
 ty of the
 King.

for Pietie, Policy.

For Pietie in his Government;
 1 That he haue the booke
 of God with him, to read in it
 all the dayes of his life Deut. 17.
 19. 20 that neither pride may
 make him outragious to his
 brethren, nor impiety disobe-
 dient to God.

2 That he cast his scepter at
 Christs feet: and giue him the
 kisse of subiection. Kisse the
 Sonne, lest he be angry, offer
 him your auxliary hands and
 faithfull mouth, Psal. 2. 12. shall
 ye lose by it? honour him, and
 for a recompence, he will ho-
 nour you. 1 Sam. 2. 30. main-
 taine his Kingdome, your do-
 minion shall see stable, your
 name shall endure for euer and
 be continued as long as the
 Sunne, Psal. 72. 18. 17. be a
 nursing father to his Church,
 (Esa. 49. 23.) and thy Cities shall
 flourish like grasse of the earth, and
 here it belong. to kings.

For his
 kingdome.
 le plain bai-
 ser.

Away with
 Antichri-
 stian pride,
 it cannot
 be veiled
 by that

text in Esa.

49. 23. the

ordinary

glosse saith

on that

place. Lin-

gens pulu-
 rem pedum

tuorum, & ec-

clesia primi-

tina, in per-

sona Capitis

14) Iesu

Christi: and

Basil on

Plal 36. &

Ἰσοχρη-
 σία ποτ

καὶ ἐστὶν,

ἀλλὰ ἡ

ἐκκλησία

καὶ αὐτὴ

To

ἡ ἐκκλ.

To cut off false Prophets : Heretickes and peruerse and incorrigible seducers, and blasphemers, *Leu. 24. 16* *2 King. 23. 20.* *Dan. 6. 23.* these are the pest of Church and state.

To throw downe the *Altar of Baal*, and not to suffer *Altar against Altar*, *Gedeon* like erect the *Lords Altar*, *Iehouah-shalom*, but downe with the *Altar of Baal* and the groue that is by it, so shalt thou purchase that excellent and new name *Ierubbaal*, and let *Baal* plead against thee, and *Balaam* curse too: Oh that all Princes would set for their patternes those famous kings, and rulers, the Lords worthies, fathers in *Israell* *Asa* *2 Chro. 15. 8. 12 13. 14. 15. 16.* *Hezekiah* *2 King. 10. 4. 5.* *2 Chro. 32. 1.* *Ioshiah* *2 Chro. 34.* *Nehemiah*; *Neh. 13.*

To publish Edictes for the maintenance of true religion and to see that Christs doctrine and

and discipline bee preserued *2 Chro. 29. 9* *Dan. 3 29.*

3 That he prouide able men, such as feare God, to be Gouvernors and iudges vnder him. *Exod 18 21.* *The wicked walke on every side, when vilest men are exalted.* *Psal. 12: 8.* and *Salomon* tels vs what experience makes good, *when the wicked rise, men hide themselves: but when they perish, the righteous increase,* *Pro. 28. 28.* but who are they; *Encroaching Abimelecks, soothing Absaloms, Ambitious brambles, and flattering Doegs.*

For Policy,

1 He must care for the weale of his people, to this must hee looke as to the Pole starre while he guides the ship of the common-wealth, maintaining their inheritances, liberties, priuiledges and persons, to this end it is his part to see that his people may increase, their multitude is his honour; their decay, his destruction

Salus populi, summa lex esto.
*Hæredita-
rem Cali
soli.*

destruction, *Pro. 14. 28.* and chiefly provide that righteousnesse may flourish among them, for righteousnesse exalteth a nation, but sinne is a shame to any people, *Pro. 14. 34.*

2 He must see that iudgement may flow downe, as the riuers, the kings strength should loue iudgement, *Psal. 99. 4.* hereby shall he establish both the land and his owne throne, *Pro. 29. 4. 14.* this note was the Swaine-song of the sweet *Psal. 124.* *mist of Israel,* which the God of *Israel,* the rocke of *Israel,* spake to him, he that wish men must be iust, ruling in the feare of God, and he shall be as the light of the morning when the Sunne riseth; euen a morning without cloudes, as the tender grasse springing out of the earth by cleare shining after raine. *2 Sam. 23. 1. 3. 4.* It is his glory to sit personally on the throne of iudgment, and the fruit is great, he scattereth away all

euill

euill with his eyes, *Pro. 20. 8.* Euery king is a iudge, though euery iudge be not a king.

3 It is his Glory to search out a matter, *Pro. 25. 2.* The holy Ghost recordes herein the high praise of King *Salomon,* *1 King. 3. 16.* to the end, deciding the case betweene the two harlots. And *Iob* saith of himselfe, *I was a father to the poore, and the cause which I knew not I searched out.* *Iob 29. 16.*

4 Hee must abominate all wickednesse, *Pro. 16. 12.* This is the Groundsell of the kingdome of Gods owne Sonne, *Psal. 45. 6.* especially 1 Harkning to flattery and lyes, *Pro. 29. 12.* 2 The condemning of the iust *Pro. 17. 26.* 3 To smite Princes for equitie *Pro. 17. 26.* 4 Carnall confidence, 5 Couetousnesse, 6 Polygamie, *Deut. 17. 16. 17.* 7 Drunkennesse and Gluttony, *Eccles. 10. 17.* *Pro. 3. 2. 3. 5.* 8 Lasciuiousnesse, *Pro.*

31. 2.

31. 2. *Eccles.* 7. 28. 9. Chastitennesse, *Eccles.* 10. 26. 10 Oppression, *Pro* 28. 16. 11 Wilfull inflexiblenesse, *Eccles.* 4. 13. 12 Aliyance with the open enemies of God trust. 2 *Chr.* 19. 2. & 20. 35. 36 37.

5 He must looke to these vertues, *mercy and truth*, the best court of guard, *Pro.* 20. 28. *Power over his passions*, *Pro.* 25. 28. & 16 32. *Bounty*, as the prolonger of his dayes, *Pro.* 28. 16. *Wisdom* to scatter the wicked and bring the wheele over them, *Pro.* 20. 26. *Temperance, Valor,* *Pro.* 30. 31 *Secrecy* or reservednesse, *Pro.* 25 3.

6 He must bestow his fauors on the deseruing, *Pro.* 19 6. and by no meanes exalt a *seruant over Princes*, this is one of the foure things which the earth cannot beare, *Pro.* 30 22, and 19 10.

7 Hee shall doe wisely and safely in peace and warre. If

if he doe all by Counsel, *Pro.* 24 6.

For his household both for piety and policy, I perfume not to deliuer ought of mine, as neither durst I in any of the rest, but shall content my selfe with what is deliuered in the *Psalme* 101. Which presents all kings of the earth with a perfect draught of heauenly Government.

He but giue the scelerion, or Anatomie, which will be found excellent to behold: but much more amiable, were it covered with flesh and skinne. Yet if any in high place shall chance to looke on it, that same God that gaue life to dead and dry bones, that same God I say, breath vpon these lineaments, that life may enter into them.

Here is in this 101. *Psalm*, a *Prince taught of God*:

For the *manner* of instruction,
1 In a third person, *David*, on whose heart was drawne this sacred

For his
Court.

sacred plat-forme, that none might conceiue it to bee some Platonicall Idea, and reiect it as vnattaineable, nor any take it for some meane piece, vnworthy a royall and braue spirit.

2 In a Psalme, that while it is sung, and the doctrine with warbling Notes, suits the heart through the care, the spirit of gouernement and of God, that was on *Dauid*, might fall on him. A Psalme of *Dauid*.

For the matter taught:

The graces Royall, mercy and iudgement, which graces are characteristick to a King, the limits of his proceedings, the glory of gouernement, the qualities of reformation:

The end and aime taken with a single eye, the glory of God, *verse 1.*

The rules for administration of royall power, whose

ORDER teacheth,

1 That the rise must be at his owne

owne person and spirit.

An euill man cannot bee a good King.

That his sentence may be diuine on the throne, Diuinity must be ingrauen on the doore posts of his soule, in the table of his heart,

2 That the next principall care must be for his house, lest from thence prophanesse & wickednes goe forth ouer al the land.

3 Then soone shall hee see and see Church and State happy.

Nature respecting,

Integrity, that it be whole, sincerity, that it be in truth.

HIMSELFE, that he

Keepe piety, a perfect way.

Prudence in a wise behauiour.

Vprightnesse, whose Seate, the heart.

Nature, integrity that it bee whole.

Sincerity, that it be in truth.

Vse, walking in it.

Place

Place of exercise, the house, and of intirenesse, at home, as well as in forraigne dealing, in his house, as well as in Gods house.

All which must be followed, with

Patience, neuer in ought hastening the Lords decrees, or hastening to ill meanes.

With prayer, in a lowly dependance vpon God for assistance.

With an eye euer to his death, and the time of reckoning, when account must be giuen of the stewardship, *verse 2.*

That he *auoyde*

Presumption,

Idolatri, the thing of Beliall, which hath nothing to doe with Christ.

Apostacy, *verse 3.*

Frowardnesse of heart, wayward against God, and bitter towards man.

Acquaintance with lewd persons,

sons, and wicked things *verse 4.*

2 HIS COURT.

Abandoning

The whitpering Slauderer, *verse 5.*

The ambitious proud man,

The deccitfull,

The Lyars, *vers. 7.*

Entertaining

The faithfull, the plaine-hearted,

The godly, the vpright-liued. Of these will he take

1 For *counsell,*

With great choyce, his eye set to the worke.

Looking to their fidelity and piety, else wisdome is but emptinesse in heart.

Babbling in word.

Folly in deed.

Taking of the Natiues, not strangers, who cannot render so well the good of the State.

Men experienced in the affaires of that State.

Giuing them liberty to sit with

with him in counsell, and to speake their consciences freely, *verse 6.*

2 For *service*, who is so fit as a man of a good conscience, that preferres vprightnesse in his wayes, before all things in the world.

3 HIS KINGDOME, the ciuill state, the Church.

Punishing malefactors with diligence, dispatch, constancy, and impartiality.

The end of all is the good of the Church and State, being the Lords rather then his, verse 8.

Hitherto of the supream Magistrate: all others are Governours sent by him, the specialities of their dutie are contained in these following rules:

1 They must know the power giuen into their hands, that accordingly they may execute their office. Some haue a greater power, some a lesse, conferred vpon them, some in peace,
some

2 The duty of inferiour Magistrates.

some in warre, some Counsellors, some Senators and Iudges, &c. Some law-keepers, as Iustices; what euer the power entrusted to them bee, that must they vnderstand, that hee arrogate not what belongs not to him, and that hee neglect not what heought to see to.

2 They must remember they are to giue account, as to God, so to the King: whose mouth, eyes, and hands they are.

3 Their characteristickall properties, and the vertues they should presse vnto, are these following.

1 Wisedome and vnderstanding, *Deut. 1. 13.* Government is the feeding and leading of the people: Hee that is Governour, must bee provided of the instruments of a Pastor, thou must be experienced in the affaires thou wouldst mannage, that thou maiest leade the people by the discretion of thy hands. This is
the

the ability to apply the power that is in thy hands to the good of the State, as the matter shall require. Great is the good may come by such wise Magistrates: *By a man of understanding and knowledge, the state of the land shall be prolonged, Pro. 28.2.*

2. Courage and zeale, ablevaliant men must they be, masters over their passions, and stout in their places, *Exod. 18.21. Masters over their passions, else rage will transport, fauour will bow, and euery other passion of the heart beare sway to the peruerting of iudgement, and blinding the eye of right reason.*

Courage also needfull here, if any where, for it is thy part to take the prey out of the Lyons mouth, to rescue the innocent made a prey; to maintaine the right of the fatherlesse, *Iob 29.17.* It is thy part, without feare of mans face, equally to impart iustice to all: it is thy part to rise

vp

vp against the monsters of the time, Drunkards, Blasphemers, Swearers, Fornicators, Idle persons, and the like. What heroicke spirit hadst thou need of, to stand in the streame, and turne the current of the time? Is it a soft, timorous, sheepish spirit; is it not an vndaunted heart that befeemes you? Stirre vp thy spirit, contend for God, for thy Country, for thy King, for thy charges good. Would any stay the sweet streames of iustice from running downe in the streetes? pray with *Nehemiah, O God, strengthen my hands, Neh. 6.9.11.* Dost any offender aske, *is it peace?* answer with that courageous, *what peace so long as thy wickednesse remaines?* and when thou findeit the mistle of disorder, the mytery of the knot of wickednesse in the place where thou art: if it ferue thy passion

or entice, cry *throw her downe,* and then trample her vnder feet, *2 King. 9. 22.* Doe great ones offend, contend euen with *Nobles,* and let them feele the dinte of thy sword, *Neb. 13.* dost thou thinke of the trouble; *Ease slaieth the foolish,* and delicacy is not to be looked for in gouernement, dost thou feare oppositions? *Deale couragiously, and the Lord shall be with the good, 2 Chr. 19. 11.* So shall the wicked feare, the godly loue, and all reuerence thee, but if not, thou and thy authority will be contemned, and kicked-against by euery worne.

3 The Feare of God, whose is the iudgement; who sits with them in the iudgement; *2 Chro. 9. 6. 7. Exod. 18. 21.* What dost thou a Ruler in *Israel,* without religion? God sitteth in the assembly of Gods, and fearest thou not him? Thou canst not doe iustice, that carest not for religion; well is the vniust Iudge

de-

described by our Sauour in the parable, *he feared not God, neither regarded man, Luc. 18. 4.* But who is the Magistrate that feares God?

Hee that feareth nothing but the offence of God, not the face of man.

He whose care is to promote religion, and to doe good to the house of God, *Neb. 13. 14.*

He whose conscience leadeth him to the duty he oweth, without looking on what will follow: that he refers to God.

He that dares not iustifie the wicked, and condemne the righteous, *Pro 24. 25.*

He that dares not violate the band of his oath.

Hee that dares not vse his power, or rather, abuse it, as an instrument to wrecke his priuate reuenge, nor despise the poorest vnder his rule, nor wry for affection, nor respect a poore man in his cause, nor follow a

Q 2

mul-

Be not like
Gallio.
Act. 18. 12.

member what *Paul* calls it, *silly increase*.

4 Remember the end of your ordination and mission, which is, for the *punishment of euill doers*, and for the *praise of them that doe well*, 1 *Pet.* 2. 14. Thus yee carry not the sword in vaine, *Rom.* 13. 4.

So farre the Magistrates duty: now to the duty of the Subiect.

The Subiects duty is contained in these.

1 Honour, *Rom.* 13. 7. For they are *powers*, the Sunne and Starres shining in the firmament of the State; they are Gods, both as Gods deputies and Vice-royes; and as they beare his image in authority and souerainty, speake not euill then of *dignities*, conserue their actions in the better part, feare and reuerence them, and be thankful for them, *Eccles.* 10. 20.

2 Obedience, *Tit.* 3. 1. knowing that God is the author of
Magi-

The sub-
iects duty.

Magistracy, *Rom.* 13. 1. and *Magistracy* is euer good, euen when the *Magistrate* is euill. Great also is the good by Magistracy receiued; publique peace and perfection, that wee might enjoy temporall things in safety, and follow our callings in quietnesse, and a receptacle for the Church, where shee may lodge, as in an Inne; and if they be Gods that are in power, they are the very *nursing fathers*, and *nursing mothers* of the Church.

3 Loyalty, whereby wee resolve and endeavour to the utmost of our power, to preserue and vphold the persons, rights, prerogatiues, crowne and dignities of Princes.

4 Maintenance, paying tribute, *Rom.* 13. 7. So did our Saviour, *giving to Caesar that which is Caesars*.

5 Subiection and submission; 2 *Pet.* 2. 13. *Rom.* 13. 1.

To their lawes, punishments,

Q 4

in-

iniuries, as *Dauid* and *Christ*, and the *Apostles*, submitted to the in-
iurious dealing of *Saul*, *Pilate*,
and the *Tyrants*, when perhaps
they could haue made resi-
stance.

6 Prayer, 2 *Tim.* 2. 1.

And all this.

To all sorts of Magistrates; to
the King as supreme; to Gover-
nours sent by him, 1 *Pet.* 2.
13. 14.

To euery of their ordinances,
though humane, if not contrary
to Gods word, for there wee are
to obey God rather then men,
and be it his commands be in
point of Gods worship, so farre
as belongs to the circumstances,
How and when, being in things
indifferent in their owne na-
ture, and that he also professeth
disclaime all opinion of holi-
nesse, worship, merit, and neces-
sity, there must we be subiect.

And all this

For the Lords sake, and for
con-

conscience sake, *Rom.* 13. 1 *Pet.*
2. and notonely for feare, with
cheerefulnesse.

Our bodies and goods at their
disposing, not our soules and
consciencs.

Without suspicion of them, or
cuill thoughts.

And all this by all subiects:

as,

Though we be Christians, and
the Magistrates Pagans:

Though we be strangers while
we are with in their gates.

Though Church-men, *Rom.*
13. 1. euen euery soule.

And in all, be sure thou med-
dle not with those that are given
to change, or the seditious. *Pro.*
24. 22. But feare thou the Lord
and the King, and put not forth
thy selfe in the presence of the
Prince, nor stand in the place of
great men, *Pro.* 25. 6. 7. but if
thou be a Courtier, some par-
ticular rules must be added.

1 Look after wisdom, without

Q 5

which,

The Cour-
tier.

which, thou wilt. bring shame euen vpon the face of Maiesty, *Pro. 14.35.* This true wisdom is founded on the true feare of God, and is attained by meditation in Gods statutes, *Pf. 119.13.* This wisdom will doe that which riches and diligence, or remoue from his presence, will not, euen pacifie the wrath of a King, which is as messengers of death, *Pro. 16.14. Eccles. 8.3.*

2 Let righteousnesse and grace be in their lippes, proceeding from the vntaigned loue thou bearest to purenesse of heart. These are the *delight of Kings*, these draw the loue of Kings, *Pro. 16.13. & 22.11.*

3 Diligence in thy businesse will make roome for thee in the Kings presence, *Pro. 22.29.*

4 If thou haue by ignorance, or against thy will offended thy Lord and master, rush not headily to what may enrage him, lest thou sinne against thine

owne

owne soule: but by long forbearance and *soft answeres*, shew thy patience: this hath eloquence to perswade, and a secret force to *breake the bones*, *Pro. 20.2. & 25.15.* Beware how thou stand in an euill thing for he doth whatsoever pleaseth him, *Eccles. 8.3.*

5 Improve thy power, though to hazard of place and life, if the matter so require, for the good of Gods Church and religion, after the famous examples of *Hester, chap. 4. 16.* and *Nehemiah, chap. 1. 11. & 2. 1. 2. 3 4 5.*

If thou art an Ambassador, there is requisite,

1 Wisdom and prudence, to know thy place and employment, and how to apply it to the occasions, and this wisdom guided by piety, *He that sendeth a message by the hand of a foole, cutteth off the feet, and drinketh damage*, *Pro. 26.6.* *Eleazar, Abrahams* seruant may be the patterne for them in this point, and those

that

The Ambassador.

that follow, *Gen. 24.*

2 Faithfulnesse in the busi-
nesse committed to him, it is
health, & refreshing to the soule
of him that sent him, *Pro. 25. 13.*
& *13. 17.*

3 Expedition and speed,
when the desire commeth, it is a
tree of life, but hope deferred, ma-
kethe heart sicke, Pro. 13. 12
As vineger to the teeth, and as
smoake to the eyes, so is the slug-
gard to them that send him, Pro.
10. 26.

If a Counsellor of State, these
speciall directions.

1 Let piety bee at the right
hand of policy, neuer give ad-
vice to strengthen the hands of
thy Soueraigne, by enterprizing
any euill action, as did *curfed*
Achitophel, 2 Sam. 16. 21. 22.
Neither aduise thou against the
publique good of the people, as
if a King were not absolute, that
tendred their grieuances, as did
Rehoboams greene-headed States-
men.

men, 2 King. 12. 10. 11.

2 See thou giue a right an-
swere, and seasonable, euery one
then will kisse thy lippes, and
thy word firly spoken, will bee
like apples of gold with pictures
of siluer, *Pro. 24. 26. & 25. 11.*

3 Be acquainted well with
the Histories of the old Testa-
ment, and the menaces of the
Prophets which threaten *Natio-*
nall plagues against *Nationall*
sinnes, that those sinnes and
their spreadings may be wisely
discerned and prevented: and ac-
count it the chiefest part of thy
wisdome, not proudly or
scornefully to obserue those
threatnings written in Scrip-
tures, or pressed by Gods Mini-
sters: *Salomon saith, scornefull*
men bring a city into a snare, but
wise men turne away wrath, Pro.
29. 8. Sure it is the Lord neuer
brought a sweeping iudgement
on a people, that once he hath
taken for his owne by couenant,
but

The
Counsellor of
State.

but the same might haue bene foreseene in the warrings of conscionable Ministers, that ambitiously seek not themselves, if their admonitions had bene obserued.

4 Seeke the good of the oppressed, and thinke not of excuses to withdraw thy helping hand. *If thou forbear to deliuer them that are drawne to death, and those that are ready to be staine; if thou seekest beheld we know not, doth not he that pondreth the heart, consider it? and hee that keepeth thy soule, doth not he know it? and shall not hee render to euery man his workes?* Pro. 24. 11. 12.

5 In all determinations, cast first for compassing the meanes, readily to bring them about: *Prepare thy worke without, and make it fit for thy selfe in the field, and afterwards build thine house,* Pro. 24. 27.

These concerne the Magistrate and Subiect, the essentiall parts

parts of a Common-wealth: we descend next to the family, and there first, forme the *Husband and Wife*.

§. III.

Of the Husband and Wife.

THE first couple in the family, in order of nature, and in the erection of a family, is the *Husband and Wife*: where duties of foure sorts concur to their well-being.

Fundamentall.

Mutuall, in which both stand equally charged.

Particular, which both owe a part.

Such as arise of these.

I The fundamentall duties, concerne their holy comming together, which ought primarily to be heeded, for matching together according to Gods

The duties of the husband and wife.

*Officia.
Fundamentalia.
Mutua.
Particularia.
Resultantia
Which are
Fundamentall.*

or-

ordinance, we may depend vpon him, for a blessing on his owne ordinance, whereas a godlesse enterance brings necessarily (vnlesse God by an hand direct it) misery and manifold inconueniences, together with the wrath of God: what then are these duties?

1 One man must haue but one woman at once, nor one woman more then one man, thus in the institution of marriage, Gen. 2. 24. Vpon which the Prophet Malachie comments thus: *Did he not make one; yet had he the residue of the spirit: and wherefore one? that he might seeke a godly seede: therefore take heed to your spirit and let none deale treacherously against the wife of his youth. For the Lord the God of Israel saith that hee hateth putting away. Mal. 2. 15. 16.* And our Sauiour readeth it. *They two shall be one flesh:* and the Apostle Paul calls it the *Law of the Husband or of the wife. Rom. 7. 2.*

2 There

2 There must be obserued a sufficient distance in blood, by those that enter this estate, that

TIGHTLY

BOUND

5 The Consent of parties, that the match be not forced, and of the Parents or Guardians, that the match be not stolten,

6 The auoydance of persons infamous or fowly diseased with the Leprosie, the French Poxe or the like:

These

ordinance, we may depend vpon him, for a blessing on his owne ordinance, whereas a godlesse entrance brings necessarily (vnlesse God by an high hand direct it) misery and manifold inconueniences, together with the wrath of God: what then are these duties?

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2 There

2 There must be obserued a sufficient distance in blood, by those that enter this estate, that the marriage be not incestuous, so the degrees forbidden are set downe in *Leu. 18.*

3 Equality in religion is on both hands to be looked to, that we be not *unequally yoked with unbelieuers:* and equality may be extended also to age, estate and dispositions, that to the being, this latter to the welbeing of marriage. *2 Cor. 6. 14.*

4 Freedome from the law of another husband or wife, as that she be not the betrothed or vniuistly diuorced wife of another man.

5 The Consent of parties, that the match be not forced, and of the Parents or Guardians, that the match be not stoln,

6 The auoydance of persons infamous or fowly diseased with the Leprosie, the French Poxe or the like:

These

These rules let all obserue that would lay an happy foundation of a holy family, respecting their owne or their posterities good: whereas he that dare ouer-leape these bounds, and breake into holy wedlocke, may expect the curse of God, without repentance staying his hand lifted vp.

2 Matuall.

2 The *mutuall* duties of husband and wife are

1 Matrimoniall fidelity, that he *play not the baggage* with the wife of his youth, and that she forsake not the guide of her youth nor forget the Couenant of her God. *Mal. 2. 15. Pro. 2. 17.*

2 Matrimoniall loue,

3 Due beneuolence, the one not defrauding the other, vellese it be with consent and that for a time, that they may giue themselves to prayer, lest Satan tempt them for their incontinency, 1 *Cor. 7. 3. 4. 5.*

3 The

3 The *particular* duties: and so the duties of the Husband first, are these,

3 Particular.

1 Cohabitation, dwelling with her as a man of knowledge: *dwell with her*, not dwell with drunkards, whores, spend-thrifts, gamesters, not spend thy dayes in tippling houses and tauernes, no, nor euer or most an end in thy neighbours house. And dwell with her *as a man of knowledge*, for prudence becomes him to whom dominion and rule is giuen, neither is it permitted to them, but on condition, that they wisely gouerne them: for seest thou a man not able to rule himselfe, how shall he rule his wife? Where should knowledge reside but in the head? else may we say with the wolfe in the fable * *o quale sine cerebro caput?* Know then, thy authority ouer thy wife is not tyrannicall, knowledge is opposed to tyranny, passion, testin-

The husbands duty.

* O what a head without braines

nesse

ness, which distempers of heart it easily suppresses: but that barbarous imprudency which knowes how to define of nothing aright is the cause of arrogancy, tyranny and inurious dealing.

2 Honour to the wife as to the weaker vessel and as one that is or may be coheire of the grace of life with thee, as the helpe given thee of God, thy onely like, and now as by creation, so by conjunction in Matrimony, thine *owne flesh*: not trampling on her because the weaker, but therefore putting on her the more abundant honour: this is done.

1 By vsing her as thy companion, thy glory, with all signes of estimation according to her rancke in the family, and her relation to thee, respecting her as the Lord gaue her to be, thy helpe, thy like, thy companion in life. *1 Cor. 11.7.*

2 By couering her infirmities.

ties, in Giving soft Answers in her waiwardnesse, and shewing her her fault afterwards. Forbearing to speak to her disgrace before others.

3 By pleasing her in what euer may be to her edification. *1 Cor. 7.33.*

4 By suffering thy selfe to be intreated, admonished and aduised by her in cases reasonable and good, *Gen. 21.12.* whose aduise would be good, for God hath framed her teatfull and thee stout, and resolute, her suspecting all dangers, and thee looking to thy attempts, not to light obiections, which sometimes not regarded are the greatest ouerthrowes to weighty undertakings.

5 By entrusting her with such things as are not to be hid: gifts are fit for in the family in thy estate, not to be hid from her.

fore her. *Pro.* 31. 11.

6 By yeelding her freely all due praises *Pro.* 31. 28. 29.

And that both these may bee performed, heare a third duty.

3 Loue, the character of a good husband, chiefly required, wherein the man is ready soonest to erre, that which maketh his authority sweet and amiable, and best framing the wife to a cheerefull yeelding of her reuerend subiection to her husband. Herein fashion thy heart to all affectionatenesse, erre thou in her loue continually saith *Solomon*, *Pro.* 5. 19. Reioyce with her, all the dayes of thy vaine life. *Eccles.* 9. 9. Be not bitter to her in words, quarrelous, testy, passionate, reproachfull for her infirmities or deformities, nor in deeds in discourteous vsage, vniust restraint, and blowes. *Col.* 3. 19. but nourishing and

and cherishing her as thine own flesh: and tendring her soules good by counsell and comfort.

4 Prouidence in two things
1. In maritall protection, *Ruth.*

regis vobis uxoria.

3. 9.

2 In procuring necessaries for the wife *Esa.* 28. 3. According to ability, so laboring in his calling that hee may prouide for her while he liues, and leaue her somewhat when he dyes.

5 Piety, going before her in all holinesse and godlinesse; cheifely,

In prayer in the family, *1 Tim.* 2. 8. by which our meates and labours are sanctified and without which the family is in danger of Gods high displeasure, *Ier.* 10. 25. and he himselfe beareth the brand of a prophane Atheist *Psal.* 14. 4. of the lets and hinderances of this duty hee must especially beware, *1 Pet.* 3. 7.

In family instruction, *Gen.* 18.

19. *Pfal.* 78. 2. 3. 4. *Deut.* 6. 6. yet not intruding into the Ministers office, as taking vpon him to expound further then the recitall of what he hath learne, and the application of plaine texts, to the necessities of the family, the places before alledged tell where in this duty lieth.

These are the duties of the Husband more especially, the duties of the wife are these.

1 Obedience in all things, subiection to her owne husband *1 Pet.* 3. 1. *Tit.* 2. 5. *Ephe.* 5. 22. This is the Character of a good wife; to be wise, prudent, chaste, rich, beautifull, louing, yea religious. without obedience is not pleasing to God, nor agreeable to nature. This subiection is due to him be he poore or rich, if she were a Lady & he an Husbanman, *Michal* the *Empresse* is not exempted in this point, *HAI* 12. 20. She must Submit to his directions, *2 King.* 4. 22. *1 Pet.* 3. 1.

The wifes
duty.

23. and to his restraints about diet, apparell, and companie, *Gen.* 3. 19. so subiect that she desire to please him. *1 Cor.* 7. 34.

2 Honor, as to her superior and head, *1 Cor.* 11. 3.

In giuing reuerent titles, *1 Pet.* 3. 6.

In being his image or his glory, bearing forth the amiable and praise-worthy qualities that are in him, and bearing her selfe according to his degree and place at home & abroad. *1 Cor.* 11. 7. and representing his authority in the family in his absence.

In liuing without suspicion, making the best construction of his doubtfull actions: *Michal* offended in misinterpreting *Dauids* dancing before the *Arke*.

In leauing to him the secrets of his publike impleiment, keeping her to her owne measure for domesticke affaires, especial-

R

ly

ly if he be a Magistrate or Minister.

3 Feare: let the wife see that shee feare her husband, *Ephes. 5. vlt.* this is shewed,

By reuerent behaviour before him, not rude, bold, and audacious.

By avoiding what may prouoke him to anger, dislike and griefe.

By giuing soft answeres when he is angry, *Pro. 15. 1.*

By forbearing brawling, passion, or frowardnesse, euen with others in his sight.

By making him her Couering when they are abroad, many women are intemperate and wilfull, *Pro. 27. 15. 16.* and like oyle in the fitt.

4 A chaste conuersation coupled with the former feare, *2 Pet. 3. 1.* rare was the leueriey of ancient times, when an heathen could by *Isaacs* sporting with *Rebecca*, know they were married.

5 Modesty

Gen. 26.
8.9.

5 Modesty and sobriety in apparell *1 Pet. 3. 2.* *1 Tim. 2. 9.* and here whateuer maketh for vaine pompe or for inticement, are worthily reprocued.

6 A meeke and quiet spirit. *1 Pet. 3.*

7 That she be an helpe to him, she must doe him good and not exill all the dayes of her life. *Pro. 31. 12. Gen. 2. 18.* and so.

1 In the education of children both for nursing them, and for instructing them vnder her husband *1. Pro. 6. 20.* and *31. 1.* indeed her husbands authority excludes her from sole instruction in the family, but vnder him it rests chiefly on her in their infancy and childhood, then shall her children rise up and call her blessed, her husband also; and bee praiseth her. *Pro. 31. 28.*

2 In his temporall estate and the commodities of this present life, and so there is required of her,

R 2

1 That

One ad in-
anem pom-
pam; vel ad
i'lectram
fermè habe-
ri solent,
merito re-
prehensa
sunt.

Aug. Tom. 2
Ep. 199.

ἐν τῆς
βιωτικῆς.

1 That she be diligent in labour, for him and the good of the family: shewed three waies.

In *Getting*: laboring with her hands, *Pro* 31.16. not eating the bread of Idleness, *vers.* 27. *Sarah* kneaded dow, *Gen.* 18.6. *Rebecca* skilfull in Cookery, *Gen.* 27.14. and *Thamar David*: daughter 2 *Sam.* 13. Much more then ought our Nobles and Gentlemen be some way Employed, when as the weaker sexe is thus charged. And truely she is deeply charged what euer our dainty dames doe weene, as

Pro. 31.

1 To seeke employment and not tary til employment find her, and som thing fall out shee cold find no doe, *vers.* 13.

2 To take to any labour fit for her sexe: as spinning, *verse* 13.19.

3 To doe it willingly *vers.* 13.

4 To rise early to it *verse,* 15.18.

5 To

5 To be constant, not changing from worke to worke, but strengthening her armes.

6 To spend her time in profitable worke, (not in fine worke good for nothing, but to shew skill) as *Carpets, vers.* 22. *Sheets, vers.* 24. The cloathing of her family, husband, and children, *vers.* 21.23. I know not which is better, the bread of Idleness, or the bread of Curiosity.

In *guiding* both what she hath got. and her family: what shee hath got, not locking it vp in a chest, not laying it out on trifles, but in necessities: she considers a field, and buyes it, *Pro.* 31. *verse* 16. and giuing the family, giuing their portion of meat to the whole household: of worke to the Maides, *verse* 15. Ouerseeing the waies of her household, *verse* 27.

In *preseruing* what her husband prouides, so that his heart rests in her, hee shall haue no

R 3

spoil

spoile by her, *verse 11*. She must not bee wastfull: this is to pull downe the house with her owne hands: and euer the more closely done, the more sinfully, *Pro. 14.*

1. She must not spend without consent, much lesse entertainment of such as be suspected, or disliked by the Husband.

2. That she be carefull to aduance her Husbands reputation,

In adorning him in seemely and fit apparell, *verse 23*.

In seeing to his children and seruants, euen to the meanest of the house, for their conuenient cloathing and handsomnesse, *verse 21*.

In keeping her feet within her owne heauk, *Pro. 7 11*.

In covering his infirmities.

3. In his spirituall estate shee must bee an helpe, as being an heire with him of the grace of life, *1 Pet. 3. 7*. By furthering all good duties, as Prayer, Thanksg.

giving.

giving, Repetition of Sermons, Conference, by being a comfort to him, in afflictions, in diseases: By admonishing him wisely and submissiuelly, *Gen 21*.

12. For shee is not bound to conceale his drunkenesse, whoredoomes, and the like.

Thus haue you a draught of a Wife, and of an helpe meet for her Husband: here may all married women see their duties, and their failes.

These are the particular duties of man and wife.

4 The fourth sort are such as arise of these, and they are, the honour & loue of one anothers friends, mutually, which much vniteth affections, and preuenteth causes of dissentions.

Thus of the first couple in a family: The second relation is that of *Parents and Children*.

4 Such as arise of these.

§. IIII.

Of Parents and Children.

Parents
and chil-
drens du-
ties.

THE duties of *Parents* and *Children* are of two sorts, *Mutuall*, and *Senerall*, and these either the duties of *Parents*, both together; and each apart. Or of *Children*.

The mutuall duties of *Parents* and *Children*, which both owe one towards the other, are two.

1 *Naturall affection*, called by the *Greekes*, *σὺψις*, It is a love which none can feele, but they. It hath in it the yerning of the bowels ouer the party loved; it is heathenish, and more then brutish, to be without naturall affections, *Rom. 1.*

2 *Prayer*, for each other.

The duty of both *Parents* is,
1 *Education* both in religion and the true feare of *God*, *Ephes. 6.4.* And in some honett trade
of

Which are
1 *Mutuall.*

2 *Senerall.*
Parents
duty.

of life: and for this cause must they obserue the inclination of their children, and accordingly dispose of them, *Prov. 20. 11.* & *22. 6.*

2 *Prouision* for their estates and marriage: for their estates, it is their parts to lay vp for them as *God* shall blefse them, *2 Cor. 12. 14.* yet here remember, that thou with-hold not thy hand from workes of charity, because thou hast many children; nay, for this very cause, let thy hand be more liberall, thou hast the more to intreate the *Lord* for, the more sines to be broken off, the more consciences to be purged, the more soules to be deliuered: thus *Iob* offered sacrifices for his children, and reckoned that as layed vp: *David* saith, the righteous, is ever mercifull, and lendeth, and his seed is blessed, *Plal. 37. 26.* 1: thou study more for an earthen, then an heauenly patrimony for them, saith *Cyprian*.

Caprian de
opere &
Elee. mosy-
nis.

prian, (which is to commend thy childrento the Devil, rather then to Christ) thou art in a double fault, both that thou providest not the succour of God: the Father for thy children, and that thou teachest thy children to love their patrimony more then Christ. Secondly, they must leaue them what they haue receiued of their Ancestors, *Pro. 19 14.* Thirdly, they must let their houses in order by Will, respecting therein the first borne, vntil he by some grieuous crime, he hath otherwise deserued, as did *Reuben. Gen. 49. 3. 4. Deut. 21 17. 2 King. 20. 1. 1 Tim. 5 8.* If hee haue and doe deserue disinheritance. the Father or Mother, as I take it, may not doe it in that state which descended from his Ancients; for God hath there made him heire, and to meddle with it for time after their life, is to put forth the hand to that which is not theirs, but his: and be it that he is like

to be the ruine of the house and family, yet this none knoweth, and if God will ruine it thus, who shall let it? the way to vphold it, if any, is prayer, good instruction, reformation of our selues, and the maintenance of Gods house and worship, that he may say, as he did of *David, I will build thee an house, 2 Sam. 7. 11.* In lands of our owne purchase, and all other goods that are our owne to dispose, as well as to enjoy, we ought to respect the deserving children. This for their estates, their marriage is also to be looked vnto by the Parents, as they see their inclination and necessity: the want of care herein, is the cause of misarriving of many youth.

3 Moderate & due correction by word, *Pro. 13. 24 & by rod, Pro. 22. 25. & 19. 21. & 23. 13. 14. & 29 25.* In giuing correction, this must be obserued for the manner, 1 We must admonish a. e. out of Gods

Gods word, convincing them of their faults, without bitterness of spirit, *Col. 3. 21.* 2 Wee must not prauoke them to wrath: which is two waies done: 1 By words, when wee burthen them with vniust things in the whole, or in part, or lade them with vniust and vnmeete, and vnbeseming precepts. True, this latter sort of Commandements ought to bee obeyed by the children, yet through corruption it hath in it I know not what matter of prouocation, and Parents should auoide them: or else when wee pursue them with reprechfull words, euer chiding and rating them. 2 By deeds, in indiscreet and violent passion, while wee correct: in the kind of correction, there is a p. inted, and not such as may indanger health. in the number of stripes, not so long that thy brother should seeme vile in thine eyes. This may at the best in-

force, but neuer teach. And lastly, in partiality, immoderately louing one aboue the rest, which doth greatly exasperate and prouoke, as wee see in *Iosephs* brethren: in this *S. Ambrose* blameth *Iacob*, who should wisely haue concealed his affections, *Gen. 37. 3. 4.*

The duty of each apart is,

The duty of the Mother to nurse her children if she be able; the barren wombe and dry breast is a heauy curse, *Hos. 9. 14.* Nature teacheth it to all women, which giueth with the fruitfull wombe, a moistened breast. There are onely two cases wherein she is exempted from this duty: 1 In deficiency of nature, when she hath not milke: 2 In danger of life through weaknesse. But pride is vsually that which causeth them to put off nature.

The duties of children to their Parents, are these five.

Childrens duty.

1 Honour, both inward in an holy esteeme of them, tender- nesse of respect, and obseruance towards them. And

Outward in reuerend behau- our, in speech and gesture.

2 Obedience, in speciall at some times, as in the choise of their callings.

In the election and disposing of their marriages. Thus did *Isaac*, *Gen. 24*. Thus euen *Ismael*, *Gen. 21. 2* I. and *Iacob*, *Gen. 27. 46*. This power hath euery Fa- ther ouer his Virgin, *1 Cor. 7. 36. 37*.

More generally at all times, so they must obey for the mat- ter, in all things that are not dis- sent, *Col. 3. 20. Ephes. 6. 1*. And for the manner, 1 With readi- nesse to heare and receiue instru- ction, *Pro. 1. 8* 2 With inda- uour to fulfill their desires by la- bour, or otherwise. 3 With sub- mission to their rebukes, *Pro. 13. 1*. Restraints in dyet, apparell, and

and recreations, and to their corrections. 4 With all meeke- nesse, exprested by obeying with ut inquiring, murmuring, or contendi g. 5 Without re- spect of profit, else it is base and mercenary.

3 Feare to displease, *Leuit. 19. 3*.

4 A covering of their infirmit- ties, culpable or miterable onely, as of age, body, or mi-nde. The contrary to this was *Chams* sin, *Gen. 9. 21. 22*. which first brought in the curse of seruitude.

5 Thankfull requitall of their loue and care, which is three waies chiefly performed.

1 By our good behaviour, be- ing a crowne to our Parents, and not sounes that cause shame, *Pro. 17. 6*.

2 By aiding and relieuing them, if they be in need, *1 Tim. 5. 4*. after the example of *Ioseph*, this is called in Greeke, ἀντιμισθία, to remunerate and requite a bene-

*Arist. Hist.
anim. l. 8.
c. 8 pi. tatis
cultrix.*

benefit receiued, deriued of *αἰ*,
vicissim, againe, and *παλαρρως*,
which signifieth a Storke: for
this instruction is read vs in na-
tures schoole; the Storke, when
her damme is old, and labours
of age that she cannot flee, shee
bearerh her on her owne wings
into the meadowes and places
where they feed, and when shee
hath fed, she carrieth her backe
to the nest againe.

3. By care for their honour
in life, in death, and after their
death by celebration of their fu-
nerals, payment of their debts,
as farre as ability will reach, and
fulfilling their will, in paying le-
gacies or otherwise.

Here note, that the bond of
reliecing our Parents, passeth
vpon the heires of the children,
or Executors, or Administra-
tors: for this burthen is ioyned
with the goods of the child, and
therefore is passed ouer with
them, and entailed to them.

All

All this thou owest.

Though thou be come to high
place, or gifts, so did *Ioseph* to
Iacob, and *Solomon* to his mother
I King. 2. 19. and our Sauour to
his parents, *Luk. 1. 51.*

Though they require things
that may discredit thee in the
world: Consider Gods ordina-
tion, or be they disordered per-
sons or foolish, pray for them,
despise them not, God that
knoweth what is best for thee,
hath set thee in this condition,
or be they thy step parents, *Ruth*
obeyed *Naomi*. Yea be they but
thy tutors or guardians with
whom thou art left in trust,
Hester obeyed *Mordecai*.

So farre of Parents and
Children.

§. V.

§. V.

*Of the Master and Servant.*The duty
of Masters

THe third relation in the family is that of Master and Servant, to forme them: it pleaseth the Holy Ghost to be at much paines with great plainnesse in the New testament, to shew that the subiection of seruants is a morall and perpetuall ordinance; a seruant may be Christs freeman, as the freeman is Christs seruant, seruice of men will stand with liberty of Christians: and to assure both Master and seruant that God in speciall requiress they make conscience of their dealing, as they desire to be no hypocrites in religion, and to haue the family established, *Psal. 101. 2. Pro. 14. 3.*

The Masters duty is.

- 1 To doe that which is iust
and

and equall to their seruants. *Col. 3. 1.* iustice is shewed, when they require not vniust things of them, when they giue iust and due things to them, both in maintenance, giuing them the portion of food conuenient for them, *Pro. 31. 15.* and in wages, that it be proportionable to their worke, in due time, and without defrauding them of any part of it, and if they continue with them long that they send them not out empty. Equality is shewed, in not imposing more worke on them then they have strength to doe, in keeping them in their sicknesse, and in not despising their cause, but hearing their iust defence. *Iob 31. 13. 14.* In giuing them liberty on the *Lords* day for their soules good, and in not giuing care to euery word that men say of them, or the seruants say. *Eccle. 7. 27.*

Iam. 5. 4.

- 2 To giue due correction,

for it is an euill which the earth cannot beare, a Seruant when he ruleth, *Pro. 30. 21. 22.* nor is it meet to bring vp a seruant delicately.

3 To know the waies of their houshold, not leauing their callings and the whole care of their busines to their seruants. *Pro. 27. 23. Pro. 31.*

4 To prouide for their soules, by praying with them daily. *Psal. 127. 1. 2. 1 Tim. 4. 4. 5. Ier. 10. 25.* by training them vp in Gods feare in private instruction, by bringing them to the publike meanes of grace, compelling them thereto *Gen. 35 1. 2. 3.* by chusing into the family faithfull and casting out lewd seruants, as the 'Haughty of lookes, the proud of heart, lyers, and deceiuers, *Psal. 101. 5. 6. 7.* else by one such the whole family may be infected.

Seruants owe,

1 An high account of their Masters

Masters, *1 Tim. 6. 1.*

2 Obeaience for the matter in all things, not simply euill, for the manner, so as to please them well, *Tit. 2. 9.* not only doing the work, but doing it to their minds & likings, with feare to offend them, *1 Pet. 2. 18 Ephes. 6. 5.* with feare and trembling, in singlenesse of heart & with heartinesse, heartily with good will doing seruice *Ephes. 6. 6. Col. 7. 23.* out of conscience, as to the Lord *Ephes. 6. 7.* as fearing God, *Col. 3. 22* which feare of God is opposed to eye-seruice and man-pleasing *2 Sam. 12. 29.* and commands that they looke to God whose eye is on them, and will require an account of them how they haue serued their Masters, that they pray to God for their Masters, and the family and the good successe of their labours after the example of *Abrahams* seruant. *Gen. 24. 12.* that they shew the graces of God in their calling

calling as they are seruants which is the very touchstone of religion & that that adornes the doctrine of Christ our Sauour, *Tit. 2. 10.*

3 All good fidelity, *Tit. 2. 10.* not purloining or filching; but thrifty, carefull that nothing be spoyled, or lost, or miscarry by their default, after the example of *Iacob*, *Gen. 31. 36.* not discovering the secrets of the family, of their Masters, of their calling or trade, not eating the bread of Idleneise, trusty in executing their Masters directions; & speedy in dispatch of busines abroad, a slothfull messenger is a prouocation and irkesome grieffe to them that send him.

4 Subiection, *I Pet. 2. 18.* to their corrections by words and blowes, *I Pet. 2. 19. 20. Pro. 29. 19.* though vniust and aboue measure; so *Hagar* was commanded to submit to *Sarah*, *Gen. 16. 8. 9.* not answering a-gaine

gain by way of contradiction, *Tit. 2. 9.*

5 Moderation and contentation, in dyet and apparell be-seeming seruants, in liberty, not gadding out of their place without leaue, much lesse running abroad a nights, a sinnefull and wicked rioting, and in their company not offending their Master by bringing lewd company into the family, nor keeping such company abroad.

And this is charged on all seruants, *hired seruants* as strictly bound to it as *bond-seruants*, *old seruants* are tyed to as much duty as those that come *now* to serue, *religious seruants* as well as *Pagans*, *men seruants* as well as *women seruants*, not birth, office, gifts or meanes doe priuledge from the strict bond of these duties.

And this is due to all Masters without difference of sexe, as to the *Mistress*, *I Tim. 5. 14. Pro. 31*
or

or of condition, as to the poore aswell as the rich, or of disposition, be they froward or good and gentle, or of religion, be they *unbeleuers* or belecuers, *1 Pet. 2. 18. 1 Tim 6. 1. 2.*

Thus do, and thy seruice is accepted as obedience to God, *Ephes. 6. 6.* and the Lord will pay thee wages aswell as thy Master. *Ephes. 6. 8.* and before God there is neither bond nor free, but all are one in Christ, *Gal. 3. 28. Col. 3. 1. 11.*

Thus farre of the seuerall societies that constitute a familie. We come now to the Church, and there see what God saith to the Ministers and the hearers, the Pastor and focke.

§. VI.

§. VI.

Of the Pastor and the focke.

THE Pastor and focke are the integrall parts of the body of Christ, both are fashioned for vse and ornament to the body by distinct precepts, that it may not be iustly spoken of them, who is blind as his messengers, who are froward as his people.

The Minister must be guided by these rules,

I Hee must haue a lawfull calling both inward and outward, no man may take this honour to himselfe. The son of God glorified not himselfe to be an high-Priest, but God the father said, thou art my sonne, this day haue I begotten thee. *Heb. 5. 4.* that this may be vnderstood, I beat it out distinctly. The calling of

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The Ministers duty.

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The Minister's duty.

the Minister is to be considered as it respects his calling to the Ministry or to the place where he is to exercise his Ministry. The first concernes his ordination by the Church, and his mission of God. The latter concernes his allotting by the Church to a place for the execution of his Office and performance of his duty. In a lawfull calling to the Ministry is requisite, Election, tryall and ordination. Election is either the Lords taking and mission, or the Churches selecting.

1 The Lords choice and sending is primary and cheife in this calling, *How can they preach except they bee sent, Rom. 10. 14.* God is the Author of this calling, *Ephesians 4. 11. 12.* hee raiseth vp shepherds, *Micha 5. 5.* Thrusts forth labourers *Matth. 9. 37.* sendeth workemen into his Vineyard, *Matth. 20. 1.* *I Cor. 12. 28. 1*

Authorita-
tize.

have

have set thee a watch man, saith God, *Ezech. 33. 7.* Which inward election or mission is knowne 1 By gifts wherewith the Lord endoweth, both of Christian sanctity and Ministeriall abilities, that they bee *διδάσκοντες* apt to teach *2 Tim. 2. 24.* 2 By sinceritie of heart whereby the Minister is conscious to him selfe, that neither Ambition, nor Covetousnesse, nor Envy and the like corrupt affections but a sincere desire to Edifie the Church, and the true feare of God mooved him to desire the Office of a Bishop: yet may he that Preacheth the Gospel look to live of the Gospel; yet this alone may not cause any to assume the worke without the Churches election.

2 The Churches election, is the outward calling, which examining the gifts of the cal

S 2

led,

This man the Lord hath taken to be his mouth to a people.

ling, which examining the gifts of the called, ratifieth and gratifieth the Lords Election, and this is done by Tryall and ordination.

3 Tryall is either of life or abilities: *of life*, that they haue a good report euen of those that are without, and that there be no proceeding to imposition of hands, suddenly or rashly, 1 *Tim.* 3. 2. 7. & 5. 21. 22. Or by partiality. Of *abilities* also, else may not the key of knowledge be committed to an Idiot a dumbe dog that cannot barked, the key of heauen cannot be vsed without knowledge.

4 Ordination, the rite hereof was *χρησθεσια*, the imposition of hands this is the outward mission, done by the Ministry or presbytery alone, without the people,

The outward calling without the inward may be of force to the Office and worke, but both

both requisite if the Minister himselfe will haue any comfort in the worke, yet not the inward of the former force without the outward.

Concerning the Ministers calling to a place or charge, since there now are no Apostles (a charge I call a portion of people allotted for him to preach vnto): besides all that forespoken there are required two things.

1 The allotting of such a man or men to such a portion of people by the Governours of the Church.

2 The consent of the people, whose voyce is to be looked vnto saith Saint Cyprian *the people haue chiefly the power either to choose worthy Ministers or refuse the unworthy*, and the Lord saith in *Ezech.* 33. 2. If the people of the land take a man, this holdeth vnlesse it be among infidels, where no church

*Cyprian. l. 1.
Ep 4.
ipsa (scilicet
plebs)
maxime
pot. statem
habet vel e-
ligendi dig-
nos sacer-
dotes vel in-
dignos recu-
sandi.*

as yet is planted, there the first alone is sufficient: as if one choise Minister were by our Church-Gouernors sent to the *Americans*, such a one deservedly beares the name of an Evangelist, as was *Timothy*, that such a thing may come into the heart of our gouernours, let vs all pray.

Hee then hath a lawfull calling inward and outward to speake to a particuler congregation, whom God hath endow'd with Christian graces of sanctity and Ministeriall abilities, and an vpright desire to glorifie God and edifie the people, and whom the visible Church and Gouernors there, haue vpon examination of abilities and on sufficient testimony of approved life set apart to that function, and ordained to execute the same: and because order is to be kept, and euery one know where he is to teach, this man

man so furnished inwardly and outwardly is the watchman to that congregation, to which both the Gouernors of the Church assigne him to teach, & that people haue testified their liking by consenting.

After this, not euery dislike, nor any dislike without true cause can disanull that Ministers calling.

Let all Ministers looke well to their entrance, that they may with comfort vndergo the temptations, and troubles of their calling.

This is the first rule.

2 He must not neglect the gift giuen to him, but stire it vp and blow the coales that they may liue and glow. *I Tim. 4. 14.*
2 Tim. 1. 6.

3 He must beare a tender and fatherly affection towards them for their saluation, *contexted* to professe himselfe, and indeed to be, their seruant for

Iesus sake: becomming all things to all men by compassion, that hee may winne the more, *2 Cor. 4. 5.*

4 He must attend on reading priuately to himselfe, *1 Tim. 4. 13.*

Exhortation and doctrine among his people, and this in season, and out of season, publicly and from house to house, day and night, willingly, not by constraint, of a ready minde, not for filthy lucre, as an ensample to the flock, taking the oversight thereof, *1 Pet. 5. 2. 3. 4. 2 Tim 4. 1. 2. 3.*

5 He must be an ensample to the beleeuers in word, in conuersation, in charity, in spirit, in faith, in purity, *1 Tim. 4. 12.* in word, that is, in speech, in spirit, that is, in feruency and zeale for God and his glory in the sauing of his hearers.

6 He must hold fast the forme of sound words, that hee may feede

feed his flocke with sincere milke, and may keepe the commandement without spot, vnrebukeable, and may bee able to conuince the gaine-sayer, *2 Tim. 1. 13. 1 Tim. 6. 14. Tit. 1. 9.* For as the people must bee fed, so must they bee preserued from Wolues and Dogges. The mouthes of false teachers must be stopped, *Tit. 1. 11.*

7 Ecclesiasticall discipline must be vsed & maintained with the strictest bands of good order.

8 He must care for their good after his death, *2 Pet. 1. 15.* And if it lye in his power, see them deliuered to some faithfull Pastor, as *Augustine* saw *Erasmus* his successor, with ioy, *Tom. 2. ep. 110.*

This is the duty of the Pastor.

The people owe to their Minister,

1 Love for their works sake, they must know them which labour

The peoples duty.

bour among them, and are ouer them in the Lord, and admonish them, *1 Thes. 5. 12. 13. Their very feete should be beautifull,* Rom. 10. 15. The Galathians bare such loue to the Apostle *Paul*, that they could haue puld out their owne eyes to haue giuen them to him, *Gal. 4. 14. 15.*

2 Double honour, they should esteeme them highly, as Ministers of the New Testament, not of the letter, but of the spirit, the Galathians receiued *Paul* as an *Angell of God*, as *Christ Iesus*. There is required also a speciall feare in vs, when we receiue the Ministers sent of God, as the *Corinthians* receiued *Titus* with feare and trembling, *2 Cor. 7. 15.*

3 Maintenance conuenient for his perton and calling, remembering what the Scripture saith, *Thou shalt not muzzle the Oxe that treadeth out the corne,* and the laborer is worthy of his reward, *1 Tim. 5. 18 Gal. 6. 6*

To

To with-hold tythes, is to rob God, *Mal. 3. 8 9.* And to giue no more then what wee are bound to by law, testifieth an heart void of the feare of God: thou shouldst haue thy first fruits and free will offerings, *Deut. 14. 23. & 12. 17. 18. 19.*

4 Obedience to the word taught by them, suffering the words of exhortation, and willing to imbrace wholesome doctrine, *Hebr. 13. 17. 22. 2 Tim. 4. 3.* Loue, honour, and maintenance, are nothing without obedience, nor doe make thy godly Minister goe on with ioy in his labours if this be wanting. The greatest encouragement to thy Minister is submission, and professed subiection to the Gospell of Christ in all things. *Now we liue,* saith the Apostle *Paul*, *if ye stand fast in the Lord,* *1 Thes. 3. 8.* For what is our ioy or hope, or crowne of reioycing. *Are not euen yee in the*

p. 1-

presence of our Lord Iesus Christ, at his comming? yee are our glory and joy. Oh happy thing, when the Minister comming before the iudgement seate of Christ, the great shephard of the sheepe, can say, Behold, here am I, and the children which thou hast giuen me. But shall not your countenance bee dashed, when all the account he can make, is this, I haue spoken unto them, and they would not heare. Lord, who hath beleeued our report? I haue laboured in vaine, I haue spent my strength for nought, and in vaine, Esa. 49. 4. Reade and peruse that one Text in Esa. 30. 8. 9. 10. 11. Now goe, saith the Lord, write it before them in a Table, and note it in a Booke, that it may bee for the time to come, for euer and euer. That this is a rebellious people, lying children, children that will not heare the law of the Lord; which say to the seers, see not, and to the Prophets, prophetic not unto vs
right

right things, speake unto vs smoothe things, prophecy deceits, get ye out of the way: turne aside out of the path: Cause the Holy one of Israel to cease from before vs.

§. VII.

Of Neighborhood.

THe most eminent relations wherein wee stand obliged one to another in societies, haue bene handled; those of more priuate state follow, and so first that of neighborhood. Here I take the word neighbour, strictly, as wee doe ordinarily in our common talke: and for our direction, I haue selected some choice rules, which being taken vp in practise, may make our neighbourhood religious and righteous. The rather should we

The rules
for neigh-
bourhood.

attend to these rules, because it is an imputation cast vpon religion and preaching, that it spoiles all *good neighbourhood*: yet in very deed it shall appeare, that this onely formes vs hereunto, and destroyes nothing, but that *bad-good-fellowship* of rude, vnmortified men, which is impious, vnciuill, and pernicious.

That thou maiest bee a good neighbour, (besides the rules of dutie to men before deliuered in the nineteenth to the 27. Section of the second part.) Some things must in speciall be auoyded, some things must be done by thee.

For the things to bee auoyded, they are these.

1 Thou maiest not remoue the ancient Land-marke, nor dare to enter into the field of the fatherlesse: their Redeemer is mighty, hee shall plead their cause with thee, *Proverbs 23. 10. 11.*

2 Thou

2 Thou must not thinke to lay house to house, and land to land, till thou hast depopulated the place where thou liuest, that thou maiest bee placed alone in the midst of the land. Nor bee carried with the vanity of stately buildings, so that thy faire house should deuoure the timber of thy neighbours house that dwelleth by thee. Woe, woe to thee, thou couetest an euill couerousnesse to thy house. The stone shall cry out of the wall, and the beame out of the timber shall answer it. God shall smite thee with a curse in thine owne kinde: for of a truth, many houses shall be desolate; yea, great and faire without inhabitant; yea, tenne acres of vineyard shall yeeld but one bathe, and the seed of an Homer shall yeeld an Epha. Barrennesse and famine shall bee the scourge of such wickednoise, *Esa. 5. 8. 9. 10. Hab. 2. 9. 10. 11.*

3 A-

3 Auid the backbiting tongue, *Pro. 25. 23.* The tale-bearer, *Pro. 26. 10.* The contentious man, *Pro. 26. 21.*

4 When thou comest into his Vineyard or Orchard, put not vp into thy vessel, nor moue a sickle to his standing corne, thou maist put forth thy hand and eate for thy necessity, *Deut. 23. 24 25.*

5 Despise him not, nor hate him because he is poore, *Pro. 14. 20. 21.*

6 Enuy him not for a right worke, an vsuall sicknesse vnder the Sunne, *Eccles. 4. 4.*

7 Smite not thy neighbour secretly, lest it be a curse to thee. Deceiue him not, and thinke to put it off by saying, *Am I not in sport?* *Deut. 27. 24. Prou. 26. 18. 19.*

8 Meddle not with the strife that belongs not to thee, so maest thou take a dogge by the eares, *Pro. 26. 17.*

9 Presse

9 Presse not too much vpon his kindenesse, lest thou shouldest seeme burdensome, withdraw thy foote from his house, lest he be weary of thee, *Pro. 25. 17.*

10 Take not to pledge the instruments or tooles of his calling and trade, the meanes whereby he must get his liuing: as the vpper and nether millstone. If hee bee poore, thou maist not sleepe with his pledge all night, but deliuer it to him before the sunne goe downe, if it bee any thing that appertaines to food, raiment, or lodging, *Deut. 24. 6. 10. 11. 12 13.*

11 Thou maist not call him to the Alehouse or Tauerne, to bibbe and drinke, or play the glutton, thou must not put thy bottle to him, and make him drunke. Woe to thee if thou doe it; this is cursed fellowship, which thou callest good fellowship. The Lord hath a cup for thee

thee to drinke of, the cup of his right hand, drinke thou also, and let thy fore-skinne be vncouered, and shamefull spuing shall be on thy glory, *Hab. 2. 15. 16.*

For the things to be done, they are these.

1 Exhort and perswade, and call them to the Assemblies and holy duties: the prophecies foretell such things of Christian neighbours. *The inhabitants of one City shall goe to another, saying; Let vs goe speedily to pray before the Lord, and to seeke the Lord of hosts. I will goe also, Zach. 8. 21.*

2 In your meetings, let there be the serious consideration of the workes of Gods hands, and the remembrance of the Lords mercies in stead of the Wine, and Harpe, and Tabret, and Pipe, *Esa. 5. 11. 12.* Breake off euill discourse, and prevent it, and diuert it by imitating the exam-

example of *Sampson*, who proposed a riddle to the *Philistines* when they feasted together, *Iudg. 14. 12. 13.*

3 Bring home his stray cattell, and alllost things, if thou finde them, and withhold not thy helpe if his beast be downe vnder his burden, *Deuteronomie 22. 1. 2. 3.*

4 If there arise any matter of dislike; debate thy cause with thy neighbour himselfe, and reueale not thy secrets to another, *Pro. 25. 8. 9. 10.*

5 Obserue the Apollles rule, speake euery one truth to his neighbour, *Ephes. 4. 25.*

These concerne neighbour-hood, the second relation of more priuate state, is that of friendship.

§. VIII.

Of Friendship.

Rules for
friendship.

How to
choose
thy friend.

Concerning friendship, the Lord directs thee in two things.

The choise of thy friend.

The vsage of thy friend.

For the choise of thy friend, he requireth,

1 That hee bee a religious man. What agreement can there be betweene righteousness and vnrighteousness? thou must not leaue the path to blessedness set downe in *Psal. 1.1.* to walke in the way of friendship

2 That amongst them thou choose not thy friend by his wealth, *Pro 19. 4.*

3 That thou make no friendship with an angry man that cannot rule his spirit, *Prover. 22. 24. 25.*

4 That thou make him not thy

thy friend that cannot conceale a secret.

5 That if it be possible, thou retaine thy fathers friend to be thine, *Pro. 27. 6.*

When thou hast chosen thy friend, then let thy friendship be thus carryed.

How to
vs. thy
friend.

1 Learne to couer transgressions, and iniuries or trespasses, this is to seeke loue, but the repetition of old matters separateth very friends, *Pro. 17. 9.*

2 Giue hearty counsell, this is as oynment and perfume, it sharpenes a mans countenance, *Pro. 27. 9. 17. 19.* and maketh them mutually, the glasse wherein they may see one anothers face.

3 Preferre a rebuke from thy friend, before a kisse from thine enemy. *Pro. 27. 5. 6.*

4 Vse no flattery, as most abhorring to the lawes of friendship, affect not the prailing of thy

thy friend study it not, seeme not, to doe it of set purpose. *Pro. 27. 14.*

5 Be true and intire to him, as was *Jonathan* to *David*, the prime paire in Scripture Com-
mended for thy imitation.

6 Vie thy friend in the day of thy calamity, rather then thy brother, a friend loueth at all times, & the day of aduersity is properly the time for which he was made. *Pro. 27. 10.*

7 And though it bee the chiefe error in friendship to goe farre from thy friend in a straight and in his pouerty: and to be wanting to him, when he pursueth thee with words, as is noted by *Solomon*, *Pro. 19. 7.* yet this one particular *Solomon* himselfe warnes thee of as a note of a man voyde of, vnderstanding, to strike, and become surty in the presence of his friend. *Pro. 17. 18.* rash surtyship, in as much as it ouerthrowerh thy estate

estate, house and posterity, is exceedingly sinfull, and may not be vndertaken, no not for thy friend, *Hee that hateth such surtyship is sure.*

8 He that hath a friend must shew himselfe friendly: there is a friend that sticketh closer then a brother. *Pro. 18. 24.*

Thus farre also of friendship: there yet remains a third case contrary hereunto, that is *Enmity*, or how wee should behaue our selues to our enemies.

§. IX

Of Enmity.

ABout this necessary point, first thou must be warned, that thou entertaine nothing that may alienate thy heart from any man, if thou be angry, thou must bee angry and not sinne, and

Rules about en-
mity.

and if a rash anger should take hold of thee, thou maiest not let the Sunne goe downe, vpon thy wrath, that were to giue place to the Deuill, *Ephes. 4.* There is an holy Hatred of Gods enemies, but that must be a *perfect hatred*: an hatred of the vice, a louing of the man, not hating the man, as if hee were the vice, nor louing of the vice, as if it were the man. Now be it that thou carry thy selfe thus faire and religiously, yet thou maiest haue many an enemy:

In Case thou hast enemies, that are enemies to thee, (whether they be enemies to God or no, for that is not the question now in hand as being decided in the 26. Section of the second part) these are sound and profitable directions.

1 Presently looke into thine owne heart, espie all thy waies, to see if thou haue in any fault willingly

willingly committed, broken thy peace with God, for this is vsuall, *we cast off the thing that is good and then the enemy is let loose to pursue vs*, This is Gods dealing whether it be with a nation, or with a man onely. *Hes. 8. 3. 4.* We fall from God, and then man and creature fall from vs. If vpon search thou findest any such *Achan* troubler of thy peace, pursue him to death, let not thine eye spare, set all in order, that thy wayes may please the Lord, for *When a mans wayes please the Lord, hee maketh euen his enemies to be at peace with him.* *Pro. 16. 7.*

2 Loue him, blesse though he curse, pray for him; if he hunger, feed him; if hee thirst, giue him drinke; for thou shalt heape coales of fire vpon his head, and the Lord shall reward thee, *Pro. 25. 21. 22.* thou maiest in a glorious manner be conqueror, if thou hold the rule of the

T

Apostle,

Apostle, *ouercome euill with goodnesse. Rom. 12.21.* but it is somewhat dishonorable for a Christian to be ouercome of euill, to fashion thy heart hereunto remember the loue of thy Lord *Iesus* who Died for thee when thou wast weake, vngodly and wicked, and an enemy, yea nothing but enmity: *Rom. 5.6. 8.10.*

3 Haue not Glosing lippes and a wicked heart, this is like a pot sheard Couered with siluer drosse. Seuen abominations will quickly be in thy heart: and this is thy sentence from God, *whose hatred is couered by decest, his wickednesse shall be shewed before the whole congregation. Pro. 26.23.25.26.*

4 If hee haue wronged thee and doe trespasse thee, forgiue him, till seuen times; till seuentie times, seuen times. If the iniuries be such as ruine thy credit and state, or indan-

ger

ger thy life, seeke the benefit of the Magistrate, not by way of reuenge that is alwayes vnlawfull, but by way of defense, heartily embracing euer the termes of peace, and readily performing when occasion is offered, the Offices of loue, in the midst of the heat of seeking redresse.

5 Reioyce not at his fall, let not thine heart secretly bee glad when hee stumbleth: lest the Lord see it, and it displease him, and hee turne away his wrath from him. *Pro. 24.18.*

Hitherto of the Relations of more priuate state, the estates of mere priuacy do follow and there first, the aged.

T 2

S. X.

S. X.

Of the aged.

Rules for
the aged.

*Nulla aetas
ad discen-
dum sera est
erubescat
senectus,
que se eru-
di non
patitur.
Ambros.
ad Symma-
chum.
The men.*

THe choise rules that respect the aged whether men or women wee finde gathered to our hands by the Apostle Paul to Titus Chap. 2. vers. 2. 3. 4. those in the second verse respect aged men, wherein euery word is a rule.

*The aged men must bee sober,
Grave, temperate, found in faith,
in charity, in patience.*

I Whereas it is too common a fault to old age, to bee bibbing, they are charged with sobriety, for aged men conscious of their infirmity, are ready to seeke strength in a more free vse of wine and strong drinke, needfull therefore is this watch word, and worthy to be set in the front.

2 Grauity is suiteable to their

their age, an habit, gesture, speech and well composed manners fauoring thereof which may winne them respect and keepe authority ouer the youth; there should shine in old age a certaine Maiesticall dignity, which should cause the youth to hide themselves and bring on them a kinde of bashfulness.

3 Temperance, not testinelle, *Demalike*, nor hastinelle, and pettish preuisionelle, not wantonelle, which seeme by youth maketh them more impudent in Lasciuiousness, and what more odious, then an old man playing the wanton, and expressing an incontinent hart, when coldness hath eneruated his body, nor rashness, but all prudence.

4 Soundness in faith, in charitic, and patience, *the beary head is a crowne, if it bee found in the way of righteousness*: old

T 3

age

*Temeritas
fioritis of
aetas, pru-
denia se-
netutis.
Cic. de se-
netute.*

age is a sicknesse and full of infirmities which cannot be cured, How should they then seeke a sound heart and soule, & these three graces are the Summe of Christian perfection, saith to God in Christ, Charity to men, and patience to sustaine both, and to be as salt to preserue and relish both.

The aged *women must bee in behauiour as becommeth holinesse, not false accusers, nor giuen to much wine, teachers of good things, and examples to young women,* ver. 3. 4.

1 Their behauiour must bee as becommeth godlinesse, this sexe in the whole habit of the body and outward carriage expresseth a great deale of leuity and pride euen to the graue, and scarce any thing saue religion and grace in the heart can perswade, euen when it hath perswaded them to put it off: (well were it, if it could perswade, euen when

when it hath perswaded them,) the Apostle therefore presseth this vpon them, telling that godlinesse must be seene in the behauiour, the gate, and countenance, the apparell and fashion of apparell, the speech, the silence of ancient Matrones, should carry in the face of them a certaine dignitie of sacred comelinesse: the Grace in the heart and the godlinesse taught according to Christ in the Gospell, should be imprinted in the very speech, eye, face, gesture and garments.

2 They must not bee *false accusers*, Loquacity and babling is common with the aged of that sexe, and some of them, neuer thinke they haue bene eloquent, but when they haue told some tale to detract from others: hence it is that their meetings vsually spiced with these discourses are the fountaine of all discords and dissen-

*Vidua est
victus, quā
non pūm
na firmat.
P. ad. n. n. n.*

The wo-
men.

*13. 14. 15.
16. 17. 18.
19. 20. 21.*

tions among neighbours how much then should all Matrons suspect themselves in this point.

3 They may not be *given to much wine*, which indeed sets the tongue a flote, makes them forget the former godly behaviour, and give examples that lead from modesty and honesty, this very vice hath made many aged women turne bawdes. See to it, I pray you, *Wine is a mocker, strong drinke is railing.*

4 They must be teachers of good things, not full of old wives tales, dotages of superstitious obseruations, storyes of miracles, loue songs, wanton tales, which is a disease that most old women are sicke of euen to death, whereby they infect the yonger sort, and are the cause of most euills found vpon them, Were it not fit for them to teach the yonger women

m d.
wives in
most pla-
ces are
greiuously
diseased in
this case.

women to loue their Husbands, to loue their children, to be discreet and chaste and keeper at home with the like.

5 They must be *examples* to the young woman in all the following virtues which are required in them, as loue, chastity, discretion, &c.

These concerne the *Aged*, what concernes *young men* and *women* followeth.

§. XI.

Of the Youth.

THe remarkeable praise of young women and young men are deliuered in the same place, *Tu. 2. 4. 5. 6.*

Vpon young women should be found.

1 Sobriety and prudence and moderation which chiefly in women should be shewed

T 5 in

Rules for
youth.

The wo-
men.

in their apparell, therein what is and is not modest is taught in 1 Tim. 2. 9. 10. Art in haire, gold and pearles vnlawfull as against sobriety, modesty, piety and good workes. Sobriety with faith sanctifies the paines of child bearing, vers. 15.

U³-L

2 Loue to their Husband, and children, which preuent and deliuer from all vnlawfull loue, and lust, as the preseruation of the young man from the bosome of a stranger, is to be rampant with the loue of his wife, and to bee satisfied with her brestes alwaies. *Pro. 5.*

3 Discretion, the beauty of their beauty: and chastity or coniugall purity, their chiefest glory, next to Christ and faith in him.

4 Keepers at home; not gad- ders from house to house: their owne houses, their cloisters, and there the true *Nunnes*, or rather godly *Matrones* seruing God in their

their callings and conscionable discharge of them.

5 Good, i. meeke of spirit, gentle, amiable, apt and tendable, not brawling, bitter, talkatiue, and imperious.

6 Obedient to their Husbands: these things adorne their profession, and are of a winning and alluring nature.

Yong men are especially to looke to *Temperance*, that they be sober minded. This one vertue workes a cure (together with piety and godlinesse) vpon the hearts of young men: for it deliuers from all excesse, in recreations, in meate and drinke, in apparell, in passions of the minde, and in those things that respect continency and chastity: and in these, yong men are most faulty. *Temperance* in recreations, sees that wee sport not our selues with things vnlawfull; as chambering and wantonnesse, nor of ill fame, as

The men.

Cards

Cards and Dice. It moderates the affections, that the heart be not stollen away by them, and gouernes the passions of anger, ioy, and the like, and requires a thint be put to them for the time, that recreation bee not made a vocation.

Temperance in meate and drinke, lookes to the quantity, that it oppresse not nature, and the quality, that it bee not with excessiue variety, and delicious fare *every day*, as it was with *Dines*, and the time, that wee *sit not at it*, as those that spend their time in Alehouses, and at their meales can sit three houres oft times: and the company, that it be not with wine bibbers and riotous eaters of flesh, *Proverbs* 23.20.

Temperance in apparell, looketh to comelinese, shamefastnesse, thristinesse, and godlinesse.

Temperance in passions of
the

the minde, is when feare, ioy, anger, sorrow, keepe measure, guided by reason and religion, and directed to some good end.

Temperance in things appertaining to chastity, respects the purity of thoughts, affection, words, deeds, in the state of single life or marriage: for there is a threefold chastity.

Of the Virgine.

Of the married person.

Of the Widdow.

These respect yonger men and women. There followeth virginity and widdowhood.

*Castitas
Coniugalis
virginitatis
viduitatis.
Ambros.*

§. XII.

Of the Virgin and Widdow.

CONCERNING Virgins of both sexes, wee haue receited from the Lord, onely these two dire.

Rules for
the Virgin.

directions.

1 That if any haue the gift of continency, either from the wombe, borne so, or by speciall grace and power ouer their owne will for the kingdome of Gods sake, hee abstaine from marriage, and vse that estate, as freer from distractions and trouble in the flesh.

2 That they vse the holy remedy of marriage if they haue a calling thereto; that is, if they cannot certaine; for *it is better to marry, then to burne*; 1 Cor. 7.9. That ye may know what it is to burne, vnderstand there are three degrees of tentations to lust. The first is, when the assaults of concupiscence preuaile so, as to cast downe the will, and carry it captiue, so that the heart is on fire with concupiscence and vncleane thoughts; this is the worst kinde of burning. The second is, when the assaults of lust cannot winne full consent

sent of will, yet doe strike so forcibly vpon the soule, that they amaze it, and hurry it with a blinde violence, and disquiet the heart, and set it so out of frame, that they are vnfit for any holy duty. Both these are burnings which must be quenched by marriage, if they bee found with vs after the vse of watchings, fastings, and prayer. The third is, when we feele the motions of lust, but can so valiantly resist, that the true loue of chastity and shamefastnesse is not thrust out of our hearts, but wee abhorre all filthy and vncleane motions. These haue no calling yet to marry.

Concerning Widdowes, the Scripture speaketh expressly in one place, 1 Tim. 5. Where they are cast by the Apostle into two ranks.

1 Into such as were Widdowes indeede, truly destitute of house, husband, kindred, able

Rules for
the Widdow.

ble to helpe them, or to be hel-
ped by them, or children, or
meanes, who had not to trust
to but God, and continued in
supplications and prayers, day
and night. Who were aged 60.
yeeres, the wife of one man, well
reported for good workes, euen
workes of seruice; as lodging
strangers, washing the Saints
feet, visiting the sicke, &c. These
were to bee aided and relieued
out of the Churches treasury:
and the ministers and Deacons
were to haue speciall care of
them for their maintenance.

2 Into younger Widdowes,
and such as had friends to main-
taine them, these might not bee
put to the Church to main-
taine, lest shee should be burde-
ned, and not haue wherewith
to maintaine and relieue Wid-
dowes indeed.

And for the young Wid-
dowes, the rule is giuen in *verse*
14. and the reason of it in
verse

verse 15.

The rule is, that they marry,
bring up children, guide the house,
and giue no occasion to the aduersa-
ry to speake reproshfully.

The reason is, for some are al-
ready turned aside after Satan.

Here let the Church see on
whom to bestow her reuenues
and reliefe, and let Papists for e-
uer be confounded, while they
looke on their *Monasteries* and
Nunneries, which feed vpon that
which belongs not to them.

Thus haue I endeauoured to
lay before all sorts the path which
is called Holy. Let no sluggish
Christian say, *A Lyon is in the*
way, a fell Lyon is in the path; for,
no Lyon shall bee there, nor any ra-
uenous beast shall goe up thereon, it
shall not bee found there: but the
redeemed shall walke there, and
the ransomed of the Lord shall re-
turne and come (in this way) to
Zyon with songs, and everlasting
ioy vpon their heads: they shall ob-
taine

taine ioy and gladnesse, and sorrow
and sighing shall flee away. Euen so
Amen Lord Iesus. So be it.

Thou meetest him that re-
ioyceth and worketh righ-
teousnesse, To thee be
glory for euer.

FINIS.

Errata.

Page 15. line 7. for, that God did, reade
that God that did. p. 50. l. 26. put out
or, p. 141. l. 22. for as, r. and, p. 143. l. 16.
for charge, r. change, p. 144. l. 7. for it, r. are,
p. 165. l. 4. r. which is the gift, p. 147. l. 14.
r. I doe not remember, p. 149. l. 5. for and,
r. end, p. 174. l. 1. for, that hee, r. he that
would, p. 175. l. 18. for into the desires, r. in
the desires, p. 196. l. the last, for word, r.
world, p. 204. l. 19. for patience, r. Patient,
p. 206. for ignorant, r. ignorance, p. 211. l. 1.
put out if, p. 230. l. 21. for rage, r. range,
p. 252. l. 4. for praise, r. phrase, & l. 6. for
desying, r. besying, & l. 7. for descryng, r. de-
cryng, p. 266. l. 17. for will indure, r. will
not indure, p. 272. for willes, r. miles, p. 301.
l. 19. for of death, griefes face, r. of deaths
gristly face, p. 318. l. 1. for care, r. cure, p. 336. l.
21. for boyes, r. homines, p. 326. l. 16. for
the, r. thee, p. 327. l. 2. for couenant, r. Com-
mandement, p. 355. l. 20. put in *the*,
p. 360. l. 22. for conserue, r. construe, p. 349.
put out the 17. and 18 line.

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THE
LIGHT OF
FAITH:
AND,
WAY OF HOLINESSE.

Shewing

What to believe, and for what to
strive together, earnestly contend,
and suffer for in this contending age.

And how to live in all estates, condi-
tions, and degrees of relation, accor-
ding to this faith.

*In both, deliv'ring (as neere as might be, in the
life of Scripture phrase:) only things necessary,
as we meane to be saved, and avoiding
utterly things arbitrary, that di-
stract, rather then direct
a Christian.*

*Collected out of holy Scripture by an unworthy labourer in
Gods vineyard, RICHARD BIFIELD
Pastor in Long-Ditton, in Surrey.*

Esa. 35. 8.

*And an high way shall be there, and a way, and it shall be called
the way of Holinesse: the unclean shall not passe over it, but it shall
be for those: the way-faring men, though foales, shall not enter therein.*

London, Printed by T. H. for T. b. Stephens, and
Ch. Meredith, 1630.

31. 2. *Eccles.* 7. 28. 9. Chastitennesse, *Eccles.* 10. 26. 10. Oppression, *Pro.* 28. 16. 11. Wilfull inflexiblenesse, *Eccles.* 4. 13. 12. Allyance with the open enemies of Godstruth. 2 *Chr.* 19. 2. & 20. 35. 36. 37.

5 He must looke to these vertues, *mercy and truth*, the best court of guard, *Pro.* 20. 28. *Power over his passions*, *Pro.* 25. 28. & 16. 32. *Bounty*, as the prolonger of his dayes, *Pro.* 28. 16. *Wisdom* to scatter the wicked and bring the wheele ouer them, *Pro.* 20. 26. *Temperance*, *Valor*, *Pro.* 30. 31. *Secrecy* or reservednesse, *Pro.* 25. 3.

6 He must bestow his fauors on the deseruing, *Pro.* 19. 6. and by no meanes exalt a *seruant over Prince*, this is one of the foure things which the earth cannot beare, *Pro.* 30. 22. and 19. 10.

7 Hee shall doe wisely and safely in peace and ware.

IF

if he doe all by Counfel, *Pro.* 24. 5.

For his household both for piety and policy, I presume not to deliuer ought of mine, as neither durst I in any of the rest, but shall content my selfe with what is deliuered in the *Psalme* 101. Which presents all kings of the earth with a perfect draught of heavenly Government.

He but giue the skeleton, or Anatome, which will be found excellent to behold: but much more amiable, were it couered with flesh and skinne. Yet if any in high place shall chance to looke on it, that same God that gaue life to dead and dry bones, that same God I say, breath vpon these lineaments, that life may enter into them.

Here is in this 101. *Psalme*, a *Prince taught of God*.

For the *manner* of instruction,
1 In a third person, *Dauid*, on whose heart was drawne this sacred

For his
Court.

sacred plat-forme, that none might conceive it to bee some Platonicall Idea, and reiect it as unattaineable, nor any take it for some meane piece, vnworthy a royall and braue spirit.

2 In a Psalme, that while it is sung, and the doctrine with warbling Notes, suits the heart through the eare, the spirit of gouernement and of God, that was on *Dauid*, might fall on him. A Psalme of *Dauid*.

For the matter taught:

The graces Royall, mercy and iudgement, which graces are characteristick to a King, the limits of his proceedings, the glory of gouernement, the qualifiers of reformation:

The end and aime taken with a single eye, the glory of God, *verse 1.*

The *rules* for administration of royall power, whose

ORDER teacheth,

1 That the rise must be at his owne

owne person and spirit.

An euill man cannot bee a good King.

That his sentence may be diuine on the throne, Diuinity must be ingrauen on the doore posts of his soule, in the table of his heart,

2 That the next principall care must be for his house, lest from thence prophanesse & wickednes goe forth ouer al the land.

3 Then soone shall hee see and see Church and State happy.

NATURE respecting,

Integrity, that it be whole, sincerity, that it be in truth.

HIMSELFE, that he

Keepe piety, a perfect way.

Prudence in a wise behaviour.

Vprightnesse, whole

Seate, the heart.

Nature, integrity that it bee whole.

Sincerity, that it be in truth.

Vse, walking in it.

Place

Place of exercise, the house,
and of ieiuness, at home, as
well as in furraine deali g, in
his house, as well as in Gods
house.

All which must be followed,
with

Patience, neuer in ought ha-
sting the Lords decrees, or ha-
sting to ill meanes.

With prayer, in a lowly de-
pendance vpon God for assi-
stance.

With an eye euer to his death,
and the time of reckoning, when
account must be giuen of the
stewardship, *verse 2.*

That he *auoyde*

Presumption,

Idolatri, the thing of Beliall,
which hath nothing to doe
with Christ.

Apottacy, *verse 3.*

Frowardnetle of heart, way-
ward against God, and bitter to-
wards man.

Acquaintance with lewd per-
sons,

sons, and wicked things *verse 4.*

2 HIS COVRT.

Abandoning

The whispering Slauderer,
verse 5.

The ambitious proud man,

The deceifull,

The Lyars, *vers. 7.*

Entertaining

The faithfull, the plaine-
hearted,

The godly, the vpright-liued.
Of these will he take

I For counsell,

With great choyce, his eye set
to the worke.

Looking to their fidelity and
piety, else wisdome is but
emptinesse in heart.

Babliug in word.

Folly in deed.

Taking of the Natiues, not
strangers, who cannot tender so
well the good of the State.

Men experienced in the af-
fares of that State.

Giuing them liberty to sit
with

with him in counsell, and to speake their consciences freely, *verse 6.*

2 For *service*, who is so fit as a man of a good conscience, that preferres vprightnesse in his wayes, before all things in the world.

3 HIS KINGDOME, the ciuill state, the Church.

Punishing malefactors with diligence, dispatch, constancy, and impartiality.

The end of all is the good of the Church and State, being the Lords rather than his, verse 8.

Hitherto of the supreame Magistrat: all others are Governours sent by him, the specialities of their dutie are contained in these following rules:

1 They must know the power giuen into their hands, that accordingly they may execute their office. Some haue a greater power, some a lesse, conferred vpon them, some in peace,
some

2 The duty of inferior Magistrates.

some in warre, some Counsellors, some Senators and Iudges, &c. Some law-keepers, as Iustices; what euer the power entrusted to them bee, that must they vnderstand, that hee arrogate not what belongs not to him, and that hee neglect not what he ought to see to.

2 They must remember they are to giue account, as to God, so to the King: whose mouth, eyes, and hands they are.

3 Their characteristickall properties, and the vertues they should presse vnto, are these following.

1 Wisedome and vnderstanding, *Deut. 1. 13.* Government is the feeding and leading of the people: Hee that is Governour, must bee provided of the instruments of a Pastor, thou must be experienced in the affaires thou wouldst mannage, that thou maiest leade the people by the discretion of thy hands. This is
the

the ability to apply the power that is in thy hands to the good of the State, as the matter shall require. Great is the good may come by such wise Magistrates: *By a man of understanding and knowledge, the state of the land shall be prolonged, Pro. 28.2.*

2 Courage and zeale, able valiant men must they be, masters over their passions, and stout in their places, *Exod. 18.21. Masters over their passions, else rage will transport, fauour will bow, and euery other passion of the heart beare sway to the peruerting of iudgement, and blinding the eye of right reason.*

Courage also needfull here, if any where, for it is thy part to take the prey out of the Lyons mouth, to rescue the innocent made a prey; to maintaine the right of the fatherlesse, *Iob 29.17.* It is thy part, without feare of mans face, equally to impart iustice to all: it is thy part to rise
vp

vp against the monsters of the time, Drunkards, Blaspheemers, Swearers, Fornicators, Idle persons, and the like. What heroicke spirit hadst thou need of, to stand in the streame, and turne the current of the time? Is it a soft, timorous, sheepish spirit; is it not an vndaunted heart that becomes you? Stirre vp thy spirit, contend for God, for thy Country, for thy King, for thy charges good. Would any stay the sweet streames of iustice from running downe in the streetes? pray with *Nehemiah, O God, strengthen my bands, Neh. 6.9.11.* Doth any offender aske, *is it peace?* answere with that courageous, *what peace so long as thy wickednesse remaines?* and when thou findest the mistresse of disorder, the mystery of the knot of wickednesse in the place where thou art: if it scorne thy proceedings, cry *who is on my side, who?* Let not her painted face allure
Q or

or entice, cry *throw her downe,* and then trample her vnder feet, *2 King. 9. 22.* Doe great ones offend, contend euen with *Nobles,* and let them feele the dinte of thy sword, *Neb. 13.* dost thou thinke of the trouble; *Ease staires the foolish,* and delicacy is not to be looked for in gouernement, dost thou feare oppositions? *Deale couragiously, and the Lord shall be with the good,* *2 Chr. 19. 11.* So shall the wicked feare, the godly loue, and all reuerence thee, but if not, thou and thy authority will be contemned, and kicked-against by euery worne.

3 The Feare of God, whose is the iudgement, who sits with them in the iudgement, *2 Chro. 9. 6. 7. Exod. 18. 21.* What dost thou a Ruler in *Israel,* without religion? God sitteth in the assembly of Gods, and fearest thou not him? Thou canst not doe iustice, that carest not for religion; well is the vniust Iudge de-

described by our Sauour in the parable, *he feared not God, neither regarded man,* *Luc. 18. 4.* But who is the Magistrate that feares God?

Hee that feareth nothing but the offence of God, not the face of man.

He whose care is to promote religion and to doe good to the house of God, *Neb. 13. 14.*

He whose conscience leadeth him to the duty he oweth, without looking on what will follow: that he refers to God.

He that dares not iustifie the wicked, and condemne the righteous, *Pro 24. 25.*

He that dares not violate the band of his oath.

Hee that dares not vse his power, or rather, abuse it, as an instrument to wrecke his priuate reuenge, nor despise the poorest vnder his rule, nor wry for affection, nor respect a poore man in his cause, nor follow a

Be not like
Galilo.
Act. 18. 12.

multitude to doe euill, *Exod. 23.*

2. 3.

Hee that ruleth as one that must giue account of his power.

He to whom that is as impossible which he may not doe, as that which he cannot doe.

Hee that thinkes nothing impossible to doe which his place requireth.

4 Louers of truth they should be, *men of truth*, sifting out the truth, standing for the truth, hating tale bearers, prompters, and sycophants, the false pleadings of vnconscionable Counsellors, the iugling conueiances of Attorneys, and bringing iudgement to the ballance.

5 Iustice which carrieth an equall hand in all causes and cases, it heareth *causes* speake, nor *persons*, it knoweth not bribery *against*, nor *for* the innocent; it shaketh his hands from such gaines, it hath both eares open, but neuer an eare to lyes; it dares
not

τὸ δίκαιον,
quasi δίκαιον: δίκαιον, per
medium
transiens.

not say with *Caine*, *Am I my brothers keeper?* It casts out pity and fauour, it hath a bended brow on the whisperings of a great neighbour; it feares to bee accessary, by admitting needlesse suits, protracting iust suits, and rash imposition of oathes; it scornes to looke at displeasure, reuenge, or recompence; in a word, as a iust law is an heare without affection, an eye without lust, a minde without passion, a treasurer which keepeth for euery man what he hath, and distributeth to euery man what he ought to haue: so is a iust Ruler.

6 Hatred of couetousnesse, as the roote of all euill, as the canker of all the former vertues, a right hand full of bribes, hath a left hand full of mischief for his companion. And is it not abominable, that a slave to *Mammon* should Lord it ouer men? to set your hearts against it, re-

member what *Paul* calls it, *filthy lucre*.

4 Remember the end of your ordination and mission, which is, for the *punishment of euill doers*, and for the *praise of them that doe well*, *1 Pet. 2. 14*. Thus yee carry not the sword in vaine, *Rom. 13. 4*.

So farre the Magistrates duty: now to the duty of the Subiect.

The sub-
iects duty.

The Subiects duty is contained in these.

1 Honour, *Rom. 13. 7*. For they are *powers*, the Sunne and Starres shining in the firmament of the State; they are Gods, both as Gods deputies and Vice-royes; and as they beare his image in authority and souerainty, speake not euill then of *dignities*; conferue their actions in the better part, feare and reuerence them, and bee thankfull for them, *Eccles. 10. 20*.

2 Obedience, *Tit. 3. 1*. knowing that God is the author of
Magi-

Magistracy, *Rom. 13. 1*. and *Magistracy* is euer good, euen when the *Magistrate* is euill. Great also is the good by Magistracy receiued; publique peace and perfection, that wee might enioy temporall things in safety, and follow our callings in quietnesse, and a receptacle for the Church, where shee may lodge, as in an Inne; and if they be Gods that are in power, they are the very *nursing fathers*, and *nursing mothers* of the Church.

3 Loyalty, whereby wee resolve and endeauour to the utmost of our power, to preserve and vphold the persons, rights, prerogatiues, crowne and dignities of Princes.

4 Maintenance, paying tribute, *Rom. 13. 7*. So did our Saviour, *giving to Caesar that which is Caesars*.

5 Subiection and submission, *2 Pet. 2. 13. Rom. 13. 1*. To their lawes, punishments,

iniuries, as *David* and *Christ*, and the *Apostles*, submitted to the in-
iurious dealing of *Saul*, *Pilate*,
and the *Tyrants*, when perhaps
they could haue made resi-
stance.

6 Prayer, 2 *Tim.* 2. 1.

And all this.

To all sorts of Magistrates; to
the King as supream; to Gouver-
nours sent by him, 1 *Pet.* 2.
13. 14.

To euery of their ordinances,
though humane, if not contrary
to Gods word, for there wee are
to obey God rather then men,
and be it his commands bee in
point of Gods worship, so farre
as belongs to the circumstances,
How and when, being in things
indifferent in their owne na-
ture, and that he also professe to
disclaime all opinion of holi-
nesse, worship, merit, and neces-
sity, there must we be subiect.

And all this

For the Lords sake, and for

con-

conscience sake, *Rom.* 13. 1 *Pet.*
2. and not onely for feare, with
cheerefulnesse.

Our bodies and goods at their
disposing, not our soules and
consciences.

Without suspition of them, or
euill thoughts.

And all this by all subiects:

as,

Though we be Christians, and
the Magistrates Pagans:

Though we be strangers while
we are within their gates.

Though Church-men, *Rom.*
13. 1. euen euery soule.

And in all, be sure thou med-
dle not with those that are given
to change, or the feditious. *Pro.*
24. 22. But feare thou the Lord
and the King, and put not forth
thy selfe in the presence of the
Prince, nor stand in the place of
great men, *Pro.* 25. 6. 7. But if
thou be a Courtier, some par-
ticular rules must be added.

1 Look after wisdom, without

Q 5 which,

The Cour-
tier.

which, thou wilt bring shame euen vpon the face of Maiesty, *Pro. 14.35.* This true wisdom is founded on the true feare of God, and is attained by meditation in Gods statutes, *Pf. 119.13.* This wisdom will doe that which riches and diligence, or remoue from his presence, will not, euen pacifie the wrath of a King, which is as messengers of death, *Pro. 16.14. Eccles. 8.3.*

2 Let righteousness and grace be in their lippes, proceeding from the vnsaigned loue thou bearest to purchaile of heart. These are the *delight of Kings*, these draw the loue of Kings, *Pro. 16.13. & 22.11.*

3 Diligence in thy businesse will make roome for thee in the Kings presence, *Pro. 22.29.*

4 If thou haue by ignorance, or against thy will offended thy Lord and master, rush not headily to what may enrage him, lest thou sinne against thine
owne

owne soule: but by long-
bearance and *soft answeres*, shew thy patience: this hath eloquence to perswade, and a secret force to *breake the bones*, *Pro. 20.2. & 25.*

15. Beware how thou stand in an euill thing for he doth whatsoever pleaseth him, *Eccles. 8.3.*

5 Improue thy power, though to hazard of place and life, if the matter so require, for the good of Gods Church and religion, after the famous examples of *Hester, chap. 4. 16.* and *Nehemiah, chap. 1. 11. & 2. 1. 2. 3 4 5.*

If thou art an Ambassador, there is requisite,

1 Wisdom and prudence, to know thy place and employment, and how to apply it to the occasions, and this wisdom guided by piety, *He that sendeth a message by the hand of a foole, cutteth off the feet, and drinketh damage*, *Pro. 26.6.* *Elcazar, Abrahams* seruant may be the pattern for them in this point, and those
that

The Amb-
bassador.

that follow, *Gen. 24.*

2 Faithfulness in the business committed to him, it is health, & reirishing to the soule of him that sent him, *Pro. 25. 13. & 13. 17.*

3 Expedition and speed, when the desire commeth, it is a tree of life, but hope deferred, maketh the heart sicke, *Pro. 13. 12. As vineger to the teeth, and as smoake to the eyes, so is the sug-gard to them that send him, Pro. 10. 26.*

If a Counsellor of State, these speciall directions.

1 Let piety bee at the right hand of policy, neuer giue aduice to strengthen the hands of thy soueraigne, by enterprizing any euill action, as did *curfed Achitophel, 2 Sam. 16. 21. 22.* Neither aduite thou against the publique good of the people, as if a King were not absolute, that rendred their grieuances, as did *Rehoboams greene-headed Statesmen.*

The
Counsellor of
State.

men, 2 King. 12. 10. 11.

2 See thou giue a right answer, and seasonable, euery one then will kisse thy lippes, and thy word fitly spoken, will bee like apples of gold with pictures of siluer, *Pro. 24. 26. & 25. 11.*

3 Be acquainted well with the Histories of the old Testament, and the manaces of the Prophets which threaten *Nationall* plagues against *Nationall* sinnes, that those sinnes and their spreadings may be wisely discerned and prevented: and account it the chiefest part of thy wisdom, not proudly or scornfully to obserue those threatnings written in Scriptures, or pressed by Gods Ministers: *Salomon saith, scornfull men bring a city into a snare, but wise men turne away wrath, Pro. 29. 8.* Sure it is the Lord neuer brought a sweeping iudgement on a people, that once he hath taken for his owne by couenant. but

but the same might haue beene foreseene in the warnings of conscionable Ministers, that ambitiously seek not themselues, if their admonitions had beene obserued.

4 Seeke the good of the oppressed, and thinke not of excuses to withdraw thy helping hand. *If thou forbears to deliuer them that are drawne to death, and those that are ready to be slaine; if thou saiest, behold we know not; doth not he that pondreth the heart, consider it? and hee that keepeth thy soule, doth not he know it? and shall not hee render to every man his workes?* Pro. 24. 11. 12.

5 In all determinations, cast first for compassing the meanes, readily to bring them about: *Prepare thy worke without, and make it fit for thy selfe in the field, and afterwards build thine house,* Pro. 24. 27.

These concerne the Magistrate and Subiect, the essentiall parts

parts of a Common-wealth: we descend next to the family, and there first, forme the *Husband and Wife.*

§. III.

Of the Husband and Wife.

THe first couple in the family, in order of nature, and in the erection of a family, is the *Husband and Wife*: where duties of soure sorts concur to their well-being.

Fundamentall.

Mutuell, in which both stand equally charged.

Particular, which both owe a part.

Such as arise of these.

I The *fundamentall* duties, concerne their holy comming together, which ought primarily to be heeded, for matching together according to Gods

The duties of the husband and wife.

Officia.
Fundamentalia.

Mutua.
Particularia.

Resultantia
Which are
I *Fundamentall.*

ordinance, we may depend vpon him, for a blessing on his owne ordinance, whereas a godlesse enterance brings necessarily (vnlesse God by an high hand direct it) misery and manifold inconueniences, together with the wrath of God: what then are these duties?

1 One man must haue but one woman at once, nor one woman more then one man, thus in the institution of marriage, *Gen. 2. 24.* Vpon which the Prophet *Malachie* comments thus: *Did he not make one; yet had he the residue of the spirit: and wherefore one? that he might seeke a godly seede: therefore take heed to your spirit and let none deale treacherously against the wife of his youth. For the Lord the God of Israel saith that hee hateth putting away. Mal. 2. 15. 16.* and our Saviour readeth it. *They two shall be one flesh:* and the Apostle *Paul* calls it the *Law of the Husband or of the wife. Rom. 7. 2.*

2. There

2 There must be obserued a sufficient distance in blood, by those that enter this estate, that the mariage be not incestuous, so the degrees forbidden are set downe in *Leu. 18.*

3 Equality in religion is on both hands to be looked to, that we be not *unequally yoked with unbeleeuers:* and equality may be extended also to age, estate and dispositions, that to the being, this latter to the welbeing of mariage. *2 Cor. 6. 14.*

4 Freedom from the law of another husband or wife, as that she be not the betrothed or vniustly diuorced wife of another man.

5 The Consent of parties, that the match be not forced, and of the *Parents or Guardians,* that the match be not stolen,

6 The avoydance of persons infamous or fowly diseased with the Leprosie, the French Poxe or the like:

These

These rules let all obserue that would lay an happy foundation of a holy family, respecting their owne or their posterities good: whereas he that dare ouer-leape these bounds, and breake into holy wedlocke, may expect the curse of God, without repentance staying his hand lifted vp.

2 Mutuall.

2 The *mutuall* duties of husband and wife are

1 Matrimoniall fidelity, that he *play not the baggage* with the wife of his youth, and that she forsake not the guide of her youth nor forget the Couenant of her God. *Mal. 2. 15. Pro. 2. 17.*

2 Matrimoniall loue,

3 Due beneuolence, the one not defrauding the other, vntil it be with consent: and that for a time, that they may giue themselves to prayer, lest Satan tempt them for their incontinency, *1 Cor. 7. 3. 4. 5.*

3 The

3 The *particular* duties: and so the duties of the Husband first, are these, 3 Particular.

1 Cohabitation, dwelling with her as a man of knowledge: *dwell with her*, not dwell with drunkards, whores, spend-thrifts gamesters, not spend thy dayes in tippling houses and tauernes, no, nor euer or most an end in thy neighbours house. And dwell with her *as a man of knowledge*, for prudence becomes him to whom dominion and rule is giuen, neither is it permitted to them, but on condition, that they wisely gouerne them: for seest thou a man not able to rule himselfe, how shall he rule his wife? Where should knowledge reside but in the head? else may we say with the wolfe in the fable * *o quale sine cerebro caput?* Know then, thy authority ouer thy wife is not tyrannicall, knowledge is opposed to tyranny, passion, testinelle

The husbands duty.

* O what a head without braines

ness, which distempers of heart it easily suppresses: but that barbarous imprudency which knowes how to define of nothing aright is the cause of arrogancy, tyranny and iniurious dealing.

2 Honour to the wife *as to the weaker vessel and as one that is or may be coheire of the grace of life with thee, as the helpe giuen thee of God, thy onely like, and now as by creation, so by conjunction in Matrimony, thine owne flesh*: not trampling on her because the weaker, but therefore putting on her the more abundant honour: this is done.

1 By vsing her as thy *companion, thy glory, with all signes of estimation according to her rancke in the family, and her relation to thee, respecting her as the Lord gaue her to be, thy helpe, thy like, thy companion in life.* I Cor. 11.7.

2 By couering her infirmities.

ties, in Giuing soft Answers in her waiwardnesse, and shewing her her fault afterwards. Forbearing to speake to her disgrace before others.

3 By pleasing her in what euer may be to her edification. I Cor. 7.33.

4 By suffering thy selfe to be intreated, admonished and aduised by her in cases reasonable and good, *Gen. 21.12.* whose aduise would be good, for God hath framed her tearfull and thee stout, and resolute, her suspecting all dangers, and thee looking to thy attempts, not to light obiections, which sometimes not regarded are the greatest ouerthrowes to weighty vndertakings.

5 By entrusting her with such things as are meet and her gifts are fit for in the family and in thy estate, not committing them to seruants or others before

fore her. *Pro. 31. 11.*

6 By yeelding her freely all due praises *Pro. 31. 28. 29.*

And that both these may be performed, heare a third duty.

3 Loue, the character of a good husband, chiefly required, wherein the man is ready soonest to erre, that which maketh his authority sweet and amiable, and best framing the wife to a cheerfull yeelding of her reuerend subiection to her husband. Herein fashion thy heart to all affectionatenesse, erre thou in her loue continually saith *Solomon, Pro. 5. 19.* Reioyce with her, all the dayes of thy vaine life. *Eccles. 9. 9.* Be not bitter to her in words, quarrelous, testy, passionate, reproachfull for her infirmities or deformities, nor in deeds in discourteous vsage, vniust restraint, and slowes. *Col. 3. 19.* but nourishing
and

and cherishing her as thine own flesh: and sendi g her soules good by counsell and comfort.

4 Prouidence in two things

1 In maritall protection, *Ruth. 3. 9.*

2 In procuri g necessities for the wife *Esa. 28. 3.* According to ability, to laboring in his calling that hee may provide for her while he liues, and leaue her somewhat when he dyes.

5 Piety, going before her in all holinesse and godinesse; cheifely,

In prayer in the family, *1 Tim. 2. 8.* by which our meats and labours are sanctified and without which the family is in danger of Gods high displeasure, *Ier. 10. 25.* and he himselte beareth the brand of a prophane Atheist *Psal. 14. 4.* of the lets and hinderances of this duty hee must especially beware, *1 Pet. 3. 7.*

In family instruction, *Gen. 18.*

19. *Pfal.* 78. 2. 3. 4. *Deut.* 6 6. yet not intruding into the Ministers office, as taking vpon him to expound further then the recitall of what he hath learnt, and the application of plaine texts, to the necessities of the family, the places before alledged tell wherein this duty lieth.

These are the duties of the Husband more especially, the duties of the wife are these.

The wifes
duty.

1 Obedience in all things, subiection to her owne husband *1 Pet.* 3. 1. *Tit.* 2. 5. *Ephe.* 5. 22. This is the Character of a good wife; to be wise, prudent, chaste, rich, beautifull, louing, yea religious, without obedience is not pleasing to God, nor agreeable to nature. This subiection is due to him, be he poore or rich, if she were a Lady & he an Husbandman, *Vashti* the *Empresse* is not exempted in this point, *Hest.* 1. 12. 20. She must Submit to his directions, *2 King.* 4. 22. *Ephes.* 5

23.

23. and to his restraints about diet, apparell, and companie, *Gen.* 3. 19. so subiect that she desire to please him. *1 Cor.* 7. 34.

2 Honor, as to her superior and head, *1 Cor.* 11. 3.

In giuing reuerent titles, *1 Pet.* 3. 6.

In being his image or his glory, bearing forth the amiable and praise-worthy qualities that are in him, and bearing her selfe according to his degree and place at home & abroad. *1 Cor.* 11. 7. and representing his authority in the family in his absence.

In liuing without suspicion, making the best construction of his doubtfull actions: *Mischal* offended in misinterpreting *Dauids* dancing before the *Arke*.

In leauing to him the secrets of his publike imploiment, keeping her to her owne measure for domesticke affaires, especial-

R

ly