

THE
WHOLE TREATISE
OF
The Cases of Conscience,

Distinguished into three Bookes.

TAUGHT AND DELIVERED BY
M. W. PERKINS in his Holiday-Lectures.

Examined by his owne Briefes, and published for the common
good, by *Thomas Pickering* Bachelour of Divinitie.

Rom. 14. 23.

Whatsoever is not of faith, is sinne.



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TO THE RIGHT HONOURABLE,
EDWARD Lord DENNIE
Baron of Waltham, &c.

R

ght Honourable: There is no one *Doctrine* revealed in the Word of God, or dispensed by the Prophets and Apostles, of greater use and consequence in the life of man, than is that which prescribeth a forme of relieving and rectifying the Conscience.

The benefit which from hence issueth unto the Church of God, is unspeakable. For first, it serveth to discover the cure of the dangerousst sore that can be, the *wound of the spirit*. Which how great a cross it is, the Wise man reporteth out of a true experience, when he saith, that *the Spirit of a man will sustaine his infirmities, but a wounded Spirit who can bear: it?*

And his meaning is, that no outward griefe can fall into the nature of man, which will not be with patience endured to the utmost, so long as the minde is not troubled or dismayed. But when once the Spirit is touched, and the heart (which being well apayed, is the very fountaine of peace to the whole man,) smitten with feare of the wrath of God for sinne; the griefe is so great, the burden so intolerable, that it will not by any outward means be eased or asswaged.

Secondly, it giveth for all particular cases, speciall and sound direction; whether man beto talke with God in the immediate performance of the duties of his service; or to converse with man, according to the state and condition of his life, in the Family, Church, or Common-wealth. The want of which direction, of what force it is to turne the actions of men, which are good in themselves, to finnes, in regard of the agents, Saint Paul affirmeth in that generall conclusion, *Whatsoever is not of faith, is sinne*. Wherein he would teach us, that whatsoever is done or undertaken by men in this life, whether it concerne the knowledge and worship of God, or any particular duty to be performed by vertue of their callings, for the common good, whereof they have not sufficient warrant and assurance in conscience, grounded upon the Word, that it is to be done, or not to be done; to them it is a sinne.

Thirdly, it is of all other doctrines, (being rightly used) the most comfortable. For it is not founded in the opinions and variable conceits of men, neither doth it consist of conclusions and positions, which are onely probable and conjecturall: (for the conscience of the doubting or distressed party cannot be established and rectified by them;) but it resteth upon most sufficient and certaine grounds, collected and drawne out of the very Word of God, which as *it is mighty in operation, piercing the heart, and discerning the thoughts and intents thereof*; so is it alone available and effectually to pacifie the minde, and to give full satisfaction to the conscience.

And as the benefit is great, so the want of this doctrine, together with the true manner of applying the same, is and hath bene the cause of many and great inconveniences. For even of those that feare God, and have received to believe, there be many, who in the time of their distresses, when they have considered the weight and desert of their finnes, and withall apprehended the wrath of God due unto them, have bene brought unto hard exgents, mourning, and wailing, and crying out, as if God had forsaken them, until they have bene relieved by the Spirit of Christ, in the meditation of the Word, and promise of God. But those especially, who have not bene instructed in the knowledge of the truth, nor acquainted with the course of Gods dealing with his distressed children, by reason of ignorance and blindness in matters of Religion and pietie, when the Lord hath let loose the cord of their consciences, and set before their eyes both the number of their finnes committed, and the just anger of God purchased thereby, what have they done? Surely despaiing of the mercy of God, and their owne salvation, they have either growne to phrensie and madnesse, or else sorted unto themselves hearefull ends, some by hanging, some by drowning, others by embroing their hands in their owne blood. And if not in regard of griefe and trouble of minde, yet for want of better resolution in particular cases, within the compass of their generall or personall callings, (though otherwise, men endued with some measure of knowledge and obedience) they have either abused, or else quite relinquished and forsaken their callings, and thereby become scandalous and offensive unto others.

Now then, as by these and sundry other instances of proofe, the matter is fully appeares to be of great weight and importance, so it is most meet, that the best and fittest course should be taken in the teaching and enforcing of the same. In which regard, wee have full cause to challenge

Prov. 28. 44

Rom. 14. 23

Job. 4. 13

Psal. 62. and
Psal. 119. 93, 94.

the Popish Church, who in their Case-writings have erred, both in the substance and circumstances of this doctrine, as shall appeare in the sequell.

First, because the duty of relieving the conscience, is by them commended to the sacrificing Priest, which though according to their owne Canons he should be a man of knowledge, and free from imputation of wickednesse, yet oft times it falls out, that he is either unlearned, or else wicked and lewd of conversation, and consequently unfit for such a purpose.

Secondly, they teach, that the Priests appointed to be comforters and releivers of the distressed, are made by Christ himselfe *Judges of the Cases of Conscience*, having in their owne hands a *judicial power* and authority, truly and properly to binde and to loole, to remit or retaine finnes, to open or to shut the kingdome of heaven. Whereas the Scripture uttereth a contrary voyce, that Christ onely hath the keyes of *David*, which properly and truly openeth, and no man shutteth, and properly and truly shutteth, and no man openeth. And the Ministers of God are not called to be *absolute Judges* of the conscience, but onely Messengers and *Embassadors of reconciliation*; whereupon it followeth, that they cannot be the *authors and givers* of remission of finnes, but onely the *Ministers and disse-mers* of the same.

Thirdly, the Papists in their writings have scattered here and there sundry false and erroneous grounds of doctrine, much prejudicial to the direction or resolution of the conscience in time of need, as namely, I. That a man in the course of his life, may *build himselfe upon the faith of his teachers*, and for his salvation, rest contented with an *implicite and unexpressed faith*. Which doctrine, as it is an onely meane to keepe men in perpetuall blindnesse and ignorance, so it serveth to no other purpose in the time of temptation, but to plunge the heart of man into the pit of despair, it being incapable of comfort, for want of particular knowledge and understanding of the word and promise of God. II. That every man *ought to stand in feare and doubt of the pardon of his finnes*, and that no man can be assured by the *certainesse of faith*, either of the present favour of God, or of his owne salvation. True it is, that in respect of our owne unworthinesse and indisposition, we have just cause, not onely to doubt and feare, but to despaire and be confounded before the judgement seat of God.

Yet that a man should not be certainly resolved by faith of the mercy of God, in and for the merit of Christ, is a comfortlesse doctrine to a distressed soule, and contrary unto the saying word of the Gospel, which teacheth, that certaintie floweth from the nature of faith, and not doubting. III. That *every man is bound in conscience, upon paine of damnation, to make speciall confession of his mortall finnes*, with all the particular *circumstances* thereof, once every yeare to his Priest. This position and practice, besides that it hath no warrant of sacred writ, nor yet any ground of orthodox antiquitie, for 800. yeares, more or lesse after Christ; it maketh notably to the disturbing of the peace of conscience in time of extremite, considering that it is impossible either to understand or remember all, many being hidden and unknowne. And the minde being in this case informed, that forgiveness dependeth upon such an enumeration, may thus be brought into doubt and distrust, and will not be able to rest by faith in the sole mercy of God, the only soveraigne medicine of the soule. Again, the griefe of the minde doth not alwayes arise from all the finnes that a man hath committed, neither doth the Lord set before the sinners eyes whatsoever evill hath bene done by him, but some one or more particulars: and these are they that doe lie heavic upon the heart; and to be eased of them, will be worke enough, though he doth not exhibit unto the Confessor a Catalogue of all the rest. IV. That *some finnes are venial*, because they are only besides the Law of God, not against it, and because they binde over the sinner only to temporall, and not to *eternall punishments*. This conclusion first is false; for though it be granted, that some offences are greater, some lesser, some in a higher degree, others in a lower; againe, that finnes in regard of the event, being repented of, or in respect of the person sinning, being in Christ, and therefore accounted just, are pardonable, because they are not imputed to condemnation; yet there is no sinne, of what degree soever, which is not *simply and of it selfe mortall*, whether we respect the nature of the sinne, or the measure and proportion of divine justice. For in nature it is an *anomie*, that is to say, an aberration from the perfect rule of righteousness, and therefore is subject to the curse both of temporall and eternall death. It is an offence against the highest Majesty, and consequently, man standeth by it engaged to everlasting torment.

Secondly, it is a weak and insufficient ground of resolution to a troubled conscience, for whereas true and saving joy is the daughter of sorrow, and the heart of man cannot be lifted up, in assurance of Gods favour, to the apprehension and conceit of heavenly comforts, unless it be first abased, and by true humiliation brought to nothing in it selfe; the remembrance of this, that the offence committed is venial, may in some cases too much enlarge the heart, and give occasion to presume, when haply there will be a reason to the contrary. And if not that, yet in case of falling by infirmities after grace received, the minde being forefilled with this erroneous conceit, that the sinne is lesse than it is indeed, because venial, may in the issue be lesse quieted, and more perplexed. V. That a man may satisfy the justice of God, for the temporall punishment of his finnes committed. To omit the untruth of this position; How it maketh to the easing of the heart, or the asswaging of the griefe of minde in temptation, I appeale to common experience. For when a man, being assured of the pardon of his sins, shall yet consider, that there is something more behind to be done on his part, how can he in probabiliter rest himselfe wholly upon Christs satisfaction? How can he scape unto himselfe from thence any assurance

Decret. de
penit. dist. 6.
cap. 1. Canon
spiritualis iudicis
in suis non committit
cunctis casibus
penitentiam, nisi non
carent moribus
scientie.
Judices in casibus
penitentiarum
sunt de penit.
lib. 3. cap. 9.
Concil. Trid.
sess. 14. can. 9.
Prolog. in Summ.
eptic. Florentini.
Maz. 3. 10.
Rev. 3. 8.
1 Cor. 13. 10.
1 the phil.
comment in
Iean. 3. 1. &
stiler. 1. 9.
comment. in
Math. super
vmb. 7. Titi de
clava. Finawit
12. in phor.
confessionum.
Summa Angeli.
ed. capit. fides.
par. 6. 7.
Concil. Trid.
sess. 4. cap. 9.

Maz. 14. 11.
Iam. 1. 6.
Rom. 4. 20.
Concil. Trid.
sess. 14. can. 7.
Feb. 19. 15.

Poenitentia quoad
solum ordinem
et plurimum finium
unde non moritur
per unum actum
sed temporalem.
Iacobus de Gra.
philus Doct. Non.
sum. C. C. Concil.
lib. 1. cap. 4.
1 Job. 7. 4.

Concil. Trid.
sess. 14. can. 13.

rape of reconciliation to God, whom he formerly offended? If we may and must doe something in our owne persons, whereby to appease the wrath of God, why hath our Saviour taught us for our hearts releefe, wholly and only to make the plea of pardon for our finnes? True it is indeed, that Popish Confessors doe teach their penitents, when they feele the wrath of God upon them for sinne, to stop the mouth of conscience, by performance of a *formall humiliation*, and repentance, yea to offer unto God some ceremoniall duties in way of satisfaction. But when sorrow seizeth upon the soule, and the man falls into temptation, then it will appeare that these directions were not currant; for notwithstanding them, he may want found comfort in Gods mercy, and run into despaire without recovery. And for this cause, upon experience it hath beene proved, that even Papists themselves in the house of death have beene content to renounce their owne works, yea the whole body of humane satisfactions, and to cleave only to the mercy of God in Christ for their salvation.

By these instances, and many more that might be alleaged to this purpose, it is apparant, upon how weak and unstable grounds the *Casē diviniæ* of the Popish Church standeth, and how insurrect a course they take, for the resolution and direction of the troubled conscience.

Now by the benefit and abuse of this doctrine, we see how necessary it is, that in Churches which profess Christian religion, it should be more taught, and further enlarged than it is. And to this purpose it wero to be wished, that men of knowledge in the Ministerie, that have by the grace of God attained unto the *Tongue of sibe learned*, would imploy their paines this way; not only in searching into the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practice, whereby they might both informe the judgement, and rectifie the conscience of the hearers. By this meanes it would come to passe, that the poore distressed soule might be releevd, pietie and devotion more practised, the kingdome of Sinne, Satan, and Antichrist weakened and impaired, and the contrary kingdome of Christ Jesus more and more established.

What the Author and Contriver of the Discourse ensuing hath done in this behalfe, it is evident by the whole course of his writings that he hath left behinde him: all which, as they doe openly shew intithe world how great a measure of knowledge and understanding, with other endowments both of nature and grace, the Lord had enriched him withall; so they doe carry with them the sweet favour of pietie and sanctification, wherewith he approved his heart unto God, and his life unto men. Wherein also upon occasion, he hath propounded, and explained sundry notable rules of direction and resolution of the conscience, as will appeare to the view of the learned and well advised Reader.

To let passe all the rest; this present Treatise giveth very sufficient testimonie of his knowledge and dexteritie in that kinde, which could not be attained unto, without great paines, much observation, and long experience. A labour which commendeth it selfe to the Church of God in two respects principally. One, because his grounds and principles are drawne either directly, or by just consequence out of the written word, and so are of greater force, to convince the conscience, and to give satisfaction to the minde, either doubting or distressed. The other, for that it is delivered with such perspicuitie, and disposed in such order and method, as fitteth best for the understanding and memorie of any, who soever shall peruse it.

Now this whole Treatise of the Questions I have made hold to present unto your Lordship, and to publish abroad under your protection. First, because God, who vouchsafeth speciall favour to them that honour him, hath adorned your estate with honour, your person inwardly with many rich graces of the Spirit, and outwardly with the profession and practice of true Religion; a thing directly confirmed by your unfained love of the truth, and continuall favours to the Teachers of the same, the Ministers and Dispensers of the Gospell. Secondly, because as the Author of these Cases was himselfe in many respects bound unto your Honour while he lived; so his wife and children (for his sake) have received much kindnesse at your hands since his death: a manifest proofe of the truth and sinceritie of your affection towards him in the Lord. And in the last place, it was my desire, by setting them forth under your name, to give some testimonie of dutie to your Honour, presuming that as you loved the Author, so you will be pleased to patronize the Worke, and favourably to interpret of the paines and good intention of the publisher. And thus craving pardon for my boldnesse, I humbly take my leave, and commend your Lordship to the grace and favour of God in Christ. From *Emmanuel College in Cambridge*.

Your Honours in all dutie to be commanded,

Tho. Pickering.



TO THE GODLY AND well-affected Reader whosoever.



Doe now at the length offer unto thy view (Christian Reader) the whole Treatise of Case divinitie, so farre as the Author proceeded in the delivrie thereof before his death. If thou hast bene longer held in expectation thereof, than either thy selfe desired, or was meet, I must intreat thy favourable interpretation of my forbearance, partly in regard of many private distractions, and sundry occurrents wherewith I was detained from this dutie, and partly also in respect of my desire to publish it in such sort to thy contentment, that it might afterward require no further filling or finishing by secondary Corollions.

Touching the Treatise it selfe, I have dealt as faithfully as I could, keeping close to the Preachers owne words, without any materiall addition, detraction, or amplification. His method remains the same in the body of the discourse, not admitting the least alteration. Only it was thought convenient to distinguish it into booke, according to the severall distinct parts; the booke into chapters; the chapters into divisions, into sections; and my meaning therein was to helpe the memory of the Reader, and to avoid tediousnesse the danger of long some discourses.

Now if in the perusing thou either finde any thing amisse, or thy selfe haply not fully satisfied in particular, then remember what is the fate of learned mens works, which are Scripta posthuma, (whereof these latter times have yeilded many examples) to be left after a sort naked and imperfect, when the Author themselves are gone, who might have brought them to perfection. Consider againe, that in regard of the weight of this worthy Argument, it were much better, kindly and thankesfully to accept and enjoy these labours, howsoever imparied, than by their suppressing to be wholly deprived of such a benefit. And withall rest with mee in hope, that as himselfe hath first traced the way, and walked by the banks of this maine Sea, so others upon this occasion will be encouraged to attempt the like course, or at least to enlarge this Worke by addition of more particulars. Meane while, not doubting of thy Christian acceptance of my paines for thy good, I commend them to thy love, thy selfe unto God and the word of his grace. Eman. Coll. Novemb. 28. 1606.

Thine in Christ Iesus,

Tho. Pickering.



THE FIRST BOOKE OF THE CASES OF CONSCIENCE,

Concerning man simply considered in himselfe, without relation to another.

The Preface declaring the Ground and Order of the Treatise following.

ISAIAH 50. vers. 4.

The Lord God hath given me a tongue of the learned, that I should knowe to minister a word in due time, to him that is wearye.



N that part of the Prophecie which goeth before, the Holy Ghost fettereth downe and foretelleth the calling of the Gentiles; which was to beginne at the death of Christ; and from thence to continue unto this day, and to consequently to the end of the world. In the former verses of this Chapter, there is mention made of the rejection of the Jewes; I meane not a generall, but a particular rejection, namely, then when they were in affliction in the dayes of *Isaiah*. Now in this, and so in all other Prophecies of the like kinde, which treat of this point, Christ himselfe is brought in speaking in his owne person; and the words of this Chapter, from the beginning to this present verse, and the rest that follow, are the words of Christ the Mediator.

In the verses going before, he disputes the cause of their rejection: and the summe of the whole disputation is, that either hee, or they themselves were the causes thereof, but he was not the cause, and therefore they themselves by their sins. The reason whereby he proves that they themselves were the cause, is framed in this sort. You Jewes cannot bring any writing or bill of divorce, to shew that I rejected you: therefore I appeale even to your own consciences, whether you have not brought this judgement upon your selves by your inquiries, vers. 1. On the other side, the reason why God was not the cause is, because hee for his part called them in great mercie & love: but when he called they would not obey, vers. 2.

Now in the end of the second verse is contained an answer to a secret reply, that some obstinate Jew might make after this manner: God hath not now the like power in saving and delivering us, as hee hath had in former times; therefore we cannot hope or expect any deliverance from him; and how then shall we doe in the meane while? To this the

A Lord himselfe makes answer, v. 2, 3, 4. that his hand is not shorned, nor his power lessened, in regard of greater works, much lesse in respect of their deliverance; and though the present affliction which they endured, was great and tedious, yet they were not to be overcome much dismayed in themselves, but rather to be comforted, because God had given him *the tongue of the learned*, to minister a word in season to the wearye and distressed; and consequently; that he had power to ease and refresh that their wearinesse and affliction.

In this text then, there is set downe one principall dutie of Christs propheticall office, by allusion to the practices of the Prophets in the old Testament, especially those which belonged to the schooles of *Eliaz* and *Elisaeus*, who are here termed *the learned*. And out of the words thereof, one speciall point of instruction may be gathered, namely, *That there is a certaine knowledge or doctrine revealed in the word of God, whereby the consciences of the weake may be rectified and pacified*: I gather it thus. It was one speciall dutie of Christs propheticall office, to give comfort to the consciences of those that were distressed, as the Prophet here recordeth. Now as Christ had this power to execute and performe such a dutie, so he hath committed the dispensation thereof to the Ministers of the Gospell. For wee may not thinke that Christ in his owne person ministred & spake words of comfort to the weary, in the time of the Prophets, because he was not then exhibited in our nature, and yet hee did then speake, but how? in the persons of the Prophets. So likewise because Christ now in the new Testament speaks not unto the afflicted in his owne proper person, it remaineth therefore; that he performes this great worke in the Ministerie of Pastors and Teachers upon earth, to whom he hath given knowledge and other gifts to this end and purpose. There must needs therefore be a certaine and infallible doctrine propounded and taught in the Scriptures, whereby the conscience of men distressed may be quieted and relieved. And

this doctrine is not attained unto by extraordinary revelation, but must be drawn out of the written word of God.

The point therefore to be handled is, What this doctrine should be? It is not a matter easie and at hand, but full of labour and difficultie: yet verie large, like unto the maine sea: I will only (as it were) walke by the banks of it, and propound the heads of doctrine, that thereby I may at least occasion others, to consider and handle the same more at large.

That I may proceed in order: First, I am to lay downe certaine Grounds or Preambles, which may give light and direction to the things that follow: and in the next place, I will propound and answer the maine and principall questions of Conscience.

CHAP. I.

Of the two first Grounds of Cases, Confession, and the degrees of Goodnesse.

THE Grounds or Preambles are especially foure. The first, touching confession. The second, touching the degrees of goodnesse in things and actions. The third, touching the degrees of sinne. The fourth and last, concerning the subjection and power of conscience. Of these in order.

SECT. I.

The first Ground is, That in the troubles of Conscience, it is meet and convenient, there should alwayes be used a *private confession*. For James saith, *Jam. 5. 16. Confesse your faults one to another, and pray one for another*; thereby signifying, that confession in this case is to be used as a thing most requisite. For in all reason, the Physitian must first know the disease, before he can apply the remedie; and the griefe of the hart will not be disceard, unless it be manifested by the confession of the party diseased; and for this cause also in the grieft of conscience, the *scruple*, that is, the thing that troubleth the conscience, must be known.

Nevertheless, in private confession, these caveats must be observed. First, it must not be urged, as a thing simply or absolutely necessary, without which there can be no salvation. Again, it is not fit that confession should be of all sins, but only of the *scruple* it selfe, that is, of that or those sins alone, which do trouble and molest the conscience. Thirdly, though confession may be made to any kinde of man, (*Confesse one to another*, saith James,) yet is it especially to be made to the Prophets and Ministers of the Gospell. For they in likelihood, of all other men, in respect of their places and gifts, are the fittest and best able to instruct, correct, comfort, and informe the weak and wounded conscience. Lastly, the

person to whom it is made, must be a man of trust and fidelitie, able and willing, to keepe secret things that are revealed, yea to burie them (as it were) in the grave of oblivion, for *Love covereth a multitude of sinnes.*

SECT. 2.

The next ground is touching the degrees of goodnesse in humane things and actions. Goodnesse in things is two-fold; uncreated, and created. Uncreated is God himselfe, who never had beginning, and who is Goodnesse it selfe, because his nature is absolutely and perfectly good, and because hee is the author and worker thereof, in all things created. Created goodnesse, is that whereby the creature is made good; and it is nothing else, but the fruit of that goodnesse, that is essentially in God. Now the degrees thereof are these. There is a generall or naturall goodnesse in creatures, and a more speciall or morall goodnesse.

Generall goodnesse is that, whereby all creatures are accepted and approved of God, by whom they were both created and ordained. Thus every creature is good, partly by creation, and partly by ordination. By creation it is, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, having the being thereof from God. Hence also the essentiall properties, quantities, qualities, motions, actions, and inclinations of the creatures in themselves considered, with all their events, are good. By the same generall goodnesse also, even the Devill himselfe and his actions, as hee is a substance, and as they are actions, having their being from God, are good. Things againe doe take unto them the condition of goodnesse, not only by creation, but also by Gods ordination, whereby they are directed and appointed to some certaine uses and ends. Thus the evil Conscience, Hell, and Death are good, because they are ordained of God, for the execution of his justice, howsoever in themselves, and to us they be evil.

Besides this generall and naturall goodnesse, there is also a *speciall or morall goodnesse*, properly so called; and it is that which is agreeable to the eternall and unchangeable will of God, revealed in the Morall Law, wherein it is commanded; and things as they are therein commanded to be done by God are good *morally*. Now of actions *morally* good, there be two degrees: for they are either good in themselves alone, or good both in themselves, and in the doer. In themselves alone some things be *morally* good: for example, when a wicked man gives an almes, it is a good worke only in it selfe, but not good in the doer, because it is not done in faith, and from a good conscience: and so are all the vertues of the heathen *morally* good in themselves, but they are not good in heathen men; for in them they are but *beautifully* *sinnes*. The next degree of goodnesse is, whereby things

things & actions are both good in themselves & in the doer also. Of this sort were the prayers & almes of *Cornelius*, good in themselves, and in him also, because he was a believer.

Now opposite to things and actions morally good or evil, are actions and things of a middle nature, commonly termed *Indifferent*, which in themselves being neither good nor evil, may be done or not done without sin; In themselves, I say, for in their circumstances they are, & may be made either evil or good. And here we must remember to put a difference betweene conveniencie and inconveniencie, which ariseth from the nature of indifferent things. *Conveniencie* is, when a thing or action is fitted to the circumstances, and the circumstances fitted to it, that thereby it becomes a thing convenient. On the other side, *Inconveniencie* is when a thing or action is done in unmeet circumstances, which bring some hurt or losse to the outward man, or stand not with decencie: and therefore doe make it to be inconvenient. And by this that hath bene said, we may discern when an action is good, evil, indifferent, convenient, or inconvenient.

CHAP. II.

Of the nature and differences of sinne.

THe third ground is touching the degrees or differences of sinne. And here we must first of all search what is sinne properly, and what is properly a sinner.

Seit. 1.

Sinne in his proper nature (as Saint *Iohn* saith, *1 Ioh. 3. 4.*) is an *anomie*, that is, a want of conformitie to the Law of God. For the better understanding wherof, we must know, that there were in *Adam* before his fall three things not to be severed one from the other: the substance of his bodie and soule, the faculties and powers of his bodie and soule: and the image of God, consisting in a straightnesse and conformitie of all the affections and powers of man to Gods will. Now when *Adam* falls, and sinnes against God, what is his sinne? Not the want of the two former, (for they both remained,) but the verie want and absence of the third thing, namely, of conformitie to Gods will. I make it plaine by this resemblance; In a musickall instrument, there is to be considered, not only the instrument it selfe, and the sound of the instrument, but also the harmonie in the sound. Now the contrary to harmonie, or the disorder in musicke, is none of the two former, but the third, namely the discord, which is the want or absence of harmonie, which we call *dissharmonie*. In the same manner, the sin of *Adam* is not the absence either of the substance, or of the faculties of the nature and bodie, but the want of the third thing before

named, and that is, conformitie or correspondencie to the will of God, in regard of obedience. But some may say, the want of conformitie in the powers of the soule is not sinne properly; because in sinne there must be not only an absence of goodnesse, but an habit or presence of evil. I answer, that this verie want of conformitie is not only the absence of goodnesse, but also the habit or presence of evil. For as this want enters in, and is received into the nature, it is properly a want or absence of goodnesse; againe, after it is received into the nature of man, it continues and abides in the powers and faculties thereof, and so it carries the name of an habit.

It may be said againe, that lust and concupiscence, that is, originall sinne, draws the heart away from the service of God, and entices it to evil. Now to entice or draw away is an action, and this action cannot proceed of a mere privation or want. *Ans.* We must consider originall sin two wayes: first, joyntly with the thing or subject in which it is, secondly, by it selfe in his owne nature. If we consider it with his subject, it is an evil inclination or action: but if we consider it simply in it own nature, it is no inclination, or action, but a want. And the like consideration is to be had of actuall sin. For example: In murder there are two things: one is the action of moving the body, and of holding up the weapon, &c. which is no sin properly, if it be considered as an action; because every action comes from God, who is the first cause of all things and actions. Againe, in murder there is a second thing, namely, killing or slaying of the man, which is the disorder or aberration in the action, whereby it is disposed to wrong use and end: and thus the action is a sinne, namely, in respect it wants conformitie to the will of God. The nature then of the sin lies not in the action, but in the manner of doing the action: and sin properly is *nothing formally subsisting, or existing*, (for then God should be the author of it, inasmuch as hee is the Creator and ordiner of every thing and action) but it is an *estate* or absence of goodnesse and uprightnesse, in the thing that subsisteth. Whereupon it is well and truly said in Schooles, *In se, there is nothing positive*; but it is a want of that which ought to be or subsist, partly in the nature of man, and partly in the actions of nature. Thus we see what sin is.

Seit. 2.

The second thing to be considered, is, what is a sinner properly: For the knowledge hereof, we must consider in every sin four things: first, the *ault* whereby Gods offence is taken, the *guilt* whereby the conscience is bound over unto punishment: thirdly, the *penitence* or sorrow it selfe, which is eternal death. Of these three, not the guilt or punishment, but the fault or offence makes a man a sinner.

Howbeit here is a further difficulty. When a man hath committed some offence, and

In peccato nihil positivum.

1. 1. 1. 2. 3. 4. 5.

the said offence is done and past; it may bee some euerle or thirtie yeeres: yett the partie offending doth not therefore cease to bee a sinner. Now then I demand, what is the verie thing, for which he is stande and termed still a sinner in the time present, the offence being past? The answer is, that euerle a sinner, beside the three former, must bee considered with a fourth thing, to wit; a certaine *staine*, or *blot*, which it imprints and leaves in the offender as a fruit, and that is an inclination, or will disposition of the heart, whereby it becomes more apt & prone to the offence done, or to any other sinne. For looke as the dropie man, the more he drinks, the drier he is, and the more hee still desires to drinke: even so a sinner, the more he sinneth, the apter is hee to sinne, and more desirous to keepe still a course in wickednesse. And as a man that lookes upon the Sunne, if hee turne his face away, remains turned until he turne himselfe againe: so hee that turnes from God by any sinne, makes himselfe a sinner, and so remains until hee returns himselfe againe by repentance. Thus *David* was a sinner, not only in the verie act of his adulterie and murder; but even when the act was done and past, he remained still a murderer and an adulterer; because a new, or rather a renewed pronenesse to these, and all other sinnes, tooke place in his heart by his fall, and got strength, til he returned to God by repentance, upon the admonition of the Prophet. The thing then, whereby a sinner is termed a sinner, is the fault together with the fruit thereof, namely, the blot imprinted in the soule, so oft as men doe actually offend.

The Use of this doctrine touching sinne is two-fold. First, by it we learne and see, what is originall sin; whereby in infant in the first conception and birth is indeede a sinner. Everie infant must be considered as a part of *Adams*, proceeding of him, and partaking of his nature: and thereby it is made a sinner, not only by imputation of *Adams* offence, but also by propagation of an aptnesse & pronenesse unto everie evill, received together with nature from *Adams*. And thus ought we to conceive originall sinne, not to bee the corruption of nature alone, but *Adams* first offence imputed, with the fruit thereof the corruption of nature, which is an inclination unto everie evill, derived together with nature from our first parents. Secondly, by this we are taught to take heed of all and everie sinne, whether it be in thought, word, or deed: because the committing thereof, though in respect of the act it passeth away in doing, yet it doth breed and increase a wicked disposition in the heart, (as hath been said) to the offence done or any other sinne. Men deceive themselves, that thinke all the evill of sinne to be only in the act of sinning, and to go no further; whereas indeede everie offence hath a certaine blot going with it, that corrupteth the heart, and

causeth man to delight and lie in his offence, which lying in sin is a greater cause of damnation, than the verie sin it selfe. This therefore, must admonish us to take heed, lest we continue in any sin, and if it fall out, that through infirmities we be overtaken by any temptation, we must labour to rise againe, and turne from our sinnes to God, by new and speedie repentance.

Self. 3.

Thus much of sinne is self. Now follow the differences thereof, which are manifold. The first fore are to be gathered from the causes and beginnings of sinne in man, which are three-fold: Reason, Will, and Affection.

The differences of sinne in respect of Reason are these: First, some are finnes of knowledge, some of ignorance. A sinne of knowledge is, when a man offends against his knowledge, doing evill when he knoweth it to be evill: and this is greater than a sinne of ignorance, for he that knoweth his masters will, and doth it not, shall be beaten with many stripes, *Luk. 12. 47*. A sinne of ignorance is, when a man doth evill, not knowing it to be evill. Thus *Paul* was a blasphemer, an oppressour, and persecuted the Church of Christ ignorantly, and in a blinde zeale, not knowing that which he did to be evill. Now by ignorance here, I meane an ignorance of those things which ought to be known; and this is two-fold: simple, or affected. Simple ignorance is, when a man after diligence and good paines taking, still remains ignorant: this ignorance will not excuse any man, if he be of such things as he is bound to know: for it is said, *He that doth not his masters will, by reason he knew it not, shall be beaten with stripes*, though fewer.

And in this regard, even the heathen which knew not God, are excusable, because they were bound to have known him. For *Adams* had the perfect knowledge of God imprinted in his nature, and lost the same through his owne default, for himselfe and his posteritie. And it is the commandment of God, whereunto everie man is bound to performe obedience, that man should know him, that is, his will and word.

But some may say then, how can any man be saved, seeing everie man is ignorant of many things which he ought to know? *Ans.* If we know the grounds of religion, and be carefull to obey God according to our knowledge, having withall a care and desire to increase in the knowledge of God and his will, God will hold us excused: for our desire and endeavour to obey, is accepted for obedience it self. And the greater this simple ignorance is, the lesser is the sinne. For hereupon it was that *Peter* lessened, and (in some sort) excused the sin of the Jewes, in crucifying Christ, because they did it through ignorance: and so doth *Paul* his sin in persecuting the Church, when he alleageth, that it was done ignorantly in unbelieve.

Acts 3. 17.

1 Tim. 1. 13.

But

4. Marke.

Vses. I

2

But howsoever this sinne by such means may be lessened, yet remains it still a sinne worthy condemnation. Afflicted ignorance is, when a man takes delight in his ignorance, and will of purpose be ignorant; not using, but containing the means, whereby to get and increase knowledge: and that carelessly and negligently, because hee will not leave sinne which hee loveth, nor forsake the evill trade of life wherein hee delighteth. This is the sin of those wherof *Iob* speaketh, who say unto God, *Depart from us: for we desire not the knowledge of thy waies, Iob 21. 14.* And of whom *David* complains, that they flatter themselves in their owne eyes, and have left off to understand and to doe good, *Psalme 36. 3. 3.* This ignorance is damnable and devillish: it excuseth no man, but doth rather aggravate and increase his sinne: yea it is the mother of many grievous enormities.

Agune, ignorance is two-fold: of the Law, or of the thing the Law requirith. Ignorance of the Law is, when a man knowes not the Law of God written, nor the law of nature. This ignorance may somewhat lessen the sinne, but it excuseth no man, because it is naturall, and every man is bound to know the Law. Ignorance of the thing the Law requirith, is the ignorance of the fact: and that is, either with the fault of the doer, or without the fault.

Faultie ignorance is, the ignorance of a fact which hee might have prevented. As when a man in his drunkenesse killeth another; in this fact, not knowing what he doeth, he also knoweth not that hee hath offended: and yet because he might have prevented his drunkenesse, therefore he is faulty and sinneful. Faultlesse ignorance is, when a fact is done, which could not be either knowne, or avoided before hand. For example: if a man bee lopping a tree, and his axe head fall from the helve, out of his hand, and kils another passing by; here is indeed manslaughter, but no voluntarie murder, because it was a thing that could not be avoided, and did not fall out through his default. And this ignorance is excusable.

The second fountaine of sinne is the Will, from whence arise these three differences of finnes: some are from the will immediately, some besides the will, and some are mixt, partly with the will, and partly against the will.

Sinnes proceeding from the will, are properly termed voluntarie; such as the doer moved by his owne will commits, though he knew them to be evill. And here, the more free the will is, the greater is the sinne: for will added to knowledge, makes the sinne the greater. Under voluntarie finnes, are comprehended all such as proceed from stirred affection, as when a man tels a lye for feare, or striketh another in anger: and the reason is, because these offences, though they are not done upon deliberation, but arise from the

violence of affection, yet they do not exclude consent. Hither, also wee may referre finnes committed by compulsion: as when a man is forced to deny his religion, his offence is deed and truth is voluntary, (though some otherwise thinke it to be a mixt action.) For compulsion doth not reach to the will, but to the outward man, and serves to draw forth a consent: and when consent is yielded, he denies his religion voluntarily: for she will cannot be constrained.

In the next place, finnes beside the will are such as are neither directly from the will, nor against it. Of this sort are the first sudden motions unto sinne, conceived in the heart with some inward pleasure and delight: and these are truly finnes, though in respect little sins, condemned in the last commandment. And they are not from the will, because they goe without and before consent: neither yet are they against the will, because then the heart would not take delight in them.

Here by the way wee are to note, against the doctrine of the Papists, that all finnes are not voluntarie; for whatsoever wanteth conformity to the Law of God, is sinne, whether it be with consent of will or no. But many such desires & delights arise suddenly in the heart of man, which are not according to the Law of God, and have no consent or approbation of will. In like manner, when one man kils another, thinking that he killeth a wild beast; if the same man remembereth afterwards what he hath done, and is not grieved for the fact, in this case he hath sinned, because his not grieving is offensive unto God, though the fact were merely besides his will.

Mixt finnes are partly from the will, partly against it. Of this sort are the workes of the man regenerate, which are done partly with his will, & partly against his will, being partly good, and partly evill. The reason hereof is this: There are in man after regeneration two contrary grounds or beginnings of actions, to wit, naturall corruption, or the inclination of the mind, will, and affections, to that which is against the Law, called the Flesh; and a created quality of holinesse, wrought in the said faculties by the holy Ghost, termed the Spirit. And these two are not severed, but joyned and mingled together, in all the faculties and powers of the soule. Now between these there is a continual combat, corruption fighting against grace, and grace against corruption. Hence it is, that there being even in one and the same will contrary inclinations, there must necessarily flow from the man regenerate contrary actions; the flesh in every action willing that which is evill, and the Spirit on the other side that which is good. This *Paul* confessed and acknowledged, upon his owne experience, after his conversion, when he said, *To will is present with mee, but I finde no means perfectly to doe that which is good, Rom. 7. 18.* Again, *verf. 21. 23. I delight in the Law of God,*

Voluntas non cogitur.

* Ignorantia iuris.

b Ignorantia facti.

God, concerning the inner man; but I see another law in my members, rebelling against the law of my minde, and leading me captiue to the law of sinne, which is in my members.

The third ground or fountaine of sinne in man, is Affection, from whence doe proceed two kinds, namely, sinnes of Infirmitie, and sinnes of Presumption.

Sinnes of Infirmitie are such as proceed from the sudden passions of the minde, and the strong affections of the heart, as from hatred, grieue, anger, sorrow, and such like. These sinns are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For Infirmitie cannot bee said properly to be in them, in whom sin hath firmite or strength, & where there is no power of grace at all. Againe, the man that is regenerate, sinneth neither when hee would, because he is restrained by the grace of God that is in him: nor in what manner he would, partly because hee sinneth not with all his heart, the strength of his flesh being abated by the Spirit; and partly for that being fallen, he lies not still, but recovers himselfe by speedie repentance. An euident argument, that the sinns whereinto he falleth, are not presumptuous, but are ordinarily of weaknes and infirmitie.

Sinnes of Presumption are such as proceed from pride, arrogancie, wilfulnesse, and haughtinesse of mans heart. Against these David prayeth, saying, *Let not presumptuous sinnes haue dominion over me, Psal. 19. 13.* And of them there be three degrees.

The first is, when a man wilfully goeth on in his sinnes, upon an erroneous persuasion of Gods mercie, and of his owne future repentance; this is the sinne of most men.

The second is, when a man sinneth wilfully, in contempt of the Law of God: this is called by *Moses*, a sinne with an high hand, and the punishment thereof was, by present death to be cut off from among the people.

The third, when a man sinneth, not only wilfully and contemptuously, but of malice and spite against God himselfe, and Christ Iesus. And by this we may conceive what is the sin against the Holy Ghost: which is not, euery sinne of presumption, or against knowledge and conscience: but such a kind of presumptuous offence, in which true religion is renounced, and that of set purpose and resolved malice, against the verie Majestie of God himselfe and Christ, *Heb. 10. 29.*

Sell. 4.

Now follow other differences of sinne in regard of the object herof, which is the Law. In respect of the Law, sin is two-fold; either of Commission, or of Omission. I say, in respect of the Law, because God hath revealed in his Law two sorts of precepts: the one wherein some good thing is commanded to bee done, as to love God with all our hearts, and our neighbour as our selues: the other wherein some euill is forbidden to bee done,

A as the making of a graven image, the taking the name of God in vaine, &c.

Now a sinne of Commission is, when a man doth any thing that is flatly forbidden in the Law & word of God: as when one man kills another, contrary to the Law, which saith, *Thou shalt not kill.* A sin of omission is, when a man leaveth unperformed some dutie which the Law requireth: as for example, the preferring of his neighbours life, or good estate, when it lieth in his power so to do. These also are truly sins, and by them as well as by the other, men shall be tried in the last judgement.

B Sinnes of omission haue three degrees. First, when a man doth nothing at all, but omits the dutie commanded, both in whole and in part, as when having opportunitie and abilitie, hee doth not move so much as one finger, for the saving of his neighbour life.

Secondly, when a man performs the dutie enjoyed, but failes both in the manner & measure thereof. Thus the Heathen failed in doing good works, in that the things which they did, for substance and matter were good and commendable, being done upon civill and honest respects, and referred to the common good; yet in truth their actions were no better than sinnes of omission, inasmuch as they issued from corrupted fountains, hearts void of faith: and aimed not at the maine end, and scope of all humane actions, the honour and glorie of God.

C Thirdly, when a man doth things in a right manner, but failes in the measure therof. And thus the children of God doe sinne in all the duties of the law. For they do the good things the law commandeth, in loving God & their neighbour: but they cannot attaine to that measure of love which the law requireth. And thus the best men living do sin in euery good worke they do, so as if God should enter into judgement, deale with them in the rigour of his justice, & examine them by the strict rule of the Law, he might justly condemne them, even for their best actions. And in this regard, when we pray daily for the pardon of our sins, the best works we doe, must come in the number of them: because we faile, if not in substance & manner, yet at the least in the measure of goodnesse that ought to be in the doing of them. We must also haue care to repent us, even of these our sinnes of omission, as well as of the other of commission: because by leaving undone our dutie, we do offend, than by sinnes committed: and the least omission is enough to condemne us, if it should be exacted at our hands.

Sell. 5.

The next difference of sinnes may be this: some are crying sinnes, some are sinnes of toleration.

Crying sins I call those, which are so heinous, and in their kinde so greivous, that they hasten Gods judgements, and call for speedie vengeance downe upon the sinner. Of this

Mat. 25. 41. 43.

this kinde there are sundry examples in the Scriptures, principally foure. First *Cain* sinne in murdering his innocent brother *Abel*; whereof it was said, *The voice of thy brothers blood crieth unto me from the earth.* The next is the sinne of *Sodom* and *Gomorrah*, which was pride, fulnes of bread, abundance of idleness, unmerciful dealing with the poore, and all manner of uncharitableness, *Ezech. 16.* and of this the Lord said, *that the crye of Sodom and Gomorrah was great, and their finnes exceeding grievous.* The third is the sinne of *Oppression*, cadured by the Israelites in Egypt, at the hand of *Pharao*, and his task-masters. The fourth is mercilesse Injustice in wrongfull withholding and detaining the labourers hire.

Now they are called crying finnes, for these causes. First, because they are now come to their full measure & height, beyond which God will not suffer them to passe, without due punishment. Again, the Lord takes more notice, and inquires further into them, than into others, by reason that they exceed, and are most eminent where they bee committed. Thirdly, they call for present helpe of the afflicted and wronged, and consequently for speedie execution of vengeance upon the authors and committers of them. And lastly, because God is wont to give care unto the cryes of those that endure so heaue measure at the hands of others, and accordingly to helpe them, and reward the other with deserved punishment.

Next unto these are finnes of Toleration, lesser than the former; which though in themselves they deserve death, yet God in his mercy shewes his patience and long sufferance upon the committers thereof, either deferring the temporall punishment, or pardoning both temporall and eternal to his Elect. Such a sinne was the ignorance of the Gentiles before Christs coming; which God deferred to punish, and (as we say) winked at it.

More especially, there bee three sorts of finnes of Toleration: the first is Original sin, or concupiscence, in the regenerate after regeneration, and the fruits thereof: for it is not quite abolished by regeneration, but remains more or lesse molesting and tempting a man till death. And yet if we carrie a constant purpose not to sinne, and endeavour our selves to resist all tentations, this concupiscence of ours shall not be imputed unto us, nor we condemned for it. And to this purpose the holy Apostle saith, *There is no condemnation to them that are in Christ.* Yet saith he not, *There is nothing worthy condemnation in them:* for Original sin remains till death, truly deserving damnation, though it be not imputed.

The second kind of finnes of Toleration are secret, unknowne, and hidden finnes in the regenerate. For *who can tell how oft he offendeth?* saith *David.* When a man that is the childe of God, shall examine his heart, and humble himselfe even for all his particular

finnes, which he knoweth by himselfe: these shall yet remaine some unknowne finnes, of which he cannot have a particular repentance; and yet they are not imputed, when there is repentance for knowne finnes. As for example, *David* repeats of his murder and adultery, and yet afterwards (erring in judgement, by reason of the corruption of the times,) he lived to his death in the sinne of polygamy, without any particular repentance, that wee heare of. In like manner did the Patriarkes, who may not altogether bee excused: yet they were not condemned therefore: neither were they saved without repentance for this sinne, but God in mercie accepted a generall repentance for the same. And the like is the case of all the Elect, in regard of their secret and hidden faults: for unlesse God should accept of a general repentance for unknowne finnes, few or none at all should be saved. And herein doth the endless mercie of God notably appeare, that hee vouchsafeth to accept of our repentance when we repent, though not in particular as we ought to doe. Nevertheless, this must not incourage or embolden any man to live in his finnes, without turning unto God. For unlesse we repent in particular of all the sins we know, not only our knowne offences, but even our secret finnes shall condemne us. Many finnes are committed by men, which afterwards in proccesse of time are quite forgotten: Others are committed, which notwithstanding are not knowne, whether they bee finnes or no. And in doing the best duties we can, we offend often, and yet when we offend, we perceive it not: and all these in the regenerate, through the mercy of God, are finnes of Toleration, in respect of particular repentance.

The third kinde of finnes of Toleration, are certaine particular facts of men not approved of in Scripture, and yet remitted in respect of punishment. Such was the fact of *Zipporah*, in circumcising her childe, in presence of her husband, he being able to have done it himselfe, and since having no calling to doe that which shee did. For though the hand of God was against him, yet was he not sicke, (as some would excuse the matter) neither is there any such thing in the text: but it is rather to be thought, that shee her selfe circumcised her sonne in haste, to prevent her husband: for the deed was done in some indignation, and shee cast the fore-skin at his feet. And yet because this fact was some manner of obedience, in that the thing was done which God required, (though not in the manner that hee required) God accepted the same, and stayed his hand from killing *Mose*. Thus God accepted of *Abahs* humilitie, though it were in hypocrisie, because it was a shew of obedience: and for that deferred a temporall punishment, till the daies of his posteritie. God

Gen. 4. 10.

Gen. 18. 30.

Exod. 3. 7.

Exod. 11. 23.

17.

Lam. 1. 4.

A. 17. 30.

1. 1. 1.

Rom. 8. 1.

Psal. 19.

Exod. 4. 25.

1 King. 21.

1 King. 17.

for

sent Lyons to destroy the Assyrians, that dwelt in Samaria, for their idolatrie: yet so soone as they had learned to feare the Lord after the manner of the God of Israel, though they mingled the same with their owne idolatrie, God for that halfe obedience suffered them to dwell in peace.

Sect. 6.

The sixt distinction of finnes may be this: Some are finnes against God, some against men. This distinction is grounded upon a place in *Samuel*, *1 Sam. 2. 15.* *If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who shall pleade for him?*

Finnes against God are such as are directly and immediatly committed against the maiestie of God. Such are Atheisme, Idolatrie, Blaspheemie, Perjurie, Profanation of the Sabbath, and all the breaches of the first Table.

Finnes against men, are injuries, hurts, losses, and dammages, wherby our neighbour is in his dignity, life, chastity, wealth, good name, or any other way justly offended, or by us hindered. And such actions must be considered two waies. First, as they are injuries and hurts done unto our neighbour: and secondly, as they are anomies, or breaches of Gods law, forbidding us to doe them: and in this second respect they are called finnes, because sinne is properly against God: and therefore by finnes against men, we are to understand injuries, losses, or dammages done unto them. In this sense must that place in *Matthew* be expounded, *Matth. 18. 15.* *If thy brother sinne against thee, &c.*

Sect. 7.

The seventh difference of finnes is noted by *S. Paul*, where he saith, *1 Cor. 6. 10.* *Every sinne that a man doth, is without the body; but hee that committs fornication, sinneth against his owne body.* In which place it is implied, that some finnes are without the body, and some against a mans owne bodie.

Finnes without the body, are such finnes as a man committeth, his body being the instrument of the sinne, but not the thing abused. Such are Murther, Theft, and Drunkenesse: for in the committing of these sins, the bodie is but a helper, and onely a remote instrumentall cause, and the thing abused is without the bodie. For example: in drunkenesse, the thing abused by the drunkard, is wine or strong drinke: in theft, another mans goods: in murther, the instrument wherby the fact is committed. The body indeed conferres his helpe to these things, but the injurie is directed to the creatures of God, to the body and goods of our neighbour. And such are all finnes, adulterie onely excepted.

Finnes against the body, are those in which it selfe is not onely the instrument, but the thing abused also. Such a sinne is adulterie onely, and those that are of that kind, properly against the body: first, because the body of

A the sinner is both a furthering cause of the sinne, and also that thing which he abuseth against his owne selfe. Secondly, by this offence he doth not onely hinder, but lose the right, power, and property of his body, in that he makes it the member of an harlot. And lastly, though other finnes in their kinde doe bring a shame and dishonour upon the body, yet there is none that sitteth so nigh, or leaveth a blot so deeply imprinted in it, as doth the sin of uncleannesse.

Sect. 8.

The eighth distinction of finnes is grounded upon *Pauls* exhortation to *Timothie*, *1 Tim. 5. 22.* *Communicate not with other mens sins.* Sins are either other mens finnes, or communication with other mens finnes. This distinction is the rather to be knowne and remembered, because it serves to extenuate or aggravate finnes committed.

Communication with sinne is done sundry waies. First, by counsell: thus *Caiphas* sinned when he gave counsel to put Christ to death. Secondly, by commandment: so *David* sinned in the murther of *Uriah*. Thirdly, by consent, or assistance, *Rom. 1. 31.* Thus *Saul* sinned in keeping the garments of them that stoned *Stephen*, *Act. 12. 20. & 7. 58.* Fourthly, by provocation: thus they sinne that provoke others to sinne: and hereof *Paul* speaketh when he saith, *Fathers must not provoke their children to wrath, Eph. 6. 4.* Fifthly, by negligence or silence. This is the sin of the Minister, when men are called to reprove sinne, and doe not. Sixthly, by flattery, when men sooth up others in sinne. Seventhly, by winking at finnes, or passing them over by slight reproofe, *Eph. 5. 11.* Thus *Elis* sinned in rebuking his finnes, and thereby brought a temporall judgement upon himselfe and his family, *1 Sam. 2. chap. and 4.* Eightly, by participation, *Eph. 5. 7.* and thus they doe sinne, that are receivers of theeves. Ninthly, by defending another man in his sinne: for he that justifie h the wicked, and condemne the just, even they both are an abomination to the Lord.

Sect. 9.

D The ninth distinction followeth. *Some mens finnes* (saith *Paul*) *are open before hand, some follow after.* Which place by some is expounded thus: Some mens finnes are kept secret till the last judgement, and some are revealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verse, the Apostle spake of Ordination, giving charge to *Timothie*, that he should not suddenly admit any into Ecclesiasticall offices, lest hee did partake with their finnes. Now in this 24. verse he rendereth a reason thereof, saying, *Some mens finnes are open before hand:* that is, some mens faults and wants are knowne before their ordination to Ecclesiasticall offices, and of such the

1 Tim. 5. 24.

the Church may know what to judge and say. But some againe follow after, that is, they are not revealed till after their Ordination: and thus *Iudas* his wickednesse did not appeare at the first, but was revealed after he was called to be an Apottle.

And thus we see what be the differences of sins, touching all which this must be held and remembered for a Ground, That every sinne, in what degree soever it be, is mortall of it selfe: and no sin is veniall in it owne nature. For the wages of every sinne is death, *Rom. 6. 23.* And, *Cursed is every one that continueth not in all things that are written in the booke of the Law, to doe them, Gal. 3. 10.* This ground must be holden against the Church of Rome, who in her Case-divinitie useth to pacifie the conscience, by teaching men, that sundry sins are veniall.

Self. 10.

Now though every sinne of it selfe be mortall, yet all are not equally mortall: but some more, some lesse. For the better understanding whereof, it is to be remembered, that in sinne there be sundry steps and degrees, whereby one and the same sinne may be lessened or increased, and so become more or lesse hainous before God.

If it be asked, how can this be? I answer; that sinne may admit aggravation, or extenuation, sundry waies: first, by the circumstances, which are principally seven.

The first is the subject, or person sinning. For example: The sinne of a publike person is more hainous, yea more mortall, than the sin of a private man, because hee is in eminent place, and his actions are more exemplarie and scandalous, than the actions of inferiour men. The servant that knowes his masters will, if he doth it not, is the greater sinner, and shall endure a greater punishment than hee that neglects the same upon simple ignorance, *Matth. 10. 15.* The Minister and Dispenser of the Word, if he be unfaithfull and unprofitable, his offence, and consequently his punishment, is farre greater than other mens, *Matth. 5. verse 13.*

The second is, the object or partie which is offended. In this respect it was that the Jewes did more hainously sin in crucifying Christ the Sonne of God, the Lord of glorie, than did their fathers which persecuted and killed the Prophets. Againe, the word of God teacheth, that the injurie that is done unto those whom God tenderly loveth, is farre more displeasing unto him, than if it were done to others. *He that toucheth you,* (saith the Prophet, meaning the Jewes his chosen and beloved people) *toucheth the apple of his eye. Zach. 2. 8.* The man that deviseth mischief against his harmlesse brother that dwelleth peaceably by him, committeth a sinne most odious unto God and man, *Prov. 3. 29. Psal. 7. 4.* He that is called and converted unto God

and Christ, and maketh not honest provision for his owne welfare of his family, is so notorious an offender, that *Saint Paul* holds him a denyer of the faith, and wrot thus an insidell, *1 Tim. 5. 8.* The person that shall rail upon the Judge, or speake evill of the Ruler of his people, is a greater traitor, effour of Gods commendment, than hee that revileth or abuseth an ordinarie man, *Exod. 22. 28.*

The third is, the thing done in which the offence is committed. Thus to falsifie the word of God, and to prophane his worship and service, is much more abhominable in his sight, than is the fulfilling of the word of a man, or the abuse of humane lawes and ordinances. Thus againe, the hurting and indammaging of the person and life of our neighbour, is a more odious offence, than is the diminishing of his goods and outward estate: and the hurt that redoundeth by our default unto his soule, is more offensive every way, than the wrong that is offered unto his bodie.

The fourth, is the place where it is done. According to this Circumstance, if a man shall either speake or do any thing, that comes under the name of a breach of pietie or justice, in publike place, as in the congregation, in open court, or generall assembly, and that with publike and generall scandal; he is a greater offender, than if he speake or did the same at home, in his house or closet.

The fifth is the End; In regard hereof, hee that stealeth from another, that whereby hee may satisfie his hunger, and save his life, being driven to extreme necessity, offendeth in a lower and lesse degree, than the theefe that robbeth by the high way side, for this end, to enrich himselfe by the losses of other men.

The sixth is the Manner how. Thus he that committeth uncleannesse in the outward act, doth more grievously sinne, and with greater scandall, than if hee only entertained an uncleane thought into his heart. And hee that sinneth of set purpose and presumption, or of obstinate and resolved malice against God, hath proceeded unto a higher degree of iniquitie, than if he had fallen upon ignorance, infirmitie, or disordered and distempred affection. In like manner, the sinne of the Jewes, in forcing *Pilate* by their threatening armes (as that he was an enemy to *Cesar*, &c.) to the unjust condemnation of Christ *Jesus*, was an higher degree, than the sinne of *Pilate* himselfe, who yielding unto their importunitie pronounced sentence against him, *Iohn 19. 11.* The last is the time, which also serves to aggravate the sinne. For ordinarie disobedience in the time of grace, and willfull neglect of Gods calling in the abundance of meanes, is a great deale more damnable, than the commission of sinne in the daies of ignorance and blindness, when the like meanes are wanting.

The second way to aggravate sinne, is by addition of sinne to sinne: and that is done sundry

undry waies: first, by committing one sin in the necke of another; as *David* sinned, when he added murder to adulterie. Secondly, by doubling and multiplying of sinne, that is, by falling often into the same sinne. Thirdly, by lying in sinne without repentance. And here it must be remembered, that men of yeeres living in the Church are not simply condemned for their particular sinnes, but for their continuance and residence in them. Sins committed make men worthy of damnation; but living and abiding in them without repentance is the thing that brings damnation. For as in the Militant Church men are excommunicate, not so much for their offence, as for their obstinacie; so shall it bee in the Church triumphant; the kingdome of heaven shall be barred against men, not so much for their sin committed, as for their lying therein without repentance. And this is the manner of Gods dealing with those that have lived within the precincts of the church; they shall be condemned for the very want of true faith and repentance. This should admonish every one of us to take heed, lest wee lie in any sinne: and that being any way overtaken, wee should speedily repent, lest wee aggravate our sinne by continuance therein; and so bring upon our selves swift damnation.

Thirdly, the same sinne is made greater or lesser foure waies: according to the number of degrees in the committing of a sinne, noted by *S. James*, *Jam. 1. 15. Temptation, Conception, Birth, and Perfection*. Aduall sinne in the first degree of *temptation*, is, when the minde upon some sudden motion is drawne away to think evil, and withall is tickled with some delight thereof. For a bad motion cast into the minde, by the flesh & the Devil, is like unto the bait cast into the water, that allureth and delighteth the fish, and causeth it to bite. Sinne in *conception*, is when with the delight of the mind there goes consent of will to doe the evil thought on. Sinne in *birth* is when it comes forth into an action or execution. Sin in *perfection* is when men are growne to a custome and habit in sinne, upon long practice. For the often committing of one and the same sinne leaves an euill impression in the heart, that is, a strong or violent inclination to that or any other euill, as hath bene taught before. And sinne thus made perfect, brings forth death: for custome in sinning brings hardness of heart; hardness of heart, impenitencie; and impenitencie, condemnation. Now of these degrees, the first is the least, and the last is the greatest. One and the same sin is lesse in temptation, than in conception; and lesse in conception, than in birth; and greater in perfection, than in all the former.

Secl. II.

Now from this doctrine of the increasing and lessening of sinne in these respects, wee may gather, that all sinnes are not alike or

equal, as the Stoicks of ancient times, and their followers have falsely imagined. For it hath bene proved at large, by induction of sundry particulars, that there are degrees of sinnes, some lesse, some greater: some more offensive and odious to God and man, some lesse. And that the circumstances of time, place, person, and manner of doing, doe serue to enlarge or exenuate the sinne committed.

If it be here alleaged, that sin is nothing but the doing of that which is *unlawfull to be done*, and that this is equal in all men that sin; and therefore by consequent, offences are equal: I answer, that in every sinne, men must not consider the unlawfulness thereof onely, but the reason why it should be unlawful: and that is properly, because it is a breach of Gods law, and repugnant to his will revealed in his word. Now there is no breach of a diuine Law, but it is more or lesse repugnant unto the will of the Law-giver, God himselfe. And many transgressions are more repugnant thereunto than fewer: for the more sin is increased, the more is the wrath of God inflamed against the sinner upon his due desert.

If it be said againe, that the nature of sinne stands onely in this, that the sinner makes an aberration from the scope or marke that is set before him, and doth no more than passe the bounds of dutie prescribed by God, and that all are alike in this respect; The answer is, that it is a fallshood to affirme, that he which makes the lesse aberration from the dutie commanded, is equal in offence to him that makes the greater. For the same sinne for substance hath sundry steps and degrees, in respect whereof, one man becometh a more heinous offender than another. For example, in the seventh commandment when God forbids the committing of Adulterie, hee forbiddeth three degrees of the same sinne; to wit, adulterie of the heart, consisting of inordinate and uncleane affections; adulterie of the tongue, in corrupt, dishonest, and unseemly speeches; and the very act of uncleanness and filthinesse committed by the body. Now it cannot be said, that he which breaks this commandment onely in the first degree, is as great a transgressour as he that hath proceeded to the second, and so to the third. And therefore it remains for an undoubted truth, that sins committed against the Law of God are not equal, but some lesse, some greater.

Sundry other distinctions there are of sinnes, as namely, That the maine sins of the first Table are greater than the maine sinnes of the second Table. And yet the maine sins of the second are greater than the breach of ceremoniall duties, against the first table. But this which hath bene said shall suffice.

The use of this doctrine is manifold. First, by it we learne, what the heart of man is by nature: namely, a corrupt and uncleane fountain, out of which issueth in the course of this

this life, the stragles of corruptions infinite in number, no yome in qualities, hainous in degrees, dangerous in effects. For from thence doe flow all the differences of finnes before named, with their severall branches, and infinite many more, that cannot bee rehearsed. This must move us humbly to sue unto God, and earnestly to intreat him, to wash us thorowly from our wickednesse, and cleanse us from our finnes: yea to purge and to riple the fountaine thereof, our uncleane and polluted hearts. And when by Gods mercie in Christ, apprehended by faith, our hearts shall be purified, then to set watch and ward over them, and to keepe them with all diligence. Secondly it teacheth us, that miserable mortall man, is not guiltie of one or more finnes, but of many and sundry corruptions, both of heart and life. *Who can understand his faults?* saith *David*, *Psal. 19. 12.* Now the allowance of finne being death by Gods ordinance, and God being justie in itselfe; answerably to the number of our offences, mult we needs be liable to many punishments, yea to death it selfe, both of the body and of the soule. This being our wofull estate, little cause is there that any man should thinke himselfe to be in good case, or presume of Gods mercie, in regard of the small number of his finnes: And much lesse cause hath hee, falsely to imagine with the Popish sort, that he can merit the favour of God by any worke done by him, above that which the Law requireth, considering that it is impossible for him to know either the number, or the nature, or the measure of his finnes. Lastly, the consideration of this point, must be a barre to keepe us in, that we be not too secure or presumptuous of our owne estate: for as much as we learne out of the word of God, that is respect of the multitude of our corruptions, this our life is full of much evil, & many difficulties, that we have whole armies of enemies to encounter withall, not only out of us in the world abroad, but within us, lurking even in our owne flesh. And upon this consideration, that we should be at continuall defiance with them, using all holy meanes to get the victory over them, by the daily exercises of invocation and repentance, & by a continuall practice of new obedience unto all the lawes & commandements of God, according to the measure of grace received. And so much of the third Ground.

CHAP. III.

Of the subjection and power of Conscience.

THe fourth and last Ground is, touching the subjection and power of Conscience. Wherein wee are to remember two things: what Conscience is, and what is the naturall condition of it in every man. For the first, the name of Conscience will give light to the thing it selfe. For it signifieth a knowledge joynd with a knowledge, and it is so termed

in two respects. First, because when a man knowes or thinke any thing, by meanes of Conscience, he knowes what he knowes, and thinke. Secondly, because by it, man knowes that thing of himself, which God also knowes of him. Man hath 2. witnesses of his thoughts, God, and his owne conscience: God is the first and chiefest, & Conscience is the second, subordinate unto God, bearing witness unto God, either with the man, or against him. Therefore it is nothing else, but a part of the understanding, whereby a man knowes what he thinke, what he wills and desires, as also in what manner he knoweth, thinketh, or wills either good or evil. Whereunto this must be added, that, as conscience knowes our thoughts, wills, and actions, so it testifies thereof unto God, either with us, or against us.

In the second place, The naturall condition or propertie of every mans conscience is this: that in regard of authentic and power, it is placed in the middle betweene man and God; so as it is under God, and yet above man. And this naturall condition hath two parts: the first is, the subjection of conscience to God, and his word. Concerning which subjection we have this rule: That God alone by his word doth only binde the conscience, by causing it in every action, either to excuse for well doing, or accuse for sinne. And this God doth properly. For first, he is the only Lord of the conscience, which created it, and governes it. 2. Again, he is the only Law-giver, that hath power to save or destroy the soule, for the keeping and breaking of his Lawes, *Jana. 4. 12.* 3. And further, mans conscience is known to none, besides himselfe, but to God: *What man knoweth the things of a man, save the spirit of man which is in him?* 1 *Cor. 2. 11.* And it is God only that gives libertie to the conscience, in regard of his owne lawes. Upon this it followeth, that no mans commandement or law can of it selfe, and by it owne soveraigne power binde conscience, but doth it only by the authoritie and vertue of the written word of God, or some part thereof. And therefore, if it be alleged, that subjection is due to the Magistrate for conscience sake, *Rom. 13. 5.* the answer is at hand: that subjection is indeed to be performed to civil authority ordained by God, and obedience also to the Lawes of the Magistrate for feare of wrath, and for avoiding of punishment, but not for conscience of the laid authoritie or lawes properly and directly, but for conscience of Gods commandement, which appointeth both Magistrate, and the authoritie thereof. This is it that bindes the conscience immediately; that by vertue of a superiour Law, whereby it standeth in force; namely, the Law of God.

The second part of the naturall condition of conscience, is the power which it hath over man, to accuse or excuse him in respect of things done. And this is plain by *Saint Paul's*

Conclusion, *Rom. 14. 23. Whatsoever is not of faith, that is, whatsoever man doth, whereof he is not certainly perswaded in judgement and conscience out of Gods word, that the thing may be done, it is sinne.* More plainly: a thing may bee said not to bee done of faith three waies. First, when it is done with doubting, and unresolved conscience, as in those that are weak in knowledge. Of which sort were some in the Primitive Church, who notwithstanding they heard of the doctrine of Christian libertie; yet they were of opinion, that after Christs ascension, there was a difference to be made of meats, and thereupon thought they might not eat of some kinde of meats. Suppose now, that these persons (by accident) should have beene drawn to eat swines flesh, which themselves had holden a thing forbidden: these men upon this very fact had sinned, because that which they did was upon an unresolved conscience. So saith the Apostle, *Rom. 14. 23.* He that doubteth, is condemned if he eat, because hee eateth not of faith. Secondly, when a thing is done upon an erroneous conscience, it is not of faith, and therefore it is a sinne. Thus the Masse priest sinneth in saying Masse, though he thinke in his conscience, the thing hee doth is the ordinance of God. And thus Heretikes doe die Heretikes, though when they die, they be fully perswaded their opinions be the truth. Againe, in the same manner, Put the case a man should bee of opinion, that fornication, or theft, were things arbitrarie and indifferēt, and thereupon his conscience should tell him, he might take opportunity, and commit either of those sinnes: whether is this action in the partic thus perswaded, a sinne, or no? I answer, the case is plaine, that the fact is done upon an erroneous conscience, and therefore must bee a sinne in the doct. For the error of the judgement cannot take away the nature of that which is simply, evil. Sinne is sinne, and so remaineth, notwithstanding any contrary persuasion of the conscience. The reason is, because though the conscience erreth, and is mis-informed, yet it bindeth so farre forth, as that if a man judge a thing to be evil, either simply, or in some respect, (though falsely) and yet afterward doth it, he hath sinned and offended the Majesty of God, as much as in him lieth. Thirdly, when a thing is done with a repugning, or gain-saying conscience, though upon error and false judgement of the conscience, it is in the doer a sin. Thus an Anabaptist, that holdeth it unlawfull to swear, sinneth, if hee take an oath. Not in swearing simply, for that is Gods ordinance; but because hee voteth against the perswasion of his conscience.

CHAP. III.

Of the distinction of Cases.

THESE much touching the Preambles; or Grounds of this doctrine. Now let us nei-

th, that we come to the Questions of Conscience.

These Questions may be fitly divided, according to the matter or subject of them, which is man: Now as man is considered divers waies, that is to say, either apart by himself, or as he stands in relation to another, and is a member of a societie; so the Questions of Conscience are to bee distinguished: some concerning man simply considered by himselfe: some againe, as he stands in relation to another.

Man standeth in a two-fold relation: to God, or to man. As he stands in relation to God, he beareth the name of a Christian, that is, a member of Christ, or a sonne of God, whose dutie is to know and to worship God, according to his will revealed in his word. As he stands in relation to man, hee is a part of a bodie, and a member of some societie. Now the Questions that concerne him, as a member of a societie, are of three sorts, according to three distinct kindes of societies. For every man is either a member of a Family, or of the Church, or of the Common-wealth. And answerably, some Questions concerne man as a member of a family: some, as he is a member of the Church: some, as he is a member of the Common-wealth.

It is a word therefore, all Questions touching man may be reduced to three generall heads. The first whereof is; concerning man simply considered as he is a man. The second, touching man as he stands in relation to God. The third, concerning man as hee is a member of one of the three societies; that is, either of the Family, or of the Church, or of the Common-wealth.

Questions of the first sort, concerning man simply considered in himself, as hee is man, are especially three.

The first, What a man must do, that he may come into the favour of God, and be saved?

The second, How hee may be assured in conscience of his owne salvation?

The third, How he may recover himselfe, when he is distressed or fallen? Of these in order.

CHAP. V.

Of the first maine Question touching man.

I. Question.

What must a man doe, that he may come into Gods favour, and be saved?

For answer to this Question, some Grounds must be laid downe before hand. The first is this; That we must consider our member, how, and by what means, God brings any man to salvation. For looke how God fa-

vet

1. Dubitant conscientia.

2. Errantia.

3. Repugnantia.

with others, so hee that would know how to be saved, must use the meanes whereby God saveth them.

Señ. 1.

In the working and effecting of mans salvation, ordinarily there are two speciall actions of God: the *giving of the first grace*, and after that, the *giving of the second*. The former of these two workes hath ten severall actions. I. God gives man the outward meanes of salvation, specially the ministerie of the Word: and with it hee sends some outward or inward crosse, to breake and subdue the stubbornesse of our nature, that it may be made playable to the will of God. This we may see in the example of the Jaylor, *Act. 16.* and of the Jewes that were converted at *Peters Sermon, Act. 2.* II. This done, God brings the minde of man to a consideration of the Law, and therein generally to see what is good, and what is evil, what is sin, and what is not sin. III. Upon a serious consideration of the Law, hee makes a man particularly to see and know his owne peculiar and proper sins, whereby hee offends God. IV. Upon the sight of sin, he smites the heart with a legall feare, whereby when man seeth his sins, hee makes him to feare punishment and hell, and to despaire of salvation, in regard of any thing in himselfe.

Now these foure actions are indeed no fruits of grace, for a Reprobate may goe thus farre; but they are only *works of preparation*, going before grace; the other actions which follow, are effects of grace. V. The fifth action of grace therefore is, to stirre up the minde to a serious consideration of the promise of salvation, propounded and published in the Gospell. VI. After this, the sixth is, to kindle in the heart some seeds or sparkes of faith, that is, a will and desire to beleeve, and grace to strive against doubting and despaire. Now at the same instant, when God beginnes to kindle in the heart any sparkes of faith, then also he justifies the sinner, and withall begins the worke of sanctification. VII. Then, so soone as faith is put into the heart, there is presently a combat: for it fighteth with doubting, despaire, & distrust. And in this combat faith shewes it selfe, by fervent, constant, and earnest invocation for pardon: and after invocation followes a strength and prevailing of this desire. VIII. Furthermore, God in mercie quiets and settles the Conscience, as touching the salvation of the soule, and the promise of life, whereupon it resteth and stayeth it selfe. IX. Next after this settled assurance and perswasion of mercie, followes a stirring up of the heart to Evangelicall sorrow, according to God, that is, a grieffe for sin, because it is sin, and because God is offended: and then the Lord workes repentance, whereby the sanctified heart turnes it selfe unto him. And though this repentance bee one of the last in order, yet it

shewes it selfe first: as when a candle is brought into a roome, we first see the light before we see the candle, and yet the candle must needs bee before the light can be. X. Lastly, God giveth a man grace to endeavour to obey his Commandments by a new obedience. And by these degrees doth the Lord give the first grace.

The second worke of God tending to salvation, is the giving of the second grace: which is nothing else but the continuance of the first grace given. For looke as by creation God gave a being to man and all other creatures, and then by his providence continued the same being, which was as it were a second creation: so in bringing a man to salvation, God gives the first grace, for example, to beleeve and repent; and then in mercie gives the second, to persevere and continue in faith and repentance to the end. And this, if we regard man himselfe, is verie necessarie; For as fire without supply of matter, whereby it is fed and continued, would soone goe out; so unless God of his goodnesse should follow his children, and by new and daily supplies continue his first grace in them, they would undoubtedly soone lose the same, and finally fall away.

The second Ground for the answer of this Question, is taken from some speciall places of Scripture, where the same is moved and resolved. The men that were at *Peters Sermon*, being touched with the sense of their owne miserie, upon the doctrine which had beene delivered, as the Holy Ghost saith, were pricked in their hearts, & cried unto the *Apostles, Men and brethren, what shall we doe?* *Act. 2. 38.* Peter moved by the Spirit of God, answers them, *Repent, and be baptized for the remission of your sins.* The like was the case of the Jaylor, who after that the stubbornesse of his heart was beaten downe, by feare of the departure of the prisoners, he came trembling, and fell downe before *Paul and Silas*, and moved this question unto them; *Sirs, what must I doe to be saved?* *Act. 16. 30.* to whom they gave answer; *Believe in the Lord Iesus, and thou shalt be saved & shine house hold.* The young man in the Gospell sues to Christ, and asks him, *what shall I doe to be saved?* *Mark. 10. vers. 17.* &c. Christ answers him, *Keep the Commandments.* When hee replied, that he had kept them from his youth, Christ tells him, that hee must goe yet further, and *sell all that he hath, and give to the poore.* And *Iohn* tels the Scribes and Pharisees, who came unto his Baptisme, and confessed their sinnes, that if they would stie from the wash to come, they must *repent, and bring forth fruits worthy amendment of life,* *Matth. 3. 8.* From these places then I frame this answer to the question in hand. The man that would stand in the favour of God, and be saved, must doe foure things: first, humble himselfe before God: secondly, beleeve in Christ: thirdly,

repent of his finnes: fourthly, performe new obedience unto God.

Scit. 2.

For the first, *Humiliation* is indeede a fruit of faith: yet I put it in place before faith, because in practice it is first. Faith lieth hid in the heart, and the first effect whereby it appears, is the abasing and humbling of our selves. And here wee are further to consider three points: first, wherein stands humiliation: secondly, the excellencie of it: thirdly, the Questions of Conscience that concerne it.

Touching the first point, *Humiliation* stands in the practice of three things. The first is, a sorrow of heart, whereby the sinner is displeas'd with himselfe, and ashamed in respect of his finnes. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine finnes originall and actuall: secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our just damnation for sinne. The third thing in *Humiliation*, is supplication made to God for mercie, as earnestly as in a matter of life and death: and of these three things wee have in Scripture the examples of *Ezra*, *Daniel*, and the prodigall sonne, *Ezra 9. D. in 9. Luk. 15. 18.*

The second point is, the excellencie of *Humiliation*, which stands in this, that it hath the promises of life eternall annexed to it. *Esa. 57. 15. I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart. Psalm. 51. 17. A contrite and a broken heart, O God, thou wilt not despise. Prov. 8. 17. He that hideth his sins shall not prosper: but he that confesseth and forsaketh them, shall finde mercie. 1 Iob. 1. 9. If we acknowledge our sins, hee is faithfull and just to forgive us our finnes, and to cleanse us from all unrighteousnes. By all these, and many other places, it is manifest, that in the vertie instant, when a sinner begins truly in heart and conscience to humble himselfe, he is then entered into the state of salvation. So soone as *David* said, *2 Sam. 12. 13. I have sinned, Nathan* pronounceth in the name of the Lord, that his sins were put away. And *David* himselfe saith, alluding to the former place; *I said I will confesse my sin, and loe thou forgavest the wickednesse of my sin, Psalm. 32. 5. When the prodigall sonne had but said, I will go unto my father, &c. Luk. 15. 18. euen then, before he humbled himselfe, his father meets him, and receives him.**

The third point is, touching the Questions of conscience, concerning *Humiliation*, all which may be reduced to foure principall Cases.

I. Case. What if it fall out, that a man in humbling himselfe, cannot call to minde either all, or the most of his sins? Answer; A particular *humiliation* indeed is required, for maine and known finnes: but yet there are

two cases, wherein generall repentance will be accepted of God for unknowen sins. One is, when a man hath searched himselfe diligently, and by a serious examination passed chorow all the Commandements of God, and yet after such examination and search made, his particular offences are yet hidden, and not revealed unto him, so as hee cannot call them to remembrance; then the generall repentance is accepted. For this is answerable to *David*s practice, who after long search, when hee could not attaine to the knowledge of his particular slips, then hee addresseth himselfe to a generall humiliation, saying, *Who knoweth the errors of this life? cleanse me Lord from my secret faults, Psalm. 19. 21.* and upon this hee was no doubt accepted. Againe, when a man humbleth himselfe, and yet is prevented by the time, so as hee cannot search his heart and life as hee would; his generall repentance will be taken and accepted of God. The truth hereof appears in the theefe upon the crosse, who having no time to search himselfe, made no speciall humiliation, yet upon his generall confession he was accepted. Now the ground of this doctrine is this; *He that truly repents of one sinne, in this case when he is prevented, is as if he repented of all.*

II. Case. What must a man doe, that findes himselfe hard hearted, and of a dead spirit, so as hee cannot humble himselfe as he would? Answer. Such persons, if they humble themselves, they must be content with that grace which they have received. For if thou be truly and unfainedly grieved for this, that thou canst not be grieved, thy humiliation shall be accepted. For that which *Paul* saith of almes, may be truly said in this case, that if there be a readie minde, a man shall be accepted according to that he hath, and not according to that he hath not, *1 Cor. 8. 12.*

III. Case. Whether the partie that is more grieved for losse of his friend, than for offence of God by his sinne, doth or can truly humble himselfe? Answer. A man may have a greater greefe for an earthly losse, than for the other, and yet be truly grieved for his finnes too. The reason is, because that is a bodily, naturall, and sensible losse, and accordingly sorrow for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more affect and urge the minde, than the other. *David* did notably humble himselfe for his sins, and hee did exceedingly mourne for the losse of his son *Ab-salom*, yea and more too than for his finnes, *Would God I had died for thee Ab-salom, O Ab-salom, my son, my son, &c. 2 Sam. 18. 33.* Again, I answer, that the sorrow of the minde must be measured by the intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it be lesse in respect of the intention thereof, yet is it greater in respect of the estimation

of the minde: because they which truly mourn for their finnes, grieve for the offence of God, as the greatest vill of all; and for the losse of the favour of God, as for the losse of the most precious thing in the world.

IV. Case. Whether it be necessary in Humiliation, that the heart should bee smitten with a sensible sorrow? *Ans.* I. In sorrow for sinne there are two things: first, to be displeas'd for our finnes; secondly, to have a bodily moving of the heart, which caueth crying and teares. The former of these is necessary, namely, in heart to be deeply displeas'd with our selves; the latter is not simply necessary, though it bee commendable in whomsoever it is, if it bee in truth: for *Lydia* had the first, but not the second. I. If fallsh out oftentimes, that the greatnesse of the griefe taketh away the sensible paine, and caueth a numbnesse of the heart, so that the party grieueth not. II. Sometimes the complexion will not afford teares: and in such there may bee true humiliation, though with drie cheekes.

Ser. 3.

The second thing to be done for the attaining of Gods favour, and consequently of salvation, is to *believe in Christ*. In the practice of a Christian life, the duties of humiliation and faith cannot bee severed; yet for doctrines sake, I distinguish them. In faith there are two things required, and to be performed on our behalfe. First, to know the points of religion, and namely, the summe of the Gospell, especially the promise of righteousness and life eternall by Christ. Secondly, to apprehend and apply the promise and withall the thing promised, which is Christ, unto our selves: and this is done, when a man upon the commandment of God, sets downe this wick himselfe, that Christ and his merits belong unto him in particular, and that Christ is his wisdom, justification, sanctification, and redemption. This doctrine is plaine out of the sixth of *Iohn*: for Christ is there propounded unto us, as the bread and the water of life. Therefore faith must not be idle in the braine, but it must take Christ, and apply him unto the soule and conscience, even as meat is eaten.

The Questions of Conscience touching Faith are these. First, how we may truly apply Christ, with all his benefits unto our selves. For wicked men apply Christ unto themselves falsely, in presumption, but few doe it truly as they ought to doe. I answer, that this may be done, wee must remember to doe two things. First, lay downe a foundation of this action, and then practise upon it. Our foundation must bee laid in the word, or else wee shall faile in our application; and it consists of two principles: The one is, As God gives a promise of life eternall by Christ, so hee gives Commandement, that every one in particular should apply the promise to himselfe.

The next is, that the Ministry of the Word is an ordinary means, wherein God doth offer, and apply Christ with all his benefits to the hearers, as if hee call'd them by their names; *Peter, Iohn, Cornelius, Believe in Christ, and Iohn shall be saved*. When we have rightly considered of our foundation: the second thing is to practise upon it; and that is, to give our selves to the exercises of faith and repentance; which stand in meditation of the Word, and prayer for mercy and pardon: and when this is done, then God gives the sense and increase of his grace. When *Lydia* was hearing the Sermon of *Paul*; then God opened her heart; *Act. 16. 12.*

Secondly, it is demanded: When faith begins to breed in the heart; and when a man begins to believe in Christ? *Ans.* When he begins to be touched in conscience for his owne finnes; and with all hungers and thirsts after Christ and his righteousness, then beginneth faith. The reason is plaine. As faith is renewed, so it is begum; but it is renewed when a man is touched in conscience for his finnes, and begins anew to hunger after Christ; therefore when these things first touch themselves, then faith first begins. For these were the things that were in *David*, when he renewed his repentance.

Ser. 4.

The third dutie necessary to salvation is *Repentance*. In which two things are to be considered; the beginning, namely, a godly Sorrow, which is the beginning of Repentance, a *Corinth. 7.* and upon this sorrow a Change, which is indeed repentance it selfe. In sorrow wee consider, first, the nature of it; secondly, the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow is, when a man is displeas'd with himselfe for his finnes. The outward, when the heart declares the griefe thereof by teares, or such like signes. And sorrow in this case, called a godly sorrow, is more to be esteemed by the first of these, than by the second. The property of this sorrow is to make us to be displeas'd with our selves for our finnes directly, because they are finnes and doe displeas'e God. If there were no iudge, no hell, nor death, yet wee must be grieved, because we have offended lo mercifull a God; and so loving a Father. And as godly sorrow will make us thus to doe, so is it the next cause of repentance, and by this is repentance discerned.

The next thing in repentance is the change of the minde and whole man in affection, life, and conversation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sinne, but in every thing to doe the will of God. Hereupon *Paul* exhorteth them, to whom hee wrote, to continue in the love of God, and in the obedience of his Word, *Act. 11. 22.* *Barnabus* when hee came to Antioch, and had seene the grace of

God was glad, and exhorted all, that with purpose of heart they should cleave unto God, or converse with the Lord. Sothe Prophet Ezekiel saith, *If the wicked will turne from all his finnes, and keepe all my statutes; and doe that which is lawfull and right, he shall surely live, and shall not die, Ezech. 18. 21.* In this purpose stands the very nature of repentance, and it must be joyned with humiliation and faith, as a third thing is necessarie to Salvation, and none be delivered from the curse of man in this way, may have many good things; as for example, he may be humble, and seeme, to have some strength of faith; yea, if there bee in the said man a want of this purpose and resolution not to sinne, the other are but dead things and unprofitable, and for all them hee may come to eternall destruction. Furthermore; wee must distinguish this kinde of purpose from the munde and purpose of carnall men; thieves; drunkards; harlots; usurers; for they will confesse their finnes, and be sorry for them, yea, and shed some teares, wishing they had never sinned as they have. In these men indeede there is a wishing will for the time, but no setled purpose. And it is a property of nature to avoid evil; but to have a constant resolution of not sinning is a gift of grace, and for this it is, that wee must labour, otherwise our repentance is no true and sound repentance.

Sec. 5.

The fourth and last duty is to performe new obedience unto God in our life and conversation. In this new obedience three things are required. First, it must be a fruit of the Spirit of Christ in us: for when we doe any good thing, it is *Christ that doeth it in us, Job. 15. 5.* to this purpose David prayes unto God, *Psalms. 143. 10. Let thy good spirit lead me forth into the land of righteousness.* And Paul exhorts the Galatians *to waite on the spirit;* and then mark what followes; *if ye shall not fulfill the lusts of the flesh, Gal. 5. 16.* Secondly, this new obedience must be the keeping of every Commandment of God; for as *S. James saith, Ja. 2. 10. He that break; one Commandment is guilty of all:* that is, hee that doth willingly and wittingly break any Commandment, and makes not conscience of some one, makes not conscience of any, and before God he is as guilty of all, as if he had broken all. Thirdly, in new obedience, the whole man must endeavour to keepe the whole law in his minde, will, affections, and all the faculties of soule and body. As it is said of *Ishab, that he turned: a God according to all the laws of Moses, with all his heart, 2 King. 23. 25.* This last point added to the rest, is the very forme and life of new obedience, and from hence it followes; first, that the repentant person must not live in the practice of any outward sin. Secondly, that there must be in him an inward resisting and restraining of the corruption of nature, and of the heart,

that he may truly obey God, by the grace of the spirit of God. The heart of *Iseph* was ready prest to resist the evill request of *Poriphors* wife, *Gen. 39. 9, 10.* And *David* said his affection from revenging himselfe upon *Simei;* *when he cursed him, 2 Sam. 16. 10.* Thirdly, that hee ought to stirre up and exercise in his heart man, by all spiritual weapons of *Faith, Joy, Love, Hope;* and the praises of God. Now touching this point, there are two principall Questions propounded. First, How may a man trace his life to live in New obedience. *Answer.* Though all the bookes of the old and new Testament are directed sufficient for a good life; yet a more special answer may be made out of the same, plainly, and briefly; That there are three maine grounds or rules of New Obedience. The first is laid downe by our Saviour Christ, *Luke 9. 23. If any man will come after me, let him deny himself, and take up his crosse, and follow mee.* The meaning is this; Every one that will become a scholler in the Schoole of Christ, and learne obedience unto God, must deny himselfe, that is, hee must in the first place exalt and magnifie the grace of God, & become nothing in himselfe, renouncing his owne reason, will, and affections, and subjecting them to the wisdom and will of God in all things; yea, esteeming all things in the earth, even those that are dearest unto him, as *drose and dung* in regard of the kingdome of Christ. Again; hee must take up his Crosse, that is, hee ought alwayes to make a fore-hand reckoning, even of private crosses, & particular afflictions; and when they come, to beare them with cheerfulness. This done, hee must follow Christ, by practising the vertues of meeknesse, patience, love, and obedience, and by being conformable to his death, in crucifying the body of sinne in himselfe. The second rule is propounded by Paul, *Phil. 2. 14. To beleeve all things that are written in the law and the Prophets:* and that is, to hold and embrace the same faith, which was embraced by the Saints and servants of God in ancient times, and which was written by *Moses* and the Prophets. Again, in all reverence to subject himselfe to the true manner of worshipping and serving God, revealed in his word: and not to depart from the same doctrine and worship, either to the right hand, or to the left. The third and last rule is, *to have and to keepe faith and a good conscience, 1 Tim. 1. 5.* Now faith is perceived by knowledge of the doctrine of the Law and the Gospell, by yeelding assent unto the same doctrine, believing it to be true, and by a particular application of it unto a mans selfe, specially of the promise of righteousness, and life everlasting, in and by Christ. Again, that a man may keepe a good conscience, hee must doe 3. things. First, in the course of his life; hee must practice the duties of the generall Calling in the particular: so

as though they be two distinct in nature; yet they may be both one in use and practice. Secondly, in all events that come to passe, evermore in patience and silence he must submit himself to the good will and pleasure of God. Thus it is said of *Aaron*, that when God had destroyed his sonnes for offering up strange fire before him, he held his peace, *Levit. 10. 3.* And *David* sheweth that it was his practice, when being afflicted, he saith, *I was as dumbe, and opened not my mouth, because thou Lord didst it, Psal. 39. 9.* Thirdly, if at any time he falleth, either through infirmities, the malice of Satan, or the violence of some temptation, he must humble himselfe before God, labour to breake off his sinne, and recover himselfe by repentance. And these three be the principall and maine grounds of New-obedience.

The second Question. Considering that all good works are the fruits of a regenerate person, and are contained under New-obedience; how may a man doe a good worke, that may be accepted of God, and please him?

For resolution whereof, it is to be carefully remembered, that to the doing of a good worke, sundry things are required; whereof some in nature doe goe before the worke to be done, some doe accompany the doing thereof, and some againe doe follow the worke, being required to be done when the worke is done.

Before the worke there must goe Reconciliation, whereby the person is reconciled unto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, unless the person of the worker be approved of him. And the workes of men (of what dignitie soever) are not to be esteemed by the shew and outward appearance of them, but by the minde and condition of the doer. Againe, before wee doe any good worke, we must by prayer lift up our hearts unto God, and ascribe him to inable us by his spirit to doe it, and to guide us by the same in the action which we are about to doe. This did the Prophet *David* oftentimes, as we may see in the Psalmes, but especially in *Psal. 147. 10.* when he saith, *Teach me to doe thy will, O God, for thou art my God: let thy good Spirit leade me unto the land of righteousness.* And oftentimes in the 119. *Psalme: Teach mee, O Lord, the way of thy statutes, vers. 33. Give me understanding, 34. Direct mee in the path of thy commandments, 35. Againe, Teach mee judgement and knowledge, 66. Let my heart be upright in thy statutes, 80. Stablish mee, according to thy promise, 116. Direct my steps in thy word, and let none iniquitie have dominion over mee, 133.*

In the doing of the worke wee are to consider two things; the matter, and the manner or forme of doing it. For the manner, it must be a worke commanded in the word of God, either expressly or generally: for it is

A Gods revealed will that gives the goodnesse to any worke. Christ saith of the Pharisees, that they worshipped him in vaine, teaching for doctrines, the commandments of men. Hence therefore that will doe a worke tending to the worship of God, must doe that which God commandeth. Now actions expressly commanded, are the duties of the morall Law; Actions generally commanded, are all such as serve to be helps and meanes to further the said morall duties. And here wee must remember, that actions indifferent in the case of offence, or edification, cease to be indifferent, and come under some commandment of the morall Law. To which purpose *Paul* saith, *1 Cor. 8. 13. If eating flesh w^{ill} offend my brother, I will eat no flesh while the world standeth:* his meaning is, that though his eating of flesh was a thing indifferent in it selfe, yet in case of offence his minde was to abstaine from it, as much as from the breach of the Law of God. Againe, if an action indifferent comes within the case of furthering the good of the Common-wealth, or Church, it ceaseth to be indifferent, and comes under commandment; and so all kind of callings and their works, though never so base, may be the matter of good works. This point is to be remembered: for it serveth to encourage every man, of what condition soever he be, in the diligent performance of the duties of his calling, as also to confute the doctrine of the Popish Church, which teacheth, that only almes-deeds, and building or maintaining of Churches and Religious Houses, are the matter of good works.

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Now to the manner or forme of a good worke there is required faith: for as without faith it is impossible to please God, *Heb. 11. 6.* so whatsoever worke is undertaken without faith, cannot in any sort be acceptable unto him. What faith then is required in this case? I answer; First, a general faith, whereby wee are perswaded, that the thing to be done may lawfully be done; and of this the Apostle speaketh, when he saith, *Whosoever is not of faith, is sinne, Rom. 14. 23.* Secondly, a particular or justifying faith, which purifieth the heart, and maketh it fit to bring forth a good worke: for it gives a beginning to the worke, and also covers the wants and objects thereof, by apprehending and applying unto us Christ and his merits. Againe, a good worke for the manner thereof, must be done in obedience. For, knowing that the thing to be done is commanded of God, we must have a mind and intention to obey God in the thing wee doe, according to his commandment. If it be here demanded, Seeing works must be done in obedience, how and to what part of the word wee must direct our obedience; I answer, to the Law. But how? not considered in his rigour, but as it is qualified, mollified, and tempered by the Gospell: for according to the rigour of the Law, which

commands perfect obedience, no man can possibly doe a good worke.

Furthermore, touching the manner, it must be done to good and lawfull ends. The ends of a good worke are manifold: First, the honour and glory of God. *Whether ye eat or drinke, or what soever ye doe, doe all to the glory of God, 2 Cor. 10. 31.* Secondly, the testification of our thankfulness unto God, that hath redeemed vs by Christ. The third is, to edifie our neighbour, and to further him in the way to life everlasting. *Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* The fourth is, to exercise and increase our faith and repentance, both which bee much strengthened and confirmed by the practice of good works. Fifthly, that we may escape the punishment of sinne, the destruction of the wicked; and obtaine the reward of the righteous, life everlasting. This was the end that *Paul* aimed at in the course of his calling; to which purpose hee saith, *From henceforth there is laid up for mee the crowne of righteousness, which the Lord, the righteous Iudge, shall give mee at that day, 2 Tim. 4. 8.* Sixtly, that wee may be answerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Christ Iesus. When *David* kept his fathers sheepe, he behaved himselfe as a shepheard; but when he was anointed King over Israel, God gave him an heart and resolution, to carrie himselfe as a King and Governour of his people. Looke then as *David* did, so ought wee even by our works to be answerable to our callings. Seventhly, that wee may pay the debt which wee owe unto God: for wee are debtors to him in sundry regards; as wee are his creatures, as we are his servants, as we are his children; in a word, as wee are redeemed by Christ: and our whole debt is, our dutie of praise and thanksgiving.

After the worke is done, then comes the acceptance of it. God accepts of our works divers wayes. First, in that he pardoneth the fault which comes from us. Secondly, in that hee approves his owne good worke in us. Thirdly, in that he doth give unto the doers of them a crowne of righteousness and glorie, according to his promise, *2 Tim. 4. 8. Rev. 2. 10.* Wee then, after wee have done the worke, must humble our selves, and intreat the Lord to pardon the want of our works, and say with *David*, *Lord enter not into judgement with thy servants, Ps. 1. 143. 2.* and with *Daniel*, *Lord, unto us belongeth open shame and confusion; but to thee righteousnesse, compassion, and forgiveness, Dan. 9. 8, 9.* And the reason is plaine, because in us there is no goodnesse, no holinesse, no righteousness, nor any thing that may present us acceptable in his sight: and for this cause *Paul* saith, *I know nothing in my selfe, yet am I not thereby justified.* Great reason then, that we should hum-

ble our selves before God for our wants, and pray unto him, that he will in mercy accept our endeavour, and confirme the good worke begun in us by his holy Spirit.

CHAP. VI.

Of the second maine Question touching assurance of salvation.

II. Question.

How a man may be in conscience assured of his owne salvation?

Before I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground; That election, vocation, faith, adoption, justification, sanctification, and eternall glorification, are never separated in the salvation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall have interest in all the other in his due time. This is plaine by the words of *S. Paul*, *Rom. 8. 30. Whom he predestinate, them also he called; whom he called, them also he justified; whom he justified, them also he glorified.* In which place, the Apostle compares the causes of salvation to a chaine of many links, whereof every one is so coupled to the other, that he which taketh hold of the highest, must needs carry all the rest with him. Againe, amongst these links, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him, *Ephes. 3. 17.* Now who-soever is by faith united unto Christ, the same is elected, called, justified, and sanctified. The reason is manifest. For in a chaine the two extremes are knit together by the middle links; and in the order of causes of happiness and salvation, faith hath a middle place, and by it hath the child of God assured hold of his election, and effectual vocation, and consequently of his glorification in the kingdom of heaven. To this purpose saith *Saint Iohn*, chap. 3. vers. 36, *He that beleeueth in the Sonne, hath everlasting life. And ch. 5. v. 24. He that beleeueth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

Now for answer to the question, divers places of Scripture are to be scanned, wherein in this case of conscience is fully answered and resolved.

Sect. 1.

The first place is *Rom. 8. 16. And the Spirit of God testifieth together with our spirits, that wee are the finnes of God.* In these words are two testimonies of our adoption set downe:

The first is the Spirit of God dwelling in us, and testifying unto us, that wee are Gods children. But some will haply demand, How Gods Spirit gives witness, seeing now there are no revelations? *Ans.* Extraordinary revelations are ceased, and yet the holy Ghost in and by the words revealeth some things unto men: for whith cause he is called truly the Spirit of Revelation, Eph. 2. 5. Again, the holy Ghost gives testimonie, by applying the promise of remission of finnes, and life everlasting by Christ, particularly to the heart of man, when the same is generally propounded, in the ministration of the word. And because many are ready presumptuously to say, they are the children of God, when they are not, and that they have the witness of Gods Spirit, when in truth they want it; therefore we are to put a difference betweene this carnall conceit and the true testimonie of the Spirit. Now there be two things, whereby they may be discerned one from the other. The first is, by the meanes. For the true testimonie of the holy Ghost is wrought ordinarily by the preaching, reading, and meditation of the word of God; as also by prayer, and the right use of the Sacraments. But the presumptuous testimonie ariseth in the heart, and is framed in the braine, out of the use of those meanes; or though in the use, yet with want of the blessing of God concurring with the meanes. The second is, by the effects and fruits of the Spirit: for it firres up the heart to praier and invocation of the name of God, *Zach. 12. 10.* yea it causeth a man to crie and call earnestly unto God, in the time of distresse, with a sense and feeling of his owne miseries; and with deepe sighs and groanes which cannot be uttered, to crave mercy and grace at his hands, as of a loving Father, *Rom. 8. 26.* Thus did *Moses* crie unto heaven in his heart, when he was in distresse at the red sea, *Exod. 14. 15.* And this gift of praier is an infallible testimonie of Gods Spirit, which cannot stand with carnall presumption.

The second testimonie of our adoption is our spirit, that is, our conscience sanctified and renewed by the Holy Ghost. And this also is knownt and discerned, first, by the griefe of the heart for offending God, called *godly sorrow*, *1 Cor. 7. 10.* secondly, by a resolute purpose of the heart, and endeavour of the whole man in all things to obey God: thirdly, by favouring the things of the Spirit, *Rom. 8. 5.* that is, by doing the works of the Spirit, with joy and cheerefullnesse of heart, as in the presence of God, and as his children and servants.

Now put the case that the testimonie of the Spirit be wanting: then I answer, that the other testimonie, the sanctification of the heart, will suffice to assure us. Wee know it sufficiently to be true, and not painted fire, if there be heat, though there be no flame.

Put the case againe, that the testimonie of

A the Spirit be wanting, and our sanctification be uncertaine unto us, how then may wee be assured? The answer is, that we must then have recourse to the first beginnings and motions of sanctification, which are these: First, to feele our inward corruptions. Secondly, to be displeas'd with our selves for them. Thirdly, to begin to hate sin. Fourthly, to grieve for oft as wee fall and offend God. Fifthly, to avoid the occasions of sin. Sixthly, to endeavour to doe our dutie, and to use good meanes. Seventhly, to desire to sin no more. And lastly, to pray to God for his grace. Where these and the like motions are, there is the spirit of God, whence they proceed: and sanctification is begun. One apple is sufficient to manifest the life of the tree; and one good and constant motion of grace is sufficient to manifest sanctification. Again, it may be demanded, what must be done, if both be wanting? *Ans.* Men must not despaire, but use good meanes, and in time they shall be assured.

Señ. 2.

The second place is the 15. Psalme: in the first verse whereof this question is propounded, namely, Who of all the members of the Church shall have his habitation in heaven? The answer is made in the verses following: and in the second verse he sets downe three generall notes of the said person. One is, to walke uprightly in sinceritie, approving his heart and life to God: the second is, to deale justly in all his doings: the third is for speech, to speake the truth from the heart, without guile or flatterie. And because wee are easily deceived in generall finnes, in the 3, 4, and 5 verses there are set downe seven more evident & sensible notes of sinceritie, justice, and truth. One is in speech, not to take up or carry abroad false reports and slanders. The second is, in our dealings, not to doe wrong to our neighbour, more than to our selves. The third is, in our company, to contemne wicked persons worthy to be contemned. The fourth is, in our estimation we have of others, and that is, to honour them that feare God. The fifth is in our words, to sweare & not to change: that is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixth is, in taking of gaine, not to give money to usury, that is, not to take increase for bare lending, but to lend freely to the poore. The last is, to give testimonie without bribery or partiality. In the fifth verse is added a reason of the answer: he that in his endeavour doth all these things, shall never be moved, that is, cut off from the Church as an hypocrite.

Señ. 3.

The third place of Scripture is the first Epistle of *Iohn*: the principall scope whereof, is to give a full resolution to the conscience of man, touching the certainty of his salvation. And the principall grounds of assurance, which

S. Iohn: 1. Epist.
1 Ioh. 5. 13.

which are there laid downe, may be reduced to three heads.

The first is this; *He that hath communion or fellowship with God in Christ, may be undoubtedly assured of his salvation.* This conclusion is propounded, chap. 1. v. 3, 4. where the Apostle tels the Church, that the end of the preaching of the Gospell unto them was, that they might have fellowship not onely mutually among themselves, but also with God the Father, & with his Son Iesus Christ. And further, that having both knowledge & assurance of this heavenly communion, to be begun in this life, and perfected in the life to come, their joy might be full, that is, they might thence reape matter of true joy and sound comfort unto their soules and consciences. Now whereas it may be haply demanded by some beleevers, how they should come to this assurance; *S. Iohn* answers in this Epistle, that the certaintie thereof may be gathered by foure infallible notes. The first is, *Remission of sins.* For though God be in himselfe most holy and pure, and no mortal man (being uncleane and polluted by sin) can have fellowship with him, yet God hath shewed his mercy to those that beleeve in him, and hath accepted of the blood of *Iesus Christ his Son, whereby they are cleansed from all their corruptions,* v. 7. If here it be asked, how this pardon and forgiveness may be knowne; It is answered, by two signes: One is humble and hearty confession of our sins unto God; for so saith the Apostle, *If wee confesse our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquitie,* v. 9. The other is the pacified conscience; for being justified by faith, we have peace with God: and, *If our heart condemne us not,* (that is, if our conscience in respect of sin doth not accuse us) *then have wee boldnesse towards God,* chap. 2. v. 21. The second note of fellowship with God is the sanctifying Spirit, whereby we are renewed in holinesse and righteousness: *Hereby wee know that he abideth in us, even by the Spirit which hee hath given us,* chap. 4. v. 24. The third is holmesse and uprightnesse of heart and life. To this end the Apostle saith, *If wee say that wee have fellowship with him, and walke in darknesse, wee lie, and doe not truly: but if wee walke in the light, as he is in the light, we have fellowship one with another,* &c. chap. 1. 6, 7. The fourth is, perseverance in the knowledge and obedience of the Gospell. So the same Apostle exhorted the Church: *Let therefore abide in you that same doctrine concerning Christ, which yee have heard from the beginning. If that which yee have heard from the beginning remaine in you,* (that is, if yee beleve and obrey it) *you shall also continue in the Son, and in the Father,* chap. 2. 24.

The second Ground: *He that is adopted of God, may undoubtedly be assured.* At this point the Apostle plainly declareth,

when he saith, *Beloved, now are wee the finnes of God... And wee know* (that is, wee are undoubtedly assured by faith) *that when Christ shall appeare in glory, we shall be like unto him: for wee shall see him as he is.* That the latter part of these words is thus to be expounded, I gather out of chap. 2. 28. as also by comparing this text with that of *S. Paul,* where he saith, *When Christ which is our life shall appeare, then shall wee also appeare with him in glory.* And againe, *If wee be sons, wee are also heires, even the heires of God, and heires annexed with Christ, if so be that wee suffer with him, that wee may also be glorified with him.* Now put the case, that the conscience of the beleever will not rest in this, but desires to be further resolved touching the certaintie of his adoption: Then I answer, that he must have recourse unto the signes whereby a sonne of God may be discerned from a childe of the devill: and these are principally three. The first is, *truly to beleeve in the name of the Son of God: for those that have God for their Father, are made the sons of God by faith in Iesus Christ.* And this faith shewes it selfe by obedience: for hereby wee are sure that we know Christ, (that is, that we beleeve in him and apply him with all his benefits unto our soules) *if wee keepe his commandments.* Nay further, *He that sayes, I know him, and keepe not his commandments, is a liar, and the truth is not in him,* chap. 2. 34. The second signe is, *a heartie desire and earnest endeavour to be cleansed of his corruptions. Every son of God that hath this hope, purifieth himselfe, even as a Christian is pure,* chap. 3. v. 3. The third is, *the love of a Christian, because he is a Christian:* for hereby (sayes the Apostle) are the children of God knowne from the children of the devill, because the sons of Satan doe hate their brethren (as Cain did his brother Abel) even for the good works which they doe. On the other side, Gods adopted sons may hereby know themselves to be translated from death to life, because they love the brethren, chap. 3. 10, 11, 12, &c.

The third Ground: *They that are assured of the love of God to them in particular, may also be certainly assured of their owne salvation.* This doctrine follows necessarily upon the Apostles words, chap. 4. v. 9. For those whom God hath loved from all eternitie, to them he hath manifested his love, by sending his onely begotten Son into the world, that they might live through him eternally. But how may a man be assured of Gods speciall love and favour? The same Apostle answers, By two notes; The first is, *the love of our brethren,* and that according to Gods commandment, wherein it is commanded, that he that loves God should love his brother also, 4. 21. And if any man say, *I love God, and hate his brother, he is a liar.* For how can he that loveth not his brother whom he hath seene, love God whom he hath not seene? 4. 20. Now,

Chap. 3. 2.

Col. 3. 26.

Rom. 8. 7.

Gal. 3. 26.

Rom. 5. 1.

that

that a man deceive not himselfe in the love of his brother, *S. Iohn* gives three rules; One, that Christian brotherly love should not be for outward respects or considerations, but principally *because they are the sons of God*, and members of Christ: *Every one that loveth him which did beget, that is, God the Father, loveth him also which is begotten of him*, 5-1. Another is, that it must not be outward in show only, but inward in the heart. *Let us not love in word or tongue only, but in deed and in truth*. 3-18. Lastly, that it be not only in time of prosperitie, but when he stands in most need of our love. For whosoever hath this worlds good, and seeth his brother have need, and sheweth up the bowels of compassion from him, how sweeteth the love of God in him? 3-17. The second note of Gods love unto us is our love of God. For those whom God loveth in Christ, to them he gives his grace to love him againe. And this loving of him againe is an evident token of that love wherewith he loveth them. So saith the Apostle: *We love him because he loved us first*, 4-19. If it be demanded how a man may be assured that he loveth God; the answer is, he may know it by two things; First, by his conformity to him in holinesse. The child that loves his father, will be willing to tread in the steps of his father: and so in like manner, he that loveth God, will endeavour even as he is, so to bee in this world, 4-17. But how is that? not in equalitie and perfection, but in similitude and conformitie, striving to be holy as he is holy, and endeavouring to doe his will in all things. Secondly, by the weaning of his affections from the things of this world, yea from all pleasures and delights of this present life, so farre forth as they are severed from the feare and love of God. *Love not this world, nor the things that are in the world: if any man love this world, the love of the Father is not in him*, 2-15.

Sec. 4.

The fourth place is in *2 Tim. 2-19*. *The foundation of God remaineth sure, and hath this scale, The Lord knoweth who are his, and let every one that calleth upon the name of the Lord, depart from iniquitie*. In these words, *Paul* goeth about to cut off an offence, which the Church might take by reason of the fall of *Hymenæus* and *Philetus*, who seemed to bee pillars and principall men in the Church; And to confirme them against this offence, he saith; *The foundation of God, that is, the decree of Gods election, standeth firme and sure: so as those which are elected of God shall never fall away, as these two have done*. And this he declares by a double similitude: First of all he saith, the election of God is like the foundation of an house which standeth fast, though all the building be shaken. Secondly he saith, that election hath the scale of God, and therefore may not bee changed, because things

which are sealed, are thereby made sure and authenticall. Now this scale hath two parts: the first concerns God, in that every mans salvation is written in the booke of life, and God knoweth who are his. And because it might be said, God indeed knowes who shall be saved, but what is that to us? we know not so much of our selves: Therefore *Saint Paul* to answer this, sets downe a second part of this scale which concerns man, and is imprinted in his heart and conscience: which also hath two branches; the gift of invocation, and a watchfull care, to make conscience of all and everie sinne, in these words, *And let every one that calleth upon the name of the Lord, depart from iniquitie*. Whereby hee signifieth, that those that can call upon God, and give him thanks for his benents, and withall in their lives make conscience of sin, have the scale of Gods election imprinted in their hearts, and may assure themselves they are the Lords.

Sec. 5.

A fifth place of Scripture touching this question is, *2 Pet. 1-10*. *Give all diligence to make your election sure; for if you doe these things, you shall never fall*. Which words containe two parts: first, an exhortation to make our election sure, not with God, for with him both it and all other things are unchangeable; but to our selves in our owne hearts and consciences. Secondly, the means whereby to come to this assurance, that is, by doing the things before named, in the 5, 6, and 7. verses, and that is nothing else but to practise the vertues of the morall Law there set downe, which I will briefly shew what they are, as they lie in the text.

To faith adde vertue. By faith, he meaneth true religion and that gift of God, whereby we put our trust and confidence in Christ. By vertue, hee meaneth no speciall vertue, but (as I take it) an honest and upright life before men, shining in the vertues and workes of the morall Law. By knowledge, hee means a gift of God, whereby a man may judge how to carry himselfe warily and uprightly before men. By temperance, is understood a gift of God, whereby we keepe a moderation of our naturall appetite, especially about meate, drink, and attire. By patience, is meant a vertue, whereby we moderate our sorrow in enduring affliction. Goodnesse is another vertue, whereby we worship God in the duties of the first table. Brotherly kindness is also that vertue, whereby wee embrace the Church of God, and the members thereof with the bowels of love. And in the last place, Love is that vertue, whereby we are well affected to all men, even to our enemies. Now having made a rehearsal of these vertues, in the tenth verse hee saith, *If ye do these things ye shall never fall*, that is to say, If yee exercise your selves in these things, you may hereby be well assured and perswaded of your election and salvation.

CHAP. VII.

Of the third maine Question, touching distresse of minde; and generally of all distresses, and their remedies.

III. Question.

How a man being in distresse of minde, may be comforted and relieved?

Ans. Omitting all circumstances (considering that much might be spoken touching this Question) I will onely set downe that which I take to bee most materiall to the doubt in hand.

Sect. 1.

Distresse of minde (which Salomon calls a *broken or troubled spirit*) is, when a man is disquieted and distempred in conscience, and consequently in his affections, touching his estate before God. This distresse hath two degrees, the lesse and the greater. The lesse is a single *Fear* or griefe, when a man standeth in suspence and doubt of his owne salvation, and in feare that he shall be condemned. The greater distresse is *Despaire*, when a man is without all hope of salvation in his own sense and apprehension. I call *Despaire* a greater distresse, because it is not a distinct kinde of trouble of minde, (as some doe thinke) but the highest degree in every kinde of distresse. For every distresse in the minde is a feare of condemnation, and comes at length to desperation, if it be not cured.

All distresse of minde ariseth from temptation, either begun or continued. For these two doe so necessarily follow, and so inseparably accompanie each the other, that no distresse of what kinde soever, can be severed from temptation. And therefore according to the divers sorts of temptations that doe besett men, must the distresses of the minde be distinguished.

Now Temptations be of two sorts; either of *triall*, or *seducement*. Temptations of *triall* are such as doe besett men, for the *triall* and *proofe* of the grace of God which is in them. The Temptations of *triall* are two-fold: the first is a *combust* of the conscience *directly* and *immediatly* with the *wrath* of God; which being the most grievous temptation that can be, it causeth the greatest and deepest distresse of conscience. The second is the *Triall* of the *Crosse*, that is, of outward affliction, whereby God maketh *proofe* of the faith of his children; and not onely that, but of their hope, patience, and assurance in his mercie for their deliverance.

Temptations of *seducement* bee such, as wherein men are enticed to fall from God and Christ, to any kinde of *evill*. And these are of three kinds. The first is immediately from the *Devill*; and it is called the temptation of *Blas-*

phemies, or the *Blasphemous temptation*. The second is, from a *mans owne finnes*, originall and actuall; and this also hath sundry branches, as wee shall see afterward. The third proceeds from *Imagination* corrupted and depraved. Now answerable to these severall kinds of Temptations, are the severall kinds of Distresses. And as all temptations may be reduced to those five which have beene before named, so may all distresses be reduced to five heads arising of the former temptations.

Sect. 2.

Before I come to handle them in particular, we are to consider in the first place, what is the best and most sure *Generall Remedy*, which may serve for all these, or any other kinde of temptation that is incident to man: and by this, the curing of any particular distresse will be more easie and plaine.

This generall Remedy is the *Applying* of the *promise* of life everlasting, in and by the blood of Christ. For no *Physicke*, no art or skill of man, can cure a wounded and distressed conscience, but onely the blood of Christ. And that this is the *soveraigne remedie* of all other, no man doubteth. The maine difficulty is, touching the *manner* of proceeding, in the application of the promise. Herein therefore three things must be performed.

First of all, the partie must disclose the cause of his particular distresse, that the remedie may the better be applied. For the truth is, that the very opening of the cause is a great ease to the minde, before any remedie be applied. Yet by the way, this care must be had, that the thing to be revealed be not hurtfull to the partie to whom it is made knowne. For the distresse may haply arise of some confederacie in the matters of *Treason*, by the concealing whereof, the partie to whom they are revealed may intangle himselfe in the same danger.

Secondly, if the cause may be knowne, (for sometime it is hid from the party distressed) then *triall* must be made, whether the said partie be fit for comfort yea or no? For if he be found to be unfit, the word of God shall be misapplied and consequently abused. His fitness for comfort may be found out, by searching whether he be humbled for his finnes, or not: for men may be in great distresse, and yet not touched at all for their finnes. This humiliation stands in sorrow for sinne, with confession of the same unto God, and in earnest prayer for the pardon thereof, with an hearty desire of amendment of life. But if on the other side, the partie be unhumiled, then the first and principall care must bee to worke in him some beginning of humiliation. This may be done in a friendly and Christian talke and conference, whereby he must first be brought to see, and well to consider his owne sins: secondly, to grieve, and to be

The Generall Remedy of all Distresses

Distresse of minde in generall. Prov. 18. 14.

In speciall.

forrie for them, at the least, for some of the principall.

And touching this Sorrow, two things must be remembered: first, that the nature of worldly sorrow must be altered, by being turned, and changed into sorrow according to God. If a man be in some danger of his life, by bleeding at the nose, experience teacheth, the counsell of the Physitian is, to open a veine, and let the party blood in the earne, that the course thereof may be turned another way: The like order is to be taken with men that are troubled with worldly sorrow in their distresse; and that is, to turne the course of their griefe, by causing them to grieve, not for worldly respects, or onely in consideration of the punishment due unto them for their sins, but principally for the very offence of God, in and by their finnes committed.

This done, a second care must be had, that this sorrow for sin be not confused, but a distinct sorrow. The man that is in sorrow must not be grieved only, because hee is as other men are, a sinner; but more especially for this and that particular sinne, by which it comes to passe, that he is such, or such a sinner; that so his sorrow in respect of sinne, may be distinct, & brought as it were to some particular head. And men in this case must deale with the partie distressed, as Surgeons are wont to doe with a tumor or swelling in the body, whose manner is, first to apply drawing and ripening plaisters to the place affected, to bring the sore to an head, that the corruption may issue out at some one place: and then afterward healing plaisters, which are of great use to cure the same: Even to confused griefe must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in special, in regard of some one or more distinct and severall offences. And he that is grieved for one sinne truly and unfainedly from his heart, shall proportionally be grieved for all the finnes that hee knoweth to be in himselfe.

The third thing required in applying this remedie is, the admitting and conveying of comfort to the mind of him that hath confessed his finnes, and is truly humbled for them: and it is a point of the greatest moment of all. Where it the Question bee, how this comfort should be mitted; the answer is, it may be done, by bringing the party troubled, within the compass of the promise of life. And there be two waies of doing this: the one false, and the other true.

Self. 3.

Some thinke, that men may be brought within the Covenant, by the doctrine of Universall grace and redemption. But this way of perswading a man that hee hath title in the Covenant of grace, is both false and unfit. False it is, because all the promises of the Gospel are limited with the condition of Faith and Repentance, not being universall to all,

but made only to such persons as repent and beleve: therefore they are idle in regard of whole mankind, and to beleivers only they are universall.

It is objected, that God would have all men to be saved.

Ans. The Apostle is the best expounder of himselfe, and hee saith in Acts to the same effect, *The time of ignorance God regarded not, but NOW hee admonisheth all men every where to repent.* In which words, *Paul* addes this circumstance of time [*now*,] to limit this good will of God to the last age of the world, after the coming of Christ in the flesh, and not to enlarge the same to all the posteritie of *Adam*. And so must hee be understood in the place to *Timothie*, *God would have all men to be saved*, that is, *now* in this last age of the world. And thus the same Apostle, *2 Cor. 6. 2.* expounds a certaine prophetic of *Isa.* concerning the acceptable time of grace. *Now*, saith he, *is the acceptable time: behold, [Now] is the day of salvation:* Meaning the time of the new Testament. And, *Col. 1. 16.* *The mystery hid from the beginning is now made manifest to the Saints.* And *Rom. 16. 26.* *The revelation of the secret mysterie is now opened.* All which, and many other places about the same matter, having this circumstance of time [*Now*,] must needs be limited to this last age of the world. As for the note of universallitie, *All* it must not be understood of all particulars, but of all kinds, sorts, conditions, and states of men, as may be gathered out of the former words: *I would that prayers be made for all men*, not for every particular man: (for there be some that sinne unto death, for whom we may not pray,) but for all states of men, as well Princes as subiects, poore as rich, base as noble, learned as unlearned, &c.

But the saying of *Paul* is urged, *2 Cor. 5. 18.* *God was in Christ, reconciling the world unto himselfe:* therefore the promise in Christ belongs to the whole World, and consequently to every one. *Ans.* The same Apostle shall againe answer for himselfe, *Rom. 11. 15.* *The casting away of the Jewes is the reconciling of the world.* that is, of the Gentiles in the last age of the world: for so hee said before more plainly, *The falling away of the Jewes is the riches of the world; and the diminishing of them, the riches of the Gentiles.* And so must that place to the *Corinths* be understood, namely, not of all and every man, that lived in all ages and times; but of them that were (by the dispensation of the Gospel) to be called out of all kingdomes, and nations, after the death and ascension of Christ.

Thus then the promise of salvation is not universall, without exception, or restraint: and therefore application made by the universallitie of the promise admits some falsehood.

Secondly, this way of applying is also unfit. For the reason must be framed thus: *Christ died for all men: but thou art a man: therefore*

1 Tim. 2.

Act. 17. 30.

Esa. 49. 8.

1 Joh. 5. 16.

The Gife may
of ministering
comfort.

Christ

Christ died for thee. The partie distressed will grant all, and say, Christ indeed died for him, if hee would have received Christ; but he by his finnes hath cut himselfe off from his owne Saviour, and hath forsaken him, so as the benefit of his death will doe him no good.

Sett. 4.

The right way of ministering Comfort to a partie distressed followeth. In the handling whereof, first, I will lay downe the Grounds, whereby any man that belongs to God, may be brought within the Covenant. And then I will shew the right way how they must be used and applyed.

For the first, Recourse must not bee had to all graces, or to all degrees and measure of grace; but only such, as a troubled Conscience may feele and reach unto. For those that be the true children of God, and have excellent measure of grace, when they are in distresse, feele little or no grace at all in themselves. The graces then, that serve for this purpose, are three: Faith, Repentance, and the true Love of God, which is the fruit of them both. And that wee may the more easily and truly discern of them, and not to be deceived, inquirie must be made, what be the seeds and beginnings of them all.

The first Ground of grace is this; *A desire to repent, and believe, in a touched heart and conscience, in faith and repentance it selfe; though not in nature, yet in Gods acceptation.* I prove it thus. It is a principle granted and confessed of all men, that in them which have grace, God accepteth the will for the deed. *If there be a willing minde* (saith the Apostle): *is accepted, not according to that a man hath not, but according to that hee hath.* Againe, God hath annexed a promise of blessednesse, and life everlasting to the true and unfaide desire of grace. Whence it is, that they are in Scripture pronounced blessed, which *hunger and thirst after righteousness.* And who are they but such as feele themselves to want all righteousness, and doe truly and earnestly desire it in their hearts. For hunger and thirst argues both a want of some thing, and a feeling of the want. And to this purpose the holy Ghost saith, *To him that is athirst will I give to drinke the water of life freely.* Now this thirstie soule, is that man which feesles himselfe. If deitute of all grace and Gods favour in Christ, and with all doth thirst after the blood of Christ, and desires to bee made partaker thereof. God is wont mercifully to accept of the desire of any good thing, when a man is in necessity, and stands in want thereof. The Lord saies *David heares the desire of the poore,* that is, of them that are in distresse, either of body or minde: *Yea, he will fulfill the desire of them that feare him.*

It will be said that the desire of good things is naturall: and therefore God will not regard mens desires.

I answer, Desires be of two sortes; Some be of such things as men by the mere light of

nature know to be good: for example, the desire of wisdom, of civil vertue, of honour, of happinesse, and such like: and all these nature can desire. Others be above nature, as the desire of remission of finnes, reconciliation, and sanctification: and they which seriously desire these, have a promise of blessednesse and life everlasting. And hence it followes, that desire of mercy, in the want of mercy, is mercie it selfe; and desire of grace, in the want of grace, is grace it selfe.

A second Ground is this; *A godly sorrow whereby a man is grieved for his finnes, because they are finnes, is the beginning of repentance, and indeed for substance is repentance it selfe.*

The Apostle *Paul* joyced that he had in the worke of his Ministerie wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow that causeth repentance not to be repented of. This sorrow may be discerned in this sort: The heart of him in whom it is, is so affected, that though there were no conscience, nor devill to accuse, no hell for condemnation, yet it would be grieved in it selfe, because God by sinne is displeas'd and offended.

If it bee alleaged, that every one cannot reach to this beginning of repentance, thus to sorrow for his sinne; then I adde further: If the partie bee grieved for the hardnesse of his heart, whereby it comes to passe, that he cannot grieve, hee hath undoubtedly received some portion of godly sorrow. For it is not nature that makes us to grieve for hardnesse of heart, but grace.

The third ground is, that *A sealed purpose, and willing minde to forsake all sinne and to turne unto God, (though as yet no outward conversion appeare,) is a good beginning of true conversion, & repentance.* I thought (saith *David*) *I will confesse against my selfe my wickednesse unto the Lord, and thou forgiveest the punishment of my sinne.* And to this is added (*Selah,*) which is not only a muscicall note, but, as some thinke, a note of observation, to moove us to marke the things that are set downe, as being of speciall weight & moment. And surely this is a matter of great consequent, that upon the very unfaide purpose of confession of sinne, God should give a pardon thereof. Take a further proove of this in the prodigall soune, whome I take not for one that was never called, or turned to God, (though some doe so; and seeme to have warrant for their opinion;) but rather for him that is the Child of God, and afterward fals away. Now this man being brought (by some outward crosses & afflictions) to see his owne miserie, purposeth with himselfe to returne to his father againe, and to humble himselfe, and confesse his iniquitie: and upon this very purpose, when he had said, *I will goe to my father, and say unto him, Father, I have sinned,* &c. at his returne as farre off, his father receives him as his childe againe, and after acceptance followes his confession. The like is to bee seen in *David*, who being reproved

2 Cor. 7. 9.

Psal. 33. 5.

Luk. 15. 17, 18.

1 Sam. 12. 13.

by the Prophet *Nathan*, for his finnes of adultery and murder, presently made confession of them, and at the very same time, received by the Prophet sentence of absolution, even from the Lord himselfe, wherein he could not erre.

The fourth Ground, *To love any man because he is a Christian, and a child of God, is a sensible and certaine note of a man that is partaker of the true love of God in Christ.* Hereby (saith *S. Iohn*) wee know that wee are translated from death to life, because we love the brethren, *1 Iohn 3. 14.* Love here is not a cause, but only a signe of Gods love to us. And our Saviour Christ saith, *Mat. 10. 41.* Hee that receiveth a Prophet in the name of a Prophet shall receive a Prophets reward.

Now that wee bee not deceived in these grounds; it must bee remembered, that these beginnings of grace (be they never so weake) must not bee flitting and fleeting, but constant and settled, not stayed or stopped in the way, but such as daily grow and increase: and then they are indeed accepted of God. And hee that can finde these beginnings, or any of them truly in himselfe, he may assure himselfe thereby, that he is the child of God.

Sect. 5.

Having thus laid downe the Grounds of comfort: I come now to the Way, by which the party in distresse may be brought within the compasse of the promise of salvation. This way stands in two things: in making triall, and in applying the promise.

First, then triall must bee made, whether the person distressed have in him as yet, any of the fore-named Grounds of grate or not. This triall may bee made by him that is the comforter, in the moving of certaine Questions to the said person. And first, let him aske, whether hee beleve and repent? The distressed party answers, no, he cannot repent nor beleve. Then we must further aske, whether he desire to beleve and repent? to this he will answer, he doth desire it with all his hart. In the same sort is he to make triall of the other grounds. When a man is in the fit of temptation; he will say resolutely, he is sure to be damned. Aske him in this fit, of his love to God, he will give answer, he hath none at all; but aske him further, whether he love a man because he is a Christian, and a child of God; then will hee say, he doth indeed. Thus after triall made in this manner, some beginnings of faith and repentance will appear, which at the first lay hid. For God useth out of the time of prosperity, by, and in distresse and affliction to worke his grace.

The second point followeth. After that by triall some of the foresaid beginnings of grace, bee found out, then comes the right Applying of the promise of life everlasting to the partie distressed. And that is done by

A kinde of reasoning: the first part whereof is taken from the Word of God; the second, from the testimonie of the distressed conscience; and the conclusion is the applying of the promise on this manner: *He that hath an unfaigned desire to repent and beleve, hath remission of sins, and life everlasting: But thou hast an earnest desire to repent and beleve in Christ. Therefore remission of sins and life everlasting is thine.*

And here remember, that it is most convenient, this Application bee made by the Minister of the Gospell, who in it must use his minister: all authoritie given him of God, to pronounce the pardon. For in distresse, it is as hard a thing to make the conscience yeeld to the promise, as to make fire and water agree. For though men have signes of grace and mercy in them, yet will they not acknowledge it, by reason of the extremitie of their distresse. In this manner, upon any of the former grounds, may the troubled and perplexed soule be assured, that mercie belongs to it. And this I take to be the onely general and right way, of comforting a distressed conscience.

Now that the promise thus applyed may have good successe, these six rules must necessarily be observed.

1. One is, that the comfort which is ministred, be alloyed with some mixture of the law; that is to say: the promise alone must not be applyed, but withall mention is to be made of the finnes of the partie, and of the grievous punishments due unto him for the same. The reason is, because there is much guile in the heart of man; in so much, as oftentimes it falleth out, that men not throughly humbled, being comforted either too soone, or too much, doe afterward become the worst of all. In this respect, not unlike to the yron, which being cast into the fire vehemently hot, and cooled againe, is much more hard than it would have beene, if the heat had begun moderate. And hence it is, that in the ministring of comfort, wee must somewhat keep them downe, and bring them on by little and little to repentance. The sweetness of comfort is the greater, if it be decayed with some tartnesse of the law.

11. Another rule is this: *If the distressed party, be much possessed with griefe of himselfe, hee must not be left alone, but alwayes attended with good companie.* For it is an usuall practice of the devil, to take the advantage of the place and time, when a man is solitary and deprived of that helpe, which otherwise hee might have in societie with others. Thus hee tempted *Eve*, when shee was apart from her husband. And in this regard *Salomon* pronounceth a man to himselfe as alone, *Eccle. 4. 10.* But herein doth his malice most appeare, in that hee is always readie, when a man is in great distresse, and withall solitarie, then upon the sudden to tempt him to despaire,

Major.

Minor.

Conclusio.

The true way of bringing a man within the covenant.

and to the making away of himselfe.

III. Thirdly, the partie in distresse must be taught, not to rest upon his own judgement, but to consult of himselfe, and be content to be advised by others, that are men of wisdom, judgement, and discretion. A thing to be observed the rather, because the very neglect thereof hath caused sundry persons to remaine uncomfortable for many yeares.

IV. Fourthly, the party distressed must never beare tel of any successful accidents, or of any that have been in like, or worse case than himselfe is. For upon the very report, the distressed conscience will fasten the accident upon it selfe, and thereby commonly will be drawn to deeper griefe or despaire. The minde afflicted is prone to imagine fearefull things, and sometime, the very bare naming of the devill, will strike terror and feare into it.

V. Fifthly, the partie that is to comfort, must beare with all the wants of the distressed; as with their frowardnesse, peevishnesse, rashnesse, and with their disordered and disordered affections and actions: yea, he must put upon him, as it were, their persons, being affected with their miserie, and touched with compassion of their sorrowes, as if they were his owne, grieving when hee seeth them to grieve, weeping when they doe weep and lament.

VI. Sixthly, he that is the comforter, must not be discouraged, though after long labour and paines taking, there followe small comfort and ease to the party distressed. For men will often bewray their stiffnesse in temptation, and usually it is long before comfort can be received; and why? chiefly, because God hath the greatest stroke in these distresses of mind, and brings men through all the temptations, that hee hath appointed, even to the last and utmost, before hee opens the heart to receive comfort. The Church in the Canticles seekes for her beloved, but before she can finde him, she goes about in the city, through the streets and by open places, passing by the Watchmen themselves, and after shee hath used all meanes without helpe or hope, at length, and not before, shee finds her beloved, *him in whom her soule delighteth*, Cant. 3. 4.

Thus much for the generall remedy of all Distresses, now I come to the particular Distresses themselves.

CHAP. VIII.

Of the first speciall Distresse, *Je. arising of a divine temptation.*

THE first Distresse consisteth of a *divine temptation*, which is a combat with God himselfe immediately. And this Distresse is, when the conscience speaks some fearefull things of God, and withall the party distressed feels some evident tokens of Gods wrath.

Self. 1.

Examples hereof wee shall finde many in the Word of God. One is, the example of righteous *Job*, who having beene long in outward afflictions, was withall exercised with the apprehension of the anger of God, and in that state he saith, *Job 6. 4. that the arrows of the Almighty were in him, that the venom thereof did drink up his spirit, that the terrors of God did fight against him.* Yea, further he addeth, *Job 13. 26. that God was his enemy, and wrote bitter things against him: and made him to possess the sins of his youth.* And at another time he complaineth, *Job 16. 9. that Gods wrath had torne him, that hee hated him, gnashed upon him with his teeth, and had sharpened his eyes against him: yea that hee had taken him by the neck, and beaten him, and set him as a mark for himselfe.* In all which, and divers other places it appeares, that his conscience was exercised with the sense of the wrath of God, which had now even seized upon his soule.

Another example wee have in *David*, who also was exercised with this temptation and trouble of minde, as the first words of the 6. Psalme, and the whole tenor thereof doe evidently shew: For first, *he desires the Lord, not to rebuke him in his wrath, and afterward complaineth, that his griefe was so great, that his very flesh consumed, his bones were vexed, and his body brought to such a state, as no sicknesse could have brought him unto. And it is not unlike, that the same Prophet did often fall into the like kind of distresse of mind, as may be gathered out of Psalm. 77. and sundry other places.*

Now as it fared with these, and divers other servants of God, in ancient times, so are wee not without some instances thereof in our dayes. Amongst many, that worthy man *M. Luther* writes of himselfe, that he was in this particular temptation, and that he learned in it the doctrine of the justification of a sinner, by the meere mercy of God, without any merit of workes: and upon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the sixth Psalme of *David*, the scope and intent whereof, he writeth to be nothing else, but a soveraigne remedy of this, and the like distresses of the minde and conscience.

Self. 2.

If it be demanded, what is the Occasion of this kinde of temptation? I answer, that it ariseth sometimes upon the committing of some notorious sin, which doth wound the conscience, as in *Cain*, *Judas*, and *Saul*, who for their great and capitall finnes, that sinned and wounded their consciences, grew to a fearefull state, and consequently perished in this temptation. Sometimes againe, it comes when

Examples.

Psalm 6.

The occasion.

when

when there is no sinne committed, but obedience to God performed: and then there cannot be readed any reason of it, either in man, or out of man, save this, that God will have it so to be. And the truth hereof is plaine by the examples of *Iob* and *David* before mentioned.

Seft. 3.

The effects of this temptation are many, and very strange. For outwardly it workes a change and alteration in the body, as it were a burning ague, and it causeth the intrals to rise, the liver to rolle in the body, and it tets a great heat in the bones, and consumes the flesh more than any sicknelle can doe. And that it is so as I say, beside experience, it is cleare in the word of God. *David* in this distresse affirmeth, that his eyes were eaten as it were with worms, and sunk into his head, *Pla. 6. 7.* that his moysture became as the drought in summer, *Pl. 3. 2. 4.* and *Iob* saies, *Job 30. 30.* that his skin was black upon him, his bones were burnt with heat; yea, that by meanes of this distresse, he was now full of wrinkles, and his leanness did rise upon him, *Job 16. 8.* It is a principle which Physicians do hold, that the minde follows the temperature of the body, and is affected according to the good or evil constitution thereof: which though it be true, yet withall it is as manifest on the other side, that the bodie doth often follow the state and condition of the minde: For a distressed heart must of necessity make a fainting and a languishing body.

Seft. 4.

But the principall thing to be sought for in this temptation, is the Remedie thereof; whereunto there be five things required, which are to be practised as occasion shall be offered.

First, choice must be made of the most fit and present remedie, and that must be used in the first place.

Now the most fit and present remedie is, to bring the partie troubled to the personall exercises of faith and repentance, by and in himselfe. For this end, hee must examine his conscience most straitly and narrowly of all the finnes of his heart and life. Secondly, he must humbly confesse againt himselfe, all his knowne finnes: and withall acknowledge the due condemnation that hee thereby hath deserved. Thirdly, he must cry to heaven for mercy, intreating the Lord most instantly for pardon, and for the restraint of his wrath due unto him for his sinne. *David* being in this distresse, performed all these duties, as we may reade in the sixth Psalm: and he saith further of himselfe, *Psalm. 32. 5.* that whilest he concealed his sins, the hand of God was heavy upon him: but upon his earnest confession, & deprecation, he received mercy. And if we reade the booke of *Iob*, we shall finde that the principall scope thereof is this, namely, to shew unto us, that *Iob* was throughly exercised with this temptation, and that in the end having bene rebuked both by his friends, and by

A God himselfe, his recovery was made by humbling himselfe, when he saith, *Job. 29. 27.* Behold I am vile: againe, *Now I labour myself: and repent in dust and ashes.*

Some may here demand: If it fall out, that the person himselfe cannot performe any good duty of himselfe, by reason of his distraction in soule and body, what must then be done? *As I say.* If the party can but sigh, and sob unto God for mercy and comfort, it is no doubt a worke of Gods spirit, and a practice both of faith and repentance. *Wee know not* (saith *S. Paul*, *Rom. 8. 26.*) what to pray as we ought, (namely, in our distresses) but the spirit it selfe makes request for us, with sighs that cannot be expressed: and therein lies our comfort. Thus *Moses* at the red sea being in great distresse, *Exod. 14. 15.* and not knowing what to say or do, sighed and groared inwardly in his soule unto the Lord, for help and protection: and his very desire was in stead of a loud cry in the eares of the Lord.

B The second thing is, that triall must be made, whether the party hath in him any tokens of grace, or not?

The second thing is, that triall must be made, whether the party hath in him any tokens of grace, or not?

These tokens are the small beginnings of grace, which before I have declared. As for example: a griefe because wee cannot grieve for sinne as wee should: a serious will and desire to believe and repent: a purpos to sinne no more, and such like. If these be found in the party, then by them, as by fire pledges, hee may be assured of the favour of God towards him: and where any of these be found,

C the saying of God to *Saint Paul* must be urged, *1 Cor. 13. 9.* My grace is sufficient for thee: and therewith must the distressed party flay his minde. Yea, we are to be content with any condition in this life, bee it never so miserable, so long as we are in the favour of God, though he should lay upon us even the paines of hell, till the time of our death. So did *David*, who when hee was pursued by his owne sinne, uttered these words unto God; Behold, if I please thee not, doe with me what thou wilt, *2 Sam. 15. 26.* And the like was the minde of *Paul*, who being assured of the favour of God, was content for his glory, and the salvation: of the Israelites (it it had bene possible) to be separated from Christ, and to endure the very pangs of hell, *Rom. 9. 3.*

D The third thing in this cure is, to apply to the said distressed partie such promises of God made unto afflicted persons, as are most large and comfortable.

For example, that the Lord is mercie to them that are of a contrite heart. And will save such as be afflicted in spirit. *Psalm. 34. 18.* Againe, I came not (saith our Saviour Christ) into the world to save the house of Israel, *Matth. 15. 24.* He saies not, to the straying sheepe, but to such as are now in the pit, ready to be drowned, or in the Lions mouth, ready to be devoured. Againe, The spirit of the Lord is upon me, therefore he hath anointed me, that I should preach

The effects of this temptation.

The remedie.

the Gospell to the poore: that is, to such as are distressed in conscience, and poore in spirit: *hee hath sent me:* as I should heale the broken hearted, that I should preach deliverance to the captives. These and many other such like promises are in this case to be urged, and the party moved to endeavour to beleve them, and to hold them, and rest himselfe upon them, though he lose all things else.

Fourthly, the partie must be brought to a serious consideration of his owne life past, and of Gods mercifull dealing with him and others in this case in former times, and therewith is hee to be comforted for the time present. For if aforehand hee hath received any tokens of the favour and love of God, by them he is now to stay and to settle his mind. The reason is plaine: the gifts of God are without repentance; whom hee loveth once, hee loveth to the end, and whom hee chuleth he calleth, justifieth, and sanctifieth, and will also in time glorifie. *David* being in such affliction, that hee could hardly thinke upon God, yet he took this course, *praised to the Lord for comfort, commended with his owne heart, and called to remembrance how God had formerly dealt with him,* Ps. 77. 10. and with this meditation of the continual course of Gods mercy in his preservation, he confirmed his faith, and staied his heart in his greatest troubles.

Sell. 5.

The fifth and last thing to be done, is the removall of such *reasons and doubts*, as the partie distressed usually makes against himselfe, for his owne overthrow. For it is the manner of those that are troubled in minde, to dispute against themselves; and commonly they are wont to allege three things.

First, being instructed how to humble themselves, and to depend on Gods mercie, they will grant, that all these indeed are good things, but they belong not to them; for they neither doe, nor can feele anything, but the tokens of Gods anger, and that they are already entred into some degrees of condemnation.

This objection may be taken away, by informing them of the manner of Gods dealing in all his workes. For commonly hee workes all things in his creatures, *in and by contraries*; if we could know the whole frame of them.

Thus in the creation every creature had his being of that which had no being, and something was made, not of something, but of nothing. After the flood, the signe of Gods covenant, for the preservation of the world from destruction by raine, is the Rainbow, which indeed is a natural signe of raine. When *Elias* was to prove the Lord to be the onely true God, against the idolatrous Priests of *Baal*, and that by burnt offerings, he powdered water upon the sacrifice, and filled a trench with water round about, and in this contrarie meanes was the sacrifice burnt up. Christ for

A the curing of a blinde man, tempers spirit and clay together, which in all reason is a fitter meanes to put out the eyes, than to cause the blinde to see.

Thus in the worke of our Redemption Christ gives life, not by life, but by death, and he sends men to heaven by the gates and suburbs of hell: he shewes his greatest power in the greatest weakness; *say, his power umade perfect through weaknesse,* 2 Cor. 12. 19. he will not build upon an old foundation, but hee puld downe and destroyes all, that man may have no hope at all in himself, but that all the hope he hath may be in God. First, hee kills, and then he *makes alive*, as *Anna* speaks: *sir he wounded, and then he healeth.* Hee makes man to sow in teares, that afterward he may reape in joy. And hee that knowes Gods dealing to be this, must herewith rest content and satisfied, because in wrath God useth to remember his mercie: yea, his mercie is never sweet unto the palate of the soule, until it be seasoned with some taste of his wrath. The Paschall Lamb was eaten with *sevre herbs*, to signifie, that wee can feele no sweetnesse in the blood of Christ, till we first feele the smart of our owne sinnes and corruptions.

Secondly, these persons use to allege against themselves, that if they could feele any comfort at all, then they would stay their mindes, and yeeld to good persuasions and exhortations.

C To this the answer is; That there is a rule of grace, (which wee must follow) gathered out of the Word of God, and the experience of Gods children, contrary to the rule of nature, and above the light of reason: and it is this, that *in case of affliction we must not live by feeling, but by faith.*

This rule is grounded upon the speech of the Lord by the Prophet, *she just man shall live by his faith,* Hab. 2. 4. When we have neither sight, nor sense, nor any taste of Gods mercie, but onely apprehend his wrath, even then we must labour to lay hold of mercy in his word and promise. Sense and feeling are not alwayes fit directions for the time of this life: For he may be the deare childe of God, that in present feeleth nothing but his wrath and indignation. This indeed is the true triall of our faith, when even above and against reason wee relie on the mercie of God, in the apprehension of his anger. So did *David*, *Out of the deepe,* (saith he) that is, being now deeply plunged into the pangs of a distressed conscience, *have I called upon thee, O Lord,* Ps. 130. 1. And *Iob* in the like case; *Lord, though thou keel me, yet wilt I trust in thee.* *Abraham* is commended by the holy Ghost, amongst other things, for this, that he beleevd in God *above hope,* Rom. 4. 18. that is, against all matter of hope, that might possibly be conceived, upon the consideration of the strength of naturall causes. The theefe upon the crosse, feeling nothing but woe, and seeing nothing in Christ

1 Sam. 2. 6.
Iob 5. 18.

Exod. 12. 18.

Removall of doubts.

D

but

but miserie and contempt, yet he beleev'd in Christ, and was saved. In a word, Christ himselfe, when hee was forsaken of all men, and voyd of all worldly comfort, and felt nothing but the depth of the wrath of God, in his agonie and passion; yet by the faith of his manhood he staied himselfe, and said, *My God, my God.*

Thirdly, they use to plead, that their case is desperate, that never any was in such a state as they are, never any touch'd with the like distresse of minde.

Answer. It is false: for the holy Ghost hath penn'd three notable places of Scripture, the booke of *Iob*, and two Psalmes of *David*, Ps. 6. and 77. wherein are propounded unto us the examples of *Iob* and *David*, Gods owne deare servants, who were in as great distresse, as ever they, or any other have bene. And they may not thinke, that they ever could be able to endure greater paines than Christ, who notwithstanding in the anguish of his soule upon the Crosse, cried out, *My God, my God, why hast thou forsaken me?*

And thus much touching the first kinde of trouble of conscience, called the divine temptation.

CHAP. IX.

Of the second speciall Distresse arising from outward afflictions.

THe second kind of distresse, is that which ariseth from *outward afflictions*. By *Afflictions* I understand, all manner of miseries and calamities in this life, from the least to the greatest, from the paine of the litle finger, to the very pangs of death.

Now the Question is, how the Trouble of minde, arising by afflictions, may be remedied. For the answer of which Question, two things are required of the partie distressed; *Practice*, and *Meditation*.

Sec. 1.

The *Practice* is that, which is to be used in all distresses of minde whatsoever. And it is a diligent *examination* of the conscience in regard of sinne: an earnest and hearty *confession* thereof unto God: and *deprecation*, that is, earnest prayer unto him for the pardon of the same. These three things being done truly and unsaindeedly from the heart, are a present remedy against this trouble, and bring with them much comfort.

Manasses the King of Juda, that had committed much wickednesse, when hee was carried captive to Babel; and there put in chains, hee humbled himselfe; acknowledged his sinnes, and prayed earnestly unto the Lord; and the issue was good, for God was entreated of him, and gave him deliverance. *Iob* being long in outward affliction, humbled himselfe in like manner, and at length

A received comfort. *Daniel* humbled himselfe before God, for his owne finnes, and for the finnes of Gods people, making request unto God earnestly for them, and even when he was in the act of praying, the Lord sent his Angel *Gabriel*, to give him notice of deliverance. Lastly, the Church of God, under the crosse, performed the like dutie: *Let us search and try our wayes, and turne to the Lord*, and God in mercy gave an eare unto her mourning and lamentation. By all these places it is apparant that there is no better remedy in the world, for the minde of man, griev'd by meanes of outward afflictions, than the practice of the duties before named.

Sec. 2.

B The next thing unto Practice, is the *Meditation* of the comfortable doctrines that are set downe in the word of God, touching afflictions. All which doctrines may be reduced to five principall and maine grounds of comfort, and shall bee laid downe in their order.

The first Ground is, that all afflictions from the least to the greatest, doe come to passe, not by accident, chance, or fortune, but by the speciall providence of God. I expaine it thus: In every particular crosse and affliction, there is the hand of Gods particular providence, and that in three regards.

C First, because God decreeth, and foreappointeth every particular crosse. Marke the words of *Paul*, Rom. 8. 18. *Whom God hath foreknown them he hath predestinate, to be made like unto the image of his son; and what is this image? nothing else but a conformitie unto Christ in afflictions for this life, and in glory for the life to come.* Now if God hath decreed that those whom hee foreknew, should bee conformable unto his Sonne in these respects, then hath hee also decreed the afflictions themselves.

Secondly, God doth not onely barely permit afflictions to be, but also hee *offseth* them and brings them into execution, as they are crosses, corrections, trials, and punishments. *I make peace* (saith the Lord, Eia. 45. 7.) *and I create evill*, that is, not the evill of sinne, but of punishment, which is evill in our sense and feeling. For things are termed evil two waies: some are evil indeed, some are evil not indeed, but in regard of our sense, apprehension, and estimation; and of this latter sort are afflictions, which God is said to create. And to this purpose is the saying of the Prophet *Amos*, *Shall there be evill in the city, and the Lord hath not done it?* Amos 3. 6.

Thirdly, as God causeth afflictions, so hee ordereth and disposeth them, that is, he limiteth and appointeth the beginning, the end, the measure or quantitie, and the continuance thereof. Yea, hee also ordereth them to their right ends, namely, his owne glory, the good of his servants, and the benefit of his Church. Thus God is said to correct his people in

Dan. 9. 10, 11.

Lam. 3. 40.

Meditations in case of affliction.

Grounds. I. Gods providence.

Practice in case of affliction.

Chr. 33. 11.

1er. 30. 11.

judgment, that is, so as he will have the whole ordering of the correction in his owne hand. Joseph tells his brethren, that when they intended evill against him, in selling him to the Ishmaelites for silver, God disposed it for good, Gen. 50. 19, 20. when Simeon cursed David, he forbade his servants, so much as to meddle with him, and why? because (saith he) the Lord bade him to curse; and who then dare say unto him: why hast thou done so? 2 Sam. 16. 10. And to this purpose the Prophet David saith, I hold my peace and said nothing: why? Because thou Lord hast done it, Psal. 39. 9.

Here some will say, if afflictions did come only from God, it were for no other, but oftentimes they come from men that beare us no good will; and therefore no marvell though we be impatient. *Ans.* When crosses doe come from men, God useth them as instruments, to execute his judgements upon us; and in this worke, God is the chiefe doer, and they are as tooles in the hand of the workman. And the Lord inflicteth them upon us by men, to try our patience under the crosse. Joseph, though he knew well the bad dealing of his brethren towards him, yet hee looked not to them alone, but to an higher cause, namely, the Lord himselfe, who executeth his owne good will by them: God (saith he) disposed it to good. And againe, Gen. 45. 5. and 50. 20. God is a sentence before you into Egypt for your preservation.

The second ground is, The Commandement of God touching the crosse, and obedience unto him therein. This Commandement is exprest, Luk. 9. 23. where we are commanded to take up our crosse every day, and follow Christ. Abraham was commanded with his owne hands to sacrifice his only sonne Isaac; and to this Commandement (though otherwise a great crosse unto him) he addresseth himselfe to yeeld obedience. And in the prophetic of Micha, the Church saith, Shee will beare the wrath of the Lord, that is, shee will performe obedience to him in the crosse, because she had sinned against him. And S. Peter saith, that God resisteth the proud, & giveth grace to the humble: therefore humble your selves under the mighty hand of God. And this being the commandment of God, that we should yeeld obedience to him in every affliction, we ought to be no lesse careful to obey it than any one Commandement of the morall Law.

The third ground is, that God will be present with his servants in their afflictions. Upon this ground, David comforts himselfe, because God had promised to beare him, to be with him in trouble, and to deliver him. Psal. 19. 15. And in another place, Though I should walke in the shadow of death, I would feare none ill: for thou art with me, &c. Psal. 137. 4.

Now that wee may the better understand this doctrine, we are to consider what be the ends, or effects of Gods being with us in affliction, whereby he testifieth his presence; and they are three.

A The first is, to worke our deliverance from the crosse: *Cullupome* (saith the Lord) in the time of thy trouble, & I will deliver thee, Ps. 50. 15. This promise must not be understood simply, but with an acceptation, so far forth as it shall be for our good. For all promises of temporall deliverance are conditionall, and must be conceived with this limitation of the Crosse and chastisement, if God please to impose it.

Some may say, how if God will not deliver us, but leave us in the affliction, what comfort shall we then have?

Ans. In the second place therefore we must remember, that God will temper and moderate our afflictions, so as we may be able to beare them. *Hubbukkk* prayeth unto God, in the behalfe of the Church, That hee would in wrath remember mercy, Hab. 3. 2. And Paul saith, that the Lord will not suffer us to be tempted above that we are able to beare, but will give an issue with the temptation, 1 Cor. 10. 13.

Thirdly, put the case that God doth not moderate our afflictions, but suffer them to remaine upon us, not onely for some time of our life, but to the very death; yet then will he testifie his holy presence another way, namely, by giving the partie distressed, power and strength to beare his affliction. I nto you it is given, saith Paul for Christ, that not onely see you will beleeve in him, but also suffer for his sake.

The fourth ground of comfort in affliction is, that every affliction upon the servants of God hath some speciall goodesse in it. Rom. 8. 28. We know that all things work together for good unto them that love God. And in regard hereof, the crosses which are endured by the children of God, are so farre from being prejudiciall to their salvation, that they are rather helps and furtherances of the same. Now this goodnesse is perceived two ways. First, by the fruit and effect of it, and then by the qualitie and condition thereof. In both which respects afflictions are good.

Touching the fruits of afflictions, because they are manifold, I will reduce them to seven principall heads.

I. Afflictions doe make men to see and consider their finnes. Josephs brethren for twenty yeares together were little or not at all troubled for their wickednesse, in selling their brother; yet upon their affliction in Egypt, they began to consider what they had done: We have (say they) verily sinned against our brother, in that we saw the anguish of his soule, which he besought us, & we would not heare him: therefore in this trouble come upon us. Manasse in the time of his peace, gave himselfe to witchcraft, and the worshipping of strange Gods; but when he was captive in Babylon, then was he brought to the light of his finnes, and moved to humble himselfe before God for them.

II. Afflictions serve to humble men in their soules before God. The young unthrif in the Gospell, called the prodigall child, while his portion lasted, he spent liberally &

B

C

D

Phil. 1. 29.

IV. Goodnesse of afflictions.

Fruits of Affliction.

Consideration.

Gen. 42. 11.

Humiliation.

II.

Gods commandment.

Mich. 7. 9.

1 Pet. 5. 6.

III.

Gods presence.

Luk. 15. 17. &c.
 Amendment.
 Heb. 12. 11.
 I Cor. 11. 38.
 Iob. 15.
 Abnegation.
 Invocation.
 Hof. 5. 15.
 Patience.
 Rom. 5. 3.
 Obedience.
 Heb. 5. 8.
 Heb. 12. 7.

was grieved for nothing: but when he came to be pinched with hunger, and that through his owne folly, then he humbled himselfe before his father, and returned home unto him. *David* saith of himselfe, that in his prosperity he thought he should never be moved, because the Lord of his goodnesse had made his mountain to stand strong: but (saith he) thou dost hide thy face, & I was troubled, then cried I unto the Lord.

11. They serve to worke amendment of life. *No chastising* (saith the author to the Hebrewes) for the present seemeth to be joyous, but afterwards bringeth the quiet fruit of rightnesse to them that are thereby exercised; that is, afflictions and chastisements that leaze upon Gods children, doe leave after them amendment of life, as the needle passeth thorow the cloth, and leaveth the thread behind it. *When we are judged* (saith the Apostle) *we are nurtured of the Lord, that we might not be condemned with the world.* And *David* confesseth, *Pf. 119. It is good for me that I have been afflicted, that I might learne my faintnes.* And the good husbandman purgeth and pruneth the vine, that it may bring forth more and better fruit.

1V. They cause men to denie themselves and to relie wholly on the mercie of God. Thus *Paul* received the sentence of death in himselfe, that he should not trust in himselfe, but in God that raiseth the dead, *2 Cor. 1. 9.*

V. The fifth is invocation. For afflictions make us cry heartily and fervently unto God, to bring our selves into his presence, and there to abase our selves before him. Thus the Lord said of the old Israelites, that when he smote them, then they returned, and sought him early, *Psal. 78. 4.* And else-where he saith of his children, that in their affliction they will seeke him diligently.

VI. The sixth is Patience. *Affliction* bringeth forth patience, patience experience, &c. As if hee should say; because the love of God is shed in our hearts, therefore in afflictions we are patient. Now whilst we patiently beare the crosse, we have experience of the mercy and love of God towards us: and having once in some notable deliverance tried and tasted the mercy of God, wee doe by hope (as it were) promise to our selves the said favour and mercie for time to come.

VII. The last fruit is Obedience. This, the holy Ghost teacheth to have beene the fruit of the suffering of Christ, when he saith, *I thought he were the Sonne, yet learnea he obedience, by the things which he suffered.*

In the next place, afflictions are good in regard of their quality and condition, which is, that they are tokens & pledges of our adoption, when we make the best use of them. *If ye endure chastening,* (saith the holy Ghost) *God chasteneth himselfe unto you as unto sons:* that is, he cometh to you in the crosse, not as a judge and revenger, but a kinde and loving father: and the crosse imposed, is as it were his fatherly hand, where with he chastiseth us: and

therefore *Iob* praith God for his affliction, saying, *God hath given, and God hath taken away, blessed be the name of the Lord, Iob 1. 21:*

The fifth Ground of comfort is, that the party distressed hath partners in the crosse. For first, he hath Christ to be his partner, because he hath fellowship with him, in that he is afflicted, and is willing to obey God therein. *Paul* acknowledgeth it happenesse, to know the fellowship of Christs afflictions, and to be made conformable unto his death, *Phil. 2. 10.* And *Saint Peter* exhorteth beleeveres to rejoyce in as much as they are partakers of Christs suffering: *1 Pet. 4. 13.* Secondly, if the party afflicted repene, Christ communicateth with him in all his crosses, and accounts them as his owne.

B The Apostle in this regard would have no man thinke it strange, no nor when he is in the fierie triall, but rather to rejoyce because he is partaker of Christs sufferings, *1 Pet. 4. 12:* And Christ saith to *Saul* persecuring his Church, *Saul, Saul, why persecuest thou me?* Thirdly, he that is afflicted, hath other servants of God, partakers with him in all his afflictions. The Apostle *Peter* witnesseth the Church of God to resist Satan by faith, knowing, saith he, that the same afflictions are accomplished in your brethren that are in the world, *1 Pet. 5. 9.*

Thus much generally of Afflictions, and of Comfort in them. It were a long and tedious worke to set all downe in particular, together with their proper and distinct comforts: therefore I will passe them over, and speake only of three kinds of Afflictions, with their remedies.

C Sect. 2.

The first is, the Deferring of deliverance: a great affliction, if it be considered. And touching it, I propound one Question, namely, *How the wounds of the partie distressed may be staid when as the Lord deserves deliverance.*

For the answer hereof, three especiall points are to be considered.

1: First, that God hath in his wisdom set downe certaine and unchangeable times for the accomplishment and issue of all things that are. *There is a time appointed: every thing under the Sonne, Eccl. 3. 1.* The speech of *Salomon* is general, and the meaning of it is this: Whatsoever there is in the world, either done or suffered, or enjoyed by man, whether it be of the number of naturall things, or of those which are voluntarily undertaken, or necessarily endured, God hath in his providence sorted unto them a set time and season, whereof dependeth the successe of them all. And this time, himselfe most freely ordereth and ruleth at his owne good pleasure, which as no man can hinder or stay, so is it not in the power of any to hasten or prevent.

This point, the holy Ghost in Scripture proveth by two instances, of the threatnings and promises of God, which himselfe accomplisheth, at some certaine and unchangeable times.

When the old world in the daies of *Noah*

V.
Partakers in the Crosse.

Deferring of Deliverance.

Gen. 63.

had growne to much impietie, and wickednesse, the Lord appointed a certaine space of 120. yeares for their repentance and conversion; at the very end and terme whereof, hee brought the flood upon them, and not before. For if wee compare the particular circumstances of time noted in the 7. of Genesis with that which *S. Peter* writeth, 1 Pet. 3. 20. we shall finde, that the inundation of waters came upon the earth at the very point of time before determined.

Ier. 25. 11.

Again, God threatened by *Jeremie*, that the Jewes for their finnes should be led captive, and serve the King of Babel 70. yeares. Now if we take the iust computation of time, it will appeare, that so soone as ever those yeares were expired, the foresaid threat was accomplished. And therefore *Daniel*, alluding to *Jeremies* prophecies, exactly setteth it downe, when hee saith, *The same night was Belshazzar king of the Chaldeans slaine*, that is, the very night wherein thole 70. yeares came to their full period.

Dan. 5. 30.

And as there are set times allotted by God for the execution of his threatening sentences; so also hath he determined certainly the accomplishment of all and every of his promises.

Gen. 15. 13.

An example hereof we have in the Israelites, of whom the Lord said to *Abraham*, that they should be in affliction in a strange land 430. yeares, and then be delivered. This promise of God was expressly fulfilled, as we read in the booke of Exodus. For, before the end and terme of these yeares, they had no deliverance at all; but when that time was expired, even *that selfe same day* departed all the host of Israel out of the land of Egypt.

Exod. 12. 41.

And though *Moses*, fortie yeares before this time, took in hand the worke of their deliverance; yet hee did it without successe; and upon a certaine accident, being himselfe constrained to flie into Madjan, he lived there as a stranger with *Isbro* his father in law, till the said time of foure hundred and thirty yeares was accomplished; toward the end whereof, being called of God to that office, he prospered, and not before. And in the same manner hath God set downe a certain period of time within which hee will exercise his children more or lesse, and at the end whereof, and not before, hee will relieve and comfort them againe.

A&B. 7. 35.

Now as the certaintie of the accomplishment of Gods threatening word serves to terrifie all wicked livers from sinne: so the unchangeable performance of his promises, at the very time prefixed, and not before, teacheth the children of God sundry things.

First, that when they are in any distresse, and have not present or speedie deliverance, according to their desire, they should wait the Lords pleasure, and expect with patience till the time come, which is appointed by him for their ease and reliefe, and in the meane while

A stay their hearts, by hope and assistance in his mercy. The reason is plaine. God is sure in his Word, therefore though heavinesse may endure for a night, yet joy will returne in the morning, Psal. 30. 5.

Hab. 2. 22.

Thus the Lord comforteth the Jewes in a particular distresse, as wee may reade in the prophecie of *Habakkuk*, where the Prophet in the name of the Jewes complaineth and expostulateth the matter with God, why his owne people should bee so lamentably afflicted, by a terrible and furious Nation, and why they should bee led away captives by the Chaldeans the enemies of God? To this the Lord makes answer, that as hee had certainly determined that judgement to come upon them, so certainly hee had appointed a set time, wherein they should bee delivered. In the meane while, hee bids them to comfort themselves in this, that though the affliction should rest upon them for a season, yet undoubtedly they should bee eased at the length: and therefore, that they should in patience wait for the vision, that is, the accomplishment of the vision touching their deliverance.

B

Secondly, hence we learne, that wee must not only believe the promises of God in general, that God is true and faithfull in them, and that he is able and willing to fulfill them, even as he made them: but wee must believe them in particular, that is, with application to their proper and severall circumstances which are the particular means, places, and times, whereby, and wherein he hath given his word as touching our freedome and exemption from the crosse.

C

Take an instance hercof in the Prophet *Daniel*, who knew well by the spirit of Prophecie, that the Lord had determined to bring upon the Jewes 70. yeares captivitie in Babylon. He knew also, that God had promised to put an end to that captivitie, at the end and terme of thole yeares. Now what did *Daniel* in this case? Upon knowledge of the will of God in that point, during the laid time, he prayed not unto the Lord for deliverance of his people: But when he understood that the time drew nere, wherein it was the will of God, that the Jewes should returne out of captivitie, then by faith applying the promise of God to that particular time, he besought the Lord in prayer and supplication, with fasting in sackcloth and ashes, and the Lord gave care unto his prayers, and yeelded him a gracious answer.

Dan. 9.

D

11. The second point is, that God, when hee deferrres deliverance, doth it upon great and weighty causes and considerations, best knowne to himselfe.

Verse 3.

The first whereof is, that thereby he might humble men throughly, and bring them to an utter deniall of themselves, and consequently cause them to learne patience in affliction, which they would not learne, if they might

might

might be their owne carvers, and have speedy deliverance from the crosse at their owne wills and pleasures.

Secondly, that being afflicted, they may acknowledge whence their deliverance comes; yea, whence they doe receive not only that, but every other good benefit which they enjoy: namely, not from themselves, or any creature, but only from the Lord; and accordingly may learne to value and prize his gifts at their deserved excellencie. For it is a true saying, and often verified in affliction and want, that *benefits easily obtained, are lightly regarded, and soone forgotten.*

Thirdly, that by the continuance of the crosse without intermission, hee may make them to distaste the world, and consequently draw them to the meditation of the life to come, wherein all matter of mourning shall cease, *Revel. 21. 4. And all teares shall be wiped from their eyes.*

Fourthly, the Lord deferreth deliverance from affliction, that he might prevent greater evils and dangers, wherein those that are afflicted might runne, if they had their hearts desire, and were eased, not at his will, but at their owne wishes. When the children of Israel came into *Canaan*, they were informed, that they should dwell together with the *Canaanites*, and *Moses* rendreth a reason thereof, *Deuter. 7. 22. Lest (saith he) the wild beasts of the field multiply against thee.* And for the preventing of this evil, the *Israelites* must endure some annoyance by the *Canaanites*, *Exod. 23. 29.* Even so the Lord keepeth his servants under the crosse, for the preventing of greater sins and offences. This should stay the minds of men, and make them content to wait upon God for deliverance, when they are afflicted.

III. The third and last point is, that God always hath and doth exercise his best servants with long and continued crosses. *Abraham* was childlesse till he was 70. yeares of age, and at those yeares the Lord promised him issue. But this promise was not accomplished till a long time after, when he was an hundred yeares old. *David* had a promise to be king of *Jerusalem* and *Juda*; but the Lord exercised him by many and grievous afflictions, before he came to the crowne, in so much that he saies of himselfe, *Psal. 119. 81. that his eyes failed with waiting upon his God. Zacharie* and *Elizabeth* prayed to God, both of them in their youth, and many yeares after for issue, but the Lord granted not their request till they were old, *Luk. 1. 13.*

To adde no more examples; by these wee see the Lords dealing, even with holy men and women his owne deare servants, that he doth not alwaies grant their requests, nor condescend to their desires at the first, but as it were holds them off, and suspends his grace and favour for a time. And therefore if it shall please him thus to deale with any of us, wee

must from these examples bee taught to possesse our soules with patience, resting contented in his will, and waiting on his good pleasure to the end.

To conclude this point: Suppose that the condition of Gods servants be such as that they finde no end of their afflictions, but that they doe continue even unto death, what shall they doe in this case?

Answer. Besides that which hath been said before, for the resolution of this Question, I answer further, that first, they must still, even unto death live by faith; and say with holy *Iob, Lord, though thou kill me, yet will I trust in thee.*

Secondly, they must stay and receive their soules in the meane time, with these and such like meditations.

I. That it is the will and pleasure of God, that we should through many afflictions enter into the kingdome of God, *Act. 14. 22.* Now it is the propertie of a true child of God, to rest content in his Fathers good will and pleasure, even when he is afflicted, *Prov. 3. 11. My sonne—be not grieved as thy correction: that is, let it not be tedious unto thee, be content to beare it.* Our duty therefore is, meekly to subject our selves unto the hand of God, as the child doth unto the correction of his father.

II. That though afflictions bee long and tedious, yet God will at length give a joyfull and comfortable issue. For so himselfe hath promised, *Matth. 5. 4. Blessed are they that mourne, for they shall be comforted, Psal. 34. 19. Great are the troubles of the righteous, but the Lord will deliver him out of all, Psal. 27. 73. Marke the upright man, and behold the just, for the end of his way is peace.*

III. Afflictions, be they never so heavie in regard of continuance, yet they are in no sort comparable to these eternall joyes, that God hath prepared for them that love him. This was *Pauls* meditation, who indured the crosse, even to his dying day. *Our light affliction (saith he) which is but for a moment, worketh in us an excellencie, and eternall weight of glory.* And else-where he professeth, that he did not count the afflictions of this present time answerable in value to the glory which shall be revealed unto Gods children, *Rom. 8. 18.* *Saint Peter* tels them to whom he wrote, that in regard of their assured hope of eternal life, they should rejoyce, though now for a season they were in heavinesse through mansfold temptations, *1 Pet. 1. 6.* Lastly, the *Aurhor* to the *Hebrewes* comforteth the Church by this reason, because it is yet a very little while, and he that shall come, will come, and will not tarry.

IV. Though God withholdeth his hand, in respect of deliverance, even to death, yet his love is constant and unchangeable, and the crosse which we undergoe, cannot separate us from that love wherewith he hath loved us in *Christ, Rom. 8. 35.* And thus much of the first

Pag. 30.

2 Cor. 4. 17.

Heb. 10. 37.

particular distresse of minde, arising of onward afflictions.

Sec. 2.

The second particular distresse, is *bodily and temporary Death*, which consisteth in the separation of the soule from the body. And touching this affliction, it is demanded, *How any servant of God may be able to indure with comfort the paines of death?*

For the answer hereof, two things are required: a preparation to death, and helps in the time of death.

Concerning preparation, there are three duties to be performed.

The first and most principall is commended unto us in the booke of Psalmes, where *David* prayes unto God, *Lord make me to know mine end, and the measure of my daies.* And *Moses* in like manner, *Lord teach me to number my daies, that I may apply my heart unto wisdom.* In which places is remembered a notable duty of preparation, to wit, that a man should re-fore-himselfe of death continually, and be-fore-hand number his daies. This is done by esteeming of every day as the day of his death, and accordingly doing alwaies that which he would do if he were now to give up the ghost.

Secondly, in way of preparation, we must endeavour to disarm and weaken death, who is as an armed man, that hath his weapons, whereby he seekes to destroy us. And in this case, we must deale with death as the Philistims dealt with *Sampson*. They saw by experience, that he was a mightie man, and by his power and strength had given them many foyles; and therefore they laboured to know in what part of his body his strength did lie. And after inquiry, finding it to be in the haire of his head, they never rested till they had spoiled him thereof. And questionlesse, the time will come, when we all must encounter with this strong and powerfull *Sampson, Death*: In the meane while, it is a point of wisdom, to inquire wherein his power & might consisteth. When this search hath been made, we shall finde that his weapons are our manifold finnes and corruptions, both of heart and life. For as *Paul* saith, *1 Cor. 15. 56. The sting of death is sinne.* Therefore, that we may spoile him of this his furniture, we must exercise our selves in the practice of two duties.

First, use all means for the cutting off of the locke of our finnes, whereby alone Satan hath the vantage of us; and this meanes are the duties of humiliation, invocation, and true repentance. We must therefore humble our selves before God, be instant in prayer, for the pardon of our finnes past and present, and in this point give the Lord no rest until we have obtained in our consciences the sweet certificate of his favour and mercie in Christ, whereby our mindes may be staid and comforted.

This done, it stands us in hand to turne unto God, to be carefull to leave sinne, to enter-

tain in our hearts a resolved purpose and intention of new obedience, and conformitie to the will and commandement of God in all things. And this is the only way in the world to breave this our enemie of his armour, to pul the sting out of the mouth of this serpent, and consequently, even in death to prevaile against him.

Thirdly, in way of preparation our duty is, even before-hand (while we live in this world) to endeavour to have some true taste of *life everlasting and the joyes of heaven.* The due consideration wherof will be of great use. For it will stirre up in our hearts a desire and love of perfect happinesse in heaven, yea a fervent expectation of Christs coming to judgement, and it will further cause us to say with *Simon*; *Lord, now let thy servant depart in peace*; and with the Apottle, *I desire to be dissolved, and to be with Christ.*

Touching this spirituall joy and comfort in the holy Ghost, these Questions of Conscience are moved.

I. First, how may we in this life have and nourish in our hearts a true taste of eternall happinesse, and of the joyes of the world to come?

Answer. First, by a serious consideration of the evils that doe hinder or prejudice our happinesse: and they are principally foure.

One is, the miserie of our lives, in respect of sinne, and the consequents thereof. For there is no man in the world, bee he never so righteous, that can truly say of himselfe, *I am cleane from my sinne.* *Prover. 20. 9.* Yea even the regenerate, that have received grace to believe, to turne unto God, and to live according to the Spirit, doe finde by experience corruption and rebellion in their minds, wils, and affections, which daily affordeth matter of sinning against God: and on the other side, hindreth and quengeth all the good motions of the Spirit, that are in them. Again, such is the irreconcilable malice of Satan, that hee takes vantage of mans corruption, and neglects no time or opportunitie, to inrap the children of God in the snares of his temptations. And hence it is, that man by reason of his owne corruption, and the wicked suggestions of the Devill, is at continuall strife with himselfe, hath daily occasion of sorrow, worketh out his salvation with feare and trembling, wading (as it were) even while he liveth, in a sea of many miseries.

The second evil, is the Vanitie of all things that are in the world. For whether we consider the world it selfe, or the things therein contained, done or suffered, there is nothing so sure and steady, whereunto man having attained, can possibly rest fully satisfied, and contented, or which in the end will not prove to be most vaine vanitie. And the truth hereof appeareth in the experience of *Solomon* himselfe, who (being king over Israel) wanted neither authoritie, nor abilitie, and opportunitie,

Temporarie death.

Preparation to death.

Psal. 39. 4.

Psal. 90. 11.

Account death present.

Rom. 7. 14. 23. &c.

to take knowledge and triall of all worldly things in all estates and conditions. And having even of set purpose, carefully and earnestly searched into them all, at length hee concludes, that the issue of all was unprofitable vanitie, and vexation of minde, as wee may read in his *Eccles. 1. 2.*

The third evill is, the Changeable condition of our life in this world, whereby it comes to passe, that we are alway in a fleeting and transitorie state. For wee are (as *Saint Peter* speaketh) but strangers and Pilgrimes, that wander to and fro in the earth, as in a strange country, and still are making forward to our own home. *We have here no abiding city, Heb. 13. 14.* The houses wherein we dwell, are but Innes, in which we sojourne for a time: yea, the bodies which we have, are but tents and tabernacles, alway ready to be shifted, and our selves to be translated into another place.

Fourthly, by remembering, that Christ our Head being now in heaven, and we his members upon the earth: during our life, we are in presence separated from our Head, and consequently, from that happie and glorious fellowship which we shall enjoy with him, and all the Saints our fellow-members, in the kingdome of heaven. This *S. Paul* noteth, when he saith, *2 Cor. 5. 6. Whilst wee are at home in the bodie, we are absent from the Lord: and thereupon himselfe desired to be dissolved, and to be with Christ, Phil. 1. 23.*

Having thus entred into the due consideration of the fore-said evils, we must in the second place exercise our selves in the frequent meditation of the blessed estate of Gods chosen, in the kingdome of glorie: who being translated out of this life, into the bosome of *Abraham*, are fully and perfectly freed from sinne, from Satan, from vanitie and misery: have all teares wiped from their eyes: doe behold the face of God; age made like unto Christ in holinesse and honour: and doe with him inherit the kingdome prepared for them from the foundation of the world.

In the third place, having thorowly considered of these things, we must compare the estate of this present life, in the respects before named, with the estate of that which is to come in the kingdome of heaven: and laying them in a parallel together, we shall finde the one infinitely farre to excell the other, in regard of true joy and comfort. And this will make us, though living in the world, yet to use it, as if we used it not: to have our conversation in heaven: to thinke with *Paul*, that to be loosed, and be with Christ, is best of all for us: to have a true and lively taste of the joyes of the world to come, and accordingly with *Abraham, Isaac,* and *Jacob*, to looke for a city that hath foundations, whose builder and maker is God.

II. Secondly, it is demanded, how a man may truly discern, whether this joy of the Spirit be in him yea or no? For answere hereto

into, it is to be remembered, that there are finally properties whereby it differeth from carnall joy. And these are principally five.

First, this joy is brought forth (as it were) of sorrow for sinne, and for the want of Christ. *Ye shall sorrow* (saith our Saviour Christ to his Disciples, meaning for his departure, *but your sorrow shall be turned into joy.* These words are not only meant of his Disciples, but of all believers, who upon consideration of their sinnes, and the spirit that want of Christ Jesus, doe mourne and lament. For not onely they, but all true believers, are there opposed unto the world. *Againe, Mat. 5. 4. Blessed are they that mourne: that is, being touched with causes of exceeding griefe, do withall mourne for their sinnes: for they shall be comforted.* On the other side, carnall joy, as it hath his beginning from the flesh, and arising of things pleasing thereunto, so it ends in sorrow and heavinesse. *In the end enjoying is turned into mourning,* saith *Solomon, Prov. 14. 13. And we be to you that now laugh, for ye shall weepe, Luk. 6. 25.*

Secondly, the joy of the Spirit is a fruit of righteousnesse: that is, it issueth and floweth from Christ known and beleevd, to be made unto us of God, with some, righteousnesse, sanctification, and full redemption. For from hence follows peace of conscience, and from peace comes joy in the holy Ghost. Contrariwise, the joy of the flesh ariseth onely from the sudden feeling of some worldly delight: and therefore cannot bring any sound peace unto the conscience of the man possessed of it.

Thirdly, spiritual joy is founded in the holy use of the Word, Sacraments and Prayer: and in the practice of Christian duties of mercie, love, justice, &c. The other is not so. For the world conceives a joy beides the word, out of the exercises of invocation and repentance: which stands in the practice of cruelty, malice, oppression, injustice, and all manner of impitie. And hence it is, that he who spent their daies in a matter of religion, at length in a moment they goe downe in hell. *Job 21. 3. 14. 15.*

Fourthly, heavenly joy is so fixed and rooted in the heart, that it cannot be removed thence. *Your joy shall no man take from you,* saith Christ. *Job. 16. 22. It must needs therefore be true and found, yea, able to swallow up all matter of griefe and heavinesse: whereas the other is never sure, but with the changing thereof, hath alwayes mingled some bitterness. Even in laughter* (saith *Solomon* speaking thereof) *the heart is heavy. Prov. 14. 13. 17.* When the face of the wicked man shineth, and his countenance is pleasant, even then is he inwardly sorrowfull, and his minde troubled.

Lastly, the joy of the Spirit is eternall, abiding in the minde of man, not onely for the term of this life, but for ever in the world to come. For it is not the enjoying of the world or earthly things: for as standing and desirable,

1 Pet. 2. 11.

Apoc. 22. 4.
1 Joh. 3. 2.

Mat. 25. 34.

1 Cor. 7. 31.
Phil. 3. 10.
Phil. 1. 23.

Heb. 12. 20.

Ioh. 16. 20.

Rom. 14. 17.

Luk. 12. 10.
and 16. 22.
Iob. 20. 5.

as the things themselves be, wherein it is placed: it hath the beginning in corruption, and endeth with this present life. The example of the two rich men in the Gospell doe manifest this truth. And to this purpose, is the speech of *Zophar*, in the booke of *Iob*, that the *rejoycing of the wicked is very short, and the joy of hypocrites is but a moment, &c.*

By these five properties, may we put a true difference, betweene earthly and heavenly rejoycing, and consequently discern of them, even in our selves. And if we perceive this joy of the Spirit, (rightly conceived and grounded in the right use of the Word and Sacraments; as also in the exercises of invocation, faith, and repentance,) to take place in our soules and consciences, wee shall finde it of force, to moderate and allay the very terrors of death. And so much of Preparation.

11.
Helps in time
of death.

Now the helps to be used in the time of death, are manifold: the summe of all may be reduced to two heads; Meditations and Practices.

Touching Meditations, we must in the first place consider Death in a double respect, one, as it is in it owne nature, and another, as it is changed and qualified by the death of Christ. Death in it owne nature is a Curse, or fore-runner of condemnation, the very gates and suburbs of hell it selfe: but being qualified by Christ, it is a blessing, and end of all miseries, a full freedom from all dangers, a short passage unto joy, an entrance into everlasting life, a quiet sleepe void of all annoyance by dreams and fantasies: And the grave a resting chamber, yea, a bed perfumed by the death of Christ, for the bodies of all the Elect; out of which when they awake, they shall be admitted and received into the presence of God in heaven.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof is in this world before we die; and it is then, when wee begin to repent and beleve in Christ, and to be assured in conscience, that God the Father is our Father, Christ our Redeemer, and the holy Ghost our Comforter. For this is *eternall life, to know God, and him whom he hath sent Iesus Christ.* Iob. 17. 3. The next degree is in death: for death cuts off all sin, originall and actual; death frees us from all worldly miseries: death preparerth the bodie, that it may be fit to enter into eternall happinesse together with the soule, which is already in heaven. The last degree is, when bodie and soule re-united goe both together into eternall and everlasting glory.

Our third meditation is, that there is a mytticall union and conjunction, between Christ and every beleever, and that not onely in regard of soule, but of bodie also; which being once knit, shall never be dissolved, but is eternall. Whereupon the dying, dead, rotten, and consumed body remaineth still a member of Christ, abideth within the covenants, and is,

A and shall be ever a temple of the holy Ghost. Thus *Adam*, and *Abraham*, which was dead so many thousand yeares agoe, yea every true beleever, from them to the end of the world, shall arise at the last day in body to glory, by the power of their conjunction with Christ. In the winter season, see the most trees void of leaves, buds, and blossomes: so as they seeme to us to be dead, and yet nevertheless there is a sap in the roote of them, which in the Spring will ascend, and revive the decayed branches. Even so it is with our bodies, which though they bee corrupted, rotten, burnt, or eaten with wormes, or devoured by wilde beasts, so as they seeme to be utterly perished; yet there is (as it were) a secret and hidden sap in them, (by reason of their union with Christ) by which they shall be raised, revived and quickned, being made like unto the glorious body of Christ their head, with whom they shall reigne, and live for evermore.

B Helps in practice are two; First, he that will beare with comfort the pangs of death, must labour that he may die *in faith*: and that is done, by laying hold of the promise of God, touching forgiveness of finnes, and life everlasting by Christ. *All these* (saith the Holy Ghost, *Heb. 11. 13.*) *died in faith*; namely, *Abel, Enoch, Noe, Abraham, and Sarah*, all laying hold on the promise of life by Christ. When *Jacob* on his death-bed was blessing of his children, he brake forth into this heavenly speech, *O Lord, I have waited for thy salvation, Gen. 49. 18.* In which words it is plain, that his faith rested on the mercie of God, and by hope he waited for his salvation: and our Saviour Christ saith: *Iob. 3. 14, 15.* *As Moses lift up the serpent in the wilderness, so must the Son of man be lift up; that whosoever beleeveth in him, might not perish, but have life everlasting.* One of which words the forenamed duty may be learned; that like as the children of Israel, being stung with fierie serpents, and that unto death, were healed by looking up to the brazen serpent created by *Moses*: so when we are stung with sinne and death, we must ever remember by faith to looke upon Christ. But especially when wee are dying, then it is our part to fix the eyes of our soules by faith upon him; and thereby shall we escape death, and be made partakers of eternall life and happinesse. Notable is the example of Christ, who as he was a man, alwayes fixed his trust and confidence in his Fathers word, especially at his end. For when he was dying, & the pangs of death seized upon him, he cries unto the Lord, *My God, my God, why hast thou forsaken me!* and againe, *Father, into thy hands I comend my spirit*: which words are full of faith, and do bewray what great affiance he placed in his Fathers love, &c. When *David* in an extremitic, saw nothing before his eyes but present death, the people intending to stone him, at the very instant (as the text saith) *he comforted*

himselfe in the Lord his God: but how by calling to mind the mercifull promises that God had made unto him, and by applying them unto his heart by faith. And Paul saith of himselfe, and the rest of the faithfull, that they received the sentence of death in themselves, that they might not trust in themselves, but in God.

From these examples it followes, that they which desire with comfort to beare the pangs of death, must die by faith, that is, they must set before their eyes the promise of remission of sinnes, and life everlasting, and depend upon it, wrapping (as it were) and infolding themselves in it, as in a close and warme garment, that will keepe them safe and sure against the winde and weather of temptation.

The second practice in the time of death is, to die in obedience; which is nothing else but willingly, gladly, and readily, without murmuring, to submit our selves unto Gods will, in bearing the paines of death. A most worthy president of this obedience wee have in our Saviour Christ, when he said unto his Father, *Not my will, but thy will be done*; thereby submitting his will to his Fathers will, touching the death which hee then suffered. Yea, when he was dying, it is said of him, that he gave up the Ghost: that is, he did most willingly surrender up his soule into the hands of God his Father. And this his example at the time of his departure, must be a rule of direction unto us, upon the like occasion. Hence it is, that in the third petition of the Lords prayer, amongst other things, we pray for obedience to the wil of God in suffering afflictions, yea even in the last and greatest, which is death: it selfe true it is, that obedience to God in death, is against corrupt nature; and therefore our dutie is the more to inure our selves to the performing of it: and that which the blessed Apostle said of himselfe, *I die daily*, ought to be continually our resolution and practice.

If we shall inquire, how this may be done? the answer is, when God laieth afflictions upon us in our life time, then by endeavouring to beare them with patience, meeknesse, and lowliness. For every affliction is (as it were) a pettie death: and if we doe in it submit our selves to the hand of God, we shall the better obey him in the great death of all: and thus doing whensoever God strikes us with death, we shall with comfort endure the same.

Self. 4.

The third particular affliction or distresse, is *satanicall molestation*, whereby both persons, and places of mansion or abode, are either possessed, or otherwise molested by the malice of the devill.

I. Touching this affliction: the question of Conscience is, How such persons as are possessed, or seare possession, or else endure molestations by the devill in their houses, may have their mindes quieted and stayed; and consequently in that case bee remedied? And here two things are generallly to be con-

sidered in way of answer.

First, it is to be remembered, that possession is knowne by two signes. The one is, when the Devill is evidently present, either in the whole body, or in some part of it. The other: when hee hath rule of the said body, either in whole or in part: so as the partie himselfe hath not that use of his body which he would. As for example: when the Devill possesseth the instruments of the voyce, as the tongue, and makes a man to speake Latine, Greeke, Italian, or other tongues, which hee understandeth not. Both these things were found in them that were possessed in the time of our Saviour Christ.

Secondly, wee must consider, it falleth out oftentimes; that strange diseases doe seaze upon men, arising from corrupt humours in the body; yea, men and women may have strange passions upon naturall causes unknowne; and these will sometimes have strange and extraordinary effects in them, which the art of Physicke neither can search out nor cure: and yet they are neither acts of Witch-craft, nor reall possessions. As when God laid extraordinary diseases on the Corinthians, for the contempt of his word and Sacraments, 1 Cor. 1. 20. Like unto which hee worthily inflicteth upon men in these dayes, for the same and other sinnes.

Now to stay the minde in this case, these Rules are carefully to be thought upon.

First of all, it is to be remembered, that though Satans malice and power be very great and large, yet he cannot practice the same against the Election of God, when, where, and how he listeth. The malice which Satan doth beare to mankind, and principally to the members of Christ, appeares in this, because he is said, Revel. 17. 10. *to accuse em before God day and night*; and, *as a roaring lion, to walke about the world, seeking whom he may devour*, 1 Pet. 5. 8.

Again, the Scripture notes him to be a powerful Spirit, whose strength farre exceedeth and surpasseth the might of any man or creature, that is not of an angelical nature, as himselfe is. For hee is termed, *a Prince of the ayre*, and *the god of this world*; his power reacheth even to the spirits and soules of men, whereby hee worketh in the children of disobedience, Eph. 2. 2. His principalltie is so great, that no strength, no defence of man is able to withstand it, unlesse man take unto himselfe the whole armist of God, Eph. 6. 10.

Now although the devill be so malicious an enemy of mankind, that he ceaseth not to devise what ever may be hurtfull unto them, and withall so powerfull in his attempts, that no man by his owne proper strength is able to resist him: yet hee cannot put the least part of his power in execution, in what time, place, or manner he desireth. The reason is, because God hath determined his power, by certaine bounds and limits, which he cannot passe: and they are speciallly two.

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The one is, *his owne nature*, whereby he is a creature, and therefore finite. Hence it is, that he can neither know, nor do any thing that is beyond the reach or capacity of his nature or above the power and skill of a creature. For example, he cannot directly and immediately know the deepe things of God, unlesse they bee revealed unto him: nor yet the secrets of mans heart. *None knoweth the things of a man save the spirit of a man which is in him: even so the things of God knoweth none, but the spirit of God.* 1 Cor. 2. 11. Again, he cannot doe that which is truly and properly a miracle, the cause whereof is hidden and utterly unknown, and which comes not within the power and order of nature. For this is proper unto God, who onely doth things simply wonderfull, Psal. 77. 14.

The second thing whereby Satans power is restrained, is *the will of God*. For looke as the sea, being by nature apt to overflow the whole earth, is kept in, and shut up within the shore, (as it were) with dories or gates, that it cannot breake forth: and that by the Lord himselfe, who hath established his decree upon it, Job 38. So though Satan be by nature strong, and his malice great, yet can hee doe nothing at all, no not execute his naturall power, to the hurt and prejudice of any man, without the will and permission of God. Thus the evill spirit could not goe forth to deceive *Ahab*, untill the Lord had said unto him, *Goe, and thou shalt prevail.* 1 King. 22. 22. Thus the Devill could not touch the body, children, goods, or friends of righteous *Iob*, whilest he was fenced and fortified by the power and providence of God. But when the Lord in regard of *Iobs* outward estate, had given leave and said, *Loe, all that he hath is in thine hand*, then did he exercise his power to the utmost: yet so farre only as he was permitted, and no further, Job. 1. 12.

The consideration of this first point, that Satans power is determined by God, will serve to stay the mindes of those, whose persons, houses, or friends, are molested by him. For hereupon it followeth, that God, who hath the Devill bound up (as it were) in chaines, will not suffer his power to bee enlarged against his owne children, to their destruction and confusion: but so farre forth alone, as shall be expedient for their good and salvation. Again, that God being their Father in Christ Jesus, they may in the time of such affliction, have access unto him, and call upon him, for the restraint of Satans power and malice, and consequently, for the deliverance of them and theirs.

A second rule is this: Such persons must have recourse to God in his Word, in which hee promieth his presence and protection to his children, in their greatest danger: & namely, that *there shall no evil come unto them, neither any plague shall come neere their dwelling: because he will give his Angels charge over them.*

to keep them in all their waies. Again, that he will be a wall of fire round about his people, *Zac. 2. 5.* that he will extend peace over his church, like a flood, *Isa. 66. 12.* And that *there shall be no force against Jacob, nor foote saying in Israel.* Num. 23. 22. And yet if God sees it to bee good for his children to bee tryed by possessions or witch-craft, in this case the promise freeth them not. For all temporall blessings are promised conditionally, so far forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit, herein lies the comfort, that though such calamities befall them, yet they shall turne to their good, rather than to their hurt. This point well considered by the way, bewrayeth the great presumption of some, who are not afraid to say, their faith is so strong, that the Devill cannot touch them.

Thirdly, it must bee considered, that the best servants of God have been in their times molested by the devill. Christ in his second temptation was carried by the devil from the wilderness to a wing of the Temple in Jerusalem, *Matth. 4. 5.* The children of *Iob* were destroyed by the devill, and he himselfe was filled with boches and sores. A certaine woman, even a daughter of *Abraham*, that is, one following the faith of *Abraham*, was troubled with a spirit of infirmities, eightene years together, *Luk. 13. 16.* And the daughter of the woman of *Canaan* was grievously vexed with a devill, *Mat. 15. 21, 22.*

Fourthly, men in this case ought by faith to lay fast hold upon the promise of lye everlasting, & wait the Lords leisure, not limiting him in respect of time, or means of deliverance. This was the practice of *Iob*, *I have sinned: yet will I trust in him.* Job 13. 15. And of holy *Abraham*, *Heb. 11. 17.* who did not limit God, but was content to doe with *Isaac* what the Lord would: and though it was in likelihood a meane to bereave him of all posteritie, yet still he kept himselfe to the promise.

Lastly, men, must in this case seeke and sue unto God by prayer, either for deliverance, if it may stand with his good will and pleasure, or else for patience, that they may weckely and patiently beare that particular affliction.

II. In the molestation and annoyance of houses by spirits, two things are to be remembred.

First, men must not consort together, and abide there, where it is certainly knowne, that the Lord hath given the Devill power and liberty; lest in so doing, they tempt the Lord. Our Saviour Christ did not of his owne private motion and will betake himselfe into the wilderness, but by the direction of the holy Ghost, *Matth. 4. 1.* Paul in like manner did not of his owne head goe to Jerusalem, but upon the motion of the Spirit, *Act. 20. 22.* In the light of these examples men are taught, not to cast themselves into any places of apparant danger: much lesse to frequent those which God hath delivered

up into the power of Satan. And this condemnes the rash and heady conceits of some persons, who upon confidence of their owne strength, doe put themselves into needlesse dangers, having neither extraordinary calling from God, nor any sufficient warrant out of his word.

If it be asked, what men are to doe in this case? I answer, First, that they ought rather to flie to God by prayer, and to draw nere unto him in their hearts: and he in mercy will draw nere unto them.

Secondarily, that which wee doe in meats and drinks, is also to bee done in the houses and places where we dwell. And what is that? Wee must sanctifie them to our use, by the word and prayer. *Nab* at Gods Commandement, went into the Arke, abode in it, and came out againe: and when hee came forth of it, into the earth afterward, it is said of him, Gen. 8. 20. that he built an Altar, gave thanks to God for his deliverance, and prayed the Lord to vouchsafe him the use of the earth, as he had before. Though *Abraham* had a promise of the land of Canaan, to him and his posterity for ever, yet hee went not out of his country toward it, till the Lord commanded him: and when he was come thither, he built an Altar for the worship and service of God. The like hee did afterward at *Bethel*. And many yeares after did *Jacob* offer sacrifice unto God, in the same *Bethel*, when hee came to dwell there. And for this very end, in the law by a speciall ordinance, the first fruits of the harvest were offered to sanctifie the rest of the corne. And so much touching the second distresse.

CHAP. X.

Of the third speciall distresse, arising of the Temptation of Blasphemy.

The third kinde of trouble of minde, is that which ariseth of the Temptation of Blasphemy, which in regard of the yleneffe, and uglinesse thereof, is not amisse termed by some, the soule temptation. And it is when a man is troubled in his minde with blasphemous cogitations; and thoughts, directly against the Majesty of God, the Father, the Sonne, and the holy Ghost. As for example, to thinke that God is not just, or mercifull; that he accepteth mens persons; that he hath not knowledge of things that are done here below, or at least, that he doth not regard them: that God cannot doe this, or that: that he is injurious to some men, and partiall to others, &c. These, and such like blasphemous thoughts there be, which are not fit to be uttered amongst men, forasmuch as they are most horrible, and execrable, as any can be conceived.

Self, 1.

That we may the better know this Temptation, let it be considered, what are the forerunners thereof, and by what meanes it takes place in the heart possessed of it.

Sometimes it cometh merely and onely of the suggestion of the Devill; which troubleth the phantasie, even of those which are in that regard innocer, and casteth into their hearts impure and ungodly thoughts. Sometimes againe it comes upon men by an evil custome: when as they willingly lend their eares to lewd and cursed speeches, that immediately tend to the dishonour of God, or the willfull abuse of his word, his judgements, and mercies; and upon the hearing, either give their applause and approbation, though not expressly; or doe not hinder or stay them, as much as in them lieth. Otherwhiles it creeps into the heart of man by degrees, when hee begins to wax cold in Gods service, to make little conscience of those duties that immediately concerne his worship, and consequently inures himselfe to the taking of the name of God in vaine, by often and causelesse swearing, forswearing, cursing, &c. By these and such like meanes, is this soule and horrible temptation conveyed into the minde of man.

Now the danger of it, whether it ariseth from these, or any other causes, is exceeding grievous, specially to those that have begun to chuse the way of truth, and to apply their hearts to serve God, and to feare his name. For it bringeth forth strange and fairefull effects; as namely, desperation, and manifold horrors and troubles of minde. Yea, divers persons have hereupon bene astonished in such sort, that they have been moved to make dispatch of themselves, being in their owne judgement no better than the very firebrands of hell.

Self, 2.

Now for the curing of this wonderfull trouble and distraction of Conscience, two things are to be done: to wit, Inquirie must be made into the next causes, whence this Temptation should arise: and after that, the Remedy is to be applied.

For the first: Inquirie is to be made, whether the present Distresse had his beginning from the thoughts of a mans owne minde, or from the suggestion of the Devill. For this is in all likelihood the next way to minister comfort to the afflicted party.

It may be said, How shall a man discerne the thoughts that are from the Devill, from his owne thoughts? *Ans.* He shall know them by sundry notes.

First, by the entrance of them into the minde. For those that come from the Devill, come speedily, as lightning into a house: and they are after a sort fenced into the minde by violence, so as the party cannot avoid them; and they come into the mind againe & againe,

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yca,

The cause and danger.

The remedy.

Gen. 12.

Gen. 22. 3.

Gen. 22. 9.

Temptation
sords.

yea, a thousand times in a day, so as by their often coming, they weaken the memorie, dul the senses, weary and confound the brain. These are thoughts that come from the devil, and by him are conveyed from without, into the minde of man. And if such cogitations were from a mans owne selfe, they would not come with so great vehemency and celerity, but with lesse; and they would rise with more moderation and lesse violence. Yea, further, the frequent use of them would not produce so many and so fearefull effects as it doth.

Secondly, such thoughts may bee discerned to come from the devil, by this signe; because they are directly against the very light of nature, the sparkes whereof are not quite extinct in us by sinne. For everie man thinks reverently of God by nature. But these cogitations are most wicked and devilish, falsing upon God things that are most vile and monstrous: whereas commonly the thoughts that arise from our selves, are not against the light of nature, though they bee most corrupt.

The third signe is, that at the first conceiving of them, the party is smitten with an extraordinary feare, his flesh is troubled; and oftentimes, sicknesse and fainting doe follow. But the thoughts that men conceive of themselves, cause neither feare, nor faintings, nor sicknesse.

Fourthly, blasphemous thoughts cannot come ordinarily from the heart of any, save of those alone that are of reprobate mindes. But the parties that are thus distressed, are honest, civill, and such as professe the Gospel, at least in shew; yea sometimes they befall such as are the true members of Christ. Therefore it is manifest, that they come from without, even from the Devill casting them into the minde, and not from within a mans owne selfe.

In the next place inquirie must bee made, whether the party doth approve, love, and like these and such like thoughts, or no? To this wee will answer, if hee be asked, that hee abhorres them as the devill and hell it selfe. Thus even naturall men will answer, and that truly.

After inquirie thus made, the remedy is to bee applied. And the first and principall remedie pertaines to doctrine, and instruction: in which the partie is to bee instructed of his or her estate; namely, that the fore-said blasphemies are not *his sinnes*, but *his crosses*: For they are the devils sinnes, and he shall answer for them: and they are not ours, till we entertaine, receive, approve, and give consent unto them.

For proofe hereof, let this bee considered, That uncleane thoughts which have their residence in the minde of man, are of two sorts: Inward, and Outward. Inward are such as have their originall from the flesh; and arise

of the corruption of mans nature, though stirred up by the Devill. And these at the very first conceiving, are our sinnes, though they have no long abode in our mindes: And they are directly forbidden in the tenth commandement. Outward thoughts are those which have relation to an outward cause or beginning: Of which sort are those evill thoughts that be conveyed into the mind by the devill: and if we take no pleasure in them, nor yeeld consent unto them, they are not to bee accounted our sinnes, but the Devils, by whom they are suggested. The truth hereof appears in Christs example; into whose mind the Devill cast this blasphemous Tentation, thereby moving him to infidelity, covetousnesse, and idolatry: which nevertheless were not his sinnes, because his holy heart gave no the least approbation to them, but abhorred and repelled them, and therefore was free from any taint of sinne, in or by them.

This distinction of thoughts must bee remembered. From hence it followes, that blasphemous thoughts, not consented to by us, are not our sinnes, but the Devils. Even as in like case, when one wickedly disposed, sollicitates another to treason, or murder: if the said partie listen not, nor yeeld thereto, hee cannot be holden guilty of those crimes. Therefore men must not feare those kinde of thoughts overmuch; at least, if they please not themselves overmuch in them: because though they bee indeed their crosses, yet are they not their personall sinnes, for which they shall incur the wrath and displeasure of God. Againe, they must let them goe as they come: they are not to strive against them, for the more they labour to resist them, the more shall they bee intangled with them.

The second thing to bee used in way of remedy, for the staying of the minde in this tentation, is, that though it should bee granted, that the fore-said evill and blasphemous thoughts are our sinnes, yet we are to remember, that they may through the mercie and goodness of God be pardoned; if they be heartily and unsaindeily repeated often; further, that neither they, nor any other sinnes (except that against the holy Ghost) doe condemn: *him* that prayeth against them, and is hearty for them.

It was Pauls complain, Rom. 7: 25: *I thank God, I did not the good which he would doe, (pobling offe the inward endeavour of his heart to overcome, that he did the evil which he would doe,* meaning in respect of the corruption of his nature. Now upon this, that hee endeavoured to doe that which was agreeable to the will of God, that hee loathed and detested the contrarie, and strove against his corruption; how did hee comfort himselfe? Marke the words following, v. 26. *If I doe that I would not, that is to say, if against my generall purpose, I sinne against God; if I bee sorry for it, I be* duplicated

displeas'd with my selfe, because I cannot obey God in that perfection I desire, *It is no more I that doe it, but sinne that dwelleth in me.* From this example of *Paul* gather, that if a man have in his minde evill thoughts, and doth (as *Paul* did) grieve, because he hereby offendeth God; if hee doe abhorre them and pray against them; hee shall not be condemned for them; they shall never be laid to his charge. The partie then that is troubled with these thoughts, may upon these grounds stay his minde; and comfort himselfe. For if hee shall not be condemned for them, then let him not feare them above measure.

The third point to be remembered is, that the party must not be alone. For this Temptation begins, and is confirmed and increased by solitarinesse; and the parties thus distressed, love to bee apart by themselves from the society of others. And for that cause, in case they be lyable to this distresse, they must use to converse with such company, as may afford them matter of speech and conference meet for them, and may exercise their mindes with heavenly meditations in the Word, and singing of Psalmes, and such like fit and convenient recreations. Our first parent *Eve* was tempted by *Satan*, when she was apart from *Adam*; and our Saviour *Christ*, when hee was alone out of company and society, then did the devill most maliciously assault him with strong and powerfull temptations in the wilderness.

The fourth point to be remembered of the party troubled, is, that hee must as heartily and earnestly repent him of those his evill thoughts, as of evill words and deeds. For the truth is, because men are loose-minded, and have no more care of their thoughts, than commonly they have; therefore the Lord justly suffers the devil to plague and torment them, by conveying into their hearts most vile and damnable cogitations. Furthermore, the said party must labour to be renewed in the spirit of his minde, that is, to have his minde enlightened by the Spirit, whereby hee may know and understand the will of God in his Word. After repentance for evill thoughts, there must follow watchfulness, and a carefull circumspection over all his waies; but principally hee must have an eye unto his heart, the fountaine of all: *Keep thine heart with all diligence*, saith *Salomon*, *Prov. 4. 23.* that is, above all things, see that thou counterguard thy thoughts, desires, motions, and affections.

That the heart of a man may be guarded, two rules are to be observed. First, that the word of God dwell plentifully in it, *Col. 3. 16* by daily meditation of the Commandements, promises & threatnings revealed in the same. It is noted by *David*, as a property of a blessed man, that hee exercised himselfe in meditation of Gods law day and night, *Plal. 1.* By this means the heart will be cleaned, and purged from unclean and polluted motions, and so

guided and directed, that it swarve not from God. This rule is of speciall use. For therefore do men hatch, and breed evill thoughts in their hearts, because they are not taken up with holy meditations; and hence it is, that the heart of man is made even a prey unto the devill, because Gods word is not lodged therein. Excellent was *David*s practice in this case, who kept the word of God in his heart, that he might not sinne against him, *Plal. 119. 11.*

The second Rule of the keeping of the hart, is to establish our thoughts by counsell. It is the wise mans advice in so many words, *Pro. 20. 18.* wherein he would reach us, that it is the property of a worldly wise man, in matters of weight, not to trust to his own wit, but to follow the direction and counsel of wise and skillfull men. And if this bee a sound course in matters of the world, much more ought it to be take in the maine matters of religion, and conscience, concerning the heart and soule of man. And therefore by the law of proportion, it gives us direction, not once to thinke or conceive so much as a thought, but upon advice and direction taken at God and his word. *Thy testimonies* saith *David*, *Plal. 119. 24. are my delights, and my counsellors.* And what benefit had he by taking such a course? Surely by the word of God, which was his continuall meditation, hee gat understanding, hee became wiser than the ancient; it made him to hate all the wayes of fallhood; it kept him from declining from God, either to the right hand, or to the left. The same rule must bee practised of us, in the use of our senses, our speeches, and actions, and then shall the heart be kept cleane, and free from these temptations.

And seeing this temptation is so dangerous and fearefull, as hath bene said, and doth often befall men, our duty is to make conscience of practising the fore-said rules. And thus much concerning the third kind of distresse of Conscience.

CHAP. XI.

Of the fourth speciall Distresse, arising from a mans owne finnes.

The fourth distresse of mind, is that which ariseth from a mans owne finnes, or rather from some one speciall sin committed. And this kinde of Temptation is two-fold: For either it is more violent, and less common; or lesse violent, and more common.

Sect. 1.

The violent Distresse of minde, shewes it selfe by feare and terrors of the Conscience, by doubtings of the mercie of God, by lamentable and fearefull complaints made to others.

Now Question is moved, How this violent distresse of mind, arising from our owne finnes, is to be cured? *Answer.* That it may be

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The violent Distresse.

The cure.

cured by the blessing of God, three things must be done.

First, that particular sinne must be knowne which is the cause of this violent distresse. And here we are to know by the way, that it is an usual thing with the parties thus distressed, to dissemble and cloake their sinnes: and therefore they will allege, that their trouble ariseth from some evill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not distressed in violent manner, for evill thoughts, affections, &c. but the violent distresse cometh from some actuall and odious sinne or sins done, which wound the conscience, and are the causes of great distraction of minde: and they are many, which having beene upon occasion before rehearsed, I will not now repeat them. Onely this must be remembered, that the greater sinnes against the third, sixth, and seventh commandments, are the maine and proper causes of violent distresses: And the more secret the sinne is, in regard of the practice thereof, the greater horror of Conscience it bringeth; and open offences doe not give so deep a wound unto it, as secret and hidden sinnes.

Secondly the particular sin being knowne, inquirie must be made, as much as possibly may be, by signes, whether the party distressed repenteth, yea, or no. For except he hath repented, he cannot be fitted to receive comfort, and unlesse hee bee first fitted to receive comfort, hee cannot be relieved in Conscience. Now if it bee found out, that the partie hath repented, then care must be had in the next place, that his repentance may be renewed for the particular sinne committed.

Thirdly, having thus done, the comfort must be ministred for the moderating or taking away of the distresse. And here remember by the way, that the comforts ministred usually and ordinarily, must not goe alone, but be mingled and tempered with some terrours of the Law: that being thereby feared with the consideration of sin, and of the wrath of God due unto the same, the comfort may appear to be the sweeter. The ministring whereof, in case of this distresse, would not be direct and present, but by certaine steps and degrees, except onely in the point of death, for then a directer course must be used. These degrees are two:

First, the partie is to be informed of a possibilitie of pardon, that is, that his sinnes are pardonable, and though in themselves they be great and hainous, yet by the mercy of God in Christ they may be remitted. Now put the case, that the afflicted apprehendeth onely the odiousnesse of his sinnes, and the wrath of God due to the same, and in this fit, put off the pardon from himselfe, and cannot be persuaded that his sinne may be forgiven, what then is to be done? *Ans.* Then for the effecting of this first degree, certaine

A Grounds are to be laid downe, whereupon assurance in that case may be built up in his heart.

The first Ground of possibilitie of pardon is, *That the mercy of God is infinite, yea, over all his works,* Psal. 145. 9. That the death of Christ is of infinite price, merit, and value, before God. That God is much in sparing, Ill. 55. 7. That with the Lord is mercie, and with him is plenteous redemption, Psal. 130. 7. That Christs satisfaction is not onely a ^(b) price, but a ^(c) counterprice, 1 Tim. 2. 6. able to satisfie for the sinnes of all men, yea, for them that have sined against the holy Ghost. For that sinne is not therefore unpardonable, because the offence thereof is greater than the merit of Christ, but because the partie offending, neither doth, nor can apply the merit of Christ unto himselfe. An ancient Father upon *Cains* words, saith, *My punishment is greater than I can beare. Thou liest Cain: for Gods mercy is greater than the sinnes of all men.* The mercy of God was very great of *Manses*, to *Salomon*, to *Peter*, and to many others, though they were great offenders.

The second ground. *Men of years, living in the Church of God, and knowing the doctrine of salvation, shall not be condemned simply for their sinnes, but for lying in their sinnes.* Upon this ground I say, that men distressed must be grieved, not so much for committing of sinne, as for lying and continuing in sinnes committed.

A third ground. *It pleaseth God many times to leave men to themselves, and suffer them to commit some sin that woundeth conscience. It is true and cannot be denied. But we must with all remember, that sins committed do not utterly take away grace, but rather make it the more so shine and show it selfe.* For God in mercy turneth all things, even sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot either waite, or extinguish grace received, but by divine dispensation, serves to amplify and enlarge the same; so as where sin aboundeth, there grace aboundeth much more, Rom. 5. 20. And the Lord said to *Paul*, being in great extremity, 2 Cor. 12. 9. *my grace is sufficient for thee: for my power is made perfect through weakness.* Hence it appeareth, that Gods grace is not utterly lost, but appeareth lively in the time of distresse.

The fourth Ground is this: *The promises of God touching remission of sins, and life eternal in respect of believers, are general, and in regard of all and every man indefinite:* that is, they do not define or exclude any person, or any sinner, or any time; only they admit one exception of small impenitencie. Here a question may be moved, How long hee that ministred comfort, must stand upon the possibilitie of pardon? I answer, untill hee hath brought the partie distressed to some measure of true repentance: and this being done, then he is to proceed to the second degree of comfort.

Grounds of possibilitie of pardon.

Aug. 1. 2. 1. 2.

Augustin.

1 Chro. 33. 13, 14, 15.

Quo oculis
peccatum, et
majus judi-
cium.

The second degree of comfort is, to teach, that the sinne, or finnes of the partie distressed, are indeed pardoned. But it may be asked, upon what signes may this comfort be applied? I answer, upon these two. First, if the partie distressed confesse, that hee or shee is heartily grieved, that by their sinne or finnes, they have offended God loving and so mercifull a God. Secondly, if they professe, that they desire with all their hearte to be reconciled unto God in Christ: and at least doe desire to repent for their finnes; and withall doe carry in heart a purpose to sinne no more, but in all things (as much as in them lieth) to performe new obedience unto God, *Luk. 15. 11.* &c. Now for the better enforcing of this comfort, some texts of Scripture fitting this purpose must be rehearsed; as for example. *Matth. 9. 12, 13. I came not to call the righteous: but sinners;* that is, those which are grieved, because in their owne conscience they are vile and heinous offenders, to repentance. Again, *Matth. 11. 28. Come unto me all ye that are weary, and heaue laden, and I will refresh you.* And Christ saith, it was the end of his coming, to preach deliverance to the Captives: and to set at libertie them that are bruised, *Luk. 4. 18.*

To conclude this point, there remaineth yet a further question to be resolved, and that is this. A man after repentance for some grievous sinne, falls into it againe, and is distressed more than before: It is a case somewhat grievous. For wee know that if a man be recovered of an ague, and through ditterper in dyet or otherwise, makes a relapse into it againe, his case is often desperate, and he hardly escapeth with his life. In the same manner it is a dangerous case, if after repentance, men make a relapse into the same sin againe. It may then be asked, how such persons may be recovered after a relapse?

I answer, though we finde not any one particular example in Scripture, of any one person, that was restored againe after a relapse: yet nevertheless there is some comfort for such persons. Upon what grounds may some say? *Answer.* Men that have not so much as a drop of mercie, in comparison of God, must forgive their brethren often and many times, yea, as our Saviour Christ saith to Peter, till seventy times seven times, if they returne and say, it repents them. Now God is infinite in all his attributes. He is much in sparing: with him is plenteous redemption: and therefore hee will questionlesse, upon true repentance, often forgive and forget, even the same sinne iterated againe and againe.

Now these persons are to be releev'd in this sort. First, they must have their Conscience settled in this point, that their relapse is pardonable, though very dangerous. For proove heretofore, read *Esay 1. 18.* where mention is made of divers Apostates, that were by

A God called to repentance, with promise of pardon if they turned unto him. And in *Luke 15.* the prodigall childe, by whom I understand one that after grace received, fell from his repentance and obedience to God) when he did purpose in his heart to returne againe, was pardoned, and received into favour. In the *1 Cor. 5. 20.* Paul saith to the Corinthians, that were fallen away, *We pray you in Christs stead that ye be reconciled unto God.*

Secondly, being thus settled in conscience, they must againe repent them of their finnes.

Thirdly and lastly, they are to be comforted, with the promise of remission of finnes, after that some signes of renewed repentance for finnes, past have bene given.

Secl. 2.

The second kinde of this Temptation or trouble of mind, which is more common and lesse violent, befalls the children of God: and it is a griefe of heart more or lesse, whereby men are troubled in respect of the want of grace in their hearts, and defects of obedience in their lives. Paul the deare servant of God, was possessed with this trouble of minde, as we may read, *Rom. 7. 13.* And indeed there is no child of God, but more or lesse, one time or other, hee feelles the stings of sin, and the buffetting of Satan, which cause griefe in his heart. But this griefe is a notable grace of God, and therefore they which want it, must labour to have it, and they which have it, must not seeke to put it out, but to keepe it in measure and order.

And the Grounds of comfort, whereby the heart may be staid in this sorrow, that it be not immoderate, may be these.

1. Ground. It is Gods will, that the worke of sanctification, or regeneration, should be imperfect in this life, and remaine unfinished till death. This point needs no proove, it is manifest both in the Word of God, and in daily experience. The reasons for which God will have it to be so, may be these.

First of all, God gives grace, according to the measure and manner of our receiving of it, which in this life is imperfect. Some gifts of God in Christ, bestowed on his servants, as remission of finnes by his death, and justification by his obedience, are not put into us, but are only applied and made ours by imputation. Some other gifts there be, which are infused and put into us, as namely, sanctification, regeneration, the love of God and man: and by one of these two means, to wit, either by imputation, or infusion, are all the gifts of God in Christ made ours. Yet before wee can have them, we must receive them, and the means whereby wee receive them is faith, which God hath ordained, to be the hand of our soules, to receive his benefits bestowed on us. Which faith because it is weak and imperfect in this life, therefore the gifts which we receive thereby, are also imperfect. For though Gods benefits be like a bottomlesse

The moderate distresse.

lesse les, yet the faith whereby we lay hold of them, is like unto a vessell with a narrow necke, which though it be cast into the great Ocean, receives but a little water at once, and that by degrees, drop by drop, according to the wideness of the mouth. And hence it is, that though the gifts of God without us, which are ours by imputation, be perfect; yet all such graces as are put into us are weak and imperfect.

Secondly, if any servant of God should be perfectly regenerate, and made absolutely holy in this life; then he should fulfill the morall law, and so become a Saviour to himselfe: and by the tenour of the law have life, and so should not Christ be a Saviour properly, but only an instrument, to dispose us to the keeping of the law, whereby we might save our selves. But there is one onely al-sufficient Saviour, Christ Jesus, and the beginning, the middle, and the accomplishment of our salvation, is to be ascribed to him alone.

Thirdly, it is the will of God, that his owne children, with whom hee is well pleased in Christ, should be brought to nothing in themselves, that they might bee all in all out of themselves in Christ: being, as it were, emptied of selfe-love, and of all confidence in their owne goodnesse. But if sanctification should be perfect at the first, then a man should not goe out of himselfe, but would rather say as he is, and rest contented in his owne goodnesse. For this cause Paul, after his exaltation, was buffeted by Satans temptations, that he might not be exalted out of measure, 2 Cor. 12. 7. but should content himselfe with this, that he was in the love and favour of God in Christ.

II. Ground is; To consider, what makes a man professing Christ, accepted of God: and how much he himselfe must doe for this end? The substance of all things to be done of us for this end, that we may become the children of God, may be reduced to three heads.

First of all, we must heartily bewaile our sinfull lives past, and seriously humble our selves in regard of our owne finnes, both of heart and life: and if by occasion wee fall into any sin, we must not lie therein, but by speedie repentance, recover our former estate.

Secondly, in regard of the sinfulness of our hearts and lives, in times past, wee must rest our selves on Gods mercie alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we must endeavour in the course of our lives afterward to performe obedience to God in all his Commandements; that thereby we may shew our selves thankfull to him for his mercie, and profit in our obedience.

For prooffe herof; First, consider the examples of this practise in Gods children. All that David, that worthy servant of God could doe, after his finnes committed, to bring him-

selfe againe into the favour of God, whom he had offended, consisted of these very heads, which have beene named; Repentance, Confidence, and Affiance in Gods mercie, and Performance of new obedience. And this his practise was verified, amongst many other places, specially in the 116. Psalm, and in all the Psalmes commonly called penitentiall. Again, the Prophet Daniel was accepted of God only for the doing of these things, Dan. 9. And in like manner was Paul, and the rest of the Apostles, Rom. 7. 1 Tim. 1. 12. Again, for further prooffe, let it be considered, what it is that makes a man to become a Christian and servant of God: not this, that he is pure from all finnes, and never slides or swarves from obedience unto God; but because when he sinneth and falleth, he is grieved with himselfe, and laboureth every day to mortifie his corruptions, which are the matter of sinne, in his heart; and life, and suffereth not sinne to reigne in his mortall bodie, but crucifieth the flesh, with the affections and lusts thereof.

Yet here remains a great difficultie. Many a good servant of God may, and doth truly say of himselfe, I bewaile my sins, and doe in some sort rest on Gods mercie, and withall I endeavour to performe new obedience: but alas, here is my grieffe, I cannot doe these things as I would. In matter of sorrow and grieffe, I am troubled with hardnesse of heart; in occasions of boldnesse and confidence, with doubtings: endeavour to obey, with many slips, and sundry falls. For the staying and moderating of this grieffe, these rules may further be remembered.

The first Rule. If there be in the minde a purpose not to sinne: in the will, a desire to please God: and in the whole man, an endeavour to performe the purpose of the minde, and the desire of the will: marke what followes upon this: God in mercie accepteth the purpose & will to obey, for obedience it selfe. Yea, though a man faile in the very act, and doe not so well as he should, the Lord accepteth the affection and endeavour for the thing done. Excellent is the saying of an ancient father, *God accepteth that which is his, and forgives that which is thine.* His is the grace whereby we are enabled to endeavour to obey in the want of obedience, and that he accepteth: ours is the sinne and weaknesse in performance of the duty which he requireth, and that hee doth in mercie forgive. Herein appeareth the great goodnesse of God unto us, and we can never be sufficiently thankfull for the same. But yet that we may not here delude our hearts with conceits, and blesse our selves in vaine; we must know, that God doth not alwaies accept the will for the deed, unlesse there be a constant purpose in heart, a true desire in wil, and some resolved endeavour suitable in the life. *Malack. 3. 17. God spares them that feare him, as a father spares his owne child.*

Accipit suum, & remittit quantum.

How is that? Though the sicke or weak child being commanded some businesse, goeth about it very unhandfomely, and so the deed be done to little or no purpose, yet the father accepts it as well done, if he see the child yeeld unto his Commandement, and doe his endeavour to the uttermost of his power. Even so will God deale with those that be his children, though sicke and weak in obedience.

But how, will some say, can God accept a worke of ours that is imperfect? *Ans.* So farre forth as the obedience is done in truth, so far forth God accepts it, because it is his owne worke in us: and as it is ours, he pardons it unto us, because we are in Christ.

A second Rule is laid downe, *Rom. 7. 19.* where *Paul* saith to this purpose, *the good which I would doe, I doe not, and the evil which I would not, that doe I.* In these words is set downe the state of all regenerate men in this life: and the meaning is this: The good things which God hath commanded, I doe them, but not as I would; and the evil forbidden I avoid, but not as I would. This we shall see to be true by comparing the voices of three kinds of men together. The carnall man saith, *I doe not that which is good, neither will I doe it; and that which is evil I doe, and I would doe it.* Contrariwise, the man glorified, he saith, *That which is good I doe, and will doe it; and that which is evil I doe not, neither will I doe it.* The regenerate man in a middle betwene them both, he saith, *The good things commanded I doe, but not as I would, the evil things forbidden I avoid, but not as I would.*

And this is the estate of the child of God in this life, who in this regard is like unto a diseased man, who loves his health, and therefore observes both diet and physicke: and yet he often falls into his sin againe (though he be never so carefull to observe the rules of the Physician) by reason of the distemperature of his body: and hereupon is faine to goe to the Physician the second time for new counsell. In like manner, Gods children have indeed in their hearts a care to please and obey God; but by reason of sinne that dwelleth in them, they faile often, and so are faine to humble themselves againe before him, by new repentance. Againe, the servants of God are like to a man, by some sudden accident cast into the sea, who in striving to save himselfe from drowning, puts to all his strength to swim to the shore, and being come almost unto it, there meets him a wave or billow, which drives him cleane backe againe, it may be a mile or further; and then the former hope and joy conceived of escape, is sore abated, yet he returns againe, and still labours to come to the land, and never rests till he attaine unto it.

III. *Ground.* He that is indeed regenerate, hath this privilege, that the corruption of nature is no part of him, neither doth it belong to his person, in respect of divine imputation. *Paul* saith of himselfe, *Rom. 7. 17. It is*

A no more I, but sin that dwelleth in me. In which words, he distinguisheth betwene his owne person, and sinne that is in him. For in man regenerate, there be three things, the bodie, the soule, and the gift of Gods image restored againe. Now touching the corruption of nature, that is in his person, and so may be said to be his; but it belongs not to the man regenerate: it is not his, because it is not imputed to him, and so indeed is, as though it were not in him. The Apostle, *1 Thess. 5. 23.* prays for the Thessalonians, that God would sanctifie them *throughout*, and preserve their *whole* spirit, soule, and body. Of which place (amongst many) this exposition may be given: The Apostle speaking of men regenerate, and sanctified, makes three parts in them: bodie, soule, and spirit: and by spirit, we are to understand not the conscience, but the gift of regeneration, & sanctification, which is the whole new man in body and soule, opposed to the flesh, which in a naturall man is called the old man, *Rom. 7.* And the prayer which *Paul* makes in the behalfe of the Thessalonians, teacheth us in effect thus much, that though corruption remaine in the regenerate, after regeneration, yet in respect of divine acceptation, he is accounted as righteous, and so continueth, his sinne (by the mercie of God in Christ) not being imputed to him to condemnation. And so much for that point.

C Now these Grounds of comfort, and others of the like nature, may serve to sustaine and uphold the hearts of the children of God, when they shall be pressed and troubled, in consideration of their estate in this life, which cannot till death bee fully freed from much weaknesse and manifold imperfections.

CHAP. XII.

Of the fifth speciall Distresse, arising from a mans owne body.

*T*He fifth and last kinde of Temptation or Trouble of minde, ariseth from a mans owne body.

D Before I enter to speake thereof, one Question, in the meane time, must be answered, namely, How the body being an earthly substance, should trouble or annoy the minde, considering that the minde is not bodily, but spirituall: for nothing can worke above it owne power; and it is against reason, that that which is bodily, should either alter or trouble a spirit. For answere hereunto, these things must be considered.

Scit. 1.

First of all, the actions of man, though they be sundry, yet they all proceed from one only fountaine, and common cause, the soule; and are done by the power thereof. The body of it selfe is not an agent in any worke, but as it were a dead instrument, in and by which the soule produceth all actions and workes.

How the body troubles the minde.

Secondly,

Secondly, though all the actions of men come from the soule, yet the most of them are such as be performed by the body, and the parts thereof, and by the spirits that are seated in the body, as by instruments. Indeed some actions of the soule and minde are done without the helpe of the body, but I say that the most of them are wrought by the body, and spirits therein contained. And yet notwithstanding the spirits in themselves are no agents at all: but the only agent in any worke is the soule it selfe. For example, the using of the outward senses, as of sight, hearing, tasting, touching, smelling, as also of the inward, as imagination, memory, &c. all this is done by the braine, and the parts of the braine, as proper instruments. All affections both good and bad come from the soule, but yet they are done and acted in and by the meanes of the heart and vitall spirits. So also the powers of life and nourishment proceed from the soule; and yet they are done and wrought by the liver, and other inward parts, as instruments whereby the soule nourisheth the bodie. In a word, there is no natural action in man, but for the effecting thereof, the parts of the body are used as it were the hands and instruments of the soule; and all this comes by reason of the union of the body with the soule, whereby they make one person.

Hence it followes, that when the bodie is troubled, the soule is also troubled. Now the bodie affecteth and hurtech the soule & mind, not by taking away, or diminishing any part thereof; for the soule is indivisible: nor by depriving it of any power or facultie given it of God: for as the soule it selfe, and the parts thereof, so also all the faculties of the same remaine whole and entire without abating or diminishing: But by corrupting the action of the minde, or more properly, by corrupting the next instrument, whereby the mind worketh, and consequently the action it selfe.

This may bee conceived by a comparison. A skillfull artificer in any science, having an unskilfull to worke withall, though his skill be good, and his ability sufficient, yet his instrument wherewith he worketh being bad, the worke which he doth must needs bee an imperfect worke. Howbeit, the toole takes not away the skill of his workmanship, nor his power of working; onely it hinders him from shewing his skill, and doing that well, which otherwise he should and could doe well. In like manner; the bodie being corrupted, hinders the worke of the soule; not by taking away the worke of the soule, or the ability of working; but by making it to bring forth a corrupt worke, because the instrument which it useth is corrupt and faulty. And thus we must conceive of all the annoyances of the soule by the body.

The Temptation followeth. The bodie causeth the trouble of mind two waies, either by Melancholy, or by some strange alteration

on in the parts of the body, which oftentimes befall men: in what sort we shall see afterwards. For troubles of minde thus caused, are more common, and as noysome as the most of the former.

Señ. 2.

Touching that which comes by Melancholy, sundry things are to be considered for our instruction, and for the remedie of that evill.

1. And first of all, if it be asked what Melancholy is? I answer, it is a kinde of earthy and blacke blood, specially in the spleene, corrupted and disordered; which when the spleene is stopp'd, conveys it selfe to the heart, and the braine; and there partly by his corrupt substance, and contagious qualitie, and partly by corrupt spirits, annoieth both heart and braine, being the seats and instruments of reason and affections.

2. The second is, what are the effects and operations of Melancholy? *Answer.* They are strange and often fearefull. There is no humour, yea nothing in mans body, that hath so strange effects as this humour hath, being once disordered. An ancient Divine calls it the *Devils ban*, because the Devill being well acquainted with the complexion and temperature of man, by Gods just permission, conveys himselfe into this humor, and worketh strange conceits. It is recorded in Scripture, that when the Lord tooke his good spirit from *Saul*, wherby he did carry himselfe well in the government of his people, and an evill spirit came upon him, he was in so fearefull a case, that he would have slaine him that was next unto him: how so? Surely, because God in justice withdrew his Spirit from him, and suffered Satan to enter into the humour of choler, melancholy, or both, and by this means caused him to offer violence to *David*.

Now the effects thereof in particular are of two sorts. The first is in the braine and head. For this humor being corrupted, it sends up noysome fumes as clouds or mists which doe corrupt the imagination, and make the instrument of reason unfit for understanding and sense. Hence followes the first effect, strange imaginations, conceits and opinions framed in the mind; which are the first worke of this humor, not properly, but because it corrupteth the instrument, and the instrument being corrupted, the facultie cannot bring forth good but corrupt actions.

Examples hereof are well knowne. I will only touch one or two. One is called the *Bestiall* or *Beastlike Melancholy*, a disease in the braine whereby a man thinks him to bee a beast of this or that kind, and carries himselfe accordingly. And herewith have all those bin troubled, which have thought themselves to be wolves, and have practised wolfish behaviour. Again, it is said of *Nebuchadnezzar*, *Dan. 4.* that he was driven from men, and did eat grasse as the oxen, that is, be-

Melancholy.

Esca Diaboli,
Balneum
Diaboli.

Augustinus.

haved himselfe, and fed as a beast. Now some are of opinion, that his humane shape was taken from him, and that he was transformed into a beast; at least that he had the soule of a beast in stead of an humane soule for a time. But they are deceived. For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that *Nebuchadnezzar* was smitten in the braine with this disease of beast-like melancholy, whereby he was so bereft of his right minde, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that *his minde came to him againe*: and therefore in the disease, his understanding, and the right use of his reason was lost. And the like is true in historie, by divers examples, though it were not true in *Nebuchadnezzar*.

Againe, take another example, that is common and ordinary. I et a Melancholike person upon the sudden heare or see some fearefull thing, the strength of his imagination is such, that hee will presently fasten the thing upon himselfe. As if hee see or heare that a man hath hanged himselfe, or is possessed with a Devill, it presently comes to his mind, that he must doe so unto himselfe, or that he is, or at least shall be possessed. In like manner, upon relation of fearefull things, presently his phantase workes, and he imagineth that the thing is already or shall befall him. And this imagination, when it enters once and takes place, it brings forth horrible and fearefull effects.

The second effect or worke of Melancholy, is upon the heart. For there is a concord and consent between the heart and the brain, the thoughts and the affections: the heart affecting nothing but that which the minde conceiveth. Now when the minde hath conceived, imagined, and framed within it selfe fearefull thoughts, then comes affection and is answerable to imagination. And hence proceed exceeding horrors, feares and despaires, even of salvation it selfe, and yet the Conscience for all this untouched, and not troubled or disquieted.

3. Thirdly, it may be demanded, whether there be any difference betweene the trouble of Conscience and Melancholy? *Ans.* They are not all one, but differ much. Affliction of Conscience is one thing, trouble by Melancholy is another: and they are plainly distinguished thus:

First, when the conscience is troubled, the affliction it selfe is in the conscience, and so in the whole man. But in Melancholy, the imagination is disturbed, and not the conscience. Secondly, the conscience afflicted hath a true and certaine cause whereby it is troubled, namely, the sight of sin, and the sense of Gods wrath: but in Melancholy, the imagination conceiveth a thing to be so, which is not so: for it makes a man feare and despaire upon

supposed and fained causes. Thirdly, the man afflicted in Conscience hath courage in many other matters: but the melancholike man feares every man, every creature, yea, himselfe, and hath no courage at all, but feares when there is no cause of feare. Fourthly, imaginations in the braine caused by Melancholy, may be cured, taken away, and cut off by means of Physicke: but the distresse of Conscience cannot be cured by any thing in the world but one, and that is the blood of Christ, and the assurance of Gods favour.

4. Fourthly, the way to cure Melancholy is this. *First*, the person troubled must be brought to this, that he will content himselfe, to be advised and ruled by the judgement of others, and cease to rest upon himselfe touching his owne estate; and by this shall hee cease much quieter and contentation.

Secondly, search and triall must be made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his estate, then meanes must be used to bring him to some sight and sorrow for his sinnes, that his melancholy sorrow may be turned into a godly sorrow. If he want faith and true repentance, some good beginnings thereof must be wrought in his heart.

Thirdly, when hee is brought to faith in Gods mercy, and an honest purpose not to sinne any more; then, certaine mercifull promises of God are to be laid before him, and he must be exhorted to rest upon these promises, and at no time to admit any imagination or thought, that may crosse the said promises. Now the promises are these, and such like. *Psal.* 74. 9. *No good thing shall be wanting to them that feare God.* *Psal.* 91. 10. *No evil shall come neere the godly man.* 2 *Chr.* 15. *The Lord is with you, while you are with him: & if you seeke him, he will be found of you.* *Iam.* 4. 8. *Draw neere to God, and he will draw neere to you.* And the best meanes to cause any man thus diseased to be at peace with himselfe, isto hold, believe, and know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

Moreover, though the former promises may stay the minde, yet will they not take away the humour, except further helpe be used. Therefore the fourth and last helpe is the art of Physicke, which serves to correct and abate the humour, because it is a meanes by the blessing of God, to restore the health, and to cure the discomper of the body. And thus much touching the trouble of minde, caused by melancholy.

Self. 3.

The second meanes whereby the body annoys the mind, is, when it occasions trouble to the minde, by strange alterations incident to the bodie. When a man begins to enter into a Phrensie, if the braine admit never so little alteration, presently the mind is troubled,

Strange alterations besides melancholy.

the reason corrupted, the heart terrified, the man distracted in the whole body. Thus from the trembling of the heart come many fearful imaginations and conceits, wherof a man knowes not the cause. The same is procured by the swelling of the spleene, by the arising of the entrails, by strange crampes, convulsions, and such like.

The remedie hereof is this. *First*, it is still to be considered, whether the partie thus troubled, hath the beginnings of true faith and repentance, or no. If he hath, it is so much the better: If he hath not, (as usuall such persons are meeke naturall men) then the first duty is, to use all meanes, to stir up in him some godly sorrow for his sinnes, to bring him to the exercises of invocation, and to some confidence in Gods mercy for pardon.

Secondly, this being done, meanes must be used to take away the opinion conceived, which will be done by giving him information of the state of his body, and what is the true and proper cause of the alteration thereof. This being knowne, the griefe or feare conceived will easily be stayed. For take away the false opinion, and informe the judgement, and the whole man will be the better.

Thirdly, the opinion being altered and reformed, it may be the alteration in the body will remaine: the party therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to be inflicted, but is the very author of it: and therefore the party is to be well pleased, and to rest himselfe in that will of

A God. For every present estate, whether it be good or bad, is the best state for us, because it comes by Gods will and appointment.

And thus much touching the distinct kinds of distresses of minde: wherunto I adde this one thing further; that if we make examination of the estate of such persons as are troubled with any of these five temptations, wee shall not usuall finde them single, but mixed together, especially Melancholy, with terror of Conscience or some other temptations.

For the distraction of the minde will often breed a distemper in the body, & the distemper of the body likewise will sometime cause distraction of mind. Again, Melancholy will often be an occasion (though no direct cause) of terroure of conscience, and in the same manner the conscience touched and terrified with sense of the hainousnesse of sin, and the heavinesse of Gods wrath, will bring distemper of body by sympathy, and cause Melancholy.

In this Case, if Question be made, what is to be done, I answer, that for mixt distresses, wee must have recourse to mixt Remedies, using in the first place the best meanes for the rectifying of the mind, the principall grounds wherof have beene before delivered: and then taking the seasonable advice of the Physician, whose calling and service God hath sanctified for the cure and releefe of the body in case of extremitie.

And so much of the first sort of Questions concerning Man simply considered in himselfe.

The end of the first Booke.

THE SECOND BOOKE OF THE CASES OF CONSCIENCE, concerning Man as he stands in relation to God.

CHAP. I.

Of the order of the Questions.



HERETO I have spoken touching the first sort of Questions of the Conscience, which concerne Man simply considered in himselfe as he is a man.

In the next place come to be handled and resolved the Questions concerning Man, as he stands in relation. Now man standing in a two-fold relation; either to God, or to man: according to this relation, the Questions come to be considered in their severall places. And first, wee are to treat of the Questions of Conscience touching man standing in relation to God; to wit, as he is a Christian.

D All which for orders sake may be reduced to foure heads.

- I. Concerning the Godhead.
- II. Concerning the Scriptures.
- III. Concerning religion, or the worship that is due unto God.
- IV. Concerning the time of the worship of God, namely, the Sabbath.

CHAP. II.

Of the Godhead.

Touching the Godhead, there are two maine Questions.

I. Que-

I. Question.

Whether there be a God?

BEfore wee come to answer the Question, this one caveat must be remembered, that it is a maine ground and principle in all Religions whatsoever, not to be doubted of, or called into question, That there is a God. *Hebrewes 11. 6. Hee that commeth to God, must beleue that God is.* As for those that are commonly termed Atheists, which denie that there is a God, they are to be punished with death, as not worthy to live in humane society; and the greatest torment that can be devised by the wit of man, is too good for them. For if those be holden as Traitors to an earthly Prince, and are most deservedly adjudged to death, that revile his person, and deny his lawfull authority: then they that call into question the God-head, are much more worthy to be esteemed traytours to God, and consequently to beare the just punishment of their rebellion, death it selfe.

For this cause I doe not meane to dispute the Question, whether there be a God or no, and thereby minister occasion of doubting and deliberation in that which is the only maine Ground and pillar of Christian Religion: but rather my purpose is, in shewing that there is a God, to remove, or at least to helpe an inward corruption of the soule, that is great and dangerous, whereby the heart and conscience by nature denieth God and his providence. The wound in the body that pluckes out the heart, is the most dangerous wound that can be: and that opinion that taketh away the Godhead, doth in effect rend and plucke out the very heart of the soule. This caveat premised, I come to the point in hand, to shew that there is a God.

And for our better knowledge and assurance of this truth, we are to remember thus much, that God hath given unto man a three-fold light: the one of nature: the other of grace, and the third of glory. And by these, as by so many degrees of knowledge, the minde being inlightened by God, receiveth direction in the truth of the God-head, both for this present life, and for that which is to come.

If it be demanded, in what order God hath revealed this light unto man: I answer, that the light of nature serveth to give a beginning and preparation to this knowledge:

A) the light of grace ministers the ground, and gives further proofe and evidence: and the light of glory yeelds perfection of assurance, making that perfectly and fully knowne, which by the former degrees was but weakly and imperfectly comprehended. Of these three in order.

Sect. 1.

The light of nature is that light, which the view and consideration of the creatures both in generall and particular, affords unto man. From the light of nature, there are five distinct arguments, to prove that there is a God: the consideration whereof will not be unprofitable, even to him that is best settled in this point.

B) I. The first is taken from the creation and frame of the great body of the world; and the things therein contained. *Romans 1. 20. The invisible things of him, that is, his eternall power and God-head, are knowne by the Creation of the World, being considered in his workes.* And out of this excellent frame of the world, the truth of the God-head may be sundrie wayes proved and maintained.

First, I would aske this question: This goodly frame of the world, had it a beginning, or no beginning?

C) Let either part, or both be taken. Let it first be said; it had no beginning, but is eternall, as the Atheist holdeth. Then I reason thus: If it had no beginning, the world it selfe is God, and all the creatures that are therein, from the greatest and highest, to the least and basest; yea, every drop of water in the sea, and every corne of sand by the sea shoare, are Gods. The reason is, because according to this opinion, they have their being of themselves without beginning, and that which is a substance of it selfe, and hath no beginning, is very God.

Againe, if the world hath no beginning, then it hath also no ending. For that which is without beginning, is without ending. Now all things in the world are lyable to corruption, and consequently are subject to an end. For whatsoever is corruptible, the same is finite: therefore the world had a beginning.

D) Now if it had a beginning; then I demand, how it was made? did it make it selfe? or was it made of nothing? If it be affirmed, that it made it selfe, then the world was before it was. If it be said, it came from nothing, that also cannot be. For nothing brings forth nothing; and that which is nothing in it selfe, cannot bring forth something: therefore it is absurd in reason to say, that nothing brought forth this world. And hereupon it must needs remaine for a truth, that there was

Argumente from the light of nature, and Creation.

some substance eternall and Almighty, that framed this goodly *Creature* the World, besides it selfe.

If a man comes into a large forest, and beholds therein goodly faire buildings, and sundry kindes of herbs, and trees, and birds, and beasts, and no man; hee will presently reason thus with himselfe: These buildings are the workmanship of some man, they were not from all eternitie, they did not reare themselves, neither did the herbs, the trees, the birds, or the beasts build them: but of necessity they must have some first founder, which is man. In like manner, when wee consider this world, so goodly a creature to behold, though wee see not the maker thereof, yet wee cannot say that either it made it selfe, or that the things therein contained made it, but that the Creator of it was some uncreated substance, most wise, most cunning, and everlasting, and that is God.

Secondly, from this frame of the world, and the consideration thereof, I reason thus: In the world there are foure sorts and kindes of creatures. The first, bare and naked substances, that have neither life, sense, nor reason in them; as the Sunne, the Moone, and the Starres. The second, that have substance and life, but no sense nor reason: as plants, trees, and herbs. The third, that have no reason, but both substance, life, sense, and power to move themselves; as the beasts of the land, and fishes of the sea. The fourth are such as have all, namely, substance, life, sense, and reason; as men.

Now these foure sorts of creatures excell one another in properties and degrees. For the first of them which are mere substances, doe serve those that have life, as the trees and the plants. The trees and the plants serve the creatures that have sense and life, as the beasts and the fishes. The beasts and the fishes serve man, that hath substance, life, sense, and reason. And amongst them all wee see, that those which have more gifts are served of those which have lesse, as the Sunne and Moone serve the plants, the plants and herbs serve the beasts, and the beasts serve man, and that creature that hath most gifts is served of all. Man therefore excelling all these, must have something to honour and serve, which must be more excellent than the other creatures, yea, than himselfe, and that is a substance uncreate, most holy, most wise, eternall, infinite: and this is God.

Thirdly, all particular creatures whether in heaven or in earth, are referred to their certaine particular and peculiar ends, wherein every one of them, even the basest and meanest, is employed, and which they doe all accomplish in their kinde. And this is a plaine proofe, that there is one that excelleth in

wisdom, providence, and power, that created all these to such ends, and hath power to bring them therunto: and who is this but God?

II. The second sort of arguments drawne from the light of nature, are taken from the preservation and government of the world created; and these are touched by the Holy Ghost. when he saith, *Acts 14. 17. That God left not himselfe without witness, in that by his providence he did good, and gave raine from heaven, and fruitful seasons, filling our hearts with joy and gladness.*

The particulars drawne from the government of the world, are these:

First, our food (whereby wee are nourished) is in it selfe a dead food, void of life: and yet it serveth to maintaine and preserve life: whereas in reason, it is more fit to choke and stufte our bodies, than to feed them.

Secondly, our garments which wee wear, are in themselves cold, and voyd of heat, and yet they have this use to preserve heat, and to sustaine life in the extremity of cold. Therefore there must needs bee an omnipotent and divine power, that giveth unto them both such a vertue, to feed and preserve the life and health of man.

Thirdly, the raine falling, and the Sunne shining upon one and the same plot of ground, causeth it to bring forth in his season an hundred severall kindes of herbs and plants, whereby every one hath a severall and distinct flower, colour, forme, and savour: Whence cometh this? Not from the raine, for it hath no life in it selfe, and besides it is in it selfe all one: not from the Sun, or the earth; for these also in their kinde are all one, having in them no such power whereby they should be the authors of life; therefore the differences of plants in one ground, may convince our judgements, and teach us thus much, that there is a divine and heavenly power above and beside the power of these creatures.

Fourthly, take an example of the bird and the egge. The bird bringeth forth the egge: the egge againe bringeth forth the bird. This egge considered in it selfe, hath in it neither life nor soule, and the bird can give it neither; for all that the bird can doe, is to give it heat, and no more. Within the shell of this egge, is made a goodly creature, which, when it cometh to some perfection, it breaketh the shell. In the shell broken, wee shall see the nibbe, the wing, the legge, and all the parts and members of a bird. Now let this bee considered, that the egge brought not forth this goodly creature, nor yet the henne. For the egge hath no such power or vertue in it selfe; and the henne gave but her heat; neither did man doe it: for that which was done,

Arguments from the government of the world.

was within the egge, and within the shell. It therefore was some other wonderfull power and wisdom that made it, and brought it forth, that surpasseth the power of a creature.

Againe, let us consider the generation of the silke-worme, one of the least of the creatures, and from it wee have a notable demonstration of a divine providence. This little worme at the first is but a small seed, like unto lin-seed: the same small seed breedeth it and bringeth it forth. The worme brought forth, and growing to some bignesse, at length weaves the silke; having woven the silke, it windes it selfe within it, as it were in a shell: and there having lodged for a time, it conceiveth a creature of another forme, which being within a short space perfected, breaketh the shell, and cometh forth a flie. The same flie, like a dutifull creature, bringeth forth the seed againe, and so continues the kinde thereof from yeare to yeare.

Here let it bee remembered, that the flie having once brought forth the seed, leaves it, and dieth immediately: and yet the seed it selfe, though exposed to winde and weather, and utterly neglected of man, or any creature, at a certaine time within few moneths becomes a worme. Whence should all this proceed, but from a Creator infinitely powerfull and wise, who by his admirable power and providence dispenseth life, being, and propagation, even to the least things in their particular sorts and kinds.

III. The third sort of Arguments from the light of nature, are taken from the soule of man. The soule is endued with excellent gifts of understanding and reason. The understanding hath in it from the beginning certaine principles, whereby it knoweth and discerneth both good and bad, things that are to bee done, and things that are to bee left undone. Now man cannot have this gift to discern betweene good and evill, of or from himselfe: but it must needs proceed from another cause, which is, power, wisdom, and understanding it selfe: and that is God.

Againe, the conscience, another gift of the soule of man, hath in it two principall actions; testimony, and judgement: by both which the truth in hand is evidently confirmed.

Touching the testimony of conscience; let it bee demanded of the Atheist, whereof doth conscience beare witness? Hee cannot denie, but of his particular actions. I aske then, against whom, or with whom doth it give testimonie? The answer will easily bee made by the heart of any man, that it is with osagainst himselfe. Further-

more, to whom is it a witness? Neither to men, nor to Angels: for it is impossible that any man or Angell should either heare the voice of conscience, or receive the testimonie thereof, or yet discern what is in the heart of man. Hereupon it followes, that there is a substance, most wise, most powerfull, most holy, that seeth and knoweth all things, to whom conscience beareth record: and that is God himselfe.

And touching the judgement of conscience; let a man commit any trespass or offence, though it bee done in secret, and concealed from the knowledge of any person living; yet Conscience, that knoweth it, will accuse him, terrifie him, cite him before God, and give him no rest. What, or where is the reason? man knoweth not the trespass committed: And if there bee no God, whom shall hee feare? And yet hee feareth. This also necessarily proveth, that there is a just and mighty God, that will take vengeance upon him for his sinne.

IV. The fourth Argument which is from nature, is this: There is a ground of principle which is written in every mans heart in the world, none excepted, that there is a God. Reasons for proofe hereof may bee these:

First, the Gentiles worshipping Idols, made of stockes and stones, doe acknowledge herein thus much, that there is something whereunto honour and service is due. For man by nature is proud, and will never yeeld to bow the knee of his bodie before a stocke or a stone to adore it, unless hee thinke and acknowledge, that there is in them a Divine power, better than himselfe.

Secondly, the oath that is taken for confirmation, which is commonly termed the assertory oath, is used in all countreyes. And it is for the most part generally taken to bee a lawfull meanes of confirming a mans word, when it is bound by the oath taken. *Jacob* and *Laban* being to make a covenant, *Jacob* sweareth by the true God, *Laban* by his false gods, and by that both were bound to stand to their agreement, and not roge backe; therefore neither of them did, or durst breake their oath. And among the Gentiles themselves there are very few or none to bee found, that will falsifie their word given and avowed by an oath. Whereupon it is a cleare case, that they acknowledged a Godhead, which knoweth and discerneth their heares, yea, that knoweth the truth, and can and will plague them for their disgracing the truth by lying.

Thirdly, wee are not lightly to passe over the usuall termes and ordinary speech of all nations who are wont upon occa-

tion to say : it raines, it thunders, it snowes, it hailes. For, saying this, one while they rejoyce and are thankfull, and otherwhiles they feare and are dismayed. They say not, Nature or Heaven raines or thunders: for then they would neither rejoyce, or tremble. In that therefore they speake thus commonly, sometimes rejoycing, and sometimes fearing, it may probably bee thought that they acknowledge a divine power which causeth the raine to fall, and the thunder to bee so termed.

Againe, for better prooffe hereof, it is to bee considered, that since the world beganne, there could not yett bee found, or brought forth, any man that ever wrote, or published a discourse, more or lesse, to this purpose, that there was no God.

If it bee said, that some histories doe make mention of sundry, that have in plaine termes denied there is a God, and that this is no lesse dangerous, than if a treatise of that subject should bee written, and set forth to the open view of all.

I answer, indeed in the writings of men wee doe reade of some that did blaspheme God, and lived as without God, and they have alwayes bene properly and deservedly termed Atheists. Other have denied, that made and feigned gods, that is, Idols are Gods. And amongst the Heathen that lived onely by the light and direction of nature, all that can bee brought is this, that some men in their writings have doubted whether there were a God or no, but none did ever positively set downe reasons to prove that there was none.

V. The fifth and last Argument from nature is that which is used by all Philosophers. In the world there is to bee seene an excellent wise frame and order of all things. One creature dependeth upon another by a certaine order of causes : in which some are first and above in higher place, some are next and inferiour, some are the basest and the lowest.

Now these lowest are moved of those that are superiour to them, and alwayes the superiour is the cause of the inferiour, and that whereof the inferiour depends. Something then there must bee that is the cause of all causes, that must bee caused by none, and must bee the cause of all: For in things where in there is order, there is alway some first and soveraigne cause : and where there is no first nor last, there the creatures are infinite. But seeing all creatures are finite, there must bee some what first, as well as last. Now the first and last cause of all is God, which moveth all, and to whom all creatures doe tend, as to their end, and which is moved of none.

Notwithstanding all these reasons grounded in nature it selfe, it may bee some man will say, I never saw God, how then shall I know that there is a God? *Answer.* Why? wilt thou beleve no more than thou seest? Thou never sawest the winde or the ayre, and yett thou belevest that there is both. Nay, thou never sawest thine owne face but in a glasse, and never out of a glasse, and yett this contenteth thee. Why then may not this content thy heart, and resolve thee of the Godhead, in that thou seest him in the glasse of the creatures?

True it is, that God is a Spirit invisible that cannot bee discerned by the eye of flesh and blood, yett hee hath not left us without a meanes whereby wee may behold him. For looke as wee are wont by degrees to goe from the picture to the Painter, and in the picture to behold the Painter himselfe : even so by the Image of God, which is written (as it were) in the face, and other parts of the creatures in the world, may wee take a view of the wisdom, power, and providence of the Creator of them all, who is God himselfe. And these are the principall proofes of the Godhead, which are revealed in the booke of nature.

Sect. 2.

The second Ground of proofes is taken from the light of Grace. And it is that light which God affordeth to his Church, in the writings of the Prophets and Apostles, and this gives a further confirmation than nature doeth. For the light of nature is onely a way or preparation to faith ; But this light serves to beget faith, and causeth us to beleve there is a God.

Arguments from the light of grace.

Now in the holy Scriptures of the Prophets and Apostles, wee shall see amongst the rest, three distinct proofes of this point.

First, expresse testimonies which doe in plaine termes note unto us the Godhead.

Secondly, expresse Prophecies and Revelations of things to come, even many hundred and thousands of yeates before they came to passe. Yea, things that are to come are fore-told in the word of God, so, and in that very manner, that they shall bee in the time wherein they are to bee fulfilled. Now there is no man able of himselfe to know or fore-see these things to come, therefore this knowledge must rest in him alone, who is most wise, that perfectly understandeth and beholdeth things that are not, and to whom all future things are present, and therefore certaine.

Thirdly,

Thirdly, the word of God revealeth many miracles which do exceed and surpass whole nature, yes, all naturall causes: the doing and working whereof is not in the power of any meere creature in the world. As for example: the making of the Sunne, against his naturall course, to stand still in the firmament; of the waters, which are naturally flowing, to stand as a wall, and the bottoome of the sea to be as dry land. The maine end whereof is to shew that there is an absolute and almighty power which is the Author of nature it selfe and all naturall things, and ordereth both it and them according to his pleasure.

Self. 3.

The third Ground of proofes is fetched from the light of Glory. And this is that light which God affords unto his servants after this life ended, in the kingdome of heaven, wherein all imperfection of knowledge being taken away, they shall see God face to face, and have a full and perfect knowledge of the Godhead.

To this purpose the Apottle saith, *1 Cor. 13. 12. that in the world we know in part, and we see as it were in a glasse.* The comparison is worth the marking. For there hee compareth our knowledge of God, that we have in this life, to a dim sighted man, that can see either very little, or nothing at all, without his spectacles. And such is our sight and comprehension of God, darke and dimme, in that we cannot behold him as he is, but onely as he hath manifested himselfe unto us, in and through the glasse of the Word and Sacraments, and by the spectacles of his creatures. But the time will come, when the scales of our eyes shall be washed off, and they shall be made as cleare as crystal, when the imperfection and weaknesse of our understanding shall be clean removed, and then wee shall be enabled to see God clearly and fully face to face. Thus the first Question is answered, that there is a God.

II. Question.

whether Iesus the Sonne of Marie be the Sonne of God, and Redeemer of the world?

By propounding this Question (as in the former) I meane not to make a doubt touching the Godhead of Christ, which is one of the principall Grounds of our Religion; but to take away, or at least prevent an inward corruption of the heart in them that are weak in knowledge, whereby they may be brought sometimes to make doubt and question of the Divinitie of Christ, and therefore have need to be resolved in the truth hereof.

Now for the proofe of this point, that *Christ is God*, I will lay downe these grounds:

I. The summe and substance of the Bible is to conclude, that Iesus the Sonne of *Mary*

is the Sonne of God, and the Redeemer of mankinde; and it may bee concluded in this syllogisme.

He that shall come of the seed of Abraham, and David, and in time shall be borne a Virgin, that shall preach the glad tidings of the Gospell, satisfy the Law, offer up an oblation of himselfe for the sins of them that believe, overcome death by his death and resurrection; ascend into heaven, and in fullnesse of time come againe to judge both the quick and the dead, is the true Messias and Saviour of the world.

But Iesus of Nazareth the Son of Mary, is he in whom alone all these things shall come to passe.

Therefore he only is the true Messias and Saviour of the world.

The proposition or first part of the Argument is laid downe in the old Testament: the assumption or second part in the new: the conclusion is the question in hand, the scope and drift of them both.

II. Ground. In *Das. 9. 24.* it was prophesied that after the time of 70. weekes, that is, 490. yeares, the Messias should be exhibited:

By which prophesie it is manifest, that the Messias is already come into the world. For from that time till now, there are at the least 2000. yeares, as may plainly be seene by humane histories, and by the motions and course of the heavens. It is also plaine from hence, that having bene exhibited and come in the flesh, he hath made satisfaction by his death to the wrath of God for sinne. Hence it fol-

lowes, that hee is the very true Messias, and Redeemer of the world, because from that time there was never any to whom this title and the fore-named properties might so truly agree, as to this Iesus the Sonne of *David*.

III. Ground. Iesus the Sonne of *Mary* did teach, professe, and dispute, that he was God, that he and his Father were one, and he tooke unto himselfe the honour of God, *Ioh. 7. and 8.* An evident argument that he was so, as he professed and preached himselfe to be. For never any creature challenged to himselfe the honour of God falsely, but was discovered and confounded.

Adam for affecting and aspiring to it, was cast out of Paradise. And *Herod* for it dyed miserably, *Act. 12.* And divers Popes are recorded in Ecclesiasticall stories, to have taken this honour unto themselves: and there was never any sort of men in the world that had more fearefull judgements upon them, than they. But Christ challenged this to himselfe, and prospered: and God did most severely revenge his death both upon *Herod* and *Pilate*, as also upon the Jewes, and Emperours of Rome, that persecuted the Church.

IV. Ground. Christ while he was on earth before hee ascended into heaven, promised his Disciples to send his Spirit unto them, so to assist them, that they should be able to doe greater workes than himselfe did, *Ioh. 14. 12. &c.* Now when Christ was ascended, the event

was strange, and yet fully answerable to his promise. For the disciples were but few, twelve in number, and all unlearned, and yet they preached in the name of Christ, and by bare preaching (without humane eloquence, and the gifts of nature) converted many nations, yea, the whole world. And though themselves were but weak men, and preached things absurd to the corrupt reason of man, yet they won many soules to God, and converted the world.

The V. ground is borrowed from the testimony of the Heathen, who have recorded in their writings the very same things touching Christ, which are revealed in the Scriptures. *Josephus* a Jew, and an enemy to Christ, in his 18. booke of antiquities, Chap. 4. speaks the same things of Christ that *Matthew* doth, that hee was a most worthy man, that hee wrought many miracles, and that hee arose from the dead. Others affirme, that hee was crucified, under *Pilate* in the time of *Tiberius*, and that *Tiberius* would have put him in the number of his Gods. Againe, heathen writers report, that at his death, under the reigne of *Tiberius* all the oracles of the world ceased, and that the great *Pan* (as they say) then died.

CHAP. III.

Of the Scriptures.

The second maine Question is touching the truth of Scripture:

Whether the Scriptures be the true word of God?

The answer is, that they are. And the Grounds of this assertion may be reduced to six heads.

See i.

The first is taken from the causes, namely, the Author and writers of the Scriptures.

Touching the Author, the Scripture referreth it selfe unto God. Therefore hee alone is the true and undoubted Author thereof, and none but hee. The sufficiency of the consequence stands upon these grounds:

First, if God were not the Author of the Scriptures, there would be no one booke in the earth so fabulous, and so full of errors as it, which to say is blasphemy. For it speaks such things, as never any could speake, but God.

Secondly, if it were not the booke of God, then all Gods will should be hidden, and God should never yet have revealed his will to man.

Thirdly, if it had not bene the word of God, the fallshood thereof would have bene detected long agoe. For there hath bene nothing falsly said of God at any time, which hee himselfe hath not at some time or other opened and revealed. Even as hee did detect

and discover the fallshood of the false Prophet *Hanani*. *Ierem.* 28. 16. And Gods heavy hand, no doubt, would long since have bene upon the Ministers and Preachers of the word if they had unjustly and wrongfully fathered it upon him.

Againe, for the writers and pen-men of Scripture; *Moses*, the Prophets, and Apostles in their writings, doe not set forth their owne glory, nobility, or vertues: but all with one consent have acknowledged directly and plainly their owne errors and faults; yea such faults as may bee disgracefull to themselves and their posterity, and yet they have done it. A plaine proote, that they were not carried by policy, and natural reason, but were holy men, guided by the holy Ghost. For if they had bene guided by reason, they would never have written that which would have tended to their owne disgrace; but would rather have commended themselves, their name, stocke, and linage. Againe; humane authors in their discourses doe commonly write of the praises and vertues of men, of whom they write; but the pen-men of Scripture, with one consent, give all to God; yea, when they speak of commendation due to men, they give it all to God in men. God is in their writings, the beginning, the end, and all.

Self. 2.

A second head of reasons, is taken from the matter and Contents of the Scriptures, which are manifold. The principall are these:

First, the Scripture doth that which no other booke can doe. For it sets out the corruption of mans nature by sinne; the fountain of this corruption; and the punishment of the same, both in this life, and the life to come: it discovereth sinfull mans particular thoughts, lusts, and affections, which never any booke hath done beside it. No Philosopher was ever able to make so true retord, and so plaine declaration of the thoughts, motions, and affections of the heart. The reason of man cannot discern them by nature, unless it receive a further light by grace, than it hath naturally in it selfe. Yea, the Scripture sets down things that no mans heart can imagine, and yet are true by experience. For example: that it is an evill thought to thinke there is no God, man by nature cannot imagine, but yet it is true in experience, and by the light of the word. And therefore *David* saith, *Psa.* 14. 1. *The foole hath said in his heart, there is no God.*

Secondly, the maine Contents of this booke are sundry Articles of faith, all which are far above the reach of humane reason, and yet they are not against it, but at least some of them may be proved by it.

For example; that there is a Redeemer of the world, is an article of faith, above reason; yet not above the same. For in naturall understanding, God is not all justice, and no mercy. But if there were no Redeemer, then

should

Tacit. l. 15. 30.

Plutarch. de
incert. orac.

The matter of
Scripture.

The authors
and pen-men
of Scriptures.

should God be a Justice without mercy. Now because he hath revealed himselfe to bee as well mercifull, as he is just, reason concludes there is a Redeemer. Againe, that this Redeemer should be God and man, is above reason; yet not against it. For reason teacheth, hee must be God, that he might satisfie the infinite Justice of God for sinne; which none but God can doe. Againe, that he must be man, because man having sinned, man must be punished for the sinne of man.

Thirdly, in the Scripture there are sundry predictions made before-hand particularly, which notwithstanding were not to come to passe, till 100, 200, 300. yeares after, and all these predictions in the same manner as they have bene foretold, have bene fulfilled.

Jacob in his Will foretold, that the scepter should not depart from *Judah* till *Siblo*, that is, the Messias came. This was verified, even as it was foretold. For a little before Christs birth, the scepter was taken from the Jewes, and translated unto the Romane Empire. And *Herod* put the whole College of the Jewes, called their *Sanedrims*, to the sword, in which College was the heire apparent of the kings blood.

Againe, *Balaam*, *Num. 24. 24.* foretold that *Kittim*, that is, the Grecians and the Romanes should subdue *Eber*, the people of the East, and that also was afterward verified. For the Hebrewes and the Assyrians were afterward overcome by the Grecians and Silicians.

The Apostle *Paul* in his time foretold the destruction of the Romane Empire, and the revealing of Antichrist, *2 Thess. 2. 7; 8.* &c. which prophetic was shortly after fulfilled. For Antichrist grew from those times by little & little, till at length he came to sit in the Emperours throne. Men indeed may foretell things to come; but things foretold by them are present in their causes, and so they know and foretell them, not otherwise: but God foretelleth simply, and the Scriptures foretell simply, therefore they are the word of God.

Fourthly, the law, a part of the Scripture, is propounded most purely & perfectly without exception or limitation. Whereas in all mens lawes some sinnes are condemned, but some be tolerated and permitted: but in Gods law every sinne is condemned, and none either forborne or excused.

Lastly, the style and speech of the Scripture is plaine and simple without affectation, and yet full of grace and majestic. For in that simple style, it commandeth the whole man, body and soule; it threatneth everlasting death, and promiseth everlasting life: and it doth more affect the heart of man, than all the writings in the world whatsoever.

Scil. 3.

The third reason to induce us to receive the Scriptures, as the Word of God, is taken from the Effects: whereof I note only two.

I. The doctrine of Scripture in the law,

and specially in the Gospel, is contrarie to the corrupt nature of man. Whereupon *Paul* saith, *Rom. 8. 7. The wisdom of the flesh is enmities against God:* And yet the same word being preached by the Minister appointed by God, converteth nature, and turnes the heart of man unto it, in such sort, as in this last age it hath won a great part of the world to the embracing thereof. Now in reason this is impossible, that a thing which is so flat against mans corrupt nature, should notwithstanding prevail with it so farre, as to cause man to live and die in the profession and maintenance thereof. We are wont to respect the writings of men, if they please our humors; whereas the Word of God is of force to move and incline our affections, though never so much censured, crossed, and controlled by it. And this shewes that God is the Author thereof, from whom the word of creation came, to which every thing at the first yielded obedience.

II. The Word of God hath this effect, to be able to minister comfort and releefe, in all distresses of bodie or minde, yea in the greatest and most desperate troubles and vexations of the conscience. And when the helps of humane learning and Philosophie (which are of great use and force in other cases) have done all that they can to the very utmost, without effect or successe; even then the sweet promises of the Gospell, will revive and raise up the heart and give it full contentment and satisfaction. Experience shewes this to be a confessed truth in particular cases: and it teacheth, whence and from whom this word proceedeth, wherein these promises are contained, namely, from God. For when he sets the conscience upon the racke, the Word that releeveth and refresheth the same, must needs proceed and come from him alone.

Scil. 4.

The fourth reason is taken from the properties of Scripture. I will name only two.

The first is antiquitie, which most plainly appears in the history, though the doctrine it selfe be as ancient. The Scripture contains a continued historic, from age to age, for the space of 4000. yeares before Christ, even from the beginning. Humane histories that are of any certaintie or continuance, begin onely about the time of *Exra*, and *Nehemiah*. As for those which were written before, they are onely fragments, and of no certaintie.

The second propertie, is Consent with it selfe in all parts, both for the matter, scope, and end. The writings of men doe dissent from themselves, by reason of ignorance and forgetfulness in the authors. But the word of God agrees with it selfe most exactly, and the places that seeme to disagree may easily bee reconciled; which shewes that holy men by whom it was penned, were not guided therein by their owne private judgement,

Properties of Scripture.

but

but were directed by the wisdom of the spirit of God.

Set. 5.

The fifth reason is drawne from the Contraries. The Devill and wicked men are, in judgement and disposition, as contrarie to Scripture, as light to darknesse. I prove it thus: Let a man read any booke of Philosophie, and labour to be resolved of any one point therein, he shall never be tempted to infidelitie. But if the same man read the books of Scripture, and labour to understand them, he shall have within himselfe many motions and temptations, nor to believe and obey it. Now what should be the cause thereof; but that these bookes are the word of God, which the Devill labourerth to oppugne with might and maine?

Again, consider the same in the practice of wicked men. They will not brooke the rebuke of their sinnes, namely, their Idolatrie, blasphemie, and other notorious crimes, by Scripture; but will seeke the blood and life of him that shall sharply taxe and reprove them. And hence it was, that wicked Kings so persecuted the Lords Prophets. Yea further, let it be marked, that these wicked men that are tainted with these horrible crimes, and cannot abide the word, nor Teachers thereof to the death, have commonly fearefull ends. Now the opposition of Satan and wicked men to the word, shewes the Scriptures to bee a most holy word, and indeed the very word of God.

Set. 6.

The sixth reason is taken from sundry testimonies.

First, of holy Martyrs, in the old and new Testament, who have given their lives for the maintenance of this word, and sealed the same with their owne hearts blood; yea suffered the most horrible and exquisite torments that the wit of man could devise, and that most patiently and willingly, nor being daunted or dismayed. The stories of Martyrs in all ages confirme this truth, especially of those that suffered before, in, and after the times of the ten bloody persecutions. And unless they had beene supported by a divine power in so good a cause, they could never so many of them have suffered in such manner.

The second is, the testimonie and consent of Heathen men, who have recorded the very same things, as least many of the principall that are set downe in the Bible. If this were not so, man should have some colourable excuse of his unbelief. And these things which they record were not all taken out of the Scripture, but were registred to memorie by Historiographers, that lived in the times when they were done. Such are the stories of the Creation and Flood, of the tower of Babel, of the Arke, of Abraham and his possessions, of Circumcision, of the miracles of Moses, of the birth of Christ, and the slaughter of the young children, of the miracles of Christ, of

the death of Herod, Agrippa, and such like. And these we take for true in humane stories; much more then ought wee to doe it in the Word of God.

The third testimonie is of miracles. The doctrine of Scripture was confirmed by miracles, wrought by the teachers thereof, the Prophets and Apostles, above all power and strength of nature, and such as the Devill can not counterfeit; as the staying of the sunne, raising of the dead, &c.

The fourth is the testimonie of the Holy Ghost, which is the argument of all arguments, to settle and resolve the Conscience, and to seale up the certaintie of the word of God.

If any shall aske how this testimonie of the Holy Ghost may be obtained, and being obtained, how we may discern it to be the testimonie of the Holy Ghost, and not of man: I answer, by doing two things.

First, by resigning our selves to become truly obedient to the doctrine taught, *Joh. 7. 17. If any man will doe my Fathers will, (saith Christ) he shall know of the doctrine whether it be of God.* Secondly, by praying unto God for his Spirit, to certifie our consciences, that the doctrine revealed is the doctrine of God. *Aske (saith our Saviour Christ) and it shall be given you: seeke, and you shall find: knocke, and it shall be opened unto you. For he that asketh, receiveth, Mat. 7. 7, 8. Again, Your heavenly Father will give the Holy Ghost to them that desire him, Luk. 11. 13. And, If any man lacke wisdom, let him aske it of God, who giveth to all men liberally, and reprocheth no man, and it shall be given him, Jam. 1. 7.*

Set. 7.

Now having set downe the proofes of this point, before I come to the next Question, some speciall Objections against this doctrine are to bee answered and resolved. For there have not beene wanting in all ages both Atheists and others, who have professedly excepted against it, and of set purpose have undertaken to call the written word of God into Question. Such were *Celsus, Lucian, Iulian, Pophyrie, Apelles, &c.* from whom some of latter times having received the poyson of Atheisme and pophanenesse, have not ceased as much as in them lieth to oppugne sundry parts and portions of Holy Scripture. Their principall reasons and exceptions I will profound and answer one by one.

And first, they except against that which is written, *Gen. 1. 16.* where it is said, *God made the sunne the fourth day.* Now, say they, the sunne is the cause of the day; and therefore there could not bee three daies, before the sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answer, First, we must put a difference betweene cause and cause. For of causes, some be the highest, some subordinate unto them. The highest

Objections against the Scriptures.

Object. 2.

Contraries.

Testimonies.

highest and first cause of all creatures is God himselfe, from whom all things at the first immediately flowed, without any relation to their causes in nature. And thus were the first, second, and third daies created and appointed immediately from God, and distinguished from the night by an intercourse of light ordained by him for that purpose.

But the subordinate and inferior cause of the day, in order of nature was the sunne, and that by the same appointment of God: and this cause was not set in nature, as the cause of the day before the fourth day of creation; for then it pleased him to make it his instrument, to distinguish the day from the night; as also for other ends and uses. And therefore it is no marvell, though the day was created before the sunne, the instrumentall cause thereof: considering that it was created before the sunne was set in the heaven, by the Creator himselfe.

Secondly, wee must distinguish of times: which are either of creation, or government: and there is one regard to be had of things while they were in making; and another after they were created. Now it is true, the sunne is the cause of the day and the night, in the time of government of the world, but it was not so in the time of the first making of all things. For in the three first daies of the world, there was a day and night without the sun, by a vicissitude of light & darkness, which the Lord made, and nature could never have found out, had not the word revealed it.

But since the creation, in the time of government, the sunne is but an instrument appointed by God, to carrie light; and hee that made the light, can now in the government of the world, if it pleased him, put downe the Sunne from this office, and by some other means distinguish the day from the night: therefore no marvell though he did so in the beginning.

The second Objection is, touching the light of the Moone. *Moses* saith, *Gen.* 1. 16. it is one of the great lights which God made. Now, say they, in all reason according to humane learning, it is one of the least of the planets, and lesse than many starres.

Ans. It is true which the holy Ghost saith by *Moses*, and yet the Moone is lesse than the Sunne, yea, than many of the starres. For one and the same starre, in a divers and different respect, may be termed greater and lesse. And in that place the Scripture speakes of the Moone, not in regard of other starres greater than it; but in respect of our sense, because it appeareth greater in quantitie, and really communicateth more light: yea, it is of more operation and use to the earth than any of the starres in the heaven, saving the sunne.

The third Objection. *Moses* saith, Man and Beast was made of the earth, and Fishes of the waters. But all humane learning avoucheth, that the matter of every creature con-

sisteth of all the foure Elements, earth, water, fire, and aire.

Ans. *Moses* speaketh only of two which were the principall, and in them includes the other, because they are impure and mixt with the other since the fall. Againe, some learned men avouch that all creatures are made of earth and water only, as being the two maine materiall principles of them all, & not of aire, nor of fire. And this accords with *Moses*, and is no doubt a truth, that he speakes onely of the principall matter of these creatures: and yet the fire and aire are, and may be called elements, or beginnings, because they serve to forme, preserve, and cherish the creatures.

The fourth Objection. *Gen.* 3. it is said; that *Eve* before her fall was deceived by the Serpent. Now this, saith the Atheist, is absurd. For even in the estate of corruption since the fall, there is no woman so simple that will either admit speech, or suffer her selfe to be deceived by a Serpent, much lesse would *Eve*, in the estate of her innocencie.

Ans. Though *Adam* and *Eve* in their innocencie had an excellent knowledge, yet they had not all knowledge. For then they should have bene as God himselfe. But in that estate ignorance befell *Eve* in three things. First, though *Adam* himselfe was a Prophet in the time of his innocencie, yet both he and shee were ignorant of the issue of future things which are contingent. Secondly, they knew not the secrets of each others heart. For to know the event of things contingent certainly, and the secrets of the heart, belongs to God onely. Thirdly, though *Eve* knew the kinds of creatures, yet shee knew not all particulars, and all things that were incident to every kind of creature, but was to attaine unto that knowledge, by experience & observation.

Neither may this seeme strange: for Christ as he was man had as much, yea more knowledge than our first parents had in their innocencie, and yet he knew not all particulars in all singular creatures. For seeing a fig-tree by the way as he went to Jerusalem, he thought it had borne fruit, and yet coming towards it, he found none thereon. And in like manner, *Eve* might know the Serpentine kinde, and yet bee ignorant, whether a Serpent could speake. Besides that, the naming of the creatures, which argues knowledge of them, was not given to *Eve*, but to *Adam*. And therefore it was not so strange, that *Eve* should be deceived by a serpent, considering that to know that a serpent could speake, or not speake, came by experience, which she then had not.

It will be said, that all ignorance is sinne: but *Eve* had no sin: and therefore shee could not be ignorant. *Ans.* Ignorance is twofold; some ignorance (a) consisteth of an evil disposition, when as we are ignorant of those things which we are bound to know, and is this sin properly. But there is another ignorance, (b) which is no sin, when as we are ignorant

Object. 4.

Object. 2.

Object. 3.

a Ignorantia
privæ dispositio-
nis.
b Ignorantia
meræ privati-
onis vel negati-
onis.

of those things which wee are not bound to know. And this was in Christ: for he was ignorant of the fig-trees bearing fruit: and hee knew not the day of judgement, as hee was man. And this also was in *Isaac*, who was brother.

The fifth objection is about the Arke; *Gen. 6. 15.* God commanded *Noah* to make an Arke of 300 cubits long, of 50 cubits broad, and of 30 cubits high. This Arke, with the Arkeist, being so small a vessel, could not possibly containe two of every sort of creatures, with their food, for the space of a yeere.

The first author of this cavill was *Apothec* the hereticke, that cavilled with Christians about the Arke. And the answer is as ancient as the heresie: namely, first, that the cubic of the Arke must be understood of the Egyptian cubic, which is with some six foot, and with others nine foot, by which measure the Arke would be in length halfe a mile at the least: And by this meane, any man may see a possibility, as reason that the Arke might containe and preserve all creatures, with their fodder, and room to spare.

The second answer is, that as the Jewes had a shekle of the sanctuary, which was greater than the ordinarie shekle, so they had beside the ordinarie cubit, a sacred cubit, the cubit of the sanctuary, whereof mention is made in the prophetic of *Ezechiel*, Chap. 40, and that was bigger by the halfe than the ordinarie cubit. And by this measure some say the Arke was made. But both these answers are only conjecturall, without good ground in the Scripture.

To them therefore I adde a third. In the daies of *Noah*, the stature of man was farre bigger than it is at this day, and looke as the stature of man was great and large, so was the cubit proportional thereto, containing the length of the arme, from the elbow to the longest finger-end. And this being considered, that the Arke was built by that measure, and not by the ordinarie cubit as it is now, it will appeare, that the Atheist hath greatly deceived himselfe, & abused that part of Gods Word that declares, the story of the Arke.

Again, the length of this vessel being 300 cubits, it is plain that it was five times the length of *Salomons* Temple, which contained onely 60 cubits. The breadth being 50, it was twice and a halfe the breadth of that, which was but 20 broad.

Besides that it is to be remembered, that in the Arke were three loftis or stories, one above another, whereof each contained 10 cubits in height, and a chamber or floore of square measure 15000 cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many sorts, yet the biggest sort of them, being the Eagle and his kinde, they could not take up any very large place for their residence. The water creatures, as some fowles, the fishes, &c. kept the waters, and were not

lodged in the Arke. And the beasts of the earth, (such being excluded, as were bred either by accidental generation, as Mules; or by purnafaction, as serpents, and other creeping things, which might afterward be rebred in other creatures that were preserved,) though for multitude and greatnes they excelled the rest, yet (as some write) there are of them in all not above 150 distinct kindes. And though there were as many more not knowne, yet in probability they could not be either many or great. And of those that are great, there are thought not to be above 400 kindes.

Now though it be granted, that there were in the Arke 300 distinct kindes of beasts, yet this number compared with the 20000, will easily appeare, that there might be allotted to every kinde, in one only storie, 50 square cubits, which in all likelihood might well suffice them all one with another, specially seeing all were not of an equall greatness: and therefore some might have that or more space, and some lesse. All these things duly considered, the vessel being of such capacite, might comprehend all those beasts and many more, together with their provision for a longer time than a yeere. Other doubts touching this historie (of lesse moment) I omit, and passe to the next.

The sixth Allegation is out of *Gen. 21. 9.* where *Ismael* is said to mocke *Isaac* when he was waived, at which time *Ismael* was fiftene yeares of age at the least: for hee was borne when *Abraham* was 86. yeares old, *Gen. 16.* and *Isaac* was borne when *Abraham* was about an hundred, *Gen. 21. 5.* both which put together make 14. yeares, whereto one yeare being added before *Isaac* was waived, makes up the age of *Ismael* as before. And yet afterward in that chapter, v. 14. *Hagar* is said to carrie her childe in her armes, and to cast him under a tree, when he and his mother were cast out of *Abrahams* house: which argues him to have beene but a little childe: whereas before he was said to be 15. yeares old.

Ans. A foolish cavill, which blind Atheists doe draw from the error of some translation. For the text is plain, that *Ismael* with his mother *Hagar*, by reason of extreme heat and drought, was almost dead, wandering in the wilderness of *Beerseba*: and being in this extremitie, she carried him not, but v. 18. led him in her hand, and set him downe under a tree, and there left him to die. For in those countries, men for want of water, were at deaths doore: as we may see in the example of *Sifera*, *Indiges* chap. 4. 19. and *Sampson*, chap. 15. 18.

The seventh Allegation, *Gen. 43. 8.* *Judah* *Josephs* brother calls his brother *Benjamin*, a lad or a boy, Send the boy with me, &c. and yet this lad (saith the Atheist) the yeare following, when he went downe into *Egypt*, with *Isaac* his father, is said to have ten chil-

Object. 5.

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C

D

Object. 6.

Object. 7.

children; *Gen. 46. 21*: How can these two stand together?

Ans. This cavill ariseth from the grosse ignorance of the Atheist; in the original text: For *Benjamin* is called *Jehid*, which word commonly signifies a child, but sometimes also a young man. Thus *Ysaac* that was 25 years old, is called *Yehid's* lad; *Gen. 20. 17*. And *Gen. 4. 23*: *Lamech's* faith; *I will slay a man as my wound, and I will slay a man as my hurt*; that is, if a man should wound me; and a young man hurt me, I would slay him. Now it is not like, that a child could hurt *Lamech*. Neither must this seeme strange for the most valiant men that *David* and *Isboseth* had, are called *hannagariim*; the bodies *Abner* and *Isboseth*; *1 Sam. 2. 14*: and the like phrase is used in other languages: For the Grecians doe call young men by the name of *maire*; and the Latines by the name of *pueri* boyes or children.

The eighth Allegation, *Exod. 7. 18* is said, v. 19. that all the waters in *Egypt* were turned into blood; by *Moses* and *Aaron*: and yet, v. 21: it is said, that the Magicians of *Egypt* turned water into blood also: which seemes to imply an absurdity, considering that all the waters were turned into blood before.

Ans. Some answer thus; That the water which the Magicians turned, was newly digged out of new pits, and therefore they understand the former; of all the waters that were seene, and that they onely were turned into blood. Others answer more fitly, that the waters which the Magicians changed, were fetched out of Goshen, from amongst the *Israelites*, where the waters remained pure, & were not turned as the other was. Either of these answers may suffice, but specially the latter.

The ninth Allegation, *Exod. 9. 6*. *Moses* saith, that all the beasts in *Egypt* died of the murren, and yet, v. 25. in the seventh plague, it is said, the beasts were killed with thunder, and haile, and lightning: both which cannot be true.

Ans. First, we must put a difference between a common plague or judgement, and an universal. A common plague is, when no sort or kinde escapeth, but all sorts are smitten: and such was the murren. For no mans cattle were free, no kinde of cattle were saved. But the universal is when no particular of any kinde is exempted, but all destroyed. Such was not this plague, but some escaped and were reserved for other judgements that followed. The ground of this distinction is this. The word [all] in Scripture is often taken indefinitely for many. Thus the Prophet *Esaie* speaks, c. 66. 23. *From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me*: that is, many or great multitudes. And so in the new Testament, *Mat. 4. 23*. *Christ healed all diseases*, that is, many, and of all kinds some. And in like manner the text before alleged, must not be taken generally, to include all

without exception, but indefinitely for many or the most part of the cattle that were in the land of *Egypt*.

The tenth Allegation, *Exod. 10. 21*. we read that one of the plagues was a palpable darkness, and so great, that for three daies together no man either saw another, or rose up from the place where he sat. And yet, v. 23. *Moses* is sent for, and called to come before *Pharaoh*: How should this be, seeing no man could stirre from his place, nor have any light to goe before him? for there was none to be had; the darkness was so palpable, and the aire was so thicke.

Ans. I take it, the word [Then] v. 24. is to be meant thus; that *Pharaoh* sent for *Moses* after the darkness was ended, not by candle or other light in the time of darkness. And this answer may very well stand without further exception.

The eleventh Allegation, *Judg. 16. 29*. the Atheists make a mocke at the history of *Sampson*, as fabulous, where it is said, that all the Philistims came together in one house to make sport with him; and on the roofoe sat about 3000. persons to behold him while he played: and yet there were but two pillars whereupon the whole house stood, and those also standing in the midsts so neere together that a man might reach them both with his armes. This (say they) is most absurd and impossible.

Ans. Although the full resolution of this cavill belongs to them that have skill in Architecture; yet thus much may be said in way of answer: That the house might be capable of so many persons, and they also that stood about might well see and behold *Sampson*. For first, the whole house was not sustained by two pillars onely, but by many more, wherof two were the principall. For in likelihood the middle part wheron the building was knit together, from the bottom to the top, being the weightiest of all, was supported by two matter pillars. The other which was more outward, and lesse weightie, might be upholden by lesser props, which Artificers in that kinde call by the name of false pillars. Hence it appeareth, that the two maine ones, standing so nigh together, being shaken, the whole house together with them must needs fall. Neither will this seeme strange, that two pillars should beare up a building of such capacitee, if we doe but consider what is recorded of *Cario* the Romane, who devised the frame of a great Amphitheater, two parts wherof were supported onely by two hinges; and yet was so large, that it contained the whole people of Rome. Secondly, old buildings in those countries were made for the most part with open roofoe. Again, they were full of windowes on every part like unto great gates: and that they might be the more fit for sight from above, they were reared up in some sort after

Object. 10.

Object. 11.

Object. 8.

Object. 9.

Joseph Antiq. Iudae. l. 5. c. 10. in fine.

Plin. nat. hist. lib. 26. cap. 25.

the manner of the Egyptian Pyramids, wider below, and narrower above towards the top. And by this means it is probable, not onely that they might containe a great company, but that all those which stood about the sides and upon the roofe, might very well behold what *Sampson* did below; specially considering that he stood in the middle of the Theater, betwene two middle pillars.

The twelfth Allegation, 1 *Sam.* 16. 19. &c. it is said that *David* played before *Saul*, and that *Saul* knew him. But chap. 17. 55. when he was to fight with *Goliath*, *Saul* knew him not. Here is a plaine contradiction in the Atheists judgement.

Ans. This sort of men doe still bewray their grosse ignorance, both in the matter and in the order of Scriptures. For the Word of God doth not alway set downe things as they follow in order of time just one after another: but sometime it doth anticipate, putting such things in former histories, as are already done and accomplished, which in regard of their event should bee related afterward. Sometime againe it useth by recapitulation to declare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might bee brought) is the text alleaged. For that part of the 16. chap. from the 9. verse to the end, should by order of historie follow the 17. as will easly appear by comparing the place. And the like displacing of things said and done, is else-where to be found in the Scriptures. Which being considered, the Atheists supposed Contradiction falls to the ground. For *David* was to fight with *Goliath* before hee played before *Saul*, and though he was not then knowne, yet *Saul* after that time tooke better knowledge of him.

The thirteenth Allegation is out of 3 *Chro.* 21. 2. where the Papist plays the right Atheist, in going about to improve the originall copies. There (saith hee) *Iehosaphat* is called king of *Israel*, when as indeed hee was king of *Judah*, and so is he called in the former booke of *Chronicles*. In like manner *Ahaz* is termed king of *Israel*, 2 *Chron.* 28. 19. whereas the truth is, he was king of *Judah*.

Answer. After the death of *Salomon* the kingdom was divided, and the ten tribes were called *Israel*, and the other two *Judah* and *Benjamin* did beare the name of *Judah*. Now after the division, for sometime the name of *Israel* common to both sides, was given to either, and both were named after it. And in this respect *Iehosaphat* and *Ahaz* may be termed kings of *Israel*. Againe, the name of *Israel* sundrie times in Scripture, and namely in the Prophets, is taken onely for the two Tribes, which bare the name of *Judah* after the defectio. And thus also might *Ahaz* have that name given unto him, though hee were king of *Judah*. Furthermore, the word

Israel is sometimes put for a true worshipper of God, that is, for him that is a Jew not without, but within, not in the letter, but in the spirit, *Rom.* 2. 29. Thus our Saviour saith of *Nathaniel*, *Iohn* 1. 48. Behold a true *Israelite* in whom is no guile, that is, a man of an upright heart, that serveth God in spirit and in truth. And in this sense *Iehosaphat* might be termed king of *Israel*, because he was a king and patron of all true worshippers of God. For even then the *Israelites* sorted themselves together, and the godly among them came to live under him in *Judah*, though the distinction of the kingdoms did still remaine.

The fourteenth Allegation is out of *Abt.* 7. 16. where the Papists and Atheists alleage the Scripture to be contrarie to it selfe, is that they it saith, *Abraham* bought a field of *Emor*, when as, *Gen.* 33. 19. the same field was bought by *Jacob*.

Ans. 1. Some say that there is a fault, because *Abrahams* name is put for *Jacob*. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminish the authoritie of Scripture, though the pen-men did erre and slip in writing, so long as wee may finde out the truth by Scripture.

2. *Ans.* That this field was bought twice: first by *Abraham*, and then afterward recovered by *Jacob*, that hee might maintaine his fathers possession.

3. *Ans.* That *Abrahams* name is here put for his posteritie, as *Israels* name is elsewhere given to his children, yes not onely to his children, but also to his fathers, *Isaac*, and *Abraham*. For *Exod.* 12. 40. it is said, *The abode of the children of Israel* while they dwelt in *Egypt*, was 430. yeares, which cannot bee true, unless the abode of *Abraham* and *Isaac* bee therein included. Now if the name of the successor may be given to his ancestors, much more may the name of the ancestors be given to the posteritie.

CHAP. III.

Of Religion.

THe third Question concerning man as he stands in relation to God, istouching Religion, where it is demanded:

What is that Religion that is due unto the true God?

Ans. The name Religion is not alwaies taken in one and the same sense. For sometime it is used to signifie the whole body of doctrine, revealed in the written word, that teacheth and prescribeth whatsoever is to be believed or practised, as necessarie to salvation. Otherwhiles it is put for the inward vertue of the minde, where the same doctrine is believed, and the duties therein required, practised, and

Objc. 12.

Objc. 14.

Objc. 13.

performed to the Majesty of God. And being thus taken, it is called by the name of *piety* or *godlinesse* in the Scripture. And in this second sense I take it in this place.

Now Religion or Pietie hath two distinct parts: The first is Knowledge of God; the second, the Worship of God. These two are notably described by *David*, in his last will and Testament, wherein hee commends unto *Salomon* his sonne before all other things the care and love of Religion and Pietie; the summe whereof hee reduceth to these heads; the knowledge of God, and worship of God, *1 Chron. 28. 9. And thou Salomon my Sonne, K N O W' thou the God of thy father, and S E R V E him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Questions concerning Religion to be distinguished, and these are principally two: first how God is to be knowne, and then how he is to be worshipped.

I. Question.

How God is to be conceived in our minds, when we performe any service or worship unto him.

For answer hereunto, this Ground is first to be laid: That we must not, neither can possibly know or conceive God as hee is in himselfe. For God in himselfe is infinite, and therefore incomprehensible in regard of us. But we are to conceive him so, as hee hath and doth reveale himselfe to us in his creatures, principally in his Word. The truth hereof may appear in this one example, (to alleage no more): when *Moses* desired to see the glory and Majesty of God, for a further confirmation and assurance of his calling, answer was made him by God, that hee could not see his face, but hee should see his backeparts, as hee passed by him. The meaning of this answer is, that God would manifest his glorie unto him by his effects, by which, as by a glimpse or imperfect representation, hee might discern some part of his Majesty, so farre forth as hee was able in the infirmities of flesh and blood, to behold the same. But the perfect and full sight thereof no creature was ever able to attain unto, it being reserved for the life to come; when (and not before) they shall see him as he is in himselfe face to face.

This Ground being laid, the full answer to the question I propound in foure rules.

I. Rule. When we are to pray, or to worship God, wee must not conceive him in the forme of any earthly, or heavenly, bodily, or spirituall creature whatsoever: for thus not to conceive him, is a degree of conceiving him aright.

II. Rule. God must be conceived of us, not by his nature, but by his attributes and

works. By his attributes, as that he is infinite in mercy, justice, goodness, power, &c. By his workes of creation, and government of the world, of redemption, &c. Thus the Lord revealeth himselfe to *Moses*, *Exod. 6. 1. I A M that I have sent me unto you: that is, one which hath his being in himselfe, and of himselfe, that gives being to all creatures by creation, and continues the same by his providence: one that gives a being and accomplishment to all his mercifull promises. When the Lord appeared to *Moses*, hee shewed not his face unto him, but passed by him with a voice, *The Lord, the Lord, strong, mercifull, and gracious, long suffering, and plentiful in goodness and truth; Ex. 34. 6.* In which place, the Lord proclaimes his name by his attributes. So in the Prophecie of *Jeremy*, *Jer. 9. 24. I am hee that sheweth mercy, judgment, and justice in Israel.* The same *Daniel* confesseth in his prayer, when he saith, *Dan. 9. 4. O Lord God, which hast great and fearefull keeping covenant and mercy toward them that love thee, and keep thy commandments.* And lastly, the author to the Hebrews, *Heb. 11. 6. He that cometh to God, must believe that God is, and that hee is a rewarder of them that seeke him.**

III. Rule. God must not be conceived absolutely, that is, out of the Trinitie: but as hee subsisteth in the person of the Father, Sonne, and the holy Ghost, so hee must be knowne and conceived of us. The ancient rule of the Church is, that the Unitie must be worshipped in Trinitie; and the Trinitie in Unitie.

By this doe the Protestant Churches differ from all other assemblies of worshippers. The Turke conceives and worships a God, Creator of heaven and earth, but an abstracted God, which is neither Father, Son, nor Holy Ghost. The Jew worshippeth God, but out of Christ, and therefore a feigned and idol God. The Papist in word acknowledgeth and so worshippeth God, but indeed makes God an idoll, because hee worships him not in a true, but in a feigned Christ, that sits at the right hand of the Father in heaven, and is also in the hands of every Masse-priest, after the words of consecration. But the Protestant knowes Gods as he will be knowne, and consequently worships him as hee will be worshipped, in Father, Sonne, and holy Ghost.

IV. Rule. When we direct our prayers, or any worship to any one person, wee must include the rest in the same worship; yea, further, wee must retain in minde the distinction and order of all the three persons, without severing or sundring them: for so they are named, and propounded in the Scriptures. The reason is, because as they are not severed, but conjoynd in nature, so they neither are nor must be severed, but conjoynd in worship. For example: the man that prayes to God the Father for the forgiveness of his sinnes, must aske it of him for the meritt of the

Son: and by the assurance of the holy Ghost. Again, hee that prays for remission of his finnes to God the Sonne, must pray that hee would procure the Father to grant his pardon, and withall assure it by his Spirit. He also that prays for the same to God the holy Ghost, must pray that he would assure unto him the remission of his sins from the Father, by and for the merit of the Sonne.

CHAP. V.

Of the second part of Religion concerning the worship of God, and first of the inward worship.

II. Question.

How God is to be worshipped and served?

FOR the full answer heretofore, we must remember that the worship of God is two-fold; Inward, or Outward. Inward is the worship of the minde, the heart, the conscience, will, and affections: for man by all these joyntly and severally performeth worship and service to his Creator. The Outward is that worship whereby the Inward is testified outwardly in the speech and actions. The former of these two is the spirituall worship of the inward man, and the very ground and foundation of all true worship of God: for God is a Spirit, and therefore must be worshipped in spirit, that is, in the minde, conscience, will, and affections. Indeed all the worship of God is spirituall, even that which we call outward; yet not of it selfe, but by vertue of the inward, from which it proceedeth.

SECT. 1.

The heads of Inward worship are two; Adoration of God, and cleaving to God. For as they are two different actions of the heart, so they may fully be termed two distinct parts of Gods worship. This distinction is in some part propounded by *Moses*, where he exhorteth the Israelites, *To feare Jehovah their God, to adore him, to cleave unto him, and to give ear by his Name.* *Deut. 10. 20.*

Adoration is that part of Gods worship, whereby a man upon a vile and base estimation of himselfe, as being but dust and ashes, submits and subiects his soule to the glory and Majestie of God.

This hath two principall grounds in the heart, which if they be wanting, there can be no true worship of God. The first is, Abnegation or deniall of our selves, when we esteeme our selves to be merely nothing. The second is, Exaltation, or Advancement of Gods Majesty, above all the things in the world. Examples of these wee have many in the Scrip-

tures, as of *Abraham*, who called God *his Lord*, & himselfe *dust and ashes*, *Gen. 18. 27. 01* the Angels, *Esa. 6. 2.* when in a vision the Prophet saw standing before God, with one wing covering their feet, which signified the abasing of themselves; and with another covering their faces, which betokened their adoration of Gods Majestie: Of *Daniel*, *Dan. 9. 7.* when he confessed, *To thee, O Lord, belongs righteousness: it is selfe, but to us shame and confusion of face:* Lastly, of the woman of *Canan*, who calls Christ *Lord*, and her selfe *a dog*.

Now in Adoration, there are foure vertues; Feare, Obediencie, Patience, Thankfulness.

Feare is a great part of the worship of God; which I prove by two places laid together, *Esa. 29. 13.* *Matth. 15. 8.* wherein Feare and Worship are taken for one and the same thing, for that which *Esaie* calls *feare*, *Matth* calls *Worship*. Now in this Feare there be two things that serve to distinguish it from all other feares.

First, it is absolute: for by it God is revered absolutely. *S. Paul* exhorteth to yeeld tribute, feare, and honour to the Magistrate, not for himselfe, but for God, whose Minister he is. And our Saviour saith, *Mat. 10. 28.* *Feare ye not them which kill the body, and are not able to kill the soule, but rather feare him which is able to destroy both soule and body in hell.* As if he should say, I allow and command you to feare men, onely for God, who hath set them over you; but feare God for himselfe.

Secondly, it makes a man, first of all, to feare the offence of God, and then the punishment and judgement. For it is not a feare of the offence alone, but of the offence and punishment together, and of the offence in the first place. If I be a Lord, where is my feare? And where it is said in *Matth. 10. 28.* *But rather feare him that is able to cast body & soule into hellfire;* there is commanded a feare of God, in regard of his anger. We feare the sword of man, and that lawfully; why then may we not feare the punishment of God? *Rom. 13. 4.* If it be said, this is a servile feare, to feare the punishment, and agrees not to Gods children: answer, slavish feare is, when a man onely feares the punishment, and not the offence of God, or at least the punishment more than the offence.

The second vertue of Adoration, is Inward Obediencie of the hidden man of the heart. The Lord preferres this obedience before all sacrifice, *1 Sam. 15. 22.* This standeth in two things. First, in yeelding subjection of the Conscience to the Commandements, threatnings, and promises of God, so as wee are willing that it should become bound unto them. Secondly, when the rest of the powers of the soule, in their place and time, performe obedience unto God. And by this means doe wee bring into captivity every thought unto the obedience of Christ, as *Paul* speaketh, *2 Cor. 10. 5.*

Mat. 15. 27.

Rom. 13. 7.

Mat. 1. 6.

John 4. 14.

Adoration.

The third vertue of Adoration is Patience, which is, when a man in his afflictions submiteth his will to Gods will, and quieteth his heart therein, because God sendeth afflictions. This was Davids counsell; *Be silent before the Lord; and alwaies wait upon his pleasure, Ps. 37. 7.* and his practice when in trouble hee resigned himselfe into the hands of God, and said, *Lord, if I please thee not, loe, I am here, doe with me as seemeth good in thine eyes, 2 Sam. 1. 5. 26.* This patience is a part of Gods worship because it is a kinde of obedience.

The fourth vertue of Adoration is thankfulness to God, which shewes it selfe in two things; First, in an acknowledgement of the hart; that our selves, and whatsoever we have, is Gods, and proceeds from his blessing alone. Secondly, in a consecration of our bodies, soules, lives, callings, and labours, to the honour and service of God. Thus much of the first head of inward worship, or the first action of the heart, standing in Adoration.

Self. 2.

The second action of the heart in inward worship, or the second part thereof, is cleaving unto God. Now we cleave unto God by four things: By Faith, Hope, Love, and inward invocation.

By faith, I mean true justifying faith, whereby we rest upon Gods mercy for the forgiveness of our finnes, and life everlasting: and upon his providence, for the things of this life. Thus *Abraham*, being strengthened in his faith, and relying by it upon Gods promises made unto him, gave glory unto God, *Rom. 4. 20.* This saving faith is the very root and beginning of all true worship. For love which is the fulfilling of the Law, must come from it, *1 Tim. 1. 5.*

The second is Hope, which followes and depends upon faith: and it is that grace of God, whereby with patience wee wait the Lords pleasure, for the performance of his promises, especially touching redemption, and life eternal. *If we hope (saith Paul) for that we have not, wee doe with patience expect it, Rom. 8. 25.*

The third is love of God, which hath two effects in the heart: First, it maketh the heart to cleave unto God, and to be well pleased with him simply for himselfe. In this manner God the Father loving Christ, testifieth that he was well pleased in him, *Mat. 3. 17.* Secondly, it moves the heart to seek by all means possible to have true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth is inward prayer, or invocation of the heart, and it is nothing else but the lifting up of the heart unto God, according to his will, by desires and groanes unspeakable. Or, it is a worke of the heart, whereby it flies unto God for helpe in distresse, and makes him a rocke of defence. When the children of Israel were afflicted, *They remembered that*

A God was their strength, and the most high God their redeemer, Psalm. 78. 35. Of this kinde of prayer *Paul* speaks, when he saith, *Pray continually, 1 Thes. 5. 17* For solemn prayer continued, and uttered in forme of words, cannot alwaies be used: but wee are to lift up our hearts unto God, upon every occasion, that by inward and holy motions and affections, they may be (as it were) knit unto him.

Now, to conclude this point touching inward worship, wee must remember that it alone is properly, simply, and of it selfe, the worship of God: and the outward is not simply the worship of God, but only so far forth as it is quickned by the inward, and grounded upon it. For God is a spirit, and therefore the true worship that is done unto him must be performed in spirit and truth, *John 4. 24.*

CHAP. VI.

Of the outward worship of God, and the first head thereof, Prayer.

THUS much of the inward worship of God. The outward is that which is performed by the body externally, either in Word or deed. To this belong many particulars, which I will reduce to eight severall heads.

I Prayer.

II. The hearing of the word preached.

III. The use of the Sacraments.

IV. Ourward Adoration.

V. Confession.

VI. An Oath.

VII. Vowes.

VIII. Fasting.

Touching Prayer conceived and uttered by the voice, there are many Questions of Conscience; the principall whereof are foure.

I. Question.

How shall a man make a lawfull and acceptable prayer to God?

Lawfull Prayer.

Answer. The word of God requires many conditions, in making prayer to God: they may all be brought to three heads. Some of them goe before the making of prayer, some are to be performed in the act of prayer, some after prayer is ended.

Self. 1.

Conditions to be observed before prayer, are three.

Conditions before prayer.

First, he that would make such a prayer as God may be pleased to heare, must repent. *Esa. 57. 5.* God would not heare the prayers of the Jewes, because their hands were full of blood, that is, because they had not repented of their oppression and cruelty. *John 9. 31.*

F 2

God

Cleaving to God.

God heares not sinners: that is, such as live and lie in their finnes, and turne not unto God by true repentance, 1 John 3:22. *By this wee know that God heares our prayers, if wee keep his commandments.* I adde further, that the man which hath before time repented must againe renew his repentance, if hee desire that his prayers should bee accepted. For the very particular finnes of men, whereinto they fall after their repentance, doe hinder the course of their prayers, from having access to God, if they bee not repented of. And for this cause, the worthy men of God, the Prophets in the Old Testament, doe usually in the beginning of their prayers, still humble themselves, and confesse their finne; as we may see in the example of Daniel, chap. 9. v. 5, 6. &c. and of Ezra, chap. 9. v. 6. &c.

Secondly, before a man make a prayer, he must first (if need require,) be reconciled unto his brother. *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thine offering, and go thy way, first be reconciled to thy brother, and then come and offer thy gift, Mat. 5. 23. when yee shall stand against any, forgive, if yee have any thing against any man, &c. Mark. 11. 25.*

Thirdly, hee that is to pray must prepare himselfe in heart and minde, as one that is to speake familiarly with God.

In this preparation four things are required: First, the minde is to be emptied of all carnall and worldly thoughts; secondly, there must be in the minde, a consideration of the things to be asked. Thirdly, a lifting up of the heart unto the Lord, *Psal. 25. 1.* Fourthly, the heart must be touched with a reverence of the Majesty of God, to whom wee pray: *Ecc. 5. 1. Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God. For the neglect hereof, the Lord threateth to bring a judgment upon the Israelites, Esa. 29. 13, 14.*

SECT. 2.

The second sort of Conditions, are those that are required in prayer, and they are in number eight.

I. Every petition must proceed from a lively sense and feeling of our own wants, and of our spirituall poverty. For without this, no prayer can be earnest and hearty; and consequently become acceptable unto God. For example, when we pray that Gods name may be hallowed, wee must in making that petition, have in our hearts a sense of the corruption of our nature, whereby we are prone to dishonour the name of God.

II. Our prayer must proceed from an earnest desire of that grace which we want: and this desire is indeed prayer it selfe. *Moses uttering never a word, but groning in the spirit unto God, in the behalfe of the Israelites, is said, to cry unto the Lord, Exod. 14. 15. We know not (saith Paul) what to pray as we ought, but the Spirit is selfe maketh request for us with sighes*

that cannot be expressed, Rom. 8. 26.

III. The petition must proceed from saving and true justifying faith. The reason is, because without that faith, it is impossible that either our persons, or our prayers, or any other action wee doe, should please God, *Heb. 11. 6.*

IV. Every petition must be grounded upon the Word of God, and not framed according to the carnall conceit and fanisie of mans brain, *And this is the assurance that we have in him, that if wee aske anything according TO HIS WILL, he heareth us, 1 Joh. 5. 14.* Now wee have a double ground of our prayer in Gods word: a commandment to make the prayer, either generall or particular; and a promise, that our requests shall be granted.

Here we must remember two rules: First, Things to be asked are either spirituall, or temporall. Spirituall are such as concerne God; whereof some are more necessary to salvation, as remission of sinne, faith, repentance, and such like; some are lesse necessary, as hope, joy in the feeling of Gods mercy in distresse, &c. Temporall things are such as belong to this life, as meat, drinke, cloathing preferment; and such like.

Now touching things spirituall, that are more necessary to salvation, wee are to pray for them absolutely, without any exception or condition. But for things lesse necessarie to salvation, and for temporall blessings, we must aske them at Gods hand with this condition; if it be his will and pleasure, and so farre forth as hee in his wisdom shall judge to be most expedient for us. Herein wee must follow the example of Christ, who in his agony prayed to his Father to take that cup from him, yet with this condition, *Not my will, but thy will be done.* The reason is this: Looke how far forth God commands us to aske, & promisseth that we shall receive, so farre forth are we warranted to aske, and may hope to receive: Now God commands us to aske, and promisseth us the first sort of spirituall things, freely and simply, without any condition or exception. But the other sort of spirituall things, that are lesse necessary, and temporall blessings, hee promisseth us with condition; and therefore in like sort ought we to aske them.

The second rule is: Wee must not in our prayer binde God to any circumstances of time, place, or measure of that grace or benefit, which we aske.

V. Our prayers being thus framed, (as hath bene said) are to be presented and offered to God alone, and to none but him. For first, none else can heare all men in all places, at all times; and helpe all men in all places, and at all times, but only hee. Againe, the Spirit of God makes us to pray, and in prayer; to call him *Abba, Father.* Furthermore, all prayer must be grounded upon the Word, wherein wee have not the laist warrant, either expressly set downe, or by consequent implied, to preferre

preferre our suits and requests to any of the creatures.

V. I. Prayer is to be professed to God; in the name, merit and mediation of Christ alone. For we our selves are not worthy of any thing but shame and confusion. Therefore we cannot pray in our owne names, but must pray onely in the name of Christ. Our prayers are our sacrifices, and Christ alone is that Altar, whereon we must offer them to God: the Father. For this Altar must sanctifie them, before they can be a sacrifice of a sweet smelling savour: unto God. Hence it is, that not onely our petitions, but all other things, as *Paul* wisheth, are to be done in the name of the Lord *Iesus*: *Colos.* 3. 17. And Christ himselfe saith, *Whosoever you ask the Father in my name, he will give it you, Iohn* 16. 23.

V. II. There must be in prayers, Instance and Perseverance. The heart must bee instant, not onely in the act of prayer, but afterwards till the thing asked bee granted. This instance is commended unto us in the parable of the widow, and the unrighteous Judge, *Luke* 18. 1. Here unto the Prophet exhorteth, when he saith, — *keepe not silence, and give the Lord no rest, Eccl.* 5. 2. 7. And *S. Paul* in like manner wisheth the Romans to strive with him by prayers to God for him, *Rom.* 1 5. 30.

V. III. Every true prayer must have in it some thanksgiving unto God for his benefits. In all things let your requests be shewed unto God in prayer and supplication, with giving of thanks, *Phil.* 4. 6. Christ himselfe gave direction touching this, in that some of prayer which he taught his Disciples, *For thine is the kingdome, power, and glory.*

Secl. 3.

The third sort of Conditions, are those which are required after prayer; and they are specially two.

The first is, a particular faith, whereby he that prayeth must be assured that his particular request shall be granted, *Mat.* 1 1. 24. *Whosoever you desire when you pray, believe that you shall have it, and it shall be done unto you.* And that he may have this particular faith, he must first have that wherco it ariseth, namely, true justifying faith, standing in a persuasion of his reconciliation with God.

The second is, that a man must doe and practise that which he prays for; and hee is not onely to pray for blessings, but also to use all lawfull means that he can, whereby the blessings hee asketh may be obtained. For example: As thou prayest for the pardon of thy finnes, so thou must leave thy finnes, and use all good means, whereby the same may bee mortified and crucified. And the like is to be done in all other things which we aske of God.

Thus wee have the first question of conscience resolved touching Prayer: that then the prayer is acceptable to God; when hee that

A prayeth observes, as much as in him lyeth, all these conditions before, in, and after prayer:

II. Question.

Whether any man lawfully make Imprecations: that is to say, pray against his enemies? and how farre forth is it lawfull?

Sect. 10.

For answer to this we must make and observe sundry distinctions and differences.

First, wee must distinguish betweene the cause and the person that defends and maintains the cause. The evil cause which any man defendeth, is to be condemned of us, and wee may always, and that lawfully, pray against it; but wee may not in like sort condemn and pray against his person.

Secondly, we must distinguish of the persons of our enemies: Some bee private enemies, some publike. Private I call those, which bee enemies of some particular men; and are against them, in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies, but the enemies of God, of his kingdome, of his truth, and religion. Now we may not pray against private enemies: we may (as before) pray against their evil cause, but not against their persons. *Mat.* 5. 44. *Blesse them that curse you, doe good to them that hate you, and pray for them which hurt you and persecute you.* And wee are commanded to love our enemies as our selves.

Again: publike enemies of God and his truth, are also of two sorts: either curable, or incurable. Curable are such as offend of ignorance, or some other humane frailtie, so as there is some hope of their conversion and repentance. Wee must not pray against the persons of these, but onely against their dealings and bad causes, and pray for their persons, and for their conversion. Thus Christ prayed for those that crucified him: *Father forgive them: and Stephen, Act.* 7. for them that stoned him. Incurable are those that sin obstinately and of malice, so as there is no hope of their amendment and conversion.

And further, for the better answering of this question, we must make another distinction. There are two sorts of men: that are to make prayer unto God: Some that have extraordinary gifts, as the Prophets and Apostles. Now hee that is an extraordinary man, hath, and must have these two gifts; namely, first a spirit of Discerning, to discern and judge whether the person against whom hee prayeth, bee incurable or no: and secondly a pure zeal of Gods honour and glory. The extraordinary man, that is qualified with these two gifts, may pray not onely against the cause of him that is an enemy to God, but against his person: Thus *David* did, especially

cially in the 109. Psalm, which Psalm is full of terrible curses against his particular enemies, and typically against *Judas*. For he had the spirit of discerning, by which he knew that they were incurable enemies: and a pure zeale of the glory of God which made him break out into such imprecations. So *Paul* praises *Gal. 5. 12.* that they might be cut off which troubled the Church. &c. *2 Tim. 4. 14.* he prates directly against the person of *Alexander* the Copper-smith, that had done him much wrong, *The Lord reward him according to his works*, which must not seeme strange: for *Paul* had in that imprecation the spirit of prophetic, and consequently both the spirit of discerning, and of pure zeale: and therefore hee might pray against him as he did.

But for ordinary men, such as have nothing but ordinary gifts, and want the spirit of discerning, and have also a zeale mingled with choler, stomacke, anger, and hatred; they may use no extraordinary prayer against the person of any man. All that they may doe, is to pray, that God would reſtraine their malice, hinder their bad practices, and turne them to his glory, and the good of his Church. Therefore, *Act. 4. 29.* when there had beene a councill holden at *Jerusalem*, against the Apottles *Peter* and *John*. in the first beginning of the great persecution of Christians, in the Primitive church, it is said that they departed from the assembly, and prayed together with the rest of the church in this manner; *And now, O Lord, behold their threatenings*, &c. Wherein they prayed not against the Councell, nor against the men that ſate in counsell, but against their proceedings, courses, devices, and threatenings. And their practice may be a patterne for ordinary men to follow. In *Luke 9. 54.* the Disciples asking our Saviour Christ whether they should call for fire from heaven to destroy his enemies, hee sharply reproveth them for their intemperate heat against the Samaritans, and tels them, that they had not that extraordinary Spirit, to effect such a thing because they were but ordinary men. Ordinary men therefore may not pray against the persons of Gods enemies. The Pope at this day is a professed enemy to Christ and his Gospel, yet no man may pray against the person of the Pope, but onely against his state, kingdom, and regiment, which is Antichristian; whereby hee sets himselfe against God and his kingdom.

Señ. 2.

Upon the answer to this Question, there followeth another. Sundry Psalmes of *David* are Psalmes of imprecation, wherein *David* curseth his enemies fearefully, especially in the 109. Psalm; now all these Psalmes were penned for our use: It may therefore be demanded, how we may use these; and such like, when we reade or sing them?

Ans. I. Wee must not use them as *David* did, namely, as prayers against the persons of our enemies, but onely as propheties against the enemies of God, wherein the punishment of incurable men, that were enemies to God and his truth, is fore-told. For wee have not, as *David* had, an extraordinary spirit, or a pure zeale; therefore we cannot pray as he did.

II. I answer, whereas these imprecations were directed against particular enemies, we may use them in some sort as prayers, but how? As generall prayers against all the incurable enemies of God, not against any particulars among the Jewes, Turkes, or Papists. As therefore we may use these Imprecations as prayers, so wee must use them without any particular application to the persons of any particular men.

III. Question.

What be the particular Circumstances of Prayer?

Of the circumstances of Prayer.

Ans. There are chiefly foure. I. The voice, or speech. II. The gesture. III. The place where. IV. The time.

Señ. 1.

Concerning the Voice, this Question may be moved?

Whether a voice or words are to be used in prayer or no?

Of the voice in Prayer.

Ans. Prayer is either Publike, or Private. In publike prayer, a forme of words must alwaies be used, in a known, plaine, and distinct voice. The reasons are these: First, the Minister is the mouth of the whole Congregation in prayer, as he is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in prayer, so the people must give their assent, and approbation to his prayer, by the word *Amen*: But there can be no professed and publike assent, without a voice. Secondly, God is the Creator, not onely of the soule of man, but also of his body; and we blesse God, not onely with the heart, but also with the tongue; therefore the whole man must pray in publike.

Now in private prayer, made in private and secret places, by private persons, the Voice is profitable, but not simply necessarie. It is profitable, because it stirreth up the affections of the heart, it serveth also to keepe the wandering minde in compasse, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not simply necessary. For a man is not bound in conscience to use a forme of words, in all his prayers. *Moses* prayed, he spake never a word, and yet it was a prayer: for the Lord sayes unto him, *Exod. 12. 25. why criest thou? Answ* praying in the temple, *her lips did move, only her voice was not heard, and yet she is said to pray, 1 Sam. 1. 13.*

Agaiuc,

Again, the spirit is laid to pray in the elect *with groanings that cannot be uttered*; and yet the holy Ghost gives them the name of prayers, *Rom. 8. 26. Paul bids us pray continually, 1 Thess. 5. 17.* which is not to be understood of a continual use of a forme of words, but of the groanes and sighes of the heart, which may be made at all times.

Out of this question ariseth another;

Whether it be lawfull when we pray, to read a set forme of prayer? for some thinke, that to doe so is a sinne.

Ans. It is no sin: but a man may lawfully, and with good conscience doe it.

Reasons. First, the Psalmes of David were delivered to the Church, to be used and read in a set forme of words; and yet the most of them are prayers. Secondly, to conceive a forme of prayer requires gifts of memorie, knowledge, utterance, and the gifts of grace. Now every child and servant of God, though he have an honest heart, yet hath hee not all these gifts: and therefore in the want of them, may lawfully use a set forme of prayer, as a man that hath a weake backe, or a lame leg, may leane upon a crutch.

It is alleaged, that set formes of prayer doe limit and bind the holy Ghost.

Ans. If we had a perfect measure of grace, it were somewhat, but the graces of God are weake and small in us. This is no binding of the Holy Ghost, but a helping of the spirit, which is weake in us, by a crutch to leane upon: therefore a man may with good conscience, upon defect of memorie and utterance, &c. use a set forme of prayer.

Sett. 2.

The second Circumstance, is the Gesture. Concerning which it is demanded, what kind of Gesture is to be used in prayer? whether kneeling, standing, sitting, or the holding up of the hands or head to heaven, or bowing the bodie to the earth?

Ans. God in his word hath not prescribed any particular gesture of the body, and therefore our consciences are not bound to any particular. Besides that, Religion stands not properly in bodily actions and gestures. Yet touching gesture, the word of God gives certaine generall rules to be observed in prayer, both publike and private.

In Publike prayer, these rules of Gesture are prescribed. First, when publike prayer is made in the congregation, our gesture must alwaies be comely, modest, and decent. Secondly, all gesture used publicly must serve to expresse as much as may bee, the inward humilitie of the heart, without hypocrisie. Now these kinds are manifold. Some concerne the whole body, as the bowing thereof, the casting of it downe upon the ground. Some againe concerne the parts of the body, as lifting up of the head, the eyes, the hands, bowing the knees, &c. Touching these, the Scripture hath not bound us to any particulars;

but in them all, we must have regard, that they serve alway to expresse the humilitie of our hearts before God: Thus have the holy men of God behaved themselves; yea, the holy Angels standing before the Arke, doe cover their faces, in token of reverence of the Majestic of God, *Esay 6. 2.* Thirdly we must in publike prayer, content our selves to follow the laudable fashion and custome of that particular Church where we are. For to decline from customes of particular Churches in such cases, often causeth schisme and dissentions.

In private prayer, done in private and secret places, there is more libertie. For in it we may use any gesture, so it be comely and decent, and serve to expresse the inward humilitie of our hearts. An ancient writer is of opinion, that it is an unreverent, and unlawfull thing to pray sitting. But both the learned before, in, and after his time, have judged his opinion superstitious; specially considering that Religion stands not in the outward gesture of the body, and it skils not much what that is, so the inward humilitie of a sincere heart be expresseed thereby.

Sett. 3.

The third Circumstance, is the Place. Where Question is made, In what place we must pray? *Ans.* In regard of conscience, holinesse, and religion, all places are equal & alike in the new Testament, since the coming of Christ. The house or the field is as holy as the Church. And if we pray in either of them, our prayer is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretold by the Prophet, wherein a cleane offering should be offered to God in every place, *Mal. 1. 11.* which *Paul* expounds, *1 Tim. 2. 8.* of pure and holy prayer, offered to God in every place. To this purpose, Christ said to the woman of Samaria, *That the time should come, when they should not worship in Ierusalem, or in Samaria, but the true worshippers of God should worship him in spirit and in truth,* wheresoever it be. Yet nevertheless, for order, decency, and quietnesse sake, publike prayer must be made in publike places; as Churches and Chappels appointed for that use. And private prayer in private houses and closets, *Matth. 6. 5.* Now the opinion of the Papiist is otherwise. For he thinks that in the new Testament, hallowed Churches are more holy than other places are, or can be and doe make prayers offered to God in them, more acceptable to him than any other: and hereupon they teach, that private men must pray in Churches, and private prayers must be made in Churches, if they will have them heard. For proove hereof, they alleage the practice of some particular persons in the Scriptures. Of *Anna*, who prayed privately in the Temple, *Luk. 2. 37.* Of *David*, who in his exile, desired greatly to have recourse unto the Temple. And of *Daniel*, who

The place of prayer.

Ioh. 4. 25.

who is said to looke out at the window toward the Temple, and pray, *Dan. 6. 10.*

Ans. These places are abused by the Popish Church. For there is a great difference between the Temple at Jerusalem in the old Testament, and our Churches in the new. That was built by particular commandment from God: so were not our Churches. That was a type of the very body and manhood of Christ, *Heb. 9. 11.* and of his mysticall body, *Col. 2. 7.* Again, the Arke in the Temple was a pledge and signification of the covenant, a signe of Gods presence, a pledge of his mercy, and that by his owne appointment: for it was his will there to answer his people: but the like cannot be shewed of our Churches or Chappels.

It will be said, that the Sacrament is a signe of Gods presence, for in it God is present after a sort. *Ans.* It is true: Christ is present in the Sacrament, but when? not alwaies, but then onely when the Sacrament is administered. And the administration being ended, Christ is no more present in the bread and wine. And in the very act of celebration, hee is not carnally, but spiritually present.

Sect. 4.

The fourth Circumstance is the Time.

Quest. What are the times, in which men are to make prayers unto God?

For answer to this Question, it is first to be considered, that there is a twofold manner of praying, and consequently two kindes of prayer. The first is, the secret and sudden lifting up of the heart to God, upon the present occasion. The second is, set or solemn prayer. The first sort of prayers have of ancient times beene called *ejaculations*, or the darts of the heart. And the time of this kinde of prayer is not determined, but is and may be used at any time without exception. This point I make plaine by these reasons.

The first is, the commandement of God, *1 Thess. 5. 17. Pray without ceasing Eph. 6. 18. Pray alwaies, with all manner of prayer and supplication in the spirit, and watch thereunto with all perseverance—for all Saints.* In both these places, by prayer and supplications, *Paul* understandeth the sudden lifting up of the heart unto God.

Secondly, whatsoever we speake, thinke, or doe, we must do all to the glory of God. Now God is glorified, when we doe in all things from our hearts acknowledge his power, wisdom, justice, mercie, providence, and goodness. And these we doe acknowledge, when we daily and hourly lift up our hearts to him in petition for some blessings, and in thanksgiving for his mercies.

Thirdly, we are subject to innumerable infirmities, frailties, and wants, so as we cannot of our selves so much as thinke one good thought: therefore we are every day & houre to lift up our hearts to God, partly in prayer, partly in giving of thanks, that he would

make a daily supply by his grace.

Fourthly, Satan seeks by all means to overthrow our soules continually: and in that regard it behooveth us alwaies and upon every occasion to lift up our hearts to God for his mercifull protection.

Fifthly, the gift of faith must grow and increase in us day by day. And the means whereby it groweth and thrive in us, are the exercises of faith, not seldom and rare, but daily and continually used. Now of all the exercises of faith, none is more excellent than invocation and Thanksgiving.

The second kinde of prayer, is set and solemn; when a man sets himselfe apart, to pray unto God usually and fervently: or when men come reverently and solemnly together into the congregation, to call upon the name of the Lord. The word of God appoints no set time for this kind, but leaves it to the liberty, wisdom, and discretion of men. And the ground of this libertie is this; There is now no difference betweene time and time, in regard of Conscience, for performing the worship of God, and the duties of religion, (the Sabbath onely excepted) but the principall and onely difference is in regard of outward order and conveniency, whereby one time may be thought fitter than another, and that must be discerned by the wisdom of men. In the New Testament, the distinction of *dayes* and *houres* is taken away, *Paul* was afraid of the Galatians, because they made difference of *dayes, times, months, and years*, in respect of holinesse and religion, *Gal. 4. 10. 11.*

By this doctrine, we may see what to judge of the Romane religion, touching set times of prayer. They prescribe certaine houres, which they terme *Canonick*, and they distinguish them in this manner: The first, they call the *Morning*, before the Sun-rising. The second, the *Prime*, from the first houre of the day to the third. The third, from thence to the sixth houre. The fourth, from the sixth to the ninth. The fifth, from the ninth to the twelfth, which they call the *Noon*. The sixth, is in the evening about the Sun-setting. The seventh and last, is after the Sunne-setting, which they call the *Completorie*. Now in these seven prescribed houres, by the doctrine delivered, I note three notable abuses.

First, in that the Popish Church binds men in conscience to observe them, upon paine of mortall sinne: Whereas in regard of Conscience, there is no difference of times. Secondly, they binde the Masse-priest, the Deacon, Subdeacon, and the Beneficed man, onely to Canonick houres: whereas those houres differ not from others, in regard of performance of Gods worship, neither are these men more bound to pray in them, than others. Thirdly, that a man may say and reade his Canonick houres this day for the morrow, and in the morning, or after dinner, for the whole day: wherein we may see their grosse superstition.

1 Sam. 7.

The time of prayer.

IV. Question touching prayer is,

How their mindes are to bee pacified, which are troubled by sundry accidents, that fall out in their prayers?

These Accidents are principally three.

First, when they should pray, they cannot frame or conceive a forme of prayer, as other men doe.

For removing of which trouble, let them remember this one thing: That the unfained desire of the touched heart is a prayer in acceptance before God, though knowledge, memorie, and utterance, to frame and conceive a forme of prayer in words, be wanting, *Psal. 10. 17. God heares the desire of the poore,* that is, of humble persons, and them which are in distresse, *Psal. 145. 19. God will fulfill the desire of them that feare him: he also will heare their crye, and will save them, Rom. 8. 26. We know not how to pray as we ought. but the spirit of God, that is, the spirit of adoption maketh request for us by groanes and sighes, which cannot be uttered.* Where we may observe, that the prayer of the holy Ghost, which must needs bee an excellent prayer, is made by groanes, which cannot be uttered in words.

The second Accident is, that they finde themselves full of heavinesse and deadnesse of spirit, and their minds full of by-thoughts and wandring imaginations.

This trouble may be removed upon this ground; that the defects of our prayer shall never condemne us, if we be heartily displeas'd with our selves for the same; and by prayer and other good meanes, doe struggle and strive against them, *Rom. 8. 1. There is no condemnation to them that bee in Christ.* In which place it is not said, *They doe nothing worthy of condemnation;* but thus, *There is no condemnation to them being in Christ,* though they deserve it never so much.

The third Accident is, that though they pray, they receive not the fruit of their prayers. For the removall of this distresse, we may consider these foure things.

I. The man that is thus troubled, is to examine himselfe, whether he hath made his prayer to God aright, or no? For if he pray amisse, he may pray long and never be heard. Our Saviour would not grant the request of the foanes of *Zobadems*, because they asked they knew not what, *Matthew 20. 27. Iam. 4. 3. To aske and receive not, because ye aske amisse,* that ye might consume it on your lusts. *Paul* prayed three times, and had the repulse, because hee asked things inconvenient for him to receive. therefore answer was made, *My grace is sufficient for thee, 2 Cor. 12. The man therefore that would make a prayer aright, must have respect unto the matter*

and forme thereof, as also to the disposition of his owne heart: if hee faile in any of these, then God will not heare; or if hee doth, hee heares in justice.

II. Though men make lawfull prayers unto God, and aske things that are to be asked, and which God will grant, yet God will somewhat deferre the accomplishment of their prayers, and not give care unto them at the first. *David* prayed night and day, and yet was not heard, *Psal. 22. 2.* Againe, *His eyes failed, his thron was drie, while he waited for his God by prayer, Psal. 69. vers. 3. The Angell Gabriel said to Zacharie, Luk. 1. vers. 13. Thy prayer is heard.* Now in all likelihood, that prayer of *Zacharie* was made long before, even in his youth, yet it was not granted him till he was old.

The Lord deferres the grant of our requests upon good reason. For hereby he firreth up the dulnesse of our hearts, and quickeneth our faith and hope. Againe, hee makes us when wee enjoy the blessings desired, to have them in higher estimation, and to bee more thankfull un. o him; yea, in the want thereof, to strive the more earnestly with him by prayer for them. The woman of Canaan was repulsed and called a dog by our Saviour *Christ*, not for that he intended to reject her prayer, but to stir up her faith, to make her more earnest in asking; as also more thankfull for the benefit, when shee had received it.

III. The Lord useth to grant our petitions, two manner of waies. First, by giving the very thing we aske. Secondly, by giving something answerable thereto, when he granteth not the thing it selfe. Thus *Christ* was heard in that which he feared, *Heb. 5. vers. 7.* Hee prayed to bee delivered from that cup, which notwithstanding hee dranke of. How then was hee heard? Though hee had not that which he asked, yet God granted him the thing which was proportionable to his request; namely, strength and power, whereby he was enabled to overcome the woful pangs of that death.

IV. Wee must thinke this sufficient, that we can and doe pray unto God, though we never have any request in this world granted, for by whose grace we always continued in prayer, but by the gift and grace of God? *Paul* in the like case was answered by God, *My grace is sufficient for thee, 2 Cor. 12. 9.* that is, thine infirmities shall not be removed: content thy selfe in this, that thou art in my favour, and hast received my grace, by which thou dost withstand this temptation. To this purpose *S. John* saith, *If we know that he heareth us, whatsoever we aske, we know that we have the petitions granted which we desired of him, 1 Iob. 5. 2. 5.* His meaning is, if we can perceive, and discern that God listnes to our prayers, hereby we may assure our selves, that he grants our requests. Now by this we may

perceive that he doth listen and give care to us, because the grace whereby we pray is from him alone.

CHAP. VII.

Of the second head of Gods worship, the Hearing of the Word preached.

THUS much touching the first head of outward worship, namely, prayer. Now follows the next, which is the *Hearing of the Word preached.*

The Questions concerning this point are of two sorts. Some concerne the Preachers of the Word, and some the Hearers. The first sort I omit, and referve them to a more proper place.

For the second sort concerning Hearers, one Question may be moved:

How any man may profitably, to his owne comfort, and salvation, heare the Word of God?

The necessitie of this Question appears by that speciall Caveat given by our Saviour Christ, *Luk. 8. vers. 18. Take heed how ye heare.*

Ans. To the profitable hearing of Gods Word three things are required: Preparation before we heare, a right Disposition in hearing, and Duties to be practised afterward.

I. In Preparation, sundry Rules of direction are to be observed

First Rule. *We must be swift to heare, Jam. 1. 19.* And this wee shall doe by disburdening our selves of all impediments which may hinder the effectuall hearing of the Word. These impediments are especially three; all which are named by the Apostle *James*, together with their severall remedies.

The first is presumption; when the hearer presumes of his wisdom, knowledge, and abilitie to teach (if need were) his teachers. The remedie hereof is, *to be slow to speake*, that is, not to presume upon our owne gifts, thinking our selves better able to teach others, than to be taught by them. For so the Apostle afterwards expounds himselfe, when he saith, *My brethren, be not many masters, Jam. 3. 1.* Let not private persons take upon them to be come instructors of other men; but as *Paul* saith, *1 Cor. 3. 18. If any man among you seeme to be wise, let him be a foole, in that he may be wise: that is, let him be willing to learne, even of his inferiours. And in this regard, let him follow the practice of *Nadabab*, who submitted himselfe to the advice and counsell of his maid.*

The second impediment is troubled affections, specially rafh anger, either against the Teacher or others. The remedie of this also is laid downe in the place before alleaged,

Be slow to wrath, v. 19. The third is superfluity of malicioufnesse, that is; the abundance of evill corruptions and finnes, which hearers shall by experience finde in their owne hearts and lives. This impediment hath many branches, principally three. 1. Hardnesse of heart, noted by the stony ground, in the parable of the sower, *Matthew 13. 20.* 2. The Cares of the world, signified by the thornie ground, *v. 22.* 3. The itching eare, *2 Tim. 4. 3.* when a man will heare no other doctrine, but that which is sutable to corrupt nature, not being willing to frame his heart to the word, but to have the word framed to his wicked heart.

The remedies of this impediment are these. First, every hearer of the Word must lay apart all superfluity of malicioufnesse, that is, cut off as much as in him lieth all corruptions both of heart and life. Hence it is; that God speaketh thus to the wicked man, *Psal. 50. 16. What hast thou done, to take my word in thy mouth. Seeing thou hatest to be performed, and hast cast my words behind thee? To this purpose the Prophet *Jeremie* exhorteth the Jewes to be circumcised to the Lord, and to take away the fore-skins of their hearts, &c. *Ier. 4. 4.* And *Moses* by Gods commandment was to sanctifie the people three daies, before they came to heare the Law delivered by himselfe in Mount Sinai, *Exod. 19. 11.* Again, every man will and ought to have a care to prepare himselfe more or lesse to the receiving of the Lords Supper: which duty is as well to be performed before the hearing of the word, considering that in substance it differeth not from the Sacraments, they being the visible, and preaching the audible voice of God. Secondly, every hearer must receive the word with meeknes, that is, with quietnes subject himselfe to the word of God in all things, *1 Ja. 5. 7. I dwell with him that is of an humble spirit, to revive the spirit of the humble, &c.**

The second Rule of Preparation. Wee must lift up our hearts in prayer to God, that he would give us the hearing care. This hearing care is a gift of God, enabling the heart when it heareth, to conceive and understand the doctrine taught; and to yeeld obedienc thereunto.

The third Rule. The hearer must in hearing set himselfe in the presence of God. *Now therefore* (saith *Cornelius* to *Peter*, *Act. 10. 33.*) *are we all here present before God, to heare all things commanded by thee of God.* The reason is, because God is alwayes in the congregation where the Word is preached.

II. The second thing required to profitable hearing, is a right disposition. Wherein two rules are to be observed.

First, when the Word of God is in delivering, every hearer must heare with judgement. But some will say, many Preachers bow down faults and infirmities to their hearers; as this *Paul* and wereth not withstanding, *Dispute*

not prophetic, 2 Thes. 5. 20. Yea, but what if they deliver untruths? Paul answers againe, in the next verse, *Try all things, and keepe that which is good:* and Saint John to the like purpose, 1 John 4. *Believe not every spirit, but trie the spirits whether they be of God.*

Hereby the way wee must remember one caveat. There be three kindes of judgement: The first is private, whereby every private person may judge of the doctrine which is taught; For hee must not heare, hand over head, but judge of that which he heareth. Of this Saint Paul speaks to the Corinth. *Judge ye what I say,* 1 Cor. 10. 5. The second is, the judgement of the Prophet or Minister: And this is a surer kinde of judgement than the former, proceeding from a greater measure of Gods grace. The third is, the judgement of the holy Ghost in Scripture; and this is soveraigne and absolute. For the holy Ghost judgeth all, and is judged of none. These three kindes of judgement are let in this order. The first depends upon the second, the second upon the third, and the third is absolute and judged of none.

Upon this caveat, two things doe follow; First, that a private hearer, though hee may judge of doctrine delivered, yet hee may not censure the Teacher, or his Ministerie. Ministers are to be judged, but their spirit is not subject to every private man; but to the Prophets: for the spirit of the Prophets, that is, the doctrine which the Prophets bring, being inspired by the Holy Ghost, is subject to the Prophets, 1 Cor. 14. 32. Secondly, a private man is not to publish or broach any point of doctrine, but that which is plainly propounded in the word, and taught by the Ministers thereof. This is a necessary rule; and the want of observation thereof, is the cause of many schismes and heresies in the Church. The Lord commands the people, *Mal. 2. 7. To require the Law at the mouth of the Priest* in all maine points of faith and manners.

The second rule to be observed in hearing; Every hearer must have care that the word of God be rooted and grounded in his heart. like good seed in good ground: which Saint James expresseth, *Jam. 1. 21. receive with meeknesse the ingrafted word.* Here generally it is to be remembered, that not only ignorant people, but even the most learned ought to be hearers of the word preached. For the preaching thereof serves not only for the increasing of knowledge, but also for the reformation of the affection, which may bee inordinate, where knowledge doth abound.

Now for the receiving of the word of God in our hearts, sundry things are required.

First, a true and right understanding thereof.

Secondly, it must bee mingled with faith, *Heb. 4. 1.* For the word is as wine, or water of life: our faith is the sugar that sweetneth it, and gives it a pleasant relish. The word there-

fore must be tempered, and mixed with our faith, that it may become profitable unto us. Now in this mixture, there is required a double faith: the first generally, whereby we believe the doctrine delivered to be true, so as we never call the same into question; *Our Gospel to you* (saith Paul) *was in much assurance.* 1 Thes. 1. 5. The second speciall, whereby we apply the word preached unto our selves, for the humbling and comforting of our hearts.

Thirdly, wee must labour to be affected with the word. Thus *Sosiah* his heart is said to melt at the reading of the law, 2 Chron. 34. 27. And the people joyced greatly, because they understood the word which the Levites had taught them, *Neh. 8. 12.* The hearts of the two disciples that went to *Emmans*, burned within them, when Christ opened unto them the Scriptures, *Luke. 24. 32.* And the Jewes at *Peters* sermon were pricked in their hearts, and said, *Men and brethren, what shall we doe?* *Act. 2. 37.*

Fourthly, the Word of God must dwell pientiously in us, *Col. 3. 16.* This it doth when it rules, and beares the greatest sway in the heart, and is not overturned by any corrupt affection.

III. The duties to be performed after Hearing, are these.

First, the doctrine delivered must be treasured up in the heart, and practised in life, *Psal. 119. 11. I have hid thy word in my heart; that I might not sinne against thee.*

Secondly, a man must meditate on the word which he hath heard, with lifting up of his heart unto God. The beasts that were cloven footed, and chewed the cud, were fittest both for meat unto man, and for sacrifice to God, *Lev. 11.* It was the old and ancient opinion of the Church, that this chewing the cud signified holy meditations. And he that heares the Word, must doe as the beast doth, fetch up the meat out of his bellie againe, and chew it over anew. The man that doth soe, is the fittest for the Lords use.

Thirdly, he must have experience of the word of God in himselfe, *Psal. 34. 9 Taste and see how gracious the Lord is.*

Fourthly, hee is to examine himselfe after he hath heard the word. Thus *David* saith of himselfe, *Psal. 119. 59. I have considered my waies, and turned my feet unto thy testimonies.*

Fifthly, he must be obedient unto it, and testifie his obedience, though not at all times, yet whensoever occasion is offered: *Jam. 1. 22 Be ye doers of the word, and not hearers onely; deceiving your owne selves.*

II. Question touching Hearers is,

How are they to be comforted, who after long hearing of the word, eicher profit very little, or not at all?

For resolution of this Question, the Causes of not profiting are distinctly to be considered. And they are of two sorts.

The first sort of Causes are the finnes of the hearers. And that finnes are the causes of not profiting, it will appear by this figure; if the memory, understanding, and other parts of the minde in common matters bee strong and pregnant, but dull and weak in apprehending and retaining the doctrine taught. Now these finnes are principally two.

First, *Hardnesse of heart*, when a man is not inwardly moved and affected with the word preached, but remaines in the same state hee was before. This is set forth by the hard ground that is by the high way side, and by the stony ground, *Math. 13. 4. 5.* And such is the heart that is not moved nor affected either with joy, sorrow, feare or consolation. The hardnesse of heart ariseth from a custome in sinning, and from the deceitfulness of sin, *Heb. 3. 13.*

Secondly, *worldly cares*, that is, a heart possessed with desires of profit, pleasures, honours, preferments, and such like; which be as thornes that choke the seed of the word, and suffer it not to grow and fructifie; yea, that fill the heart full of wandering imaginations, which steale away the minde from attending to the word preached. Those that are thus hindered from profiting, are rather to be reprov'd, than comforted: for that the cause of their *unprofitablenesse* is in and from themselves. They are therefore to use all good meanes for the removal of their finnes, that of hard hearted and carnall, they may become good and profitable hearers of the word. The meanes are these.

First, they must labour to bee touched in heart, with sense and feeling of their spirituall povertie, and want of Gods favour and mercie in the pardon of their finnes. The reason is given of *David*, *Psal. 25. 9. The Lord teacheth the humble his wayes:* And by *Mary* in her song, *Luk. 1. 53. He hath filled the hungry with good things, and the rich hee hath sent empty away.* The second meanes is, to heare the word of God with an honest heart, joyned with a constant purpose of not sinning. The third, to be as careful to bring good affections, as a good understanding. For affections are the feet that carrie the heart, and *Salomon* bids us to take heed to our feet, *when we enter into the house of God, Eccles. 4. 17.* They are the very key of knowledge and memorie, and therefore *David* sayes, *The secret of the Lord is revealed to those that feare him, and his covenants is to give them understanding, Psal. 25. 14.* And that which he saith of Feare, may be said also of other good affections.

The second sort of Causes, are ordinary and usuall defects of naturall gifts; as of capacitie, or conceit, of memorie, and understanding. For all men have not the like gifts of nature, and therefore all men cannot reap like

benefit by the Word preached. These wants may be discerned thus; If the minde and memorie bee weak or wanting, as well in common worldly matters, as in divine things that belong to Gods kingdome. And to this kind of men, which are thus troubled for not profiting, there belongeth comfort; yet not simply, but upon these conditions. First, if they know the principall grounds of religion. Secondly, if they have care to profit and increase in knowledge. Thirdly, if they live according to the measure of their knowledge in obedience to Gods will. These being observed, such parties are to comfort themselves in this, that God in mercie will accept of their endeavour, forgive their ignorance, and beare with their infirmities. This is to be seene in the example of *Peter*, whose faith was highly commended by Christ, when he said, *the gates of hell should not prevail against it, Math. 16. 16.* And yet at that very time, *Peter* was ignorant of many maine points of Religion, as of the death, resurrection, and ascension of Christ. And in his person, the other Disciples are commended also for their faith, because they held Christ to be the Messias and Saviour of the world, though they were ignorant of the manner of his redemption, thinking he should have beene an earthly King, *Act 1.* Againe, the want of knowledge in such as have naturall defects, may be supplied by good affection, if they be not wanting in an honest heart, and careful endeavour of godly life. Thus the Church of the Jewes in the old Testament did farre exceed the Church of the new in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in general, the receiving, and use of them.

IN the next place follow the Questions of conscience touching the third part of Gods Outward worship, namely, the *Sacraments*; and these concerne either the administration, or the receiving of them. The Administration I will here let passe, and handle those Questions onely that concerne the receiving and use thereof, both in general and in particular.

Touching the receiving of the Sacraments in general, there is one onely Question:

Whether the Sacraments ministred by Hereticks, Idolaters, and unskillfull Ministers, be Sacraments or no?

For answer hereunto, wee are to know, there are three sorts of men that may administer the Sacraments. Some are true and lawfull

full Ministers, lawfully called by God and man to that function, keeping the right forme of the Sacrament according to the institution. Some againe are meere private persons, that have no authoritie at all to administer, whom we may oppose to the former sort, as contrary to them in this action. Others againe bee admitted to stand in the roome of lawfull Ministers, by the acceptation and consent of men, or by custome, though corrupt: and these are in a meane betwene the two former sorts. Of the first there is no question. But the Sacrament administered by the second sort is a meere nullitie, because they have no calling thereto, neither can they doe it of faith: for as much as they have neither precept nor example out of the word of God. Now for the third sort, though they be not indeed lawfull Pastors; yet being in the place of such, by the consent, allowance, and custome of men, though corrupt, their action is of force, and the Sacrament which is administered by them, is indeed a true Sacrament; which I prove by these reasons:

First, the preaching of the Word, and administration of the Sacrament are all one in substance. For in the one the will of God is seene, in the other heard. Now the word preached by Hereticks is the true word of God, and may have his effect. The Scribes and Pharisees, great Doctors of the Jewes, were not all of the Tribe of *Levi*, but descended from other Tribes. Againe, even the principal of them lived by extortion and berberie, and were wicked men, yea Hereticks and Apostates, deposed and excommunicated persons. And yet because they occupied the places of good teachers, and sat in the chaire of *Moses*, that is, read the doctrine of *Moses* Law, Christ biddeth his Disciples to heare them. *Matth. 23. 2.* provided only that theyooke heed of the leaven of their false doctrine & wicked life. Now if the word taught by their ministerie was powerfull, why may not the Sacraments ministred by the Hereticks standing in the roome of the true Ministers, bee true Sacraments? In the dayes of *Paul*, *Phil. 1. 15.* some preached Christ through envie and strife, and some of good will: what was the Apostles judgement in this case? Himselfe answered, *vers. 18. What then? yet Christ is preached of all manner of wayes, whether it be under a pretence, or sincerely, and therein I joy, yea, and will joy.*

Secondly, this point is plaine by examples. The Leviticall Priests under the Law were Hereticks, and taught against the breach of the Morall Law. Yea, they held Justification by works, *Rom. 10. 3.* and yet Circumcision by them administered was in force; neither was the Paschever celebrated by them, or the sacrifices which they offered, any other than the true Paschever, and true sacrifices. *Judas* was a verie hypocrite, yea, Christ calls him a Devill, *Ioh. 6. 70.* and yet hee preached

the word at Chrills commandement, and baptized with the rest of his Disciples, *Ioh. 4. vers. 1, 2.*

Thirdly, the Sacrament, if it bee administered in the name and by the power of Christ, is the ordinance of God, being received by faith, yea, a true Sacrament of Christ; and the force and efficacy thereof doth not depend upon the worthinesse of the Minister, but upon Christ. The letters or Epistle sent from one man to another are authentical, and serve fully to expresse the minde of the author, though the messenger or carrier bee a wicked or a naughty man. And in like manner, the sinne of any man that stands in the roome of a lawfull Minister, doth not nullifie the Sacrament, and therefore not heretic or insufficiency. *S. Cyprian*, who lived neere 300. yeares after Christ, was of this opinion, that Sacraments administered by Hereticks were no Sacraments. But the Churches of *Africa* in those times concluded the contrary & alit him, according to the doctrine that hath been delivered.

The Vse. I. By this doctrine they are justly to be blamed, who would have their children re-baptized, which were before baptized by the Popish Priests; because the Sacrament, though administered by a Papist, if he stand in the roome of a true Pastor, and keepe the forme thereof, is a true Sacrament. II. Others by this doctrine come to be reproved, that refuse to receive the Sacraments at the hands of unpreaching Ministers. For though the Minister bee insufficient and preach not, yet if hee bee called by the Church, he hath the place of a lawfull Pastor, his administration is warrantable, and the Sacrament by him administered a true Sacrament.

If it be said, that then the true Sacraments may bee out of the true Church, as in the Church of Rome at this day, because Hereticks and such like Ministers are not of the Church; I answer, that there is in the Church of Rome the hidden Church of God, and the Sacraments are there used, not for the Romish Church, but for the hidden Church, which is in the midst of Papacie: like as the lantern beareth light not for it selfe, but for the passengers: yet hence it followes not, that we should communicate with Idolaters, Hereticks, and wicked persons.

And so much of the administration of the Sacraments in generall. I come now to the particular Sacraments.

CHAP. IX.

Of Baptisme.

The first Sacrament in order is Baptisme: And the Questions touching it, I reduce to five heads.

I. Question.

Whether Baptisme bee necessarie to Salvation, or no?

For answer to this Question, wee must rightly distinguish of necessitie. A thing is said to be necessarie two manner of wayes; either absolutely and simply, or in part. Absolutely necessarie is that, which is in all respects necessarie, and the contrarie whereof is utterly unnecessary. Necessary in part is that, which in some respects, or upon certaine causes and considerations is necessarie. This distinction premised, I answer:

Sect. 1.

First, that Baptisme is necessarie the second way, in part and respectively, that is, in divers and sundrie regards.

I. As the lawfull use thereof is a note, whereby the true Church of God is discerned and distinguished from the false Church. Not that the Church of God cannot bee a Church without the Sacrament; for it may want Baptisme for a time, and yet remaine a true Church, as well as the Church of the Jewes in ancient times wanted circumcision for the space of fortie yeares, *Ish. 5. 6.* and yet ceased not to bee a true Church and loved of God.

II. As it serves for necessarie uses and purposes to men of yeares, that are to bee baptized: as first, to testifie unto the Church and themselves, that they are received into the bodie of Christ, which is the company and societie of the faithfull. Secondly, to testifie their obedience to Gods commaundement, and their subjection to his ordinance appointed by him for their good. Thirdly, to bee a necessarie prop to uphold their weakesse, a seale to confirme their faith in the covenant of grace, and an instrument to convey Christ unto them with all his benefits.

III. It is necessarie to infants, as it serves to enter and admit them into the visible Church, and withall to signifie their interest in the covenant of grace, and consequently their right and title to life everlasting.

Sect. 2.

Secondly, I answer, that Baptisme is not absolutely or simply necessarie, so as the partie that dies without it, remains in the state of damnation, and cannot be saved. My reasons are these:

I. Baptisme is appointed by God, to bee no more but a seale annexed unto, and depending upon the covenant: therefore wee must put a difference betwene it and the covenant.

The covenant of grace, and our being in Christ, is absolutely necessarie: for no man, woman, or childe can be saved, unless they

A have God for their God. But the signe thereof is not. For look as to the essence of a bargaine, the consent and agreement of the parties alone is of mere necessitie required; and this being yeilded, the bargaine is a bargaine, though it bee neither sealed, subscribed, nor confirmed by wimes, so likewise a man may be saved, if he be within the covenant of grace, though hee have not received the seale and signe thereof, the Sacrament of baptisme.

II. The bare want or privation of baptisme (when it cannot bee had) is pardonable, and doth not condemne the partie unbaptized. The theefe upon the crosse was saved, though hee was never baptized, *Luk. 23.* And sundrie Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and visible baptisme, yet by Gods mercie they were not destitute of the inward, and consequently were not condemned, but saved. And so, many children under the Law died before the eighth day uncircumcised. Yea, when any among them were weake, and could not endure to have the foreskin of their flesh cut, in probability their circumcision was deferred, and some of them died in the meane time: which nevertheless being borne of believing parents, were undoubtedly saved, according to the promise of God made to *Abraham, I will be thy God, and the God of thy seed.* For as Christ saith of the Sabbath, so may we say of circumcision; It was made for man, and not man for it. And it were a judgement both rash and uncharitable, to thinke that all the males of the children of Israel that died before circumcision were condemned.

Yet on the other side, the wilfull contempt and carelesse neglect of this ordinance, when it may conveniently bee administered and received, is deadly and damnable. And to them that are guiltie of this sinne, is the threat of God justly denounced, *Gen. 22. 14. Even that person shall be cut off from his people.*

III. The grace and mercie of God is free, and not tied or bound to the outward elements. *Iob. 31. 8. The wind bloweth where it listeth, & that is, God gives grace, and vouchsafeth favour, to whom, where, and when it pleaseth him.* And hence it is, that they whom hee would not have perish, but come to eternall life, shall be saved, though they be not partakers of this Sacrament.

IV. Infants borne of believing parents are holy before baptisme, and baptisme is but a seale of that holinesse, *1 Corin. 7. 14. The children of believing parents are holy. Rom. 11. 16. If the first fruits be holy, so is the whole lump; and if the root be holy, so are the branches.* Yea, to them belongs the kingdom of heaven as well as to others. Christ saith, *Infer little children, &c. for so them belongeth the kingdom of heaven, Mark. 10. 14.*

It is alleaged, that those which are sanctified

How Baptisme is necessarie, and why?

How Baptisme is not necessarie, and why?

fed have faith, which infants have not. *Ans.* God's faith, *I will be thy God, and thou shalt be my people.* By vertue of this promise, the parent layes hold on the covenant for himselfe and for his child, and the child beleeves because the father beleeves.

It is objected againe, that infants are borne in originall sinne, and therefore cannot be borne holy and sanctified. *Ans.* Everie beleeving parent sustaines a double person. First, as he is a man descending of *Adam*, by corrupted seed; and thus being himselfe corrupted and uncleane, his children also are corrupte and impure. Secondly, as he is an holy and beleeving man, ingrafted by faith into Christ the second *Adam*. And thus by his faith comes his child to be in the covenant, and partaker of the benefite and privileges thereof; and by the same faith hee being a beleever, the guilt of originall corruption which is in the infant new borne, is not imputed unto him to condemnation. And for these causes the Sacrament of Baptisme is not absolutely and precisely necessarie to salvation, but so and in that sort as hath bene declared.

Against this doctrine it is objected, that Christ saith to *Nichodemus*, *Except a man be borne of water and the Holy Ghost, hee cannot enter into the kingdom of God, Iob. 3. 5.*

To this objection sundrie answers are given. First, if the place be understood of Baptisme, then the words may carrie one of those two senses. First, that our Saviour directes this speech principally against *Nichodemus*, who was a timorous professor, and remained ignorant, and had long neglected his baptisme. Secondly, that the kingdom of heaven is here put, not for everlasting happinesse, but to signifie the visible estate of the Church of the new Testament; and then the meaning is, no man can be admitted into the Church, and made a visible member thereof, but by the water of baptisme: neither can any man be made a lively member of Christ *Iesus*, but by the Spirit, that is, by regeneration, which alone makes the partie that is entered into the Church by baptisme, to be a lively member of the bodie of Christ. Secondly, others answer, that this place is to be understood not of Baptisme, but simply of regeneration, and that Christ alludes to the sayings of the Prophets, which speake of cleane water, *Exod. 26. 25.* and expounds the same in this sort; Thou *Nichodemus*, art by profession a Pharisee, and usest many outward washings: but know this wchall, that unlesse thou bee washed inwardly by cleane water, that is, bee regenerated and renewed by the Holy Ghost, thou canst not enter into Gods kingdom. Lastly, it is answered, that the necessitie of salvation lies not in both, but only in the new birth by the Holy Ghost; as if Christ should say, Except ye be regenerate and borne anew of the Spirit, which as cleane water purgeth

and cleaneth you from your sins, yee cannot be saved.

The Use. By this doctrine touching the necessitie of Baptisme, are justly challenged two sorts of men.

The first is the Popish sort, who build the absolute necessitie of Baptisme upon false and unstable grounds. For they teach in their writings, that all men are borne in sinne and corruption, and unlesse they be cleansed from it they can never be saved. Now Baptisme (they say) is appointed by God, as the only remedie and sole meanes whereby they may be purged from sinne, and come to salvation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the only remedie for the cure of those which were stung by serpents, so is this Sacrament the only meanes set apart by God, to keepe them that are partakers thereof, from the sting of death and eternall destruction.

But the answer is plain out of the former doctrine; That though all men be conceived and borne in sinne, and cannot enter into the kingdom of heaven, except they be cleansed; yet Baptisme is not of absolute necessitie for this purpose. For it is not appointed by God, as the only remedie of this evil, but only to be a signe and signification of the purging and cleansing of sinne, by the blood of Christ. Now those that are within the Covenant may have their sinnes remitted by the mercie of God, and that according to the forme of the Covenant, though they receive not the signe thereof; so be it they doe not wilfully contemne nor neglect the same when it may be had. Againe, the Serpent lifted up by *Moses*, in it selfe and by it owne vertue was a bare signe, and was no remedie to cure the diseased Israelites: but they were cured by their faith in the word of Gods promise annexed unto the signe: according to which *David* saith, *Hee sent his word and healed them, Psal. 107. 20.* And to the same effect *Augustine* saith, *That the cure and health of the Israelites came not from the Serpens, but from Gods commande ment obeyed, and his promise beleeved.* And so is Baptisme a remedie, and no otherwise.

The second is, the common ignorant sort of people, who thinke that an infant dying without baptisme, dies without christendome; and that it cannot possibly be a Christian, unlesse it be baptized. This their opinion is verie erroneous. For by it they make baptisme the seale of the covenant, to be as necessarie as the covenant it selfe. Whereas on the contrary, baptisme is not simply and absolutely necessary, so as the partie dying without it cannot be saved, but only in part, as it serves to distinguish the true Church from the false, to be a necessarie signe of our admission & entrance into the Church; yea, to confirme our faith in the promise of God. Neither is baptisme of force to make a Christian, but only

Lib. de mirab. Script. c. 33.
Non in serpente, sed in Dominis imperio &c. tomillo, &c.

to signifie and declare a man to bee a Christian, by being within the covenant of grace.

II. Question.

Whether witnesses, which we commonly call Godfathers and Godmothers, bee necessarie?

To this there are given two answers.

First, that the use of Godfathers and Godmothers is not simply necessarie to the Sacrament of Baptisme. For first, it seemes that of ancient times the parents of children which were Heathens, and newly converted to Christian Religion, were either ignorant and could nor, or carelesse and would not bring up their children agreeably to the word of God, and the Religion which they newly professed. And hence it was thought meet, that some persons of good knowledge and life should bee called to witness the Baptisme, and promise their care for their childrens education. But now parents among us being better taught and qualified, the other is not of such necessitie. Secondly, Christ hath instituted and ordained in his Word, all things fit, convenient, and necessarie unto lawfull Baptisme, amongst all which hee hath not any where expressly prescribed the use of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the child to the Lord, and are witnesses that the child is admitted into the Church, and is externally in the Covenant. And therefore I take it to bee a fault, when the congregation doth depart before the child be baptized. Fourthly, that which is required of them to promise and performe, may, yea must and ought to bee performed by the parents of the baptized, who are by the word of God to bring up their children in the feare of God.

The second answer is, that though such persons are not necessarie to the essence of Baptisme, yet they are not simply to be rejected; this alway presupposed, that they be fit men, and well qualified. Their fitness stands in foure things.

First, that they be of yeares of discretion, sufficient to undertake such a charge. And therefore it is a fault, when children are called to bee Godfathers and Godmothers, which neither are come to yeares of discretion, nor able to consider what they doe, or ought to doe.

Secondly, that they have at least some knowledge and understanding, not only in generall of the principles and grounds of religion, but also of the nature and end of the Sacrament, and of the substance of the promise wherewith they binde themselves in the behalfe of their Godchildren. It was in

ancient times required of such persons, as were to bee witnesses, that they should know and understand the Creed, and the Lords prayer. Therefore those are justly to bee blamed, that call such persons to bee witnesses to their children, which though they have yeares sufficient, yet they have little or no knowledge of the grounds of the Catechisme, or of the bond wherby they oblige themselves for the good and godly education of the infants in time to come.

Thirdly, that they be known to be of an honest and reformed life, not justly chargeable of impietie, incivillitie, or dishonestie: that by their example the children may in time to come bee drawn to holinesse of life and conversation. For how can hee that is of a dissolute and wicked life, bee able to bring others committed to his charge, to the embracing of true religion?

Fourthly, that they be carefull to performe their promise made in the face of the Church, for the good education and instruction of the child in the feare of God, specially when the parents be negligent and carelesse in that behalfe.

Now the reasons why these Sureties are not to be simply rejected, if they be qualified, as hath beene said, are these: I. Because this custome though it be not directly grounded upon Scripture, yet it is not repugnant thereunto. For being rightly used and kept, it tendeth to the furtherance of religion and godlinesse in particular families, and consequently to the edification of the Church. II. It is no new thing, but an ancient commendable practice, continued in the Church of God above the space of 120. yeares. III. Because these parties doe supply the defect of naturall parents when they be wanting, either by death, or by negligence while they live; if they bee answerable to their promise made in the behalfe of the children, touching the things that belong to their salvation.

Yet further touching these persons, three questions are moved.

I. Q. What dutie are they to doe in the behalfe of the partie baptized?

Ans. Papists teach, that the principall and proper act of the Suretie is, the taking of the infant baptized from the hands of the Priest, into his owne armes and custodie. B. It this, though it bee an action neither good nor evil, yet considering it may as well be done by another as by him, and the doing of it by another is no whit prejudiciall to the end for which such persons were first appointed in the Church, namely, the good education of infants baptized, it cannot bee the principall dutie of the Suretie.

But the things required of them are especially these:

I. To be speciall witnesses of the admission and entrance of the partie baptized into the Church of God.

I I. To binde themselves by solemn promise, in the name of the child, before the whole Church assembled, that they will be careful so soone as hee comes to yeares of discretion, that hee be brought up in the feare and service of God; and bee instructed in the principles of faith and repentance, and acquainted with the promise made by them in his behalfe, that he may frame his life thereafter.

III. To have speciall care of the performance of their promise, that by all good means which God hath appointed; both publicke, as hearing the Word; and receiving the Sacraments; and private, as exhortations and admonitions; in time to come hee shall be moved and incited to forsake the Devil, &c. and to pay his vowes made at his Baptisme.

II. Q. Whether children baptized come to bee of spirituall kindred with the whole Church, by reason of their Godfathers and Godmothers?

The Papists answer, yea, and they explain their answer in this manner: Lookes by carnall propagation a man hath a naturall being; so by the Sacrament of Baptisme he hath a spirituall being in the state of grace, according to which he is borne againe. Now, as by carnall propagation ariseth a bond of kindred betwene one man and another; so by the receiving of Baptisme there ariseth a bond of kindred betwene the members of the Church; by means whereof, the Sureties become as fathers and mothers to the parties baptized.

Wee on the other side answer negatively, that persons baptized doenot by their Baptisme become spirituall skitt to the Church. Now that this is the truth, and the contrary doctrine of the Papists erroneous, will appear by these reasons:

I. The Sacrament it selfe doth not give a spirituall being to any man that is partaker thereof; neither is it of force to make a man a Christian, or a member of the invisible Church of God. But that which doth this, is the Covenant of grace, wherein is promised remission of finnes, and life eternall, in and by Christ. And the Sacrament is only a seale of that covenant, and no more.

Now if baptisme cannot make a Christian, much lesse can it give unto him a spirituall being in the bodie of Christ, and consequently any such spirituall alliance, whereby one member may be allied unto another.

II. There is not the same reason of baptisme, that is of carnall propagation or birth. For baptisme is not regeneration it selfe, but the Sacrament, that is, the signe and seale of regeneration. And therefore though naturall kindred comes by carnall seed and birth, yet spirituall kindred cannot come to any by baptisme. III. The Scripture mentions only

two sorts of kindred, and no more; the one, which ariseth properly from societie and communion of blood, which wee call *Congninitate*; the other, which comes by carnall conjunction of man and woman in the estate of marriage, commonly termed *Affinitate*. And besides these, the Scripture acknowledgeth none.

If it bee said, that God is the father of all beleevers, and that they are his sonnes and daughters, and Christ their elder brother: and therefore there must needs be a spirituall alliance betwene them all: I answer, it is true: but that this kindred hath his originall from baptisme, and beginneth with that relation that is betwene the Sureties and their God-children in that Sacrament, it is a Papist invention; devised by the wit of man, without ground or warrant in the word of God.

III. Q. But bee it, that the Papists opinion were true, then a further question may be moved;

Whether spirituall kindred contracted by Baptisme, can be a just impediment of marriage betwene the witnesses themselves, or their children?

The Papists in their writings answer, that spirituall alliance being farre more excellent than carnall, is of much more force, both to hinder a man from marriage before hee is married, and to breake off marriage when it is consummate.

But this doctrine (as the former) is not warrantable. For first, they themselves affirme, that this impediment doth not depend upon the Law of Nature, but upon the judgement of the Church. But the estate of marriage stands by Gods ordinance, who hath given libertie of entrance into it to all men, that are out of the degrees forbidden in his Law without exception: and therefore the lawes and constitutions of men cannot prejudice, or take away mans libertie in that behalfe.

Secondly, all beleevers are brethren and sisters in Christ, and therefore are spirituall allyed each to other. Now if this spirituall alliance be polluted by marriage, or makes marriage undertaken a meere nullitie, then no beleever shall marrie in the Lord: for Christians by this means must never march with Christians, but with Pagans and Infidels.

Thirdly, this impediment is a superstitious invention of Popish Canonists, only to increase the treasure of their Church, by their multitude of dispensations. And it seemes that they are either ashamed of it, or wearie to beare the imputation thereof. For some of their owne Canons are against it, which doe allow Godfathers children to marrie, and a man to marrie his Godfathers wife. And the Councell of Trent hath drawn this affair into a narrow compasse, which before was so farre enlarged, allowing the Witnesses themselves to be man and wife, not urging

Lib. sen. 4.
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impeditur
matrimonium,
& dicitur contra-
ctum, Bell.
de matr. lib. 1.
cap. 30.

Decr. Greg.
14. oct. 15. c. 1.
Concil. Trid.
Sess. 24. decret.
De reformati-
one mat.
nui, c. 1. &c.

all the three kinds of kinred, but only some degrees of compaternitie.

III. Question touching Baptisme.

Whether children of excommunicate persons, which are cast out, and not holden as members of the Church, have right to Baptisme?

For better resolving of this question, the ground of the answer is first to be laid downe, and then the answer itselfe to be made.

There are two Texts of Scripture commonly alleged, concerning the force and use of Excommunication. The first is *Matt. 18.* the second is *1 Corin. 5.* The scope of these both is to shew, that the man which is excommunicated is barred from the Kingdome of Heaven. For hee is not to bee holden a true member of the Church, but as an Heathen and a Publican: and therefore is put out of Gods Kingdome, and delivered up to Satan. Of this weight is Excommunication.

Now in Excommunication there are three judgements to be considered. The first, of God; the second, of the Church; the third againe, of God.

The first is, when God doth hold any obnoxious sinner guilty of his offences, and consequently guilty of condemnation, unless he repent. This is the first sentence. The second is, the judgement of Gods Church upon the offender, after that God hath holden him guilty. For the judgement of the Church followeth the judgement of God, and doth indeed nothing, but pronounce the partie guilty and subject to condemnation. And the difference betweene them both is only this: That God holds the offender guilty, and the Church declareth him so to be. Now the second judgement is not to be given absolutely, but with condition of repentance, and so farre forth, as man can judge by the fault committed, as also by the word, which gives direction, how to discern of the impenitencie of the sinner. The third and last judgement is Gods, whereby he ratifies and confirms that in heaven, which the Church hath done on earth: and this in order followeth the second.

This ground being laid downe, I come now to the answer.

First therefore, the parties excommunicate are in some respects no members of Christs bodie, and in some respects they are.

They are not in two regards. First, in that they are cut off from the company of believers, by lawfull excommunication, & so have no participation with them, either in prayer, hearing the Word, or receiving the Sacraments. The reason is, for that the action of the Church stands in force, God ratifying

that in heaven, which the Church doth upon earth. Secondly, because by their sinne they have (as much as in them lieth) deprived themselves of the effectuall-power of Gods Spirit, which might rule and governe them.

But in other respects they are members, as will appeare, if we consider the divers sorts of members.

Some are members not actually, and in present, but in the eternall counsell of God, and are to be in time when they shall be called. Thus was *Paul* before his conversion, and therefore he sayes of himselfe, that *God had separated him from his sinners wedge, and called him by his grace, Gal. 1. 15.* Also of himselfe and other believers he sayes, *When we were enemies, wee were reconciled to God, by the death of his Son, Rom. 5. 10.* Some againe are members only in shew and appearance; of which sort are hypocrites; which become by their outward profession, to be that they are not in deed: wherein they resemble the wooden leg that is cunningly fastened to the bodie, but indeed is no leg, nor part of the body, whereto it is adjoyned. A third sort are lively members; which are united unto Christ by faith, and have fellowship with God in him, being justified, sanctified, governed and preserved by his Spirit; and withall doe feele, and shew forth the power of the same Spirit dwelling in them. Of these *Paul* speaketh, *Rom. 8. 14.* *As many as are led by the Spirit of God, they are the sons of God.* The fourth sort are decayed members, which though they belong to Gods election, and are plants truly ingrafted into the vine Christ *Jesus*, yet for the present, have not a lively sense of the power and vertue of the Spirit of Christ in them. These may fitly be resembled to the leg of a man, or some other part, that hath the dead palse, which though it remaine for some time without feeling, and uncapable of nourishment, yet being joyned to the body, it may by vertue of some strong medicine be recovered, and made whole as the other.

Of this sort are excommunicate persons. For in regard of their ingrafting, they are true members; and cannot bee quite cut off from the bodie of Christ, *Iob. 10. 18.* though otherwise they are not holden so to be, in a threefold respect.

One in regard of men, because they are excluded from their holy Communion with the faithfull, by the Churches censure. The second; in regard of God, because that which the Church rightly bindeth on earth, is bound in heaven. The third, in regard of themselves, because for a time they want the power and efficacy of the Spirit, until they be thorowly touched with repentance, and begin (as it were) to live againe.

Now, though in these respects, they be not esteemed members of the Church, yet the truth is, they are norwholly cut off from the societie of the faithfull. For the seed of faith remaineth in them; and that knits the

bond of conjunction with Christ, though the sense thereof be lost, untill they repent.

In this case, the partie excommunicate is, as a free man in bonds, who untill he get out of prison, hath no use of his freedom, and yet continues a free-man still; though he remaine in prison. So also the children of God may still be the children of God, though excluded from the congregation of the Church, for some offences.

From this that hath beene said, ariseth the Answer to the Question propounded; namely, that the children of such persons, as are excommunicated, are (notwithstanding their excommunication) so farre baptized, because they are indeed, and in the judgement of charitie, true members of the body of Christ, though in some other regards, they are not in respect holden, so to be.

Yet further, besides the former grounds, consider the reasons.

First, children of parents, that are professed members of the Church, (though cut off for a time, upon some offence committed) have right to baptisme, because it is not in the power of man, to cut them off from Christ, though they be excommunicated. Secondly, the personall sinne of the parent may not keepe the blessing from the child: and therefore not deprive him of participation of the ordinance of God. Thirdly, wees must alway put a difference betweene them, which do not make separation from the Church, and yet are grievous offenders: and open Apostates, that joyne themselves with the enemies of the Church, to the ruine and overthrow of the truth of the Gospel. Fourthly, wee must put a difference betweene those, that have given up their names to Christ, though fallen grievously; and Turkes, and Infidels, that are forth of the Covenant, and never belonged to the Church. Lastly, if the mercie of God enlarge it selfe to thousands, yea to infinite generations: why should man bee so hard hearted, as to make question, whether such Infants belong to the Covenant, and consequently keepe them from the Sacrament of Baptisme?

Our of this Question, ariseth a second;

Whether children borne in fornication, have right to baptisme?

Ans. They are not to be kept from it. For the wickednesse of the parent ought not to prejudice the child, in things that belong to his salvation.

Yet in this case, some Cautions are carefully to be observed; as first, that the parent hold the true faith and religion; secondly, that hee be by the Minister exhorted, to a true humiliation of himselfe, and to earnest repentance for his sinne committed, and that before the child be baptized. Thirdly, that there be some appointed, to answer for the Infant, be-

sides the parents, and to make solemne promise openly to the Church, that it shall be carefully brought up, and instructed in the faith. And the same is to be observed and practised, before the baptizing of the children of parents excommunicate.

IV. Question.

How men are to make a right use of their Baptisme, when they be come to yeeres?

The use observing hereof is the cause of many sinnes and corruptions in the lives of men. It is commonly holden a great fault in civill matters, for a man not to keepe his covenants. Much more is it a heinous sinne before God, not to keepe the promises, and pay the vowes made unto him.

For answer therefore to the Question, we must first take this for a ground: That baptisme both for signification, force, use, and fruit, continues not for a moment of time, but for the whole course of a mans life; It doth not respect only the time past or present, but that which is to come, yea, that whole time that a man hath to spend, from the very act of his baptisme to his death. Again, Baptisme is the true Sacrament of Repentance, for remission of sinnes: which being once received, remaineth a perpetuall testimony and pledge of the everlasting covenant of God, and of the continuall walking away of sinne in the blood of Christ.

This Ground premised, I come to the use of Baptisme, which is two-fold.

The first is, that it serves to be a token and pledge of Gods favour towards us, and that principally three waies.

First, in that it sealeth and confirmeth to us the free pardon and forgiveness of our sinnes. Thus *Cornelius* was baptized of *Peter*, after hee had heard th: Gospel preached, and received the holy Ghost, that it might be unto him a pledge of the remission of his sinnes, *Act. 10. 48.* And in like manner doth *Peter* exhorte the converted Jewes, to accept them of their sinnes, and to receive the sacrament of Baptisme, as a seale and pledge of Gods mercie, in the forgiveness thereof by Christ, *Act. 2. 38.*

In regard of this use, baptisme is of great force, to releve the heart in distress. For when any child of God feels himselfe laden with the burden of his sinnes, the consideration and remembrance thereof, that God hath pardoned them all, and given him a speciall & certaine pledge of his pardon in baptisme, will serve to stay and support his soule. Yea, though his sinnes were of force to make a separation betweene God and him, yet remembering that his name is written in the Covenant of God, and that he hath by Gods mercie received the seale of the Covenant, hee shall not need to be much distressed. When

Satan tempteth him to doubt of his owne estate, in regard of his corruption; even then let him have recourse to his Baptisme, and thinke of the earnest and pledge of Gods favour, which he hath received. Let him draw out his evidences, signed with the seale of Gods covenant, made unto him in Jesus Christ: and that shall bee sufficient to stop the mouth of Satan, and to repell his temptations.

Secondly, Baptisme is a pledge of the vertue of Christs death. *Doe you not know* (saies Paul) *that all wee which have bene baptized into Iesus Christ, have bene baptized unto his death?* Rom. 6. 3. For they that beleve, are by baptisme conformed to Christ their head, because they are by it buried together with him into his death, *verse 4.*

This point is of excellent use in our lives. For it teacheth a man, when his owne corruption moveth him to sin, and he is now even in the combat, the spirit lusting against the flesh, and the flesh against the Spirit; even then, to call to memorie his Baptisme, wherein it pleased God to seale unto him the mortification of his sinne, by the power of Christs death: and consequently to pray earnestly unto him, for the continuance of the same power in his heart; for the continuall crucifying of the old man, and the utter destroying of the bodie of sinne, *Rom. 6. 6.*

Thirdly, Baptisme is a pledge unto us of the life of Christ, and of our fellowship with him therein. For looke, as hee being dead in the grave, raised himselfe to life, by his owne power; even so, and more than so, being now in heaven glorified, doth he by the power of his Deitie raise up his members from death to life, *Rom. 6. 4.* A certaine pledge whereof he hath given us in this Sacrament. Which also affordeth singular comfort and joy unto a man, even in his greatest extremities. True it is, that man by nature is dead in sin; yet God of his mercie sealeth unto him in baptisme, his rising from the death of sin to newnesse of life. True it is againe, that all men must die. Yet this is our comfort, that in Baptisme God hath sealed to us even our rising from the grave to life everlasting, and all by the vertue and power of Christs resurrection. This is a comfort of all comforts, able to uphold the soule of man, even in the houre of death.

The second Use of Baptisme is, that it serves to bee a notable meanes of our death unto sinne, and that three waies.

First, by putting us in minde of mortifying the flesh, and crucifying our owne corruptions. For if we bee baptized into the death of Christ, as Paul saith, *Rom. 2.* then ought wee not to continue in sinne, but to labour by all meanes, as by prayer, by fasting, by the word preached, and by avoyding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednesse of our hearts, *Gal. 5. 24.*

Secondly, it causeth us to dedicate our selves wholly unto God and Christ, remembering that wee once offered our selves to be baptized, (in the presence of the whole congregation) in token that wee should ever afterward consecrate our soules and bodies unto the Lord, and wholly renounce and forsake the flesh, the world, and the devil.

Thirdly, it causeth us to labour to keepe and maintaine peace and unitie with all men, but specially with Gods people. For Baptisme is a solemne testimonie of the bond of universall love and fellowship, both of Christ with his members, and of the members one with another. To this end Paul saith, *that we are all by one spirit baptized into one bodie,* 1 Cor. 12. 13. yea, and Baptisme is one of those things, whereby the unitie of the spirit is preserved in the bond of peace.

Eph. 4. 5.

V. Question.

whether a man falling into sinne, after he is baptized, may have any benefit of his Baptisme?

Ans. He may, if he repent. And the reasons are these:

First, his Indentures and Evidences remaine whole in respect of God, and his name is not put out of the covenant. Which is otherwise in the Evidences of men. For if they bee once cancelled, a man cannot have his name put into them againe.

Secondly, Baptisme is indeed (as hath bin said) the Sacrament of Repentance, and (as it were) a plank or board to swimme upon, when a man is in danger of the shipwracke of his soule. Therefore if a man repent, and bee heartily sorrie for his sinnes committed, hee may have recourse to his baptisme, wherein was sealed unto him the pardon of all his sinnes past, present, and to come: he standing to the order of his baptisme, beleiving and repenting.

Thirdly, to them that fall, even after Baptisme, there is hope of repentance, and consequently of the favour of God, if they bee touched in heart with true remorse and sorrow for their offences. For hence it was, that Paul calles the Galatians (fallen after they had bin baptized) to the remembrance of the favour of God promised unto them in the Covenant, and sealed in their baptisme, *Galat. 3. verse 3. 19. 27.* In the same manner doth Iohn call the Churches of Asia, that had left their first love, to repentance and conversion, *Apoc. 2. verse 5. 16.* And the said Iohn, in the Ecclesiasticall historie is said to have reclaimed a young man, who had most grievously fallen after his Baptisme.

Euseb. Eccles. Hist. l. 3. c. 23.

CHAP. X.

Of the Lords Supper.

THUS much concerning the Sacrament of Baptisme. Now we come to the Sacrament of the Lords Supper; concerning the use whereof there are two principall Questions moved.

I. Question.

How farre forth men haue libertie to use or not use the Lords Supper?

For the answering hereof, I propound three Rules.

The first: Every man of yeares, living in the Church, and being baptized, is bound in conscience by Gods commandement, to use the Lords Supper. In the institution of the Supper, the Lord gave a Sacramentall Word; whereof there be two parts: a Commandement, and a Promise. The commandement is expressed in these termes: *Take, eat, drinke, doe ye this.* And it binds all men in the Church that are baptized, to the use of the Lords Supper.

The second Rule: Every man of yeares baptized, is to receive it often. *1 Cor. 11. 26. As oft as ye shall drinke it in remembrance of me.* The reason is, because we have need continually to feed on Christ. And hence in the Lords Supper differeth from Baptisme; because by Baptisme a man is once only grafted into Christ; but being in Christ, hee hath need often and continually to be fed in him to life eternall. And this often nourishment of the believer is sealed unto him by the often use of this Sacrament.

The third Rule: Every man is to receive and use the Lords Supper according to the laudable custome of the Church whereof he is a member, unless there be a just impediment. A just impediment is that which barres a man from the use of the Supper, as Suspension, Contagious and incurable sicknesse, Absence upon a just and weightie cause, as when a man is in his journey, and such like.

The reason of the Rule is; first, if any man refuse to receive it, when he may conveniently, having no just impediment; so doing, hee neglects and contemnes the ordinance of God. Secondly, for a man to abstaine, when hee is called to receive it, though haply hee may be excused, in regard of some reason inwardly knowne to himselfe; yet his abstinence is a bad example, and may give offence to others. Thirdly, the man that may receive and yet will not, doth in effect suspend and withhold himselfe from the benefit of this holy Sacrament.

Now these three Rules, as they serve directly to answer the Question in hand, so they do

A plainly discover some erroneous and faults in the practice of sundry persons in these daies. Some there be that thinke it sufficient to receive the Communion once by the yeare, namely, at Easter time. Whereas on the contrary it is to be used as oft as may be; considering that it is nothing but the shewing forth of the Lords death, till he come: which is not once or twice in the yeare, but often, yea continually to be remembered. Other there are that take libertie to themselves, to come to this Table, and abstaine at their pleasure, as if it were a thing arbitrarie to themselves; which notwithstanding the Lord hath enjoyned by expresse commandement, as hath beene said.

B But some alledge for this their practice, that they are at variance with such and such persons, that have done them wrong, and whom they cannot forgive; and in this respect, they were better abstaine, than come unprovided. To whom it may be said, that their unkindnesse in this and other respects, ought to be a strong motive to induce them, at least to use all holy endeavour, to prepare themselves every day, rather than a meanes to keep them backe. For if a man should abstaine upon every occasion of variance, discontentment, and infirmities, he should never receive, and so consequently have no benefit by this ordinance of God. Daily preparation therefore is the more necessarie, that when they be called and have opportunitie, they may come as welcome guests unto that heavenly banquet.

II. Question.

How may a man rightly use the Lords Supper to his comfort and Salvation?

Answer. Three things are required thereunto; A right Preparation, a right Receiving, and a right Use of it afterward.

Sect. 1.

That Preparation is needfull, the commandement of the Apostle plainly shewes, which is directed to all Communicants without exception. *1 Cor. 11. 28. Let a man, that is, let every man examine himselfe.*

Now that a man may be rightly prepared, hee must bring with him foure severall things.

First, Knowledge of the foundation of Religion, specially of the use of both the Sacraments. That this is necessarie to Preparation, it appeareth by that which Paul requireth in a good Communicant, *1 Cor. 11. verse 26. to wit, the shewing forth of Christs death,* which is done by confession and thanksgiving; and these two cannot be performed without knowledge.

The second thing required is Faith. For all Sacra-

Sacraments are seales of the righteoulines of faith, *Rom. 4. 11.* Now Faith is hereby discerned, when the heart of the beleever contents it selfe only with Christ, the matter of saluation; and doth beleve, not only that there is a remission of sinnes in general, but that his sinnes are forgiven to him in particular.

The third is Repentance, standing in a heartie sorrow for sinnes committed, in a hatred and detestation of the same, and in a resolved purpose of amendment, and obedience for time to come.

Here we must remember, that renewed Repentance for sinnes committed, is principally required before the Sacrament. For the Apostle chargeth the beleiving Corinthians, with unworthie receiving, because they came in their sinnes, without renovation of their repentance.

The fourth is Charitie towards man. For this Sacrament is a Communion, whereby all the receivers, joyntly united together in love, doe participate of one and the same Christ. And therefore, as no man in the old law might offer his Sacrifice, without a fore-hand agreement with his brother; so no Communicant may partake with others at this Table, without reconciliation, love, and charitie.

Now further touching Preparation, there are three Cases of Conscience to be resolved.

I. Case. What shall a man doe, if after preparation he findes himselfe unworthie?

Ans. There are two kinds of unworthines; of an evill conscience, and of infirmitie: Unworthines of an evill conscience is, when a man lives in any sinne, against his conscience. This we must especially take heed of. For it is proper to the Reprobate; and he that comes to the Table of the Lord unworthily, in this sense, questionlesse he shal eat his own judgement, if not condemnation. The unworthines of infirmitie is, when a man truly repents and beleeves, and makes conscience of every good dutie, but yet sees and feels wants in them all, and in regard thereof, himselfe unfit to the Supper. Such unworthines cannot justly hinder a man from coming to this Sacrament, neither is it a sufficient cause to make him to abstaine. The reason is, because the Lord requires not therein perfection of faith and repentance; but the truth and sinceritie of them both, though they be imperfect.

If it be demanded, how the truth of faith and repentance may be knowne; I answer, by these notes. I. If our faith bee directed upon the right object, Christ alone. II. If there be a hungering and thirsting after his bodie and blood. III. If we have a constant and serious purpose, not to sine. IV. If there follow a change in the life. Thus we reade, that many of the Jewes, in the daies of *Hezekias*, came to Hierusalem, and did eat the Paschever, which had not cleansed themselves, according to that which was written in the Law. And yet, for those among them that had pre-

pared their whole hearts, to seeke the Lord, the text saith, that *God heard the prayer of Hezekias, and healed the people, though they were not cleansed, according to the purification of the Sanctuary, 2 Chro. 30. 18, 19, 20.*

II. Case. Whether it be requisite to preparation, that a man should come fasting to this Supper?

Ans. It is not necessarie. For in the Primitive Church, Christians did first feast, and at the end of their feast received the Lords Supper. And if receivers bring with them attentive mindes, reverent and sober hearts, it matters not whether they come fasting or not. *The kingdome of God stands not in meats and drinks, as Paul saith, Rom. 14. 17.*

III. Case. Whether such persons as are at contention, and goe to law one with another, may with good conscience come to the Lords table? The reason of the Question is, because men thinke when they goe to law that they do not forgive.

Ans. There be three kinds of forgiveness; of revenge, of the penalty, and of judgement. Of revenge, when men are content to lay aside all hatred and requital of evill. Of penaltie, when being wronged, they are content to put the matter up, and not proceed to revenge by inflicting punishment. Of judgement, when a man is willing to esteeme and judge things badly done, as well done, and to judge a bad man no evill person, nor an enemy, though he be an enemy.

Of these three, the first is alwaies necessary. A man is bound in conscience to forgive the revenge, and leave that to the Lord, to whom vengeance properly belongeth. But to the forgiveness of penaltie and judgement we are not alwaies bound. We must thus and decline injuries offered, as much as possibly we can; but when they be offered, we may with good conscience seeke a remedy of them, and use any lawfull meanes to defend our selves.

Therefore I answer to the Question thus: That if a man goeth to law with another, forgives him in regard of revenge, when hee comes to the Lords table, hee doth his dutie. For doing that, he is not bound to the other, as hath beene said.

Sett. 2.

The second thing, in the right use of the Lords Supper, is the right receiving of it. Wherein there be two things required.

First, the renewing of our Knowledge, or generall faith. And then secondly, the renewing of our Speciall Faith in Christ.

Let the reason of both be observed. This Sacrament containeth many particular signes; as not only the bread and wine, but the actions about the same. The signes may be thus distinguished. Some of them are representing signes, some are signes applying.

Representing signes are such as doe lively set forth unto us Christ with all his benefits, as the bread and the wine, the breaking, and

the powring. Applying are those, that doe appropriate the same; as, the giving and receiving of the bread and wine. The first sort serve properly to renew our knowledge: the second, to confirme the same by application.

Now answerable to the scope of the Sacrament, must bee our right receiving, which consisteth in renewing of our knowledge and faith, in the mysterie thereof.

Our knowledge is renewed principally, by meditation in the use of the Supper, after this manner.

First, when we see two signes to be received, we must call to minde, that Christ is our *perfect Saviour*, that is, both bread and water of life.

Secondly, when we behold the bread and wine set apart by the Minister, and consecrated by repeating the promise, and prayers made for that end, we must remember, that Christ was ordained and appointed by God, to be our Mediator and Saviour, *Iohn 6. 27. Ait. 3. 23. 36.*

Thirdly, when wee see the bread broken, and wine powdered out, we are to meditate of Christ, that was crucified for us, and broken, both by the first death, and paines of the second, whereby life and righteousnesse was procured unto us.

Fourthly, the giving of the elements into the receivers hands, offers unto our meditation thus much: That God doth truly and really give Christ, with his merits and efficacy, to every believing receiver.

On the other side, our Faith is renewed by apprehension and application in this manner. When the Minister gives the bread and wine, and the Communicant receives them, at the same time are we to lift up our hearts to heaven, to apprehend Christ by faith, believing him, with all his benefits to be ours: that he was made man for us, that he suffered and died for the remission of our sinnes. For these outward symbolicall or sacramentall actions serve to no other end, but to signifie unto us these inward actions of the minde and will, whereby we apprehend and receive Christ, to our salvation.

Hereby the way two Cases are propounded.

I. Case. What is to be done, if a man after often receiving, still doubteth whether hee hath faith or no?

Ans. He must strive against doubting, and endeavour to believe; being heartily sorrowful for the weaknesse and infirmitie of his faith. And let him withall consider and remember, that God hath not only given his promise, but set apart this Sacrament, to bee a speciall signe and pledge of his mercie: contained in the promise, for the upholding and strengthening of mans faith.

But some man will say, Mine endeavour is nothing, if doubting prevaille. *Ans.* It is not so. For if a man can be heartily sorrowful for his

infirmitie, it he strive to believe, if in heart he hungreth and thirsteth after Christ, faith is begun, and he in some sort doth apprehend Christ. The poore begger by the high way side enjoyeth the almes that is given him, though he receive it with a lame and leprous hand. The stomacke that loathes physicke, if it receives into it the first but one drop of the potion prescribed, and that in very weak and fainting manner, it will be able at length to take benefit by a greater quantitie, and in the meane time it receives good. The man that is in close prison, if he sees but one little beame of the Sunne, by a small crevice, by that very beame he hath use of the Sunne, though he seeth not the whole body of the Sunne. In like manner, though our faith, the hand of our soule, be mingled with weaknesse and corruption; though we feele never so little measure of Gods grace in us; yea, though our knowledge be never so small, yet it is an argument, that the Spirit of God begins to worke in our hearts, and that we have by Gods mercy begun to lay hold on Christ.

It will be said further: If I feele not Christ given unto me by God, I doe not, nay, I cannot believe. *Ans.* In nature it is true, that Experience begins first, and then followes Assurance, but in spirituall and divine things, there is a contrary course to be taken. For here we must begin with faith, and in the first place simply beleve Gods promises, & afterward we come, by the goodness of God, to feele and have experience of his mercie. This point was notably practised by *Iehosaphat*, who being in a great extremitie, and seeing no way to escape, practised his faith in the first place, and said, *Lord, wee know not what to doe, but our eyes are towards thee.* *2 Chr. 20. 17.* And the like he taught the people at the same time, *vert. 20. Put your trust in the Lord, and ye shall bee assured.* Thus *Abraham* is said, *above hope to believe under hope the promise of God, even against sense, reason, and experience.* *Rom. 4. 18.*

II. Case. If in the very instant of receiving a man feele his heart so hard, that he cannot lift it up unto God, what is then to be done?

Ans. First, hardnesse of heart is twofold, *sensible, and insensible.* The insensible hardnesse of heart is a great and dangerous judgement. But the sensible and felt hardnesse, which is in Gods children, and which they feele and bewaile in themselves, is rather a blessing than a curse. Of this, the people of God complained, *Esa. 63. 17.* And it must not discourage any Communicant, but rather comfort him, because it is a signe of grace. For if there were no grace in the heart, corruption and hardnesse could not be felt.

Secondly, I answer, that the benefit of the Sacrament is not tyed to the very instant of receiving: but if before and after a man lift up his heart to God, hee shall finde comfort, though for the present he hath nor so lively sense and feeling thereof as he desireth. This

alway provided, that the same partie be displeas'd with himselfe, that he cannot doe that which he would and ought, nor in that measure that is required. And such a one must consider this to his comfort, that though hee doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Scit. 3.

In the third place; after the receiving of the Sacrament two things are required. First, that thanks be given unto God, not only in word, but in every action of our life, for Christ and all his benefits. Secondly, that not only for the present, but ever afterward, still we renew our faith, repentance, and obedience.

But what is a man to doe, if after receiving he finde no comfort? *Ans.* First, he must examine, whether he hath truly beleev'd and repented, yea or no. If he hath not, then the fault is in himselfe, and not in Gods ordinance. If he hath, let him not be dismay'd for the joy of the Spirit is sowne in his heart; and though it be hid for time; yet at length it will shew it selfe, *Psal.* 97. 11.

CHAP. XI.

Of Adoration.

THe fourth Head of the outward worship of God is Adoration; wherein wee consider two things. First, what it is; Secondly, what be the Questions propounded concerning it.

Scit. 1.

For the former. Adoration *in general* is an outward worship, signifying and testifying the inward worship of the heart. *More specially*, by it we must conceive, the bowing of the head and knee, the bending and prostrating of the body, the lifting up of the hands, eyes, and such like.

Adoration is two-fold; *Religious*, or *Civill*. Religious Adoration is that worship of God, in which Religion and godhewell is exercised, expressed, and signified. In it there be two things alwayes joyned together, and yet distinctly to be considered. The first and principall, being the foundation of all the rest, is the *intention of the minde*, whereby God is conceived, as an absolute and omnipotent Lord, knowing all things; yea the heart of man; hearing the prayers of all men, in all places, at all times; the author, preserver, and giver of all good things. The second, depending upon the former, is the *outward prostrating* of the body, as the bowing of the knee and such like, for this end, to testifie our subjection unto God, as our absolute Lord, &c. This is it which makes Adoration a true religious worship.

The other kinde of Adoration is *Civill*, pertaining to the second Table, learned by

A some *sociall*; because it is the adoration or worship that fellow creatures give one to another. And this (as the former) hath in it two things. The one is the Intention of him that performeth it, which must be this; That the creature worshipp'd is indued with excellent gifts of God: or that he hath a power of government over us. For one of these two is ever the ground of civill Adoration. The other is the Action or outward Gesture of the bodie, in token that the creature worshipp'd is indued with excellent gifts, and graced with authoritie before named. Here we must remember that the bowing of the body, &c. and in generall all bodily gesture performed, is one and the same, both in Religious, and Civill worship, and the distinction standeth only in the intent of the minde.

Scit. 2.

Now the Questions about Adoration are two.

I. Question.

To what thing is Adoration due, and in what manner?

Ans. We must distinguish the things that are, and they be of three sorts or ranks: In the first ranke comes God the Creator: in the second the creatures: in the third the Worke of the creatures.

C For the first, Adoration that is due to God the Creator, must not be sociall, (for we are not Gods mates and companions) but only Religious. Yea, all religious worship is due to God and to him alone: which I prove thus. The Devil when hee tempted our Saviour, desired no more of him, but the prostrating of his body; yet upon this ground, that he was the giver and disposer of all the kingdoms of the earth. But Christ denies it, and answers: *Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve, Matt.* 4. 10. Againe, the very scope of Religious Adoration is, to acknowledge the Godhead and the properties thereof. And hereupon it must be given to God alone, and consequently not to the creature, unlesse we will acknowledge a godhead in the creature.

D Here we are to remember two Caveats, touching Religious Adoration.

First, if Adoration be given to the true God with a false and erroneous intention, it makes him an Idol. For example: If the bodie be bowed with this intent to worship God out of the Trinity as the Turke doth, or if he be worshipp'd out of the Sonne with the Jew; thus doing, we worship not the true God, but an Idol. The reason is, because God is so to be conceived of us, as hee hath manifested himselfe in his owne word, and no otherwise. If otherwise, God is not conceived, but an Idol or fiction of the braine, and the Adoration is not done to God, but to the Idol.

Secondly,

Right use after receiving.

What Adoration is

Secondly, to worship God in, at, or before an Image, is Idolatry and Superstition; and God so worshipped is made an Idoll. For he that thus worships him bindeth his presence, operation and grace, to those places, to which God never bound himselfe, or his presence, &c. God hath not appointed Images to be pledges of these things, either by promise, or Commandement. Hence it followes, that the man which worships God otherwise than he would be worshipped, or lookes to be heard where God will not heare, is an Idolater. Again, God expressly forbids the worship of his Majestie, in, at, or before any creature in heaven or earth, *Deut. 4. 16, 17, 18, 19.*

But the Idolater in excuse of his sinne is wont to pretend many things.

First, that when he worshippeth, he intends not to worship the Image, but God in the Image. To this we answer, that it matters not what his meaning is. For let him intend what he will, if God deefeth that manner of worship, it is not to be tendered unto him in any sort. The Israelites worshipped not the calfe it selfe, but God in the calfe, *Exod. 32. 8.* yet then *Moses* saith, that they worshipped an idoll.

Secondly, hee alleageth, that in the Old Testament, God was worshipped before the Arke; and that there he promised to heare the prayers of his people. *Answer.* The reason is not alike. For they had an expresse Commandement given them by God, touching Adoration before the Arke; and a promise that they should be accepted and heard, but the Idolater hath no such Commandement, or promise.

Thirdly, hee objecteth, that Subjects doe kneele downe before the chaire of estate in the absence of the King or Queene, in token of subjection due unto them: and therefore much more may they to the Images of God, and Saints in heaven glorified. *Answer.* This reason is also insufficient. For the kneeling before the chaire of estate is a meere civill testimonie of civill worship, and being referred to this end, to shew loyaltye and subjection to lawfull Princes, it stands in force by the Commandement of God. But there is no such warrant from Gods word, for bowing to Images: neither is it his will that they should bee tokens, and pledges of his presence.

The second sort of things that bee, are the creatures, which must bee distinguished into foure kinds. I. Wicked spirits. II. Good Angels. III. Living men. IV. Men departed.

Touching wicked spirits or devils, the question is, What is the Adoration that is due unto them.

Answer. They are the enemies of God, and accursed of him: therefore no honour or service belongs unto them, by his will and appointment. And for that very cause, we are

A to have no dealing with them at all. Nay, we are utterly to renounce and abandon whatsoever things come from the devill, or his instruments: as namely, all Spels, Charms, Incantments, &c. which serve to the working of wonders, and yet have no such vertue given them from God for that end, either by creation, nature, word, or institution.

Now concerning the good Angels; If they did now appeare unto us, and we had certaine knowledge thereof, we might adore them. But how? only with civill and sociall worship. For so we reade, *Gen. 19. 1.* that *Lot* seeing two Angels coming toward *Sodome*, rose up to meet them, and bowed himselfe with his face to the ground. By which example it appeareth, that though Angels may bee adored, yet not with Religious, or that which is mixed with Religious worship, but with worship purely and meere civill. Whereupon it was that the Angell refused the worship done unto him by *John*, saying, *Seest thou doe it not; am thy fellow servant and one of thy brethren, &c. Rev. 19. 10.* I adde moreover, that sith at this day, the Angels appeare not unto us; we may not worship them at all, either in civill or religious manner, albeit we must ever have a reverent estimation of them.

C As for living men, Adoration meere civill is only due unto them, & that in respect of the gifts of God; which we see to be in them, as also of their authority & place, which they have amongst men. This is expressly enjoined in the fifth Commandement, *Honour thy father, &c.* and confirmed also by the example of *Abraham*, who stood up and bowed himselfe before the people of the land the *Hittites*, *Gen. 23. 7.* Provided alwaies, that this adoration be according to the laudable custome of the countrey, where they live.

D But for worship either simply religious, or mixt, it is in no sort to be yielded them. Thus *Peter* (when *Cornelius* met him, and fell downe at his feet) refused to accept of the honour done unto him; which notwithstanding was not a divine; but a mixed kinde of worship performed unto *Peter* in a reverent opinion of his person, as being more than an ordinary man, *Acts 10. 25, 26.* In like manner, *Mordecai* the Jew denied to worship *Haman*, because the honour which the King appointed to be given unto him was an excessive honour, having some divine worship in it, such as was done to himselfe. Of the same sort is the kissing of the Popes feet, which indeed is civill worship, but mixed with religious. For it is tendered unto him, as to the Vicar of Christ, and one that cannot erre: the like to which is not done to any Emperour or potentate on earth.

Lastly, touching dead men, or Saints departed, as *Peter*, *Paul*, and the rest; all the worship we owe unto them is no more but a reverent estimation of their persons, and imitation of their vertues. Religious or civill

Adoration due unto them, wee acknowledge none: because neither wee have to deal with them, nor they with us. Therefore Romish Adoration of them wee renounce, as flat idolatry; considering it gives unto them a Divinity, making them present in all places, to know our hearts, and heare our prayer at all times, which is the prerogative of God alone.

Now for unreasonable creatures, no Adoration at all appertaineth to them, but onely a reverent and holy use of them. For Adoration is a signe of Subjection of the inferior to the superiour; but man is their superiour: and therefore he is to doe them no worship or service. And hereupon wee justly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The third sort of things is the worke of the creature, to wit, Images. Where, if it be demaunded, what Adoration is due to them? I answer, none at all. Reasons. I. Wee have an expresse inhibition to the contrary, in the second Commandement, *Thou shalt not bow downe to them, nor worship them, &c.* 2. The superiour must performe no Adoration to the inferior. Now though it should be granted, that they were the Images of God, yet man is a more excellent Image than they, and they are inferior not onely to him, but even to the baser sort of creatures. The worme is one of the basest creatures upon the earth, yet it is the worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason and better, worship the worme, than the Image.

CHAP. XII.

Of outward confession.

THe fifth head of Gods outward worship is *Confession*. I meane not the Ordinary or Ecclesiasticall Confession, but that which is made before the Adversary. Concerning which, there bee many Questions commonly made.

I. Question.

Whether Confession of faith bee necessary, and when?

Ans. That confession is necessary, it appears by manifest testimonies of Scripture: 1 Pet. 3. 15. *Be ready to give an answer alwaies to every man, that asketh you a reason of the hope that is in you.* Here is a flat Commandement for Confession. Againe, Rom. 10. 9. 10. *If thou shalt confesse with thy mouth, and beleve with thy heart, thou shalt be saved. For with the heart man beleeveth unto righteounesse, and with the mouth man confesseth his salvation.* And Marke 16. 78. *Whosoever shall be ashamed of mee in this*

shamefull generation, of him shall the Sonne of man bee ashamed also, when hee cometh in the glory of his Father, with his holy Angels. This is granted of all Divines, save onely of some pestilent Hereticks.

The second part of the Question is, when Confession is to be made?

For answering whereof, this must be remembered for a Ground, that there is a distinction to be made betwene Commandements affirmative and negative. The negative bindeth at all times, and to all times. For it is not lawfull at any time for a man to doe evil. The affirmative binds at and in all times, but not to all times. For it commands a duty to be done, which neverthelesse is not at all times to be done. For example: To give almes, is prescribed by an affirmative Commandement, and yet Almes are to be given onely at fit times and occasions. Hereupon it pleaseth the Lord to propound part of the Morall Law in negative termes, because negatives are of greater force. Now confession being commanded not by a negative, but by an affirmative Commandement, wee are not bound thereunto, at and to all times, but when just occasion is offered.

When then (may some say) are the speciall times, in which Confession is to be made before the Adversary?

Ans. There are two principally, to which all the other may be reduced. The first is, when wee are examined touching our Religion by them that are in authority, as by Magistrates, Princes, Iudges, &c. For at such time we are lawfully called to make confession of our faith, and may do it with boldnesse. Thus much the place before named importeth, where wee are enjoyned to *be ready to make an account, &c.* 1 Pet. 3. 15. that is, not to every examiner, but to those alone who have power and authority given them by God, for that purpose. And the same is implied in Christs speech to his Apostles, *Matth. 10. 18. And ye shall be brought before governours and Kings for my sake, in witness to them, and to the Gentiles.* And in this case, not to make profession of our faith, is in effect to deny Christ, to scandalize the Church, and greatly to prejudice the truth. The second time of confession is, when in the want thereof, Gods glory is directly impeached, the salvation of men hindered, and our neighbour offended. And then we are necessarily to confesse, though no examination be made.

If it bee here asked, How wee may be able to discern of this time? The answer is, by Christian wisdom, which teacheth us, that when by our silence wicked men are emboldened to speake evil of Gods word, and weak ones occasioned to fall from the faith, then is the fittest time to stand in the defence and maintenance of the truth. Our of these two times and cases, Christians have liberty not to confesse, but may lawfully conceal their

their faith; nay (which is more) their persons; by changing their habit and attire, upon this ground, because the affirmative Commandment doth not alwayes binde.

Here it is objected; First, that we are saved **only** by faith, and therefore confession is not necessary. *Answer.* Wee must consider faith two wayes. First, as an instrument created in the heart, whereby wee apprehend and apply Christ with his benefits to our selves, for our justification and salvation. Secondly, faith must bee considered more largely, as it is a way to bring us to life everlasting. Now in the first acceptation, it may bee truly said, that wee are saved by faith alone. For there is no grace of God whereby wee take hold of Christ but faith. **B** But if wee take it in the second sense, as a way to life, then we may truly say, that it alone saveth not, but hope, love, repentance, good workes, and all divine vertues. In this sense *Paul* saith, *we are saved by hope, Rom. 8. verse 24.* because by it wee wait for our salvation: and hope is the way in which all must walke that looke to bee saved. Again hee saith, *Momentany afflictions doe worke unto us an eternall weight of glory, 2 Corinthians 4. verse 17.* But how? Not as causes, but as wayes, signes, and markes, that give us direction to our journeyes end. And thus the woman is said to be saved by bearing of children, *1 Timothy 2. verse 15.* Which bearing and bringing up of children is no cause, but onely a way wherein shee must constantly walke to glory. And though in mans judgement, that may seeme a way of misery and death, yet indeed it is otherwise, if the children continue in faith, love, and holinesse with modesty. Again, the Apostle *James* saith, that *Abrahams faith wrought together with his workes, Jam. 2. vers. 22.* which are likewise not to be understood as working causes, but as testimonies, and evidences, declaring and manifesting, that hee was just in the sight of God.

Secondly, it is objected, that confession of our faith to God is sufficient. For so Saint *Paul* seemes to say, *Rom. 14. verse 22.* *Hast thou faith? have it with thy selfe before God: therefore confession before man is not needfull.* *Answer.* The Apostle speaketh not of that faith whereby wee are justified and saved, but of that which standeth in a perswasion of the use or not use of things indifferent. And this a man may keepe to himselfe, that is, hee may use it, as hee shall not thereby offend his brother. That Commandment was given by *Paul* for those times, when men were not fully perswaded of the use of Gods creatures, as meates, drinckes, &c. but to these times it is not.

II. Question.

whether it bee lawfull for a man being

A. urged, to go to idol-service, and heare masse; so as he keepe his heart to God?

Answer. It is not: and I prove it by the scope of the eighth and tenth chapters of the first Epistle to the Corinthians, where the Apostle disputes the Question, whether the Corinthians might goe into the Temples of idols, and eat of meat offered unto them: in the meane time, not partaking with Idolaters in the worship of the Idols? This hee avoucheth to bee utterly unlawfull, and for that purpose telth the Corinthians, *That they cannot drinke of the Lords cup, and of the cup of devils.* Now as this was unlawfull for them, so it is unlawfull for any Protestant to goe to any Popish assembly to heare Masse. Again, God is the Creator of the body and soule: therefore hee is to bee worshipped in both: and consequently wee robbe him of his due, when wee receive our heart to him, and give our bodies to Idols. To this purpose *Paul* exhorteth the Romanes to give up their bodies a living sacrifice, holy, and acceptable unto God, *Rom. 12. 1.* which place utterly condemneth the errour of some, who thinke that God will bee content with the soule, and that they may bestow their body in the service of the devils.

But against this doctrine sundry things are alleged. The first is the example of *Naaman*, *2 King. 5. 18. 19.* who said to the Prophet, *When I bow my selfe in the house of Rimmon, the Lord be mercifull to me in this thing.* To whom *Elisha* answered, *Goe in peace.* Here (say some) the Prophet gives leave to *Naaman* to worship in an idols Temple.

To this there be sundry answers given. Some affirme, that *Naaman* speaks onely of Civil and Politike worship, and not of Religious. For his office was to kneele downe in the Temple, that the King might leane upon his shoulder, when he worshipped the idol. And *Naaman* makes open protestation, *verse 7.* that he will worship no God but the God of Israel.

Others answer, and that more truly, that *Naaman* doth acknowledge it a sinne, to goe to the house of *Rimmon*, and therefore hee craves pardon for it at Gods hands, twice together, *vers. 18.* and withal makes a vow, that hee will thenceforth offer neither burnt offering, nor sacrifice, to any other God, save only to the Lord: and hereunto *Elisha* answereth, *Goe in peace.*

Yet further it is answered, that *Naaman* requesteth the Prophet to pray for him, that hee might bee constant in the service of the true God. And (in case hee were drawne against his purpose by humane traitie, to bow againe before *Rimmon*, with his King :) that the Lord in mercy would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if he should say, *Goe to; I will pray for thee to this end and purpose.*

pute. In a text therefore gives no warrant for bodily presence in idolatrous assemblies.

The second Object. *Ishu* openly professed the worship of *baal*, and yet hee dissembled, meaning nothing lesse, 2 *King*. 10. 18. And the Lord commends him for his diligent execution of that which was right in his eyes, verse 30.

Ans. *Ishu* is commended, not for his dissembling, but for his diligence in destroying *Ahabs* house, his Religion, and the Priests, with all that belonged unto them: though in other matters belonging to the service of God, he departed not from the finnes of *Ieroboms*.

The third Object. *Daniel* 3. 6. *Nebuchadnezzar* made a decree, that whosoever would not fall downe and worship the golden Image, should cast into the furnace. Now we doe not read, that any more refused to obey but three, and therefore it seemes that *Daniel* did worship the Image, as well as others.

Ans. *Daniel* was not accused as the three children were, and for that cause there is no mention made of his refusal. Againe, put the case hee had bene accused, yet the King took no knowledge of his accusation, because hee was in favour, both with him, and the people.

The fourth Object. *Paul* together with four men that had made a vow, yielded to purifie himselfe according to the law of *Moses*, because hee would not offend the weak Jewes, *Act*. 21. 24. And yet that Law concerning purification, as also the whole body of Ceremonies, was abrogated in the death of *Christ*. Now if he might doe that which was unlawfull, for the avoiding of offence; why may not a man goe to Masse, and to prevent the scandall, which may be taken on the behalf of the Papists?

Ans. It is true, that there was an end put into the ceremoniall Law by *Christ*s death; yet it was not at the first wholly to be abolished, but by little and little. Againe, the use of Ceremonies remained as a thing indifferent in it selfe, til the Temple of *Ierusalem* was destroyed by *Titus*, and the Church of the new Testament thoroughly planted. And till both these were accomplished, the use of the ceremoniall Law was no sinne; provided, that it were not holden or urged, as a thing necessary to salvation.

Now whereas it is said, that we may be precluded at the Masse, for the avoiding of offence; it may further be answered; first, that we are to doe our duties, though men bee never so much offended; for it was the rule of *Christ* in like case, 1 *Tim*. 4. 5. *Let them alone, they bee the blinde leaders of the blind*, *Matth*. 15. 14. Secondly, we ought not to doe evil, that good may come thereof.

The fifth Object. The Masse is Gods or-

dinance, appointed by *Christ*, though now it bee corrupted by men. *Answer*. It is a most damnable idol, yea worse than an idol of the Gentiles; and the Adoration performed therein is most abominable, and hath more affinity with grosse Gentilisme, than with the institution of our Saviour *Christ*.

III. Question.

Whether any man, especially a Minister, may with good conscience fly in persecution? and if he may fly, when?

Whether it be lawful to flee.

Se. 1.

This Question consisteth of two parts. Touching the first; many men are of opinion that it is utterly unlawfull to flee in persecution: as *Tertullian*, who hath writtten a whole booke of this argument: and besides him, certaine Hereticks named *Circumcellions*, in that part of *Africke*, which we now call *Barbary*, and some also of the seed of the *Anabaptists*. But the truth is, that sometimes it is lawful to flee, though not alwayes. For proofe whereof, consider these reasons.

First, *Christ*s Commandement, *Matth*. 10. 23. *When they persecute you in one City, flee into another*. If it be said, that this Commandement was limited to the times wherein the *Apostles* preached in *Jewry*, and therefore is temporarie: I answer, No: for there cannot any text of Scripture bee brought, to shew that it was ever yet repealed. And the *Apostles* (who had received this Commandement, even after *Christ*s ascension, and the giving of the holy Ghost,) being persecuted, did flee from one place to another, as we may reade, *Act*. 9. 25. 30. 2 *Cor*. 11. If it bee alieged, that if this be a commandement to flee, then all must flee: I answer againe, that though the commandement be generall to all persons, and therefore every Christian may lawfully shun apparent danger: yet the same is particular, in regard of circumstances of time and place. For though all may fly, yet there be some places and times wherein men may not use that liberty, as shall appear afterward.

The second reason is taken from the example of many worthy men recorded in Scripture. *Isaac* the Patriarch fled from the presence of his brother *Esau* into *Haran*, to *Laban*, *Gen*. 27. and againe, from thence to the land of his fathers, *Gen*. 31. *Moses*, after hee had slaine the *Egyptian* fled out of *Egypt* into *Madian*, where hee lived 40. yeares, *Exod*. 2. And this was no rash flight, but a worke of faith, *Heb*. 11. 27. *Obadiah* the Governour of *Ahabs* house hid a hundred men of the Lords Propets, by hidde in a cave, and fed them with bread & water, when *Iezabel* would have destroyed them. 1 *King*. 18. 17. *Eliab* being in feare of his life, fled from *Iezabel*.

into Mount Horeb, 1 King. 19. 3. Againe, in the new Testament, our Saviour Christ being in danger withdrew himselfe, *John* 10. 39. and that sundry times, till the hour of his passion was come. *Paul*, when the Jewes tooke counsell together to kill him, was let downe by the brethren in a basket through a wall in *Damascus*, *Act.* 9. 25. And when the Grecians went about to slay him, hee was brought by the brethren to Cesarea, and sent to *Tarsus*, *vers.* 9. 20. Againe, being in danger, hee used Christian policy to save himselfe. For by saying he was a Pharisee, hee made a division between his accusers, the Pharisees & Sadduces, and so escaped, *Act.* 23. 6, 7. And if that were lawfull for him to do, then is it also lawfull for a man by flight to save himself, in case of danger, whether he be a private man, or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrary are to be examined.

Object. I. Persecution is a good thing, and that which is good may not be eschewed. *Answer.* Good things are of two sorts. Some are simply good, in and by themselves; as virtues, and all morall duties: and these are not to be eschewed. Some againe are good onely in some respects. Of this sort are things indifferent, which bee neither commanded nor forbidden, but are good or evil, in respect of circumstances. And these may be eschewed, unless wee know that they bee good for us. Now persecution being of this kinde, that is to say, not simply good, but only by accident, may be avoided; because no man can say that it is good or bad for him.

Object. II. Persecution is sent of God, for the triall and good of his Church. *Answer.* First, evil things sent of God may be avoided, if hee shewes a meane or way, how they may be avoided. For example: God sendeth sickness, famine, the plague, and sword: hee sends also meanes, and remedies for the preventing and removing of them, as Physicks, and food, &c. And these we may lawfully use for the said purposes: and in like manner may persecution be avoided, if God offer meanes of escape. Secondly, there is a two-fold will of God, his revealed & his secret will. By his revealed will he hath appointed, that in case of present danger, when meanes of escape be offered, they may be used. Now because they that flie lawfully are assured of Gods revealed will, therefore in obedience thereunto, they use the meanes to save themselves from danger. As for his secret will, because it is unknowne, and therefore uncertaine unto us, we may not rashly presume thereof, and against his expresse will refuse the meanes offered, but use them rather, till God reveale the contrary.

Object. III. To flie in persecution is a kinde of deniall of Christ and against confession: he therefore that flies, seemes to make no confession, but rather to deny Christ.

Answer. Christian confession is double, open

or *implicit*: Open confession is, when a man boldly confesseth his faith before the Adversarie, even to the death. This is the greatest and highest degree of confession, and in it the holy Martyrs in former times continued, even to the losse of their lives, undergoing the punishment of death, inflicted upon them by the Adversaries of Christ Jesus, for the maintenance of the truth. *Implicit* is, when a man to keepe his Religion, is content to forsake his country, friends, and goods. This is a second degree, inferior to the former, and yet it is a true Confession, acceptable to God. And under this kinde comes flight in persecution. Whence it appeares, that lawfull flight in times of danger is no deniall of Christ, nor yet against confession. For sometimes it pleaseth God to call men to profess his name openly, by suffering: sometimes againe, not openly by suffering, but by flying: and this latter way, though it be not so high a degree as is the former, yet it is in deed and in truth, in the measure, a true profession of Christ, and pleasing unto God.

Object. IV. Our Saviour Christ commands us, *Fear not them that can kill the body*, *Mat.* 10. 28. Now if a man must not feare them, then he must not flie.

Answer. The text speaketh not of all feare, but of such feare as tendeth to Apostasie, and causeth men to renounce faith and good conscience. Againe, it speakes of that feare, whereby man feareth man more than God. Thirdly, it speakes of such feare, as by which a man is urged to tempt God, by doing some thing that is repugnant to his will, and that out of his calling. Now when the Question is of flight in persecution, we understand not such a flight as teacheth to Apostasie, or argueth the feare of man more than of God, or that is repugnant to Gods will; but that alone, whereby we use the meanes offered, according to his appointment; lest wee should seeme to tempt him, and bring upon our selves unnecessary danger. And thus the first part of the Question is answered.

Señ. 2.

The second is concerning the time, when a man may flie, Murther, or other? And for better resolution thereof, we are to remember, that there bee eight Conditions required in Christian flight, especially that which pertaines to the Minister.

The first is, if there bee no hope of doing good by his abode in that place where the persecution is. But while hee conceives any hope of doing good, by teaching, preaching, or otherwise, hee may not flie. This the Minister shall easily discern in Christian wisdom. To this purpose *Paul*, *Act.* 18. *vers.* 10. having a while preached at Corinth, and finding that the Jewes detested him and his ministry, intended a present departure thence. But the Lord appearing unto him by night in a vision warned him to stay: for (saith he)

I have much people in this city: that is, many that are to be converted, and brought unto the faith. Every Minister in his place must have a speciall care of furthering Gods kingdome, whether it be by flying, or not flying.

The second condition. Consideration must be had, whether the persecution be *personall*, or *publike*. Personall is that which is directed against this or that mans person. Publike, which is raised against the whole Church. If it be directed against the person of the Pastor, he may use his liberty. For it may be that his flight will bring peace to the Church.

But what if the people will not suffer him to flee? *Ans.* They should be so farre from hindring; of him in this case, that they ought rather to succour and releve him. Thus, when *Demetrius* had raised a tumult against *Paul*, under pretence of *Diana*, and hee would have presented himselfe unto the people, in the common place; the disciples suffered him not, *Act. 19. 30.* And what care they had of his preservation, the same ought the people to have of their Pastor, in case of like perill. But if the persecution bee common to the whole Church, then he is not to fly. For it is necessary, at such times especially, that those which are strong should support and confirme the weak.

The third Condition. If there be in the Pastor a moderation of minde. For he must take heed of these two extremities, that hee be neither overcome with excessive feare, nor through overmuch confidence, run headlong into apparent danger. And that he may avoid these extremities, hee must first pray to God for wisdom, courage, and constancie: and secondly, use the consent and advice of the Church, for his direction in this behalfe: that all things may be done in wisdom.

The fourth condition of lawfull flight is, that the Minister withdraw himselfe only for a time, and not utterly forsake his charge, and calling. Yea, if hee be principally aymed at in the persecution, he may lawfully go apart; and it is the dutie of the Church also, to see him conveyed away in safetie, till the persecution be over. And thus doing, hee neither forsakes the Church, nor his calling; but onely useth the means of his preservation, for the keeping of faith and a good conscience. This warrant our Saviour gives to his Apostles, *Mat. 10. 23. When they persecute you in one city, flee into another.* The end of that Commandement was, that the Apostles might preserve themselves in safetie, till they had preached the Gospell to all the cities of Israel, as the next words doe declare.

The fifth Condition. If after due triall and examination, hee finde not himselfe sufficiently armed with strength to resist or beare the extremitie. For then hee may retire himselfe into some places of safetie, where he may live to the glory of God, keeping faith and a good conscience.

The sixth Condition is: If hee be expelled, or banished by the Magistrate, though the cause be unjust. For subjection is simply to be yeelded to the punishments and corrections of Magistrates, though wee doe not alwayes tender obedience to their Commandements.

The seventh is, If God offer a lawfull means and way of escape; and doth (as it were) open a doore, and give just opportunity to flee. In this case not to flee (especially if hee have not (strength sufficient to stand out) is a tempting of God.

The eighth condition. If the danger be not onely suspected, surmised, and feare afarre off; but certain and present. Otherwise the Pastor falls into the sinne of *Judas*, who forecaused dangers in his calling, and therefore prevented them by flying to *Arstus*.

These Conditions being observed, it may bee lawfull both for Pastor and people to flee in times of persecution.

Scilicet. 3.

In the next place it may be demanded, When a Pastor, or other may not flee?

When a man may not flee.

For answer hereunto, the signes of unlawfull flight are to be considered, and they are principally foure.

The first is, when God puts into a mans heart the Spirit of courage and fortitude, whereby hee is resolved to abide, and stand out against the force of all enemies. Thus *Paul, Act. 20. 22. went bound in the spirit to Ierusalem.* Where, though he knew that bonds and afflictions did abide for him, yet he would not be dissuaded, but uttered these words of resolution, *I passe not at all, neither is my life deere unto myselfe, so that I may fulfill my course with joy, & the ministracion which I have reserved of the Lord Iesus, to testify the Gospell of the grace of God.* This motion of the Spirit is not ordinary, yet in the time of hot persecution it hath been found in many worthy instruments of Gods glory, as may be seen in the histories of sundry Martyrs, in the dayes of *Queene Mary*. But one especially, (of whom I was credibly informed) that having this motion, to stand out, and yet flying: for that very act, felt such a sting in his conscience, that hee could never have peace till death.

The second signe is, when a mans apprehended, and under the custody of the Magistrate. For then hee is not to flee, because hee must in all his sufferings obey the Magistrate.

Here a Question is moved. Whether a man that is imprisoned may breake prison?

To this Popish Schoole-men answer, that hee may, if the cause of his imprisonment bee unjust. And suitable to this assertion, is the Common practice of Papists. Wee on the contrary say, and that truly, that no man being in durance, may use any unlawfull or violent means to escape, for we may not at any hand resist the Magistrate in our sufferings. Servants are commanded to subject themselves

selfes with patience, unto the unjust corrections of their masters, 1 *Per.* 2. 19. And this reason is given; *For it is thankworthy, if a man for conscience toward God endure griefe, suffering wrongfully.* The Apostles being in prison, used no meanes to deliver themselves; but when the Angell of the Lord had opened the prison doores, then they came forth, and not before, *Act.* 5. 19. And that which *Peter* and the other Apostles did, must Pastors and other men also doe in the like case, for religions sake.

The third signe. When a man is bound by his calling and ministerie, so as in it hee may glorifie God, and doe good to the Church by preaching; then he must not flie. For the duties of a mans calling must be preferred before any worldly thing whatsoever, whether body, goods, friends, or life, &c.

The fourth signe. When God in his providence cuts off all lawfull meanes and wayes of flying; hee doth then (as it were) bid that man stay and abide: If say, lawfull meanes, because we may not use those that are unlawfull; but rather rest contented, and resigne our selves wholly to Gods will and pleasure. We must not doe any evil, that good may come thereof; and of two evils, not only not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oath.

The sixth Head of Gods worship, is an Oath: concerning which, three Questions are to be handled.

I. What an oath is?

II. How an oath is to be taken?

III. How farre forth it bindeth, and is to be kept?

Secl. 1.

I. Question.

What is an Oath?

Ans. An Oath is a religious necessity confirmation of things doubtful, by calling on God to be a witness of truth, and a revenger of falsehood.

First, I call it a *Confirmation*: for so the holy Ghost speaketh, *An Oath for confirmation is among men an end of all strife.* *11. b. 6. 16.*

Secondly, I terme it a *religious confirmation*, because an Oath is a part of Gods religion and worship. Yea, it is sometimes put for the whole worship of God: *Esa.* 19. 18. *In that day shall they sweare by the Lord himselfe: that is, they shall worship the true God.*

Thirdly, I adde a *necessary confirmation*, because an oath is never to be used, in way of

confirmation, but only in case of neere necessity. For when all other humane proofes doe faile, then it is lawfull to fetch testimony from heaven, and to make God himselfe our witness. In this case alone, and never else it is lawfull to use an Oath.

Fourthly, I say, in which *God is called upon, as a witness of the truth, and a revenger of falsehood.* This is added in the last place, because herein alone stands the forme and life of an Oath, that in things doubtful we call God as a witness of truth, and a just revenger of the contrarie. There be sundry kindes of confirmation, as the affirmation, the asseveration, and the obtestation. And by this Clause, an Oath is distinguished from them all: because in it we call upon God to give witness to the thing avouched, but in the other three we doe not.

Now touching this last point of the forme and life of an Oath, three Questions are to be answered, for the better clearing of the whole doctrine.

I. Question. Whether an Oath taken by creatures, be a true oath, and to be kept?

Ans. An Oath by creatures, is an Oath, though unlawfull. For though there be not in it a direct invocation of God for witness, yet when wee call the creature to give testimony, we doe then indirectly call upon God, because hee is seene in them, and looke how many creatures there be in the world, so many signes are they of Gods presence. This answer Christ himselfe maketh, *Mat.* 23. 21, 22. *Hee that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon, that is, by God himselfe.*

II. *Quest.* Whether an oath by false gods be a true oath or no? for example: the oath of the Turke by *Mahomet*, the oath of *Laban* by the gods of *Nachor*, that is, by his Idols: when as in them there is no invocation of the true God of heaven and earth.

I answer as before, though it be not a lawfull oath, yet it is in value and effect an oath. For though that thing be a false god: indeed, by which it be taken, yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turke in stead of the true God, and is honoured of him as God: and therefore his oath by *Mahomet* is a true oath. Thus when *Jacob* in the covenant that hee made with *Laban*, sweares by the Feare of his father *Isaac*, and *Laban* by the Idols of *Nachor*; *Jacob* accepted the oath which was tendered to him in the name of a false god; which he would not have done, if it had not beene an oath at all. And hence the Case is plain, that swearing by a false god is an oath, and therefore bindeth the swearer in conscience, though it be unlawfully taken.

III. *Quest.* If in every oath God ought to be cited as a witness, how then can God sweare by himselfe, seeing none can witness unto him?

Ans.

Ans. This description of an oath whereby the creature sweareth, includes not that oath whereby God sweareth. For the end why God sweareth is, to bind himselfe (as it were) with a bond unto man, whereby hee would have man to repute him a liar, and no God, if hee failes and keeps not his promise. Thus the Lord sweares in his wrath, *Heb. 3. 11. If they shall enter into my rest.* The words of the oath are to be understood with this clause, *If, &c.* then let me be holden as no God, or as a false God. And in this manner is God said to sweare, when he manifesteth to man that hee is content to be counted no God, if that which hee avoucheth by oath be not performed.

Furthermore, in every oath there be foure distinct things. First, an Affirmation of the truth; which should be avouched, though there were no oath taken. Secondly, a confession or the omnipotent presence, wisdom, justice, and truth of God; whereby we acknowledge, that he is the searcher and knower of the heart; yea, that he is both witness, judge, and revenger of falshood and lying. Thirdly, Prayer and invocation, whereby God is called upon, to give testimonie to the conscience of him that sweareth, that he speaks nothing but the truth. These two actions of Confession and Invocation doe make an oath to be no lesse a true and proper part of Gods worship, than prayer it selfe. Fourthly, Imprecation, in which a man acknowledging God the just revenger of a lie, bindes himselfe to punishment, if hee shall sweare falsely, or speake an untruth wittingly or willingly.

Now though these be the distinct parts of an Oath, yet all of them are not expressed in the forme of every oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies understood. For example: the Prophet *Jeremie* teacheth the people of Israel a forme of swearing, *Thou shalt sweare the Lords oath, Jer. 4. 2.* In which there is expressed only the second part, Confession, and in that, the rest are to be understood. Againe, the words of *Ruth to Naams, Ruth. 1. 17. The Lord doe so to me and more also, if I ought but death depart me and thee,* are only an Imprecation, in which the other parts are insouled. So the oath which God maketh, *Heb. 3. 11. If they shall enter into my rest,* is expressed onely by Imprecation, and the other parts understood, though they be not mentioned. In common speech betweene man and man, it is usually avouched, (though not wickedly.) *If it be not thus or thus, let me be hang'd; I could I were dead, I would I might never seee hence, &c.* Now this avouchment, howsoever it may be taken, is indeede a forme of swearing, in value and force all one with the oath of God, when he saith, *If they enter into my rest, let me be no God, but a deceiver.*

Sometimes two parts of the foure are expressed, and the rest understood: *2 Cor. 1. 23.*

Now I call God to record unto my soule. Here Invocation with Imprecation is uttered in speech, and the other two conceived in the minde. By these particulars, wee see it usuall in Scripture, to propound formes of swearing by expressing some one or two particular parts in stead of the rest; yet so, as the parts concealed be all understood: for otherwise the oath is not formall and entire.

Secl. 2.

II. Question.

How an oath is to be taken in a good and godly manner?

For the answering hereof, two Rules are to be remembered.

The first Rule. He that will take an Oath by the name of God, must sweare *in truth, in judgement, in righteousness, Jer. 4. 2.* Here three vertues are required in a lawfull Oath.

First, that it be made in *truth.* And we must know that there is a double truth; the one of *the thing spoken,* the other of *the mind* wherein it is conceived. Truth of *the thing* is, when a mans speech is framed according to the thing as it is indeed, or as neere as possibly may be, and that because God is truth it selfe. This is called by Schoolemen, *Logickall verity.* Sometimes by reason of mens frailtie, the truth is wanting, because we know not things as they are. The truth of *the minde* is, when a man speaks or sweares as he thinketh, or is in conscience perswaded of the thing; and this the Schoolemen terme *Morall verity.* Now though the first of these two be wanting, yet the latter must necessarily be in an oath, lest we fall into perjury.

The second vertue is *Judgement*, that is, prudence or wisdom. This Judgement requires discretion and consideration, principally of five things. First, of the thing in question which is to be confirmed. Secondly, of the nature of the oath that is taken. Thirdly, of the minde and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, and before whom he sweareth. Fifthly, of the event or issue of the oath. All these are duly to be regarded, that we sweare not rashly or unadvisedly.

The third is *Justice*, wherein also care must be had of two things. First, that the point to be confirmed be lawfull. And it is then lawfull, when it may stand with pietie and charitee. Secondly, that the occasions of taking the oath be also just; and they be chiefly foure. I. When it may further Gods glory and worship, or serve to prove some doctrine of salvation, in whole, or in part. II. When it may tend to the furtherance of brotherly love, or to the preservation of our neighbours life, goods, or good name: or further, to the confirmation

firmation of some league, covenant, or contract made betweene parties upon good ground, and for good and necessary purposes. III. When it serveth to relieve a mans owne private necessitie; as when one sweares to maintaine his owne good name, goods, or life; or to confirme his owne faith and truth in contracts. An example hereof we have in Paul, who to confirme the Romanes in the perswasion of his love and care of their salvation, saith, *God is my witness (whom I serve in my spirit, in the Gospel of his Son) what without ceasing I make mention of you, Rom. 1.9.* And againe, to keepe his owne credit and good name among the Jewes, *I say the truth in Christ, I lie not, my conscience bearing me witness in the holy Ghost, Rom. 9.1.* IV. When the Magistrate doth exact it by order of justice. This though it be a just occasion and warrant of an oath, yet three Caveats are in it to be observed.

First, that the oath bee ministered lawfully, not against pietie or charitie. Secondly, hee which takes an oath tendered by the Magistrate, must sweare according to the minde and meaning of the Magistrate, who exacts the oath, and not according to his owne private intent. Thirdly, hee must not sweare ambiguously; but in a simple sense, so as the words of his mouth may be agreeable with that which he conceiveth in his heart, as *Psalm 15.2.* And whatsoever oath is taken without observation of these Caveats, the same is not taken in truth, but in fraud and deceit. Popish teachers affirme, that in some cases they may sweare in a doubtful meaning. And this they practise in time of danger, when being convented before the Magistrate, and examined, they answer *Tea* in word, and conceive a negation, or *No* in their mindes. A practice most impious, and flat against this excellent Rule of the Prophet, that a man should sweare in truth, judgement, and justice.

The second Rule is, That the forme in which the oath is propounded, must be a plaine, simple, and direct forme, wherein God is directly called to witness. For his worship is directly to be given to him: and therefore the oath also being an Invocation of his name, and a part of his worship, is directly to be made.

That the meaning of this Rule may the better appeare, one question is to be answered; Whether in the forme of an oath, a man may not sweare directly by creatures, and indirectly by God?

Most of the Popish sort, and some Protestants hold that hee may. But the truth is otherwise. *I say unto you (saith our Saviour) sweare not at all, neither by heaven—nor by the earth—nor by thy head, &c. Matth. 5.34.* In which words, hee forbids all indirect oaths whereby men sweare indirectly by creatures, and directly by God: for so did the Pharisees. Againe, if a man might sweare by creatures, and conceale the name of God, it would

diminish his Majesty and authority, and much deceit might be used: for the swearer might say that he sware not, but only used an obtestation.

Against this it is objected. 1. That *Ioseph* sweare by the life of *Pharaoh*, *Gen. 42.25.* therefore it may seeme that oaths by creatures are not unlawfull. *Ans.* First, it may be said, that *Ioseph* sinned in so swearing: for then he imitated the *Egyptians*, who sweare by the life of their King. Secondly, it may be answered, that *Ioseph* doth onely make an asseveration, and not an oath.

Object. 1. The church in the Canticles takes an oath by the creatures, *Can. 2.7. I charge you daughters of Jerusalem, by the roes and by the bindes of the field, &c.* *Ans.* It is no oath, but an obtestation: whereby the church calls the creatures to witnesse her earnest affection to Christ. The like is made by *Moses*, *Deut. 32.19.* when he saith; *I call heaven and earth to record against you this day.* And by *Paul* in his charge to *Timothee*, *1 Tim. 5.21. I charge thee before the Lord Angels.* In which and the like speeches, there is no swearing, but a kind of citation, or summoning of the Creatures as witnesses. And there is great difference betweene an oath and an obtestation. In the Obtestation, there is no more but a calling of the creature to give testimony, the matter being already apparent and manifest. But in an Oath, where the matter is not so manifest, God is made not only a witness, but also a iudges and revenger.

Object. 1. *1.1. Saint Paul* sweares by his rejoycing in Christ, *1 Cor. 15.31.* which rejoycing was a created passion, or a creature. *Ans.* That was also an obtestation, or a word of avouchment and asseveration; and not an oath. For it is all one, as if he had said thus; My sorrowes and afflictions which I endure for Christ would testifie (if they could speake) that as certainly as I rejoyce in Christ, so certainly I die daily.

Object. IV. *Abigail* sweare to *David* by the creature; *As the Lord liveth, and as thy soule liveth, 1 Sam. 25.26.* *Ans.* The former part of her speech may be called an oath, but the latter is onely an obtestation, or earnest avouchment joyned with an oath.

Now, although it be in no sort lawfull to sweare by creatures, yet when a man sweareth directly by God, he may name the creatures in way and forme of an oath; specially if hee make them as his pawnes and pledges, set before God, that he may in justice be revenged upon him in them, if hee lieth and sweareth not a truth.

Seel. 3.

III. Question.

How farre forth doth an Oath binde, and is to be kept?

The

The answer to this Question is large, and therefore for order sake I distinguish it into two parts; and first I will shew when an oath binds; secondly, when it bindeth not.

For the first; an Oath taken of things certaine, lawfull, and possible, is to be kept, yea and binds alwaies, though it be readred even to our enemies. To this purpose God hath given speciall commendement in sundry places, *Numb. 30. 3. Whosoever sweareth an oath to binde his soule by a bond, he shall not breake his word, but shall doe according to all that proceed out of his mouth: Math. 5. 33. Thou shalt not sweare thy selfe, but shalt performe thine oathes unto the Lord: Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vaine;* that is, lightly and rashly. But Gods name is taken in vaine, when an oath made of things lawfull and possible is not kept. *David* at the humble request of *Shimei*, (who had before cursed him) pardons his fault for the time, and sweares to him that hee should not dye, *2 Sam. 19. 23. David made conscience of this oath, knowing himselfe to be bound thereby, and therefore till his death he kept it; onely he charged Salomon not to count him innocent, 1 King. 2. 9.*

Now for the better clearing of the answer, we are to consider foure particular cases touching this point.

I. Case. What if a man take an oath by false gods, whether is hee bound to keepe it yea or no?

Ans. He is, and the reasons are these. First, from the like. There was a question among the Scribes and Pharisees, *Mat. 23. 16.* whether a man swearing by the creature were a debtor or no? The Pharisees taught, that if a man swore by creatures, the oath did not binde: But Christ, *vers. 20.* affirmeth, that he that sweares by the Temple, or by the Altar, or by heaven, sweares by God indirectly, and so takes an oath, though not a lawfull oath, and thereupon remains bound and is a debtor: now by proportion hee that sweares by false gods, sweares by God indirectly, because the false God is in the opinion of him that sweares, a true God, and so his oath bindeth, and is to be kept. Secondly, *Abraham* accepteth the oath that *Abimelech* tendereth unto him in the name of a false God, *Gen. 21. 23.* So doth *Jacob* accept of the oath made unto him by *Laban*, *Gen. 31. 53.* which they could not have done, if their oathes had not bene sufficient bonds to binde them to observation and performance.

It will be said, Hee that admits of an oath by an Idoll, doth communicate in the sinne of him that sweareth. *Ans.* In case of necessity, a man may admit of such an oath without sin. A poore man being in extreme want, borroweth of an usurer upon interest: it is sinne to the usurer to take it, but it is not so in the poore man, who is compelled by the usurer to give interest: Thus the poore man

doth use well the iniquitie of the usurer. So it is in an oath: A godly man may well use and take benefit by the wicked oathes of idolaters, so farre forth as they shall serve for the ratifying and confirming of lawfull covenants.

I. I. Case. If a man take an oath, and afterward endure hurt or damage by it, whether is he then bound to keepe his oath or no?

Ans. If the losse be but temporarie and private, (the oath being made of a thing lawfull) it must be endured. For *David* reckoneth it among the properties of a good man, *That he sweareth and changeeth not, though it be to his hurt, Psal. 15. 4.*

And here a difference is to be made betweene a promissory oath, and a single promise. A single promise may be reversed by the will and consent of him to whom it is made, but a promise made by an oath is to be kept, though losses and hinderances ensue thereupon. For the reverence we beare to the name of God used in the oath, ought to be of greater force with us, than any private hinderance or inconvenience which may befall us upon the performance of the same.

III. Case. Whether doth an oath binde conscience, wherunto a man is drawne by fraud and subtiltie?

Ans. If the oath be of things lawfull and possible, it bindeth and is to be kept, though wee were induced to it by deceit. *Isma* deceived by the Gibeonites, was brought to make covenant of peace with them, and to bind it by an oath: now perceiving after three daies, that they had wrought it by craft, he would not touch them in reverence of the oath that he had taken, *Josh. 9. 18, 19, 20.* And about 300. yeeres after, when *Saul* had slaine certaine of the Gibeonites, the Israelites for that fact were punished with three yeeres famine, which could not be stayed, till seven persons of *Sauls* house were hanged up in *Gibeon*, *2 Sam. 21.*

IV. Case. What if a man take an oath by feare and compulsion, is he to keepe it yea or no? For example; A man falling into the hands of thieves, for the safety of his life is urged to take a solemne oath, that he will fetch and deliver them some portion of money, and withall never disclose the parties. The oath being thus taken, the Question is, whether he be bound to keepe it.

Ans. Some Divines are of opinion that the oath is to be kept, and some say no: but generally it is answered that it must be kept, because this feare did not abolish the consent of his will. But if it be alleaged, that in so doing he shall hurt the common-wealth: Answer is made, that if he doe not swear secrecy, hee may in probability bring greater damage to the weale publike, in depriving it of a member by the losse of his owne life. But it will be said, by this meanes he maintains a theefe. *Ans.* Be it so: yet he remains excusable, because

cause that was not his intent, but only to preserve his owne life to the good of the Commonwealth.

Thus the most and best Divines doe hold. But for my part I leave it in suspence; though it seemes in likelihood that the partie which sweares silence; doth after a fort maintaine theft, and communicate with the sinne of the robber: and further gives occasion, that others may fall into the like hazard and jeopardie of their lives. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes: namely, to shew when an oath bindes not. An oath doth not binde in six cases.

I. When it is against the word of God, and tends to the maintenance of sinne. The reason is, because when God will not have an oath to binde, it must not binde. For an oath must not be a bond of iniquitie. Hereupon *David* having sworne a rash oath, to destroy *Nabal* and his house, and being stayed from it by the Lord in the meanes of *Abigail*, he praisth God in this manner: *Blessed bee the Lord God of Israel, which sent thee this day to mee: and blessed be thy counsell, and blessed be thou which hast kept me this day from committing to shed blood,* 1 Sam. 25. 32, 33.

II. If it be made against the wholesome lawes of the Commonwealth; because every soule must bee subject to the higher powers, *Rom. 13. 1.*

III. If it be taken of such persons as want reason; as of children, mad-men, or fooles; because they know not what they sweare: and there can be no binding of conscience, when he that sweareth wanteth reason to discern what he doth.

IV. If it be made by those who are under the tuition of their superiours, and have no power to binde themselves; as by children which are under the government of their Parents: For these are part of their parents goods; and therefore not fit to undertake an oath without their consent. Neither are they to chuse a calling, or make any contract of themselves, but onely by the direction and advice of their parents, though some of the Popish sort doe erroneously teach, that a child may binde himselfe by oath, to become a Monke of this or that order, without consent of parents.

V. If it be made of things impossible: for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and unlawfull. For such oathes God himselfe may be said to reverse. Thus if a man binde himselfe by oath to live in single life without marriage, and after findes that God hath not given him the gift of continencie, in this case his oath becomes impossible to be kept, and therefore being reverted by God, and becoming unlawfull, it may be broken without impticie.

To these six, the Papists adde two other. The first, when the oath is made upon custome. And they put this example; If two men going out of a doore, or over a bridge, the one sweares by God that he will not goe first, likewise sweares the other: yet at the last after contention, one of them goes first. In this case, saies the Papist, the oath bindes not. *Ans.* Custome cannot make that which is sinne to bee no sinne, or perjurie to be no perjurie: but rather doubles the sinne, and makes it above measure more vile and abhominable; and they that give themselves to this usuall and customable swearing, cannot but oftentimes become guiltie of flat perjurie.

The second Case is, when the Superiour power, that is, the Pope or other inferiour Bishops give order to the contrarie, by relaxation or dispensation. *Ans.* It is false. For in every lawfull oath there is a double bond, one of man to man, the other of man to God. Now if in the oath taken, man were only obliged to man, the oath might be dispensable by man: But seeing man when he sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe, hence it followeth, that an oath taken cannot have release from any creature. Therefore our Saviour Christs commandement is, *Thou shalt not for sweare thy selfe, but shalt perform thy oaths: to whom? to the Lord,* Mat. 5. 33. And the oath that passed betwene *David* and *Jonathan*, is called *the Lords oath,* 2 Sam. 21. 7. and 1 Sam. 20. 8. God will have the oath to binde, as long as seemeth good unto him, yea and cease binding when it pleaseth him. And that which himselfe binde: h, or will have to bee bound, no creature can loose: *The string which God hath coupled, let no man separate,* Mat. 19. 6. And herein the Pope shewes himselfe to bee Antichrist, in that he challengeth power to dispense with a lawfull oath, made without error or deceit, of things honest and possible.

Out of this answer, another Question may be resolved, namely, when doth a man commit Perjurie.

Ans. I. When a man sweares that which he knowes to be false. II. When he sweares that which he meanes not to doe. III. When he sweareth to doe a thing, which he also meanes to doe, yet afterwards doth it not. In these three, the not performing of an oath made is flat perjurie.

That we may yet be informed concerning the sinne of Perjurie, one Question of moment is to be skanned. In Societies and Corporations, there be Lawes and Orders, to the keeping whereof, every one admitted to an office takes a corporall oath: Afterward it falls out upon occasion, that he breaks some of the said Statutes: The Question is, whether he be not in this case perjured?

Ans. Statutes are of two sorts. Some are principall or fundamentall, which serve to maintain the state of that body or corporati^o.

Others

Others lesse principall or mixt, that serve for order or decency. In the statutes principall, the law-maker intends obedience simply; and therefore they are necessarie to be kept. But in the lesse principall, hee exacts not obedience simply, but either obedience or the penaltie; because the penaltie is as much beneficiall to the state of that body, as the other. The breach of the former makes a man guilty of perjury; but it is otherwise in the latter, to bee it, the delinquent partie bee content to beate the mulct, if it be imposed. Thus students and others belonging to such societies, may in some sort excuse themselves from the sinne of perjury, though not from all fault; in breaking some of the lesser so-called statutes, els if few could live in any societie without perjury.

Yet one more Question is propounded touching perjury; whether a man may exact an oath of him whom hee feares or knows will forswear himselfe? *Answer.* A private man must not; but a Magistrate may, if the partie offer to take his oath, (not being urged thereto,) and be first admonished of the grievousnesse of the said sinne of perjury. In the execution of Civill Justice, Magistrates must not stay upon mens finnes: *Moses* expected not the Israelites repentance for their idolatry; but presently proceeded unto punishment. Neither must the publike good of the Common-wealth be hindered, upon the likelihood or suspicion of a mans perjury.

CHAP. XIV

Of Vowes.

THe seventh head of the Outward worship of God is concerning a vow. All the Questions whereof may be reduced to these foure.

I. Question.

What is a Vow?

Answer. A vow is a promise made to God of things lawfull and possible. I call it a promise, to distinguish a vow from a single purpose. For a purpose may be changed, but a vow lawfully made cannot. Again, there is great difference betweene these two: for in a vow, there is first a purpose to doe a thing; secondly, a binding of our selves to doe that we purpose. For this cause I terme it a promise, because it is a purpose with a bond, without which there can be no vow made.

In the next place I adde a promise made to God; not to Saint, Angel, or Man. The reasons are these. First, a vow is properly the worke of the heart containing in a purpose. Now God alone knowes the heart, and he alone is able to discern the purpose and intent of the

A same: which no Angell, Saint, or other creature can possibly doe. Secondly, when the vow is made, none can punish and take vengeance of the breach thereof, but God. Thirdly, in the old Testament, the Jews never vowed but to God; because the vow was a part of Gods worship: *Deut. 23. 22. When thou shalt vow a vow unto the Lord thy God, thou shalt not be slacke to pay it, for the Lord thy God will surely require it of thee, and so it should be sinne unto thee.* Whereby the way, we may take notice of the superstition of the Popish Church, that maketh vowes to Saints and Angels, which is in effect to make them gods, and to worship them as the Jewes worshipp'd God in the old Testament.

II. Question.

Whether a vow be now in the new Testament, any part of Religion or Gods worship?

The answer is threefold.

First, if a vow be taken for a promise of moral obedience; the answer is, that a vow is indeed the worship of God, and so shall bee to the end of the world. For as God (for his part) promiseth mercie in the covenant of grace; so we in Baptisme doe make a vow and promise of obedience to him in all his commandments; and therefore Peter calleth Baptisme a stipulation; that is, the promise of good conscience to God. This promise once made in Baptisme is renewed so oft as wee come to the Lords Supper, and further continued in the daily spirituall exercises of Invocation and Repentance.

But it may be said, wee are already bound to the obedience of the Law, by order of divine Justice; therefore wee cannot further binde our selves. *Answer.* He that is bound by God, may also binde himselfe. *David*, though he was bound by God in conscience, to keepe the Law; yet he binds himselfe freely by oath to helpe his owne weaknesse, and to keepe himselfe from falling, when he saith: *I have sworne and will performe it, that I will keepe thy righteous judgments, Psal. 119. vers. 106.* and the same bond is no lesse necessary and behouefull for us, if wee consider how prone and readie we are to fall from the worship of God.

The second answer. If a vow be taken for a promise of some ceremoniall dutie, as of Sacrifices and Oblations, or of giving house, lands, and goods to the Temple, then wee must put a difference betweene the Old Testament and the New. In the Old Testament, the vow of such duties was part of Gods worship, but in the New it is not, and that for these Reasons.

First, the Jewish ceremonies were to the Jewes a part of Gods worship, but to us Gentiles they are not, considering they are all in Christ abolished, and none of them doe now

stand in force by Gods Law to us. Thus the Pasche was a ceremonie, or service appointed by God to be observed of the Israelites and their posteritie, *Exod. 12. 24, 25.* and therefore stood as a part of Gods worship to them for a perpetuall ordinance. But to us in the new Testament, both it and other Legall ceremonies are abrogated, and we have onely two Sacraments to be admittred and receivd, as scales of the promises of God, and parts of his worship, baptisme, and the Supper of the Lord.

Secondly, that which is not commended unto us by God, *in the name of worship*, is no worship to us. Now the ceremonies of the Jewes are no where commended unto us in that name; and therefore it is a vaine thing for any man to vow the observation thereof.

Thirdly, vowes of ceremoniall duties did in a peculiar manner, and upon speciall respects, pertaine to the Jewes. Hereupon, when they vowed house, lands, goods, &c. to the use of the Temple, this they did, as being the Lords Tenants, of whom alone they held their possessions: and hereby they acknowledged, and also testified their Homages and Services due unto him. And this particular respect concerneth not the Church and people of the new Testament: whence it followeth, that they are not tied by the same bond to performe worship unto God by the vowes of ceremonies, gifts, oblations, and sacrifices.

The third and last part of the Answer. If a vow be taken for a promise of some bodily and outward worke or exercise, as fasting, giving of Almes, abstaining from certaine meats and drinks, &c. then it is not any part of Gods worship, but onely an helpe, stay, and furtherance of the same. For first, we have liberty of conscience in Christ, to use, or not to use all indifferent things. Now Gods worship is not a thing of that nature, but absolutely necessary. Secondly, *Paul, 1 Tim. 4. 8.* affirmeth, that *bodily exercise profiteth little, but godlinesse is profitable for all things*: In which words he opposeth godlinesse to bodily exercise; and therefore godlinesse, or the worship of God, consisteth not in them.

But the words of *David* are alleaged to the contrary, *Psalm. 76. 11.* *Vow and performe unto the Lord your God.* Where we have a double command, one to make vowes, another to pay them. To which I answer: first, if *David* speaketh of the vow of all morall duties, then the Commandement concerneth every man, because the thing commanded is a part of Gods worship. For it is as much as if he had said, Vow thankfull obedience unto God, and performe it. Again, if the place be meant of the vow of ceremoniall duties, then it is a Commandement peculiar to the Old Testament, and so bindeth the Jewes only: howbeit not all of them, but only such as had just cause to make a vow: for otherwise they had liberty to abstaine from vowing, *Deut. 23. 22.* *When*

thou abstainest from vowing, it shall be no sin unto thee. Of one of these two kinds must the place alleaged necessarily be understood, and not of the third, which is of bodily exercise: for then it should reverse Christian libertie in the use of things indifferent, which no commandement can doe.

By light of this Answer, wee may discern the error of the Popish Church, which maketh vowes a part of religion and the worship of God. Nay further, it teacheth that some vowes, as namely those of Poverty, Continencie, Regular Obedience to this or that Order, are workes of merit and supererogation, tending to a state of perfection, even in this life; and deserving a further degree of glory in heaven, than the workes of the Morall Law.

III. Question:

When a Vow made doth binde, and when not?

Before I give answer to the Question, I will lay downe this Ground.

In making of a lawfull Vow, foure Conditions are to be observed.

The first concerneth the person of him that voweth, that hee bee a fit person. His fitnessse may be discerned by two things: First, if he be at his owne libertie, (as touching the things whercof hee makes his vow,) and not under the government of a superiour. Thus in the old Testament, if a daughter had made a vow without the consent or allowance of her father, it might not stand in effect, *Numb. 30. 4, 5*: Secondly, if the party keepe himselfe within the compassse of his calling generall and particular. Hence it followeth, that vowes of going a Pilgrimage, to worship this or that idol, in this or that place, for example, *Saint James of Compostella* and the *Lady of Laureto*, &c. are utterly unlawfull, because such persons by this practice doe leave their calling and condition of life, and take upon them a calling not warranted by the Lord.

The second Condition is concerning the matter of a Vow. It must be Lawfull, Possible, and Acceptable to God. Hereupon it follows that there bee foure things which cannot bee the matter of a Vow. The first is sinne. Thus the Jewes bound themselves with a Vow, that they would neither eat nor drink, if they had killed *Paul*, *Act. 23. 12. 14.* This their vow was nothing else but a threatening of God himselfe, and therefore utterly unlawfull. Secondly, trifles, and light matters, as when a man voweth not to take up a straw or such like. And this is a plaine mocking of God. Thirdly, things impossible, as to fly, or to goe on foot to *Jerusalem*. Fourthly, things meereley necessary; as to die, which cannot be avoided.

The third is touching the Forme of a Vow. It must bee *voluntary*, and *free*. And

that it may be so, three things are necessarily required. First, that it be made in judgement, that is, with reason and deliberation. Next, that it be done with consent of will. And thirdly, with liberty of conscience.

Hence it appears, that the Vowes of children, mad-men, and fooles, or such as are taken upon rashnesse, or constraint; also the vow of perpetuall abstinence from things simply indifferent, are all utterly unlawfull; or the first sort are not done upon judgement, and the last are greatly prejudiciall to Christian liberty.

The fourth concerne the End; which is not to be a part of Gods worship, but onely a stay and prop to further and helpe in the same. Now there be three particular ends of a vow. First, to shew our selves thankfull to God for blessings received: secondly, to prevent sinne to come, by keeping sobriety and moderation: thirdly, to preserve and increase our faith, prayer, repentance, and obedience.

This Ground being laid, the Answer to the Question pre-posed is this: When in vowing we observe the conditions pre-required, the vow is lawfull, and consequently bindes the party vowing, so as if hee keepe it not, he dishonoureth God. But when the said conditions doe not concur in the action of vowing, it becomes unlawfull, and the party remains free, and not bound to performance.

Here by the way a Question of some moment is made: Whether *Iephie* upon his Vow did offer his Daughter in sacrifice or no? considering that it is pious, even by the light of nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundry answers, according to the divers opinions and judgements of men, upon the place written, *Judges 11. 39.* And my purpose is not to examine that which others have brought in way of resolution, but briefly to deliver that which I take to be the truth. I answer therefore, that *Iephie* did not offer his daughter in sacrifice upon his vow; but onely dedicated her unto God, after the manner of the Nazarites, to the end of her daies, to lead her life apart in a single estate. The truth of this answer will appear by these reasons:

First, in the 37. verse of the Chapter, the daughter of *Iephie* craves leave of her father to goe apart into the mountaines, for two moneths space, to bewaile her Virginitie. Where it may be observed, that shee went not to deplore the losse of her life, but her future estate and condition, because shee was (upon her fathers vow) to live a perpetuall single life. And why? Surely because (as the text saith, v. 39. shee had not knowen a man; and it was accounted a curie in Judea, for a woman always to live unmarried.

Secondly, in the last verse it is said in our common English translation, that the daughters of Israel went yeare by yeare, to lament the daughter of *Iephie*; but I take it, it may be as well, or better translated out of the Hebrew, they went to *talk* or *confer* with her, and so to comfort her; and that this interpretation may be, not seeme strange, the very same word is observed in this sense, *Judg. 5. 1.* there shall they *talk* or *confer* of the righteousnesse of the Lord. Now if they went yeare by yeare to comfort her, then she was not put to death.

Thirdly, *Iephie* is commended by the holy Ghost, for the excellency of his faith, and that out of the same history. Now the commendation of his faith, and the unnatural murder of his daughter, cannot stand together. But it will be said, that *Iephie* vowed, that whatsoever came out of his doores to meet him should be the Lords, and he would offer it for a burnt offering, verse 31. Answer. The words may more truly be read thus; or I will offer it in sacrifice: and the meaning of the vow was this: That thing which first meeteth me, if it be a thing to be sacrificed, I will sacrifice it: if not, I will dedicate it to the Lord. For it seemes to consist of two parts, whereof the latter is coupled to the former, by a disjunctive conjunction, as the Grammaticians speake. In this manner the word is else-where taken, so as it may either way be expounded. In the fourth Commandement, *Exodus 20. vers. 10.* in our common translation it is read, thou and thy sonne, and thy daughter; but out of the Hebrew it may be translated either and or or.

It will be said againe, that *Iephie* rent his cloathes, because his daughter met him, when hee returned from the victory. Answer. That was in regard of her vowed virginitie, which was a curie among the Jewes. And besides, he had but one daughter, and by this means of sacrificing her, all hope of posterity after him was cut off.

But it seemes that Monasticall vowes of virginitie by this example are lawfull. Answer. Indeed the custome of vowing virginitie began in those dayes, but they thought it not a state of perfection, but rather an estate of misery, as may appear, in that he rent his cloathes when he met him; and the daughters of Israel went to comfort her, as being now in a wooll and miserable estate.

Upon these reasons I conclude, that *Iephie* did not offer up his daughter in sacrifice, but onely set her apart, to live a single life, to the honour and service of God. And *Iephie* might know, even by the light of nature, that it was a sinne to vow his daughters death, and a double sinne to kill her.

IV. Question.

whether Monasticall or Monkish vowes binde or no?

To

*Le. thannoth. Suis exponed by the Hebrew Doctors, Kimchi in Lud 11. 40.

*Iathan-nu. Heb. 11. 31.

To this the Papists answer affirmatively, placing the greatest part of their Religion, in practice and observance of these vovs.

That we may know them the better, they are in number three. The first is the vow of continency, whereby a man renounceth Marriage for ever, and voweth unto God perpetuall virginitie. The second, of Voluntary Poverty, which is, when a man gives over all property of his goods, and bindes himselfe to live by begging. The third is, of Regular obedience, when a man resignes himselfe in conscience to bee ruled by another, and to keepe some devised order, in all actions and duties pertaining to religion.

Now the Question being, whether these vovs binde or no? I answer in a word, they do not, and that for these reasons.

I. First, they are flat against the law of God, which I make manifest in the particulars. The vow of perpetuall chastitie is expressly against Gods commandment, *1 Cor. 7.9. If they cannot abstaine, let them marry: for it is better to marry than to burne.* To this text the Papists answer, three wayes.

First, they say that this place of Scripture is onely a divine permission, and not a Commandment: we reply againe directly, that it is a plaine Commandment. For the intent of the holy Ghost in that text, and in the whole chapter is, to ordaine a necessary remedie for incontinencie, which *Paul* calls *burning*, and for the avoiding of fornication, which brings destruction to the soule. And for that purpose, he speaks not in permitting manner, but in imperative termes, *Let them marry.*

Secondly, they answer, that the words concerne onely incontinent persons, that commit fornication. Wee on the other side affirme, that they are not only given to them that live incontinently, but to all persons, which are subject to *burning*, which *burning* may be without incontinency.

For the better understanding whereof, let it be considered, that there be three distinct degrees of lust in man. The first is, when the temptation is first received into the minde. The second, when the same temptation prevaileth, though with some resistance and trouble of the minde and conscience, which also (though no outward offence as yet follow) is a degree of burning. The third is, when the temptation so farre prevaileth, that the heart and will is overcome, and the duties of religion for the time utterly hindered. This is the highest and worst kinde of burning. And if we consider these degrees well, it will easily appear, that there may be burning, without incontinent living.

Thirdly, they answer, that this text speaks of those persons alone that are free, not of those who are bound from marriage by solemne vow. Wee contrariwise affirme and hold, that the words are general, and plainly directed to all persons bound by vow or

otherwise; and that appears by verse 35 where he saies, *I speak not this to iangle you in a snare.* These words do shew, what *Pauls* mind was, touching the vow of perpetuall virginity: For hee leaves every man according to Gods ordinance, to his owne liberty, willing none by vow to binde himselfe from the use thereof.

Now for the vow of Regular Obedience, that also is against the word of God, *1 Corin. 7.27. Ye are bought with a price, be not the servants of men.* Where the Apostle forbids us to subject our hearts and consciences to the lawes and ordinances of men, in matters of Religion; and consequently overthrowes the vow of Regular obedience. For in that man bindes himselfe to be ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superiour, yea, to eat drinke, sleepe, to be clothed, &c. according to a certaine rule given and prescribed by him; whereas in regard of conscience we are bound only unto God.

Lastly, the vow of voluntary Poverty is also a plaine abuse of Gods owne ordinance and appointment, *Deut. 15.5. that there should be no begger in Israel.*

But it may seeme, that this law is not perpetuall. For in the New Testament we read, that there were beggers, as namely one that was laid at the gate of the Temple, daily to aske alms, *Act. 3. Anf.* This Law neither was then, nor is now abrogated by God, but the observance of it (at that time, and since) was much neglected. And the neglect of provisi-
C on for the poore is the cause of begging; and the vow of perpetuall poverty still remains as a manifest breach of Gods holy ordinance, notwithstanding any thing that may be pretended to the contrary.

I. I. The second reason follows. Monkish vovs, as they are against Gods Commandment, so are they also against the Libertie of Conscience, which wee have by Christ touching the use of the creatures, and ordinances of God; as riches, marriage, meats, drinks and apparell. *1. Strand fast.* (saith the Apostle, *in the libertie wherewith Christ has made us free, Gal. 5.1.* Againe, *Let no man judge you in meat, or in drink, or in respect of an holy day. Col. 2.16.* In these places there is granted unto man, a free use of all things indifferent, so it be not in case of offence.

Now in Monkish vovs, those things which God hath made indifferent, and put in our liberty, are made necessary: whereas no ordinance of man, can make things simply necessary, and parts of Gods worship, which hee himselfe hath made indifferent, and left free to the will of man. And hence it was, that the forbidding of meats and marriage were termed by the Apostle, *The doctrine of devils, 1 Tim. 4.1.*

But (will some say) doth not the civill Magistrate in our Common-wealth forbid

the use of some meats? *Ans.* He doth. But by his Commandement hee takes not away the liberty that wee have in the use of things indifferent, but doth onely moderate it for the common good, which he may lawfully.

II. The third reason. Some of them are out of the power and ability of him that voweth; as the vow of perpetuall chastity in single life. For our Saviour saith, *All men cannot receive this word, but they to whom it is given, Matth. 19. 11.* that is, Continency is a gift of God, whereof all men are not capable, but those onely to whom he giveth it, when, and as long as it pleaseth him: neither is it denied unto some because they will not, but because they are not able.

Against this the Papist objecteth, that wee may receive any good gift of God, if we pray for it: for Christ hath said, *Aske, and ye shall receive, Mat. 7. 7.* *Ans.* It is false. Gods gifts are of two sorts: some are common to all that beleve, and necessary to salvation: as faith, repentance, obedience, the feare of God. Some againe are speciall gifts not given to all, nor needfull to salvation, but peculiar onely to some: as health, wealth, continency, single life, &c. Now the promise of our Saviour, *aske and ye shall receive,* is meant of things necessary to salvation, and not of particular and speciall gifts. For some may pray for them, and yet never receive them. Thus *Paul* praied thrice, that the pricke in his flesh, the messenger of Satan, might bee removed from him, yet hee was not heard, nor his petition granted. And why? because that which he praied for was not a common gift necessary to salvation, but a *speciall grace*, for the time of the temptation, wherewith hee was presently assaulted: whereupon Answer was given, *My grace is sufficient for thee.*

And hence wee learne in what manner to aske things at the hands of God, when wee pray. Such as are necessary to salvation, wee may aske absolutely and simply; but things that are lesse necessary, with this condition: If it may stand with the good will and pleasure of God.

Again, the Papist alleageth an example of two married persons: the one whereof being smitten by the hand of God with the dead palse, the other must needs pray for the gift of continency. *Ans.* In this case a married partie may aske it, and by Gods mercy obtaine it, because now there remains unto him or her no other remedy. But it is not so with single persons, considering that they have another remedy, which is marriage: and therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say God hath given to all men sufficient aid and strength, that if they will use the means, they may have the gift of chastity. For sufficient grace is given to all, though not effectually. *Ans.* It is false: there is neither sufficient, nor effectually grace given to all, to live a single life: but it is a rare and special gift

given only to some, *Paul*, to *Timothy*, wilieth younger women, not to endeavour to forbear, when they have not the gift, but in want thereof to marry, *1 Tim. 5. 14.* Where he takes it for granted, that they had no such power given them of God, to live in perpetuall chastitie though they would.

IV. The fourth reason. Popish vowes doe abolish that order which God hath set in the society of mankinde, to wit that men should not onely serve him in the duties of the first Table, but in the duties of the second, by serving of men, *Gal. 5. 13.* *By love serve one another.* Again, *Rom. 13. 10.* love is called the fulfilling of the Law: because the law of God is practised, not apart by it selfe, but in and with the love of our neighbours. From this order it followeth, that every man beside the generall calling of a Christian must have some particular kind of life, in the which he must walke, and therein doe service to men: which if hee refuse to doe, hee must not eat, according to the Apostles Rule, *1 Thess. 3. 10.*

Now these vowes make a separation betwixt these two: for they bring men into a generall calling, but they utterly frustrate and make void the particular and the duties thereof; so as a man keeping them cannot bee serviceable to man, either in Church or common-wealth. Besides, by the vow of povertie, the Apostles rule is disannulled, *1 Tim. 5. 16.* which is, that if a man bee able to maintaine himselfe, or have any kindred able to doe it, hee should not bee chargeable to the Church: and so there might bee sufficient Almes to them that are truly poore.

V. The fifth Reason. They bring in againe Judaisme: for lewish Religion by Gods appointment stood in bodily rites, and outward ceremonies, actions, and gestures, yea in outward things, as garments, meats, drinckes. And their rule was, *touch not, tast not:* from all which we are wholly freed by Christ.

VI. Sixthly, these vowes are Idolatrous and superstitious: for they are made and observed with an opinion of Gods worship, of merit, & of the state of perfection, whereas nothing can be made Gods worship, but that which himselfe commandeth. And bodily exercises are unprofitable, as *Paul* saith, and therefore they cannot be meritorious. And further to dreame of a state of perfection beyond the Law of God is to make the Law it selfe imperfect: whereas contrariwise, the Law of the Lord is perfect, righteous, pure, *Psal. 119. 7. 8.*

VII. Lastly, these vowes are against the preservation of nature; for by them, specially that of perpetuall chastitie, men are brought to destroy even their owne bodies and lives, which they are bound to preserve and maintaine, *Eph. 5. 29.* *No man ever yet hated his owne flesh, but nourisheth and cherisheth it.* The Apostle, even in his daies, noted it as a fault in a voluntary Religion, that was then taken up by some, that for the maintenance thereof.

thereof, they spared not their own bodies; Col. 2. 23. And like unto that is the practice of the Popish Votaries, which tendeth to the ruine and overthrow of nature and life it selfe.

These be the reasons. In the next place wee are to consider the Allegations that are commonly made in the favour and defence of Popish Vowes.

And first it is objected: In the Old Testament, Vowes were a part of Gods worship: therefore they are so to be holden in the New. *Ans.* There is great difference betweene them. For first, they had their warrant out of Gods word: these have not so may, there be expresse testimonies of Scripture againstt these vowes.

Secondly, in their vowes there was alwaies right reserved to superiours, to reverse them, if they liked them not. But in Monasticall vowes all right is taken from superiours. For children are permitted to vow, and their promises mult stand against Parents consent. And wives (according to Popish doctrine) may vow againstt the expresse consent of their husbands.

Thirdly, they were not perpetuall, but ceased with the ceremoniall law: But these are supposed to have a perpetuall equitie, that mult continue till the end of the world.

Secondly, they alleage that which is written, *Matth. 19. 12. Some have made themselves chaste for the kingdome of heauen.* *Ans.* The meaning of the text is not, that some have vowed single life, but that there are some who being assured that they have the gift of continency, upon that gift, doe endeavour to maintaine their present estate, that so they may the better serve God, and advance his kingdome both in themselves and others.

Thirdly, they object, *1 Tim. 5. 12.* where *Paul* speaks of certaine young women, which have damnation, because they have broken their first faith; that is, (as they interpret it) their vow of single life. *Answer.* The words are not to be understood of the faith of the vow; but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of service and leafe to bee performed to the poore; and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say Christ himselfe was a begger, and therefore why may not wee also bee beggers? *Ans.* Though Christ was poore, yet was hee no begger. For he kept a family, and had a treasure: *Judas* was the steward of his family, and bare the bagge, *Iohn 13. 29.* Again, there is mention made of 200. pence, *Iohn 6. 7.* which in likelihood was in the bag that *Judas* kept: yea, of the money which he had, the Disciples are said to buy meat, *Iohn 4. 8.* And though it were granted, that Christ was a begger, yet it followes not, that wee should be so. For his povertie was expiatory, and part of his sufferings. So saith the Apo-

stle, *He being rich, for our sakes became poore, that mee through his povertie might be made rich.* *2 Cor. 8. 9.*

Fifthly, they alleage, that the Disciples forsooke all, and lived in povertie; and their example is propounded for our imitation. *Ans.* They forsooke all indeed, yet how? not forever, but for a time; and that not by vow, but only in affection and disposition of their hearts. For after they had forsaken all, we reade, that they came to their nets and boats againe, *Iohn 21. 3.* Again, the Apostle *Paul* speaks of himselfe and the rest, when he saith, *Have we not power to leade about a wife being a sister?* *1 Cor. 9. 5.* By which it is plaine, that they put not away their wives.

Sixtly, *Matth. 19. 21. If thou wilt be perfect* (saith Christ to the young man) *sell all that thou hast, and give to the poore, & thou shalt have treasure in heauen, and come and follow me.* Here (saith the Papist) our Saviour prescribes perpetuall povertie by expresse counsell.

Ans. The words are no counsell, but a speciall Commandement of triall, directed to this young man. And the end of it was, to discover unto him his secret pride and hypocritie, in that he boasted, that he had kept all the commandements, when as indeed hee knew not what they meant.

Lastly, they object the example of the Rechabites, who according to the Commandement of their father *Ionadab*, would drinke no wine, nor dwell in houses, nor build, nor plant, nor sow, *Ier. 35. 8. 9. 10.* and the Lord approveth their practice. *Ans.* They did obey their fathers command in these things, as being things indifferent, but not as parts of Gods worship, in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themselves unto hardship. Secondly, this their obedience touching these things stood not by any vow, much lesse was it perpetuall. For when they should have observed all the things which they vowed, equally, which they did not; for they dispensed with their fathers voluntary injunction for dwelling in Tents; and as we reade, *ver. 11. They came up for feare of the Chaldeans that were in the land, and dwelt at Ierusalem.*

And so much touching Popish Vowes, whereof to conclude, this may be said: That they are all but a mere will-worship; standing upon no ground or warrant of Gods Word, and therefore of no force to binde the consciences of men, but are to bee holden as they are in truth wicked and abominable.

CHAP. XV.

Of Fasting.

THE eighth Head of the outward worship of God is fasting.

By *Fasting* I understand the Religious Fast; which is joynted with the duties of Religion; and namely, the exercises of Prayer and Humiliation. Touching it, there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Ans. It is a voluntary and extraordinary abstinence, taken up for a religious end: what this end is, we shall see after ward.

First, I call it *voluntary*, because the time and particular manner of Fasting is not imposed or determined, but left free to our owne liberty. Againe, I terme it *extraordinary*, to distinguish it from ordinary Fasting, which stands in the practice of temperance and sobriety, whereby the appetite is restrained in the use of meats and drincke, that it doe not exceed moderation. Now this kinde of fast is to be used of all Christians at all times: whereas the extraordinary is not daily and ordinarily to be practised, but upon speciall occasions, and at speciall times, inasmuch as it is a more strait and severe abstinence than the other.

II. Question.

How a Religious Fast is to be observed?

Ans. For the observation of it, three things are required.

I. A just and weighty cause.

II. A right manner.

III. Right ends.

Sect. 1.

Fasting is then to be used, when a just and weighty cause or occasion thereof is offered. There be two just causes of a fast.

The first is, when some judgement of God hangs over our heads, whether it be publike, as Famine, Pestilence, the Sword, destruction, &c. or private. The Prophet *Isa* in the name of the Lord, calls the Jewes to a straight and solemne fast, and that upon this just occasion, because the Lord had lent a great death upon the land, *Isa* 2. 14, 15. &c. *Hester* and her company fasted when she had heard news of the intended destruction of the Jewes, *Es* 4. vers. 16. The people of Ninive, which were not Jewes, but foreigners in regard of the Covenant, when the Prophet came, and denounced destruction unto them for their sins, they gave themselves generally to fasting and prayer, *Jon*. 3. 5, 8.

The second cause of fasting is, when wee are to sue and seeke by prayer to God for some speciall blessing, or for the supply of some great want. Thus when *Daniel* desired to obtaine the deliverance of the children of Israel out of captivity in Babylon, hee gave himselfe to fasting, *Dan*. 10. 3. Thus *Christ* fasted, and spent the whole night in prayer

unto God, before hee chose his twelve Apostles, *Luk*. 6. 12. And in like manner, *Paul* and *Silas* when they were to found and plant Churches, used prayer and fasting, *Act*. 14. 23. because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna*, that shee might bee more fervent in prayer, fasted night and day in the Temple, *Luk*. 2. 37.

Sect. 2.

The second point is the right manner of fasting, which stands in three things.

The first is abstinence from meat and drink: for therein consisteth the very nature of a fast: and if that be wanting, it is no fast at all. Thus *Es* 8. commanding the Jewes to fast for her, bids them neither eat nor drinke for three daies, *Es* 8. 16.

The second is an abstinence from all delights, which may any way cheereand refresh nature. In this sort *David* fasted three whole weekes of daies, abstaining from all pleasant bread, flesh, wine, and ointments, *Dan*. 10. 3. So when *David* fasted, it is said that he lay all the night upon the earth, that he neither washed, nor annointed himselfe, nor changed his apparell, *2 Sam*. 12. 16, 20. In the solemne fast of the Jewes, the bridegroome and bride must come out of their chambers, *Isa* 2. 15, 16. By these places it is manifest, that in a true fast there is required not onely abstinence from meat and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this the Popish fasting is justly reproved: wherein though men are enjoyned to abstaine from flesh, yet there is given liberty to use other delicacies.

The third thing in the manner of a fast is, so farre thro to abstaine from meat, and other delights, as the body may be thereby afflicted. *Ezra* 8. proclaimes a fast, and he gives a reason thereof, that himselfe and the people might afflict themselves, *Ezra* 8. this afflicting of a mans selfe is expounded by *Paul*, *1 Cor*. 9. 27. where he saith, I beat downe my body, and bring it into subjection. Now though wee must humble and afflict our bodies by fasting, yet wee ought not to weaken, abolish, or destroy nature, or do that whereby the strength of nature may be taken away. For such afflicting is forbidden, *Col*. 2. 23. And contrariwise, we are commanded by *Christ* to pray for daily bread: that is, such food as is fit to sustaine our substances; and therefore we may not by such exercises overthrow the same.

Yet for the better understanding of the manner of fasting, three Questions are to be answered.

I. Question. How long the Fast must continue?

Ans. The beginning and end of a Fast is left unto our libertie. But it is so long to be kept, as the principall actions of the fast, that

is, humiliation and prayer, doe continue. And though the beginning and end thereof bee free to us, yet it is most meet and convenient that soleme fasts should begin in the Morning, and last till the Evening. This was the usuall custome of the Church in the old Testament.

II. Question. Whether in the day of a soleme fast a man may eat any thing or no? and if he may, what? and how often?

Answer. We may eat, and that (if need require) once or twice. Yet here wee must take with us two caveats. First, concerning the quantity of our meat: it must be lesse than ordinary, and onely that which is necessary to preserve nature, and no more: for if it be otherwise, we abolish our fast. Secondly, concerning the qualitie of that we eat; It must not be dainty and pleasur, but the meanest food, and such as hath least delightfomnesse and delicacy in it. Thus *Daniel* fasted for three weekes of daies, from morning to evening; in which time he eat but a small quantitie of meat, and that which was none of the daintiest. *Dan.* 10. 3.

These caveats observed, a man may lawfully take some sustenance, even in the time of a soleme fast. For there is no kinde of meat but may then be eaten, quantity and quality being observed. In the old Testament, no cleane beast was forbidden to be eaten in the day of a fast. And in the new, *To the pure, faith Paul, Tit. 2. 15. all things are pure.* And *the kingdom of God stands not in meats and drinks, but in righteousness, peace, and joy in the holy Ghost.*

III. Quest. Whether all persons are bound to keepe the forme prescribed, in the day of the soleme fast?

Ans. All that are able and can abstaine, are bound. Yet because Gods worship stands not in eating or in not eating, some persons are here exempted.

First, all those that are weak, as children, aged persons, and those that are sickly. Secondly, they that by reason of the constitution of their bodies, doe find themselves unfit to pray, and heare the word cheerefully, when their stomacks are empty. These persons may eat in the day of a soleme fast, so that they observe the caveats before remembred. It is not with us, in these countries, as it was with the Jewes: They could, at one, two, or three daies together, without any inconveniency; we cannot doe the like. And the reason is plaine. Men that live in those hot countries have cold stomacks, and so may fast the longer, but in colder climates, such as ours is in respect of theirs, men being of hotter stomacks, are not able to continue fasting so long as they.

See. 3.

The third point is, concerning the right ends of a religious fast, and they are foure.

The first is, to subdue the flesh, that is, to

bring the body, and to the bodily lusts into subjection to the will and word of God. By eating and drinking the bodie is made heavie, the heart oppressed, the senses dull, and the whole man unfit for the duties of humiliation, prayer, and hearing of the word, *Leuk.* 21. 24. That therefore this unfinesse may be taken away, not only the body it selfe, but the unruly lusts of the flesh are to be mortified and subdued, by this exercise of fasting.

The second end is, to stir up our devotion, and to confirme the attention of our mindes in hearing and in prayer. To this purpose in the Scripture fasting and prayer are for the most part, if not alwaies, joyed together, because when the stomacke is full, the body and minde are lesse able to doe any good dutie; and contrariwise, when abstinence is used, the heart is lighter, the affections in better order, the whole man more quicke and lively in the service of God. For this very cause *Anna* is said to worship God night and day with fasting and prayer, *Leuk.* 2. 37. And the intent of the holy Ghost there is to commend her for the fervencie of her prayer, which she testified, in that by such exercises she stirred up and increased the attention of her minde.

The third end is, to testifie the humilitie and contrition of our hearts, that is to say, our inward sorrow and griefe for sinne, and our repentance and effectuall turning unto God. Without this end, the fast is but a vaine ceremony. And therefore the Prophet *Isa* calls upon the people to turne unto the Lord with all their hearts, with fasting, weeping, and mourning; to rent their hearts, and not their garments, &c. *Isa.* 2. 12, 13. The Prophet *Esay* in like manner reproveth the Jewes, because when they fasted they would afflict their soles for a day, and bow downe their heads as a bulrush, and lie downe in sackcloth and ashes; but made no conscience to turne from their evill waies, *Esay* 8. 5, 6. Therefore their outward humiliation was but hypocricie.

The fourth end of a fast is to admonish us of our guiltinesse before the Lord, and to put us in minde of the acknowledgement of our sinne, whereby we become unworthy of any blessing, gift, or mercy, yet unworthy to goe upon the ground, to breathe in the aire, to eat, drinke, sleepe, or enjoy any other benefit. In a word, that we have deserved by our sinnes all the plagues and punishments threatened in the Law against sinners. The Malchador in the day of Afflictions cannot give greater testimonie of the true confession of his guiltinesse, than by coming before the Judge with the rope about his necke; neither can we bring a more notable signe of our true humiliation before God; than by coming before him in the day of the soleme fast, with open confession and proclamation of our guiltinesse, both of sinne and punishment. Hence it was, that in the fast of Ninive, not onely men, but even the beasts were forbidden to feed or drinke water;

Rom. 14. 17.

The right ends of fasting.

water; for this very end, that the Ninevites might acknowledge their sins to be so great, and heinous in the sight of God, that in regard thereof, not onely the reasonable creatures themselves, but also the beasts of the field, for their sakes, were unworthy of life and nourishment.

III. Question.

whether Popish Fast be lawfull, and approved of God?

Ans. They are wicked, and therefore neither approved of God, nor to be observed by man, and that for three speciall causes.

First, the patrons and maintainers of them doe appoint set times of fasting, which are necessary to be kept, upon paine of morall sinne. And abstinence from flesh (with them) is made a matter of conscience. Now to prescribe set times necessarily to be observed, is contrarie to that libertie which the Church of God and the governours thereof have for this purpose, onely upon speciall occasion. When the question was moved to our Saviour by *Johns* Disciples, Why they and the Pharisees fasted often, whereas his fasted not, Answer was given in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroome is with them? But the daies will come, when the bridegroome shall be taken away from them, and then shall they fast, Matth. 9. 15.* From whence we may gather, that times of fasting must be according to the times of mourning. For Christ gives them to understand, that they were to fast, as occasions of mourning were offered. As therefore there can be appointed no set time for mourning, no more can there be enjoyned a set time for fasting, but must be left to the libertie of the Church, to be prescribed as God shall give occasion. Again, the Apostle reprooveth the Church of Galatia, for observing set daies, and months, and times, and yeares, in way of Religion, *Gal. 4. 10.* *Montanus* the Heretike is thought (in Ecclesiasticall stories) to have bin the first that made lawes of set-fasting. And the Churches of God in ancient times fasted of their owne accords freely, not enforced by law or commandement, but as time and occasion served.

It is alleged, that this doctrine seemes to challenge the Church of England of Heresie: for it appointeth and observeth set times of fast. *Ans.* Nothing lesse. For our Church injoyneeth and approveth these times, not upon necessity, or for religions sake, but for civill and politicke respects: whereas the Romish Church holds it a mortall sinne to procure a set fast appointed, so much as till the next day following.

The second reason. They of the Church of Rome make a distinction of meats: For

A they wholly forbid flesh to be eaten upon daies of fast, and allow whit-meats only then to be used; and that of necessity. Now this difference of meats is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake. For since the coming of Christ, there is a libertie given to all men whatsoever, to eat of all kindes of meats without any distinction, commanding abstinence from nothing which God hath created to be received with thanksgiving. It is true indeed, we hold a difference betweene meat and meat, but how? not in way of religion, but in regard of temperance and health for civill and politicke uses and respects. As for the other, we rest upon the word of God, and hold it with *Paul*, a doctrine of Devils, to command forbearance of meats, in regard of conscience, *1 Tim. 4. 3.*

B But to this place of *Paul* they give answer and say, that it is spoken of Heretikes, such as the Manichees, and Novatians, &c. were; that held meats in their owne nature uncleane. We on the other side reply, and say, that this text condemnes those that make meats any way uncleane. And that the Papists doe put this difference, in way of religion and conscience; as appeareth by their streight prohibitions of flesh as uncleane, and that for conscience sake. And this text they shall never be able to shift off: for it plainly condemneth any such distinction, seeing to the pure all things are pure: and every creature of God is good, and nothing to be refused, so it be received with thanksgiving, *1 Tim. 4. 4.*

C Furthermore, this difference of meats is also foolish. For first, the light of nature and common sense teacheth, that in such meats as they permit, there is as much delicacie, pleasure, and contentment, yea, as much (if not more) strength: for example: in some fish, fruits, and wines, as in flesh by them forbidden. Yea, *Saint Paul* ascribes flesh unto fishes, *1 Cor. 15. 39.* *There is one flesh of men, another of beasts, another of fishes.* Secondly, I call it foolish, because in their set fasts they forbid flesh, but permit divers wines, and the daintiest juncates that the Apothecaries shop can afford: whereas in a solemne fast, all meats, drinks, and all other delights, of what kinde of nature soever, are to be forborne. For this was the practice of the Church in former times, to forebare not onely ordinarie food, but soft apparell, sweet oynments, and whatsoever it was, that served to refresh and cheare the heart, as hath beene shewed.

D The third Reason. The Church of Rome giueth to their fastings false and erroneous ends: as namely, to merit something at the hands of God thereby, to satisfie his justice, for sinne, and to be true and proper parts of his worship. And that these are false and erroneous, I prove by these reasons.

First, they doe wholly frustrate the death

of Christ, which is the onely thing in the world appointed by God, to be meritorious and satisfactorie.

Secondly, Fasting of it selfe is a thing indifferent, neither good nor evill. For though it be referred to a religious end, which is the humbling of the soule; yet it is not good in it selfe, but onely in regard of the end. Neither is it any part of Gods worship, being so referred; but onely a prop and furtherance, serving (in the right use thereof) to make a man more fit for the duties of Gods service.

Thirdly, these ends if they be well considered cannot be the true ends of fasting, as will appeare by this example. A begger at our doores entreats an almes, we give it, and he receives it. But will any man say, that by begging he doth merit or deserve his almes? In like manner we are all beggers that have nothing of our owne, neither food, nor raiment, nor any other blessing we doe enjoy, but all we have cometh unto us only from God. Well, upon just occasion, we give our selves to fasting, we pray earnestly unto him for mercie, in the pardon of our finnes. In this case, is it not great madnesse to thinke, that wee by begging mercie can merit mercie at the hands of God? But prayer (saith the Papist) as it is prayer merits nothing, but as it is a good worke. *Ans.* Prayer as it is a good worke is no other than begging; and then it is impossible, that it should be meritorious, unlesse it be granted, that begging is meritorious, which cannot be.

These reasons considered; I conclude, that Popish fasts, which stand in force among them at this day, are wicked and damnable, and consequently to be abolished, if it were no more, but for the blasphemous ends which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heads of Gods outward worship.

CHAP. XVI.

Of the Sabbath day.

THe fourth maine Question touching man as he stands in relation to God is concerning the Time of Gods worship. Wherein certaine particular Questions are to be resolved touching the Sabbath day.

The first, and most principall of all the rest, is this;

whether it be in the liberty of the Church of God upon earth, to alter the Sabbath day from the seventh day to any other?

In answering to this Question I will not resolutely determine, but onely propound that which I thinke is most probable.

First therefore I answer negatively: That

A it is not in the Churches libertie, to alter the Sabbath from the Seventh day. The reasons are these.

I. Reason. The substance of the fourth commandment is unalterable. Now the sanctifying of a rest upon the seventh day is the substance of the fourth commandment. Therefore the sanctifying of the rest of the seventh day is unalterable in regard of any creature.

That the truth of this reason may appeare, two things are to be considered. First, what is changeable and temporarie in the Sabbath: and then what is morall and perpetuall.

See. 1.

The things which are temporarie and ceremoniall in the Sabbath day are these.

I. That rigorous and precise rest prescribed to the Jewes, which stood in the straight observation of three things.

First, the Jew might not on the Sabbath goe forth, to take a journey any whither, for any matter or businesse of his owne. For of this there was a speciall commandment given, *Exod. 16. 29. Tarry every man in his place, let no man goe out of his place the seventh day:* namely, to doe any worke or businesse of his owne whatsoever.

Secondly, the Jew might not kindle a fire upon the Sabbath day. For so saith the Lord by *Moses; Ye shall kindle no fire throughout your habitations, &c. Exod. 35. 3.* It will be then said, How did they for meat and fire in winter? *Ans.* They prepared and dressed their meat the day before: as they were commanded, *Exod. 16. 24.* And for fires in winter, if they had any upon the Sabbath, it was necessary (as I suppose) that as they dressed their meat the day before, so they should then begin their fire also, which being thus begun, might be profeyred on the Sabbath.

Thirdly, the Jew might not carrie a burden. This the Lord did expresse forbid them by the Prophet *Jeremie, Thus saith the Lord, Carrie no burdens upon the Sabbath day, neither bring them in by the gates of Ierusalem, &c. Jeremie 17. vers. 11.* And *Nehemiah* charged the men of Judah, with the prophanation of the Sabbath in that kinde, *Nehemiah 13. 15, 16, 17.* In these three particulars stood the strict observation of the Jewish rest; which is altogether temporarie, and doth not concerne the times of the New Testament; because it was onely typical, the Sabbath being (in regard of that manner of rest) a signe of the most strict spiritual rest from all sinne, in thought, word, and deed, required of every true beleever.

II. Againe, in the Sabbath this was ceremoniall and temporarie, that it was a speciall signe betwene God and his people, of the blessings that were propounded and promised in the Covenant, *Exod. 31. 13.* And these

What is ceremoniall in the Sabbath

were principally two. First, it was a signe of their sanctification to teach them, that as the Lord had set apart a day of rest, so he did and would sanctifie the observers thereof unto himselfe, by forgiving their sinnes, and receiving them into his favour, in & by the Mesias to come. Secondly, it was ordained by God, to figure and signifie the everlasting rest of Gods children in the kingdom of heaven. Of this the Prophet *Isay* speaks, when he saith, that *from moneth to moneth, and from Sabbath to Sabbath, all flesh shall come to worship before God, Esa. 66. 23.* And the author to the Hebrewes, *There remains therefore a Sabbath, or rest to the people of God, Heb. 4.9.*

III. Furthermore, this was temporarie in the Sabbath, that it was so to be observed upon a set day, namely, the seventh from the Creation, and that with set rites and ceremonies. So saith *Moses, The seventh day is the Sabbath, Deut. 5. 14.* Again, *On the Sabbath day, ye shall offer two lambes of a yeare old, without spot, and two tenth deales of fine flower, for a meat offering mingled with oyle, and the drinke offering thereof: and the burnt offering of every Sabbath, beside the continuall burnt offering, and the drinke offering thereof, Numb. 28. 9, 10.*

IV. This also was Ceremoniall, that it was to be observed in remembrance of their deliverance out of *Aegypt.* Remember that thou wast a servant in the land of *Aegypt*, and the Lord thy God brought thee out thence by a mighty hand, and stretched out arme: therefore the Lord thy God commanded thee to observe the Sabbath day, *Deut. 5. 15.*

SECT. 2.

Now, as there were some things temporarie and Ceremoniall in the Sabbath, so there are some things in it perpetuall and Morall: and those I take it are three especially.

First, that there should be a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set apart to the worship of God. These two first are therefore morall, because they are expressly mentioned in the Commandement touching the Sabbath.

Thirdly, that a seventh day should be sanctified to an holy rest, and that this holy rest should be observed in a seventh day. I say not in this or that seventh day, but in one of the seven.

Now that this also is morall, it appears by these reasons.

First, the Sabbath of the seventh day was instituted and appointed by God in *Paradise*, before the fall of man, and the revealing of Christ; yea even then, when there was one condition of all men. This is plainly set downe in *Gen. 2.* as also in the fourth Commandement. And upon this ground it is manifest, that a Sabbath of a seventh day cannot be a Ceremonie simply, considering the

ordination thereof was in time long before all Ceremonies. If it bee objected, that it was made a Ceremonie afterward: I answer, that the reason is naught. For matrimonie was ordained in *Paradise*, and afterward made ceremoniall, to signifie the spirituall union betwene Christ and his Church, And yet Matrimonie is perpetuall: and so is a Sabbath of a seventh day. If it be againe alleaged, that God did then keepe a seventh day in his owne person, and afterward injoynd it to man by his commandement: I answer, that the institution of the Sabbath in *Paradise* consisted of two parts; Blessing, and Sanctification: and the meaning of the holy Ghost is, that God did both blesse it in regard of himselfe, because he kept it in his owne person, and halloved it also in regard of man, by commanding it to be sanctified, and kept in performance of holy duties.

Secondly, the reasons of the fourth Commandement are general, and the equite of them is perpetuall, and they have this end to urge the rest of a seventh day. Let them bee considered in particular. The first, in these words, *Six dayes shalt thou labour.* Which some take to be a permission: as if God should have said thus; If I permit thee six, thou shalt allow me a seventh. But they may be also taken for a commandement, injoyning labour in the six dayes; first, because they are propounded in commanding termes: secondly, because they are an exposition of the curse laid upon *Adam*, thou shalt eat thy bread in the sweat of thy face, namely, in the six dayes: and thirdly, because idleness, the spoile of mankind, is there forbidden. This being so, there must needs be a seventh day, not only of rest, to ease them that labour in the five daies, but also of an holy rest that God might bee worshipped in it. The second reason is taken from Gods example: *For in six dayes: he Lord made heaven and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commandement: But the Lord himselfe in six daies laboured, and rested the seventh: therefore man must doe the same. This reason made by God to the creature must stand in force till he reverse it, which yet he hath not done, nor doth. If then these reasons doe not onely inforce a rest, and an holy rest, but a rest on the seventh day, then this rest on the seventh day is a part of the fourth Commandement: and consequently, the Church cannot alter it from the Sabbath day, because they cannot alter the substance of that Commandement which is eternall.

II. Reason. The Sabbath day in the new Testamēt (in all likelihood) is tyed to that which we call the Lords day, and that (as I take it) by Christ himselfe. The reasons thereof are these:

I. The Sabbath day of the new Testamēt is called the Lords day, *Apo. 1. 10.* Now I suppose,



suppose, (for in these points still we must goe by likelihoods) it is called the Lords day, as the last supper of Christ is called the Lords Supper, for two causes: First, as God rested the seventh day after the Creation, so Christ having ended the worke of the new creation, rested on this day from his worke of redemption. Secondly, as Christ did substitute the last Supper, in roome of the Pascheover, so he substituted the first day of the weeke in roome of the Jewes Sabbath, to be a day set apart to his owne worship.

II. The Church of Corinth every first day of the weeke made a Collection for the poore, as we may read, *1 Cor. 16.* and this collection for the poore in the Primitive Church followed the preaching of the Word, Prayer, and the Sacraments, as a fruit thereof, *Act. 2. v. 42.* For these be Sabbath exercises, that went alwaies together in the Apostolicall church. But it will be said, that collecting for the Saints is a matter of indifferencie; and may be done upon any day, as well as upon the Sabbath. To this I answer, that *Paul* commands the Corinthians to doe it, as he had ordained it in the church of Galatia: whereby he makes it to be an Apostolicall, and therefore a divine ordinance. Yea, that very text doth in some part manifest thus much, that it is an ordinance and institution of Christ, that the first day of the weeke should be the Lords day. For *Paul* commandeth nothing, but what he had from Christ.

III. Christ and his Apostles kept the first day of the weeke as the Sabbath. For Christ rose againe the first day of the weeke, and appeared to his Disciples, *Job. 20. 19.* and eight daies after hee appeared againe to *Thomas*, *vers. 26.* which was the next first day of the weeke. And this hath beene the opinion of sundrie ancient Divines. *Cyril* upon *Iohn* sayes, that this eight day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by *Augustine* and *Chrysostome*. Againe, the Apostles also kept it. For when the Holy Ghost descended upon them, they were againe assembled upon this day, *Act. 2. v. 1.* which I prove thus. The day of Pentecost was the first day of the weeke: for the Jewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabbath in the Pascheover, *Levit. 23. 10. &c.* and her xix that and Pentecost they were to reckon fifty daies. Hence it followeth, that the day of Christs resurrection, falling the morrow after the Jewes Sabbath, which is the first day of the weeke, Pentecost must needs fall on that day: and therefore the Apostles met the same day, and not they only, but also the whole Church gathered themselves together, and celebrated this day with preaching of the Word, and administration of the Sacraments, *Act. 20. 7.* And according to this institution of Christ,

and the examples of his Apostles, hath beene the constant practice of the Church, from their times untill now.

IV. That which was prefigured, in that it was prefigured, was prescribed: but the Lords day was prefigured in the eighth day, wherein the children of the Jewes were circumcised: therefore it was prescribed to be kept the eighth day. Thus the ancient Fathers, by name *Cyprian* and *Augustine*, have reasoned and taught. Againe, the day of Christs resurrection was prefigured by that day, wherein the stone which the builders refused was made the head of the corner, *Psal. 118. vers. 4.* and in that it was prefigured, it was appointed by God. For then it appeared to bee true which *Peter* saith of Christ, that God had made him both Lord and Christ, *Act. 2. 36.* And the same may be said of the Sabbath of the new Testament; that it was in the figure preordained, and therefore limited and determined by our Saviour Christ unto the Lords day. Other reasons might be added, but they are onely conjectures: these be the principall.

II. Reason. God is Lord of times and seasons, and therefore in al equity, the altering and disposing thereof is in his hands, and belongsto him alone, *Act. 1. 10. Times and seasons the Father hath kep: in his owne hand.* Againe, Christ is called the Lord of the Sabbath. And *Anisochus Epiphane*s is condemned by the holy Ghost, because hee took upon him to alter times, *Dauis. 5.* Besides that, *Daniel* saith, that it is God alone that changeth times and seasons, *Dan. 2. 21.* Now if it be proper unto God, as to create, so to appoint and dispose of times, then he hath not left the same to the power of any creature. And therefore, as the knowledge thereof, so the appointment, and alteration of the same, either in generall, or particular, belongs not to the Church, but is referred to him. The Church then neither may nor can alter the Sabbath day. And this is the first part of the answer.

Scit. 2.

The second is this: If the Church had libertie to alter the Sabbath, then this alteration must be made within the compasse of the weeke, to the sixth, or sixth, or fourth, or second, or third, or first day; and not to the eighth, or ninth, or tenth daies, without the compasse of the weeke. The reason is plaine. The Church of the new Testament hath more knowledge and more grace, than the people of the old Testament had; and in that regard, ought to have more zeale, and greater alacricity in the worship of God than they had, that it may exceed the Jewes according to the measure of grace received. And thus the first and principall question touching the Sabbath is answered and resolved.

Scit. 3.

Now, before I come to the next, let us in the meane while see and examine the Reasons that are brought against the answer, presently

*Cyril. l. 1. in Ioh. c. 58.

*Ad Casulanum, Epi. 86. ad Ianuarium. Epi. 19. cap. 13. *Serm. 5. de resurrectione.

D

ently made. First therefore it is alleaged, that in the new Testament there is no difference of dayes. For if we have or make a difference of dayes, we are in truth no better than Jewes. That there is no distinction of dayes, they prove out of two places. The first is *Coloss. 2. 16.* where the Apostle saies, *Let no man condemn you in respect of an holy day, or of the new Moone, or of the Sabbath day.* The second, *Gal. 4. 10.* where the same Apostle reproves the Galatians for observing dayes, and moneths, and times, and yeares.

To this I answer, that both the places speake of the feasts of the Jewes, and of difference of daies, that stands in force by the Jewish ceremoniall law. *Paul* to the Colossians, warnes them to give no occasion to others, whereby they might justly condemne them, for observing of daies in superstitious manner, upon opinion of holinesse and necessity, as if mens consciences were bound to such observation. And hee reproves the Galatians, for observing dayes (as it is likely they did) not only in the Jewish, but also in the heathenish manner. To which purpose *Paul* saith, ver. 11. *He is afraid of them.* His meaning was, because they placing their salvation (in part) in their Jewish observation of dayes, after they had bene informed touching their libertie in Christ, did thereby mix the Gospel with the Law: And therefore hee feared, lest by that means Christ should become unto them unprofitable, and so his preaching to small or no purpose.

Againe, they alleage, *Rom. 14. 5.* where *Paul* saith, *One man esteems one day better than another, and another man counts every day alike.* In which words the Apostle blameth not them which thinke all dayes as one.

Ans. In the new Testament, all dayes be as one, in regard of the apptnes thereof to the worship of God: and yet there may be difference of daies in regard of order: and this *Paul* no where condemneth. That we may the better conceive this distinction, we must consider a difference betweene the Jewes Sabbath and ours, which is this, That the Jewes Sabbath was both the time of the worship of God, and also a part of his worship. But the Sabbath of the new Testament, though it be a necessarie time of Gods worship, yet it is not a part thereof. If it be said, that it is commanded, therefore it must needs be a part of Gods worship: I answer, It is commanded not as Gods worship for substance, but in respect of the duties of the worship, that are to be kept and performed in it. And hence it is manifest, that in regard of Gods worship, there is no difference of dayes in the new Testament, but in regard of order.

Thirdly, they object, that *Paul* kept the Jewes Sabbath, as well as the Lords day. For he and *Barnabae* came to *Antiochia*, and went into the Synagogue on the Sabbath day, *Act. 13. 14.* And againe, hee and *Timothy* conver-

ted *Lydia* upon the same day, *Act. 16. 13.*

Ans. The Apostle did this upon every good ground, not because hee held the observation of it as necessary as the other; but in regard of the weaknesse of the Gentiles and Jewes newly cailed. For the Church that consisted of such persons in those daies, was not yet fully perswaded and resolved of the Abrogation of the Jewish Sabbath; and therefore for the time, he yielded to their weaknes, and observed it as well as the other. But afterward when they were confirmed in that point, hee forbore that liberty, and taught the full abolishment both of it and other ceremonies.

Fourthly, *Act. 18. 3, 4.* *Paul* is said to come to Corinth to *Aquila* and *Priscilla*, and to worke with them in their trade of tent-making: and further it is said, that he disputed in the Synagogue every Sabbath day, that is, on the Jewes Sabbath, and exhorted the Jews and Grecians. Hence it is gathered by some, that *Paul* did onely keepe the Sabbath of the Jewes, and that both on the Lords day, and on the weeke dayes, hee wrought with *Aquila* and *Priscilla*.

Ans. First, we must remember this rule, that Charitic and necessitie doe dispense with the Sabbath, and with ceremonies. If a Towne should bee on fire, or if a Citie or Countrey should bee presently assailed by the enemy, in the time of the word preached, on the Sabbath day; the preaching of the word, in these cases, must cease for a time, till by convenient helpe the fire bee quenched, and the enemy be taken, or driven backe. Now whereas *Paul* in the ordinary daies of the week made tents, and on the seventh too, not observing it, but the Jewes Sabbath; we must know, that hee did it upon necessity, for the salvation of the Jewes. For *Priscilla* and *Aquila* were Jewes unconverted, and Christ was not yet revealed unto them. And if *Paul* had but once named Christ, hee could have done no good among them. Yet afterward, when hee saw better opportunity, at the coming of *Silas* and *Timotheus* from Macedonia, then hee could no longer contain himselfe, but burned in the spirit, and testified unto the Jewes, that *Iesus* was the Christ, ver. 5. Now if there was cause why hee did not speake of Christ for the time, then was there cause also why hee did not make profession of a Sabbath. Secondly, I answer, though *Paul* did not then openly sanctifie the Sabbath; yet it is to be supposed, that hee kept it privately by himselfe, reserving some speciall time for that purpose: and the contrary cannot be shewed.

The second Question touching the Sabbath.

How the Sabbath of the New Testament is to be observed.

Ans. In observing a Sabbath of the new Testament, there are two things required: a

rest, and a sanctification of the same rest to an holy use. This answer is made out of the verie substance of the fourth Commandement, which is morall, and hath nothing ceremoniall in it. And the fourth Commandement (for substance) consisteth in ceasing from labour, and an holy dedication of our rest to an holy use, that is, to the worship and service of God.

SECT. I.

Now touching the first point, the rest of the Sabbath, there are three severall opinions, whereof two are contrary, and the third is a meane betweene both.

The first opinion is, that we are bound as strictly to keep the outward rest of the Lords day, as the Jewes were to keep the Sabbath, and sundrie men are of this minde. But I take it, this opinion is not warrantable. For (as we said before) the Jewish manner of keeping the Sabbath in straitnesse is a Ceremonie. And if we bee bound to keepe it as straitly as the Jewes did, then Judaisme must still remaine, and the Ceremoniall Law (at least in some part) must still be in force.

But in favour of this opinion it is alleged; First, that the fourth Commandement is a Law given as well to Christians, as to Jewes, and therefore it binde both alike. *Ans.* The fourth Commandement bindeith Christians to keepe a seventh day for the Sabbath, both in respect of rest, as also in regard of sanctification thereof; but that it bindeith them to the same strait manner of keeping the rest, as it did the Jewes, we utterly deny.

Secondly, that the reasons used to enforce the Commandement doe equally binde all: therefore the Commandement is selfe. *Ans.* It is true for the dutie commanded, but not for the manner of performance. Againe, the reason alleged doth not follow: for sometimes the Holy Ghost useth a reason that is perpetuall, to enforce a ceremonie. That *Levi* should have no part nor inheritance among his brethren, was a ceremonie commanded by God, and yet the Lord enforced it with a reason that was perpetuall, namely, because himselfe was the part and inheritance of *Levi* among the children of Israel, *Numb.* 18. 20.

Thirdly, that the Sabbath is a figure (to believers in the new Testament) that God is their God, and they his people, and the same it was to the Jewes: therefore the bond is as strickt to the one as to the other. *Ans.* 1. Believers under the Gospell have two only signes of the Covenant; Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe only to the Jewes, *It is a signe between me and you in your generations, Exod.* 21. 17. Againe, *vers.* 16. the children of Israel shall keepe the Sabbath — for an everlasting covenant. 3. The Sabbath was not a signe in the first institution in Paradise. For the covenant of grace was made after the fall of man, and the signe thereof must

needs bee appointed after it, considering that before the fall, ceremonies signifying sanctification had no place. And this is the first opinion.

The second opinion touching the rest of the Sabbath is flat contrary to the former; namely, that on the Sabbath day, (after the publique worship of God is ended, and the Congregation dissolved) men have libertie either to give themselves to labour, or to honest pleasures and recreations. This opinion doth quite abolish one of the Commandements of the Decalogue: For it suppoeth all dayes to be alike, this only provided, that the publique worship of God bee solemnly kept. Now this may be done in any day of the weeke, and there will bee no need of appointing a set time for Gods service, if all dayes be equall, without any difference or distinction. But the fourth Commandement (for substance) is eternall, and requireth (upon paine of the curse) both rest from labour, and a setting apart of the same rest, to the duties of holincie and religion. And if this commandment binde both ordinarie labour, then much more from pleasures and recreations.

The third and last opinion holds the meane between the two former extremities, and that I take to be the best and safest. The substance hereof consisteth of these two conclusions.

1. That upon the Sabbath day of the new Testament, men are to rest from the ordinarie labours of their callings. Thus much is commanded in the fourth Commandement. For the rest it selfe was not a Ceremonie (as I said before) but the strait and precise manner of resting. Againe, it is most necessarie, that Religion and the power thereof should be maintainted amongst Gods people, which cannot possibly bee, unlesse men (at some times) set themselves apart unto it. The Student that desires learning doth not attaine unto knowledge, unlesse he doe daily consecrate and devote himselfe to the studie thereof. In like manner, Religion cannot be preserved and maintainted in the Church, except men doe wholly and continually employ themselves in the practice of the same. Furthermore, it is the libertie that Gods Law gives to servants, yea and to beasts, that they shall not be oppressed with labour by working on the Lords day, and this libertie is grounded upon the Law of nature, and common equitie.

Here the common sort are wont to reply and say; If wee must rest from the labour of our callings the whole day, wee shall not bee able to maintaine our selves and our families, To which it may be answered, that they which gathered Manna only in the six dayes, had as much as they that went out to gather it on the seventh day: for though some of the people went out thereon to gather, yet they found none. They therefore which take rest on the Sabbath day, must not bee distracted with needlesse cares; but live by faith,

and depend upon Gods providence for meat, drink, and clothing. And the labour of the calling then used, when it is expressly forbidden by God, brings rather a curse with it than a blessing. Again, such persons must remember, that *godlines hath the promises of this life, and the life to come, 1 Tim. 4. 8.* and if they will first seek the kingdom of God & his righteousness, all things necessary shall be cast unto them in way of advantage, *Mat. 6. 33.* Therefore if they keepe his commandment, and rest upon the seventh day, God wil in mercy give a blessing, and they shall no lesse receive from him their daily bread in that day than in another.

II. Conclusion. In this rest sundrie kindes of works may bee done, and that with good conscience, principally two.

The first are works both *holy, and of present necessity.* And they are such as cannot be done before or after the Sabbath. These are likewise of two sorts. The first are those that doe necessarily pertaine to Gods worship, so as without them God cannot be worshipped. Of this kinde is the Sabbath dayes journey, *Act. 1. 12.* allowed among the Jewes to the people to goe and heare the word preached: Thus we read that the Shunamite went ordinarily upon the Sabbath and new Moone, to the Pyopheet to heare him. For when she demanded leave of her husband to goe to the Prophet, he asks her, Why wilt thou goe, seeing it is neither new Moone, nor Sabbath day, *2 King. 4. 23.* Of the same sort were the killing and dressing of sacrificed beasts in the time of the Law, whereof our Saviour saith, *Have ye not read in the Law, how that on the Sabbath dayes the Priests in the temple break the Sabbath, and are blamelesse? Mat. 12. 5.* The next sort of works of present necessity, are those that belong immediately to the preservation of the temporall life of man and beast, or that serve to the good estate of them both. Such are workes of mercie, the watering of cattell, *Mark. 12. 11.* the drawing of a beast out of a pit, *Luk. 14. 5.* and such like.

The second kinde of workes that may bee done upon the Sabbath, are workes of *Christian libertie*, out of the care of necessity. These were such as the Jewes might not doe, and yet we in the new Testament may doe them. For example; provision and dressing of meat, making fires, and carrying of burdens. Yet upon this libertie men ought not to gather that they may doe what they will, because they must cease from the ordinarie execution of the works of their callings. For the word of God giveth no such warrant; men are in this case to submit themselves to his will expressly revealed, and to use their libertie according to the same.

Here two cases are propounded.

I. Case. Whether we may not lawfully use recreations on the Sabbath day, as shooting, bowling, hunting, hawking, wrastling, &c.

Ans. I take it, we are not denied to joyce

A and solace our selves upon this day. For to some men, at some times, recreations may be more necessary than meat, in case of weakness, for present preservation of health. And though not in that regard, yet being well used, it may bee a furtherance to men in the performance of the duties of godlinesse, as well as in the duties of their calling. But this joycing must be such, as was the joycing of the Jewes, *Nehem. 8. 12.* which was only spirituall and in the Lord. For they joyced only for this, that they understood the Law of God that was taught them.

But as for the recreations and pastimes aforesaid, as bowling and such like, they are not at this time to be used. My reason is this: That which is the more principall and necessary, namely, labour in the execution of a mans calling, is forbidden; recreation therefore which is with labour, must cease on that day when labour ceaseth. Again, if the duties of the ordinarie vocation, otherwise lawfull and commendable, bee therefore forbidden, because they destroy the rest commanded, and take up the minde, that it cannot be freely employed in the affaires of God, then much more are the works of pleasure forbidden, because they doe the same things much more, though otherwise in themselves they be not unlawfull. *Objct.* Servants must have recreation, otherwise how shall they bee able to worke in the weeke day? *Ans.* True, but their recreation must bee granted them in the dayes of labour. For recreation pertaineth not to rest, but to labour, and is therefore used, that a man by it may be made more fit to labour.

II. Case. Whether men upon any occasion may not doe a worke of their callings, in the morning or evening of the Sabbath day, as Tradesmen for example. I answer, that they may, so be it they observe foure caveatts. **I.** That the worke done be no scandall to any person. **II.** That it withdraw not the mind of the worker or any other, from sanctifying the Sabbath, either publicly or privately. **III.** That it be not a worke of gaine, but a worke of mercie, or tend to a worke of mercie. **IV.** That it serve for the immediate preservation of life, health, or goods. Of life; thus *Eliaz* continued his flight from *Isabell* many Sabbaths together, *1 King. 19. 8.* And the reason is good; the Sabbath was made for man (saith Christ) that is, not for the hurt, but for the good of man. Of health, and thus our Saviour Christ visited the sicke, *Iob. 5. 3.* and cured the blinde man upon the Sabbath, *Iohn 9. 14.* By whose example the Physician and the Chirurgicalian may lawfully goe, not only to give necessary counsell, but to minister necessary physick, and do cure. Lastly, of goods which are in present danger of losing. Thus Christ would have the oxe presently pulled out of the pit, *Luk. 14. 5.* and the Ship on the shore full fraught with wares requires present helpe.

helpe, if it bee in apparent danger of sinking. Thus much concerning the first thing required in the observation of the Sabbath.

Sabb. 2.

The second thing required in the hallowing of the Sabbath of the new Testament is the sanctification of rest, which is nothing else but the dedicating of it to a religious use, that is, to the practice of divine worship. This sanctification is either publike or private.

The publike is the solemne performance of spirituall works commanded in the second and third Commandements, and tending to publike worship. And this may be reduced to foure principall heads. I. The reading or preaching of the word, when the Minister publike in the Congregation assembled, doth faithfully deliver unto the people pure and sound doctrine, and applies the same as necessitie requireth and occasion serveth, to the edification and salvation of all and everie hearer in publike audience: and the people on the other side, doe reverently & attentively hear the same word read and preached. II. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. III. Publike prayer, wherein the Minister calleth upon the name of the Lord, and the whole Congregation in fervent affection lift up their hearts unto him; and in minde give assent to the prayers made in the name & behalfe of them. IV. Collection and giving of almes for the reliefe of the poore, whether they be captives and strangers, or those that dwell among us, the sicke, the needie, orphans and widowes, and such like. Upon these foure heads doth stand the whole publike worship of God. For prooffe and declaration hereof read these places, *Numb. 8. Alt. 2. 42. Alt. 13. 14. 15. Alt. 16. 17. Alt. 20. 7. 1 Gen. 16. 3. 2. & c.*

Private sanctification (which serveth to answer the second opinion) stands in these things: I. That everie man in the beginning of the Sabbath, in the morning, doe privately prepare himselfe to the publike service that followeth, by private prayer, by examination & humbling of himselfe before God, in respect of his particular sins. This the wise man exhorteth unto, when he saith, *Take heed to thy foot when thou enrest into the house of God, Eccles. 4. 17.* and his meaning is, that before a man betakes himselfe to the publike Congregation, there to performe service and worship unto God, hee should looke into his heart, and examine his affections & thoughts, that hee come not unprepared: which dutie, though it bee alwayes to be done, yet principally on the Sabbath day. The children of Israel rose up early in the morning on the Sabbath day, to offer up burnt offerings and peace offerings, to an Idol, *Exod. 32. 5. 6.* much more ought we, &c. And it is said of our Sa-

viour Christ, that hee rose verie early in the morning before day, and went into a solitarie place to pray, and the day following was the Sabbath when hee preached in the Synagogues, *Mark. 1. 35. 39.* If. That when the Congregation is dissolved, we spend the rest of the Sabbath in meditation and conference of the Word before preached, and of the creatures. Thus it is said of some that heard *Paul* preach, that they received the Word with all readinesse, and searched the Scriptures whether those things were so, *Acts. 17. 11.* And the whole 92. Psalm was penned that it might be a song of the Sabbath; and it containeth nothing but a meditation of the works of God. II. That men privately exercise themselves in the works of charitie and mercie, as in visiting the sicke, in making peace between those that are at discord, in relieving the poore, in teaching and instructing the ignorant, in comforting those that are distressed and comfortlesse, *Neb. 8. 12. Then all the people went to eat, and to drinke, and so send pars abroad to the poore, and to make great joy.*

The third Question touching the Sabbath;

when the Sabbath doth begin?

To this some doe answer, in the evening, and some in the morning. My answer is this, that the Sabbath of the new Testament amongst us is to begin in the morning; and so to continue till the next morning, and not in the evening till the evening.

The reasons be these. I. The Sabbath is to begin when other ordinarie dayes begin, according to the order and account of the Church wherein we live. 2. It was the practice of Christ and the Apostles. For Christ (as it hath bene thought of ancient times) consecrated the Sabbath, in that hee rose from the dead early in the morning, when the first day of the weeke began to dawne, *Matth. 28. 1.* and therefore it is fit that the Sabbath day should then begin when hee rose, for as much as it is kept in remembrance of his resurrection. The same was the practice of the Apostles. For *Act. 20. 7.* the first day of the weeke the Jewes came together at Troas in the morning, and there *Paul* preached from that time till midnight; being the next morning to depart, having stayed there, as is plaine out of the sixth verse, seven daies. In that text I more two things. First, that the night there mentioned was a part of the seventh day of *Pauls* abode at Troas. For if it were not so, then hee had stayed at least a night longer, and so more than seven daies, because he should have staid part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apostle keepes it in manner of a Sabbath in the exercises of pietie and divine worship, & namely, in preaching. Yea further, he continues there till the rest was fully ended: *He communed with them till the dawning*

of the day, and so departed, *vers.* 11. Besides this text, *David* saith in the Psalm of the Sabbath, that he will dect. *ue*, *Gods loving kindness in the morning, & his trust in the night*, *Ps.* 92. 2. making the night following a part of the Sabbath.

Against this doctrine it is alleged, first, that the Sabbath is to begin in the evening, because in the first of *Genesis* it is said, six severall times, the evening and the morning made the first day, and so the second, and third, &c.

Ans. First, in the text when it is said, the evening and the morning made such and such dayes, by the evening is understood the night, and by the morning the day, and the evening was the end of the day, and the morning the beginning of the night. This exposition is ancient, and yet in Scripture we finde not one place where the evening is put for the night. Secondly, I answer, that the collection from that place is of no force: for thus the reason must needs be framed. That which God did in appointing of daies, the same must we doe in using of them: But God in appointing of dayes, began the day at the evening, *Ergo*, &c. The consequent is false. For the case is otherwise in the constitution of time, than it is in the use of time constituted: and there is not the same reason of things in doing, as there is of the same things in being and use. Thirdly, this did not bind the Jewes. For they in all likelihood began their Sabbaths in the morning. Indeed their solenne feasts, as the Passover and suchlike, began and were kept from evening to morning, as we may read, *Levit.* 23. 5. But their ordinarie Sabbath was

kept from morning to morning. Whence it is, that *S. Matthew* calls the dawning of the first day of the weeke, the end of the Sabbath of the Jewes, *Mat.* 28. 1. and there is nothing (I take it) that can be brought to the contrary.

It is objected that *Moses* saith, *Lev.* 23. 32. *From even to even shall ye celebrate your Sabbath.* *Ans.* The words must be understood of the feast of reconciliation, being the tenth day of the seventh month, which was solemnized and kept from even to even. And it is called a Sabbath, because it was by speciall commandment appointed to be kept as the Sabbath day, and that in two respects. First, because it was to be kept holy by the Jewes, in humbling themselves and offering sacrifices, *vers.* 27. Secondly, because upon that day it was not lawful to doe any servile worke upon paine of death, *vers.* 25. 30.

Again, it is alleged that *Ioseph of Arimathea* could not embalm Christ, by reason that the Sabbath was at hand, and this was the evening. I answer, that the Jewes Sabbath there meant concurred with the day of their Passover, and hence it was that their Sabbath began in the evening.

By this that hath bene said, the answer to the third Question is plaine, to wit, that in the new Testament the Sabbath is to begin at the morning, and so to continue to the next morning, and not as some suppose, to begin at the even and continue till the next even. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to man, as he stands in relation to God.

The end of the second Booke.

THE THIRD BOOKE OF THE CASES OF CONSCIENCE,

Concerning Man, as he stands in relation to Man.

C H A P. I.

Of the nature and differences of Vertue, and the order of the Questions.



Thus farre we are proceeded in the handling of two sorts of Questions, whereof some doe concerne man, as hee is considered apart by himselfe, without respect to another: some againe concerne man, as he stands in the first relation, namely to God.

Now wee come by order to speake of the

third and last head of Cases, propounded by the Conscience of man, as he stands in the second relation to man. And under this head are comprehended all those Questions of Conscience that are incident to the lives of men, and which doe belong unto man, as he is a member of some societie, whether it bee the Family, the Church, or the Commonwealth.

For the better and more orderly proceeding

ding in this discourse, some convenient subject or matter is to be propounded; whereunto all the Questions that follow may fitly be reduced. Now of all other, the most convenient subject in this kinde is *Vertue*; and therefore according to the differences of Vertue, we will distinguish the Questions into three severall sorts.

But before we proceed to particulars, it shall not be amisse to speake some what generally of Vertue, so farre forth as the knowledge thereof may give light to the things that follow.

Touching Vertue, two things are briefly to be remembered: first, what it is; and then what be the distinct kindes thereof.

Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is made apt to live well.

I call it first: *a gift of the spirit of God*, because in whomsoever it is, whether in Christians, or in Heathen men, it hath the nature of a gift that floweth immediately from the spirit of God. And thus I put in the first place to confute the received error of the wisest Heathen Philosophers, which call Vertue an habit of the minde, obtained and confirmed by custom, use, and practice.

Secondly, I call it such a gift as is also a *part of regeneration*: and this is added for two causes.

First, that wee may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name are, and may be found, both in them that professe Christ, and those also that are ignorant of the true God; yet they are in them after a divers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that be true Christians, they are indeed not only the gifts of Gods spirit, but also essentiall parts of regeneration.

That wee may the better yet conceive this difference, we must understand that the grace of God in man is two-fold: *restraining*, and *renewing*.

Restraining is that which bridleth and restraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that societies may be preserved, and one man may live orderly with another. *Renewing* grace is that which doth not only restraints the corruption, but also mortifieth sinne, and renews the heart daily more and more. The former of these is incident to Heathen men; and the vertues which they have serve only to repress the zeal of sinne in their outward actions: but in Christians, they are graces of God not only bridling and restraining the affection, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen be graces of God, yet they are but generall and common to all: whereas the vertues of Christians

are speciall graces of the Spirit, sanctifying and renewing the minde, will, and affections. For example, chastitie in *Ioseph* was a grace of Gods spirit renewing his heart; but chastitie in *Xenocrates* was a common grace, serving only to curb and retrain the corruption of his heart. And the like may be said of the justice of *Abraham* a Christian, and of *Aristides* a Heathen.

Secondly, I adde this clause, to meet with an error of some learned Philosophers, who taught that the verie nature of Vertue standeth in a meane or mediocritie of affection. This that they say is true in part, but not wholly. For the mediocritie of which they speake, without renovation of affections is nothing; and therefore all vertues that are not joyued with a renovation and change of the affections are no better than sinnes. This point the Philosophers never knew, and hence it was that they stood only upon a mediocritie, defining a man to be truly vertuous, that did wisely observe a meane betweene two extremes.

Lastly, I say that this gift of God *makes a man fit to live well*. In which clause standeth the proper effect of vertue, which is, to make those in whom it is, to lead their lives well. And by this we are advertised to take heed of the opinion of Philosophers concerning some particular vertues. For in their morall discourses, they give both the name and the nature of Vertue to those things which are either false and counterfeit vertues or indeed none at all. For example, *Aristotle* makes *urbanitie* a vertue, which is indeed a flattery, doing nothing else but a dexterity in making & dissembling upon mens persons and names: and so it is reckoned by *Paul* amongst greivous finnes and vices, which are to be avoided, *Eph. 5. vers. 4.* Again, the Philosopher calls *magnanimitie* (whereby a man thinks himselfe worthy of great honours, and thereupon enterprieth great things) a vertue which norwithstanding is to be holden a flat vice. For by the Law of God, everie man is to range himselfe within the limits of his calling, & not to dare once to goe out of it. Whereas on the contrary, the scope and end of this vertue (as they terme it) is to make men to attempt high and great matters above their reach, and so to go beyond their callings. Besides, it is directly opposite to the vertue of humilitie, which teacheth that a man ought always to be base, vile, and lowly in his owne eyes. The Prophet *David* cleares himselfe of this sinne, *Ps. 137.* when hee saith, *Lord, I am no: high minded, mine eyes are not haughty, I have not walked in things: that be great and above my reach.* Furthermore, no vertue must invade vs to forsake good life, but everie one serveth for this end, to make us fit to live a godly life.

The next point to be considered is, What be the kindes of vertue.

Vertue is either in the minde of man, or in the

the will. The vertue of the minde is Prudence. The vertue of the will is that that orders mans will, and it is two-fold: for it respecteth either our selves, or others.

That which respecteth our selves is conuersant about two maine things in the heart of man, the reuenging and the lusting power. That which respecteth the reuenging power is Clemencie; which standeth in the ordering and reforming of the raging power of anger. The next which respecteth the lusting power is Temperance.

Vertues that doe respect others are either concerning Courtisie, as Liberalitie; or concerning Equitie. And these consist partly in doing of equitie, as Justice; partly in defending and maintaing it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to bee distinguished in this sort. Some of them concerne Prudence, some concerns Clemencie, some Temperance, some Liberalitie, some also concerne Justice, and some Fortitude. Of all which in order.

CHAP. I I.

Of Questions concerning Prudence.

There are two maine Questions of Conscience which concerne Prudence.

I. Question.

How a man should practise Prudence or wisdom.

This I acknowledge is an high point in the life of man, and such as cannot be resolued as it ought without great deliberation: notwithstanding, I will doe mine endeavour to answer something.

Concerning Prudence, there are sundrie things to be considered.

First, what is the beginning of the practice of this vertue, and that in a word is the Feare of God. This feare standeth principally in two things: the first is a reverent awe of the Majestie of God in all places, and at all times, wherby we are resolued, that wherefoever we are, we are in his presence, and whatsoever we thinke, speake, or doe, it is wholly & perfectly known unto him. The second is a resolued care to walk as in the presence of God, that is, to keepe his Commandements, and to yeeld obedience unto his Majesty in all things. Now that this feare is the beginning of wisdom, it appears by sundrie places of Scripture, *Psal. 111. 10. The beginning of wisdom is the feare of Iehouah. Prov. 9. 7. The beginning of knowledge is the feare of the Lord: fooles despise wisdom and understanding. Moses* tels the children of Israel, that herein stood

A their wisdom and understanding before the eyes of all people, that they observe and practise all the ordinances and judgements of God, which he had commanded them, *Deut. 4. vers. 6. And David* professeth of himselfe, that by his daily meditation in the Law of God, and keeping his Commandements, hee became wiser than his enemies, *Psal. 119. 98. yea, of more understanding than all his teachers, vers. 99. yea further, more prudent than the ancients, vers. 100.*

Secondly, wee must consider the rule of Prudence; and that is spirituall understanding, whereby wee are enabled to know and conceive spirituall truth and falshood, good and bad. This Saint *Paul* wished unto the Church of *Coloss*, when hee saith, *Wee case not to pray for you, and desire that yee might be fulfilled with knowledge of his will, in all wisdom and spirituall understanding, Coloss. 1. 9.* And the same Apostle exhorteth the *Romans* to give up their bodies a living sacrifice, holy and acceptable unto God, and not to fashion themselves like unto this world: hee makes the ground of his exhortation, and consequently the rule of their obedience thereunto, the renovation of their mindes or understandings, to this end, *That they might prove what is the good will of God, acceptable and perfect, and answerably doe and performe the same, Rom. 12. 2.* And his reason is good, because though prudence be the rule of all vertues, as the ancient Philosophers among the Heathen have affirmed, yet it selfe must be ruled by an higher rule which the knew not; namely, by spirituall understanding and knowledge, according to the word of God.

C Thirdly, wee are to consider what is the practice of Prudence, and wherein it consisteth.

In the practice thereof two actions are required: the one is *Deliberation*, whereby according to spirituall understanding, wee aduise what is good and bad, what truth and falshood, what is to bee embraced and done, and what not. The other is *Determination*, whereby we resolve upon former deliberation, to embrace, to doe, to follow, and pursue the best things in euerie kinde. And therein stands the verie nature and forme of true Christian prudence, when a man (upon due consideration of things and actions, together with their properties and circumstances) proceeds to an holy and godly resolution, according to the rule aforesaid. Now the practice of Prudence in these two actions is very large, and consisteth of sundrie branches. I will onely touch the principall, and propound them in these Rules following.

D The first Rule is this: A man must in the first place, and above all things in the world, carefully provide for the forgiveness of his sins, and the salvation of his soule. This our Saviour Christ commandeth as a speciall dutie, *Mat. 6. 23. Seeke ye first the Kingdome of God and*

his righteousnesse. And sinners and unrepentant persons are sundry times in Scripture tearmed foolcs, as in many other respects, so principally in this, because they faile in this first point of wisdom, going on in their sin without repentance. The five virgins in the Gospel are for this very cause pronounc'd foolish, or foolcs, because they provided not for the oyle of Faith, but did only content themselves with shining lampes; that is, a naked profession of religion and vertue; and for want of wisdom and prudence in this point, they were justly deprived of access into the bridechamber. Thus the rich man, that had great revenues and abundance of worldly wealth, is notwithstanding tearmed by God himselfe a foole, because he gathered riches to himselfe; and was not rich in God; that is, hee minded earthly things, and placed his chief felicity in vaine and transitorie riches, not once forecasting, how to come into the favour of God, that he might be saved.

To this Rule I adde that, which *Paul* by way of caveat commandeth to the Ephesians, *Ephes. 5. 16.* Take heed that ye walke circumspectly, not as unwise, but as wise; redeeming the time. As if he should say, Play the part of wise men; take time while time serves; lay hold on the means of salvation, else no delates in heavenly matters, deferre not your repentance from day to day; for the gates are evil, and you may be surprized in your finnes before you be aware.

II. Rule. We must use continually watchfulness against our enemies, but especially against our spirituall enemies. This watchfulness our Saviour commandeth often in the Gospel, but specially in *Mark. 13. 33.* Take heed, watch, & pray. *35.* Watch therefore, for ye know not &c. *37.* These things that I say unto you, I say unto all men. Watch, And *S. Peter* exhorteth in like manner, Be sober, and watch; for your adversary the Devil as a roaring Lyon, walketh about, seeking whom he may devoure. *1 Pet. 5. 8.*

Now this duty stands principally in two things. First, that we diligently observe the danger, wherein we are, by reason of temptations. Secondly, that we daily labour to search and finde out the secret counsels, practices, and enterprises of our enemies, and withall seeke to prevent them. To this purpose, we must watch against the corruptions of our hearts, the temptations of the Devil, and the day and houre of our death, that we be not found unprepared. For our owne finnes are many; Satan is strong and subtil in his suggestions, and temptations; and death, though of all other things it be most certaine, and cannot be avoided, yet it is most uncertaine in regard of the time when, the place where, and the manner and kind, of what and how a man shall end his dayes.

III. Rule. Every man must measure himselfe by his owne strength, and doe nothing beyond his ability. This Rule is set down, though ex-

pressed in ocher textimes, *Rom. 12. 3.* No man must presume to understand above what which is meet to understand, but on this to be wise according to his proportion. God hath dealt to every man the measure of faith. An example of the transgression of this Rule, we have in *Dauids* three Wives, who brake into the host of the Philistines, to fetch *Dauid* the king water from the well of Bethlehem, *2 Sappul. 23. 16.* Which act of theirs was a rash enterprise, and such a one, as *Dauid* himselfe condemneth in that Chap. because they went beyond their strength, to encounter with a whole garrison of men, they being themselves but few, namely three in number.

IV. Rule. We must distinguish betwene the necessary, works of our callings, that pertaine to us, and ocher works that are out of our callings, and pertaine not unto us: and we must doe the other, though we leave these undone. This Rule is propounded in *1 Thess. 2. 11.* Middle with your owne consciences, that is, doe the necessary, works of your calling that belong to you, though you leave the other for the time undone. The contrary to it isto live or to live hee himselfe inordinately, *2 Thess. 2. 7.* And we have an example of the transgression hereof in *Peter, John 21. 21.* whom when Christ had commanded to follow him, he would needs aske him what *John* should doe; Christ gives him this answer, what is that to thee? in which words, he teacheth that not only *Peter*: but also every man must attend upon the necessary, and proper, works of his owne vocation, and not deale with other mens busines; which because *Peter* did, hee is by that answer secretly reproved, and justly condemned of curiosity in that behalfe.

V. Rule. Wee must put a difference betwene things honest, and of good report, and things dishonest, and of bad report, and these we are to let passe, and only to doe the other. *Phil. 4. 8.* whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertaine to love, whatsoever things are of good report, if there be any vertue, if there be any praise, think on these things. To this may be added one caveat, that, Of two evils which are both finnes; we must not only not chuse the lesse, but we are to chuse neither. For their damnation is just, who affirme that men may doe evil, that good may come of it, as the Apostle saith, *Rom. 3. 8.*

VI. Rule. Things of profit and pleasure must give place to things that belong to vertue and honestie. This conclusion the light of nature teacheth. Wouldly men say, who will shew us any good? but *Dauids* prayer is, Lord lift thou up the light of thy countenance upon us, *Psal. 4. 6.* Godliness is the great gain: therefore all gaine must give place to godlinesse, *1 Tim. 6. 6.*

VII. Rule. Wee may not trust men upon their pretences; that they make unto us, without further triall. This point was practised by our Sa-

Et doctus malis non minimum, sed neurum eligendum.

viour Christ, who, though many beleeved in his name, when they saw the miracles which he had done; yet he did not commit himselfe unto them, because he knew them all, *Iohn 2. 24.* And it is also verified by the common proverbe, *First trie, and then trust.*

VIII. Rule. *Wee must give place to the sway of the times, wherein wee live, so far forth as may stand with keeping faith, and a good conscience.* We may not be temporizers, and change our Religion with the time; but yet we may and must give place to time, as we give place to the streame, so that it be done with keeping of true religion, and good conscience. This rule was practised by *Paul, Act. 28. 11.* who living among the Heathen was constrained to speak as they, and therefore he saies, that he departed in a ship to Rome, whose badge was *Cassio and Pollux.* Againe, *Act. 19. 10.* he was three yeares in *Ephesus* an idolatrous place, where the great goddesse *Diana* was worshipped; yet in all that time he contained himselfe, and spake nothing in particular against *Diana*, but only in generall against false gods, saying, that they be no gods that are made with hands, *v. 29.* Nay *Alexander* could not charge him with this, that he had in all that while blasphemed their goddesse *Diana.* *Paul* therefore was faine to yeeld to the sway of those times, that so he might do some good in *Ephesus* by his ministry. Whereas, if hee had spoken against *Diana* directly, it had not bin possible for him, to have done that good by preaching, which otherwise he did. Againe, in the primitive Church, the Apostles for the weakenesse of the Jewes did yeeld to the use of Circumcision, and permitted abstinence from blood, and that which was strangled, &c. so far forth, as it stood with pure religion, and good conscience: and if they had not so done, they should not have wonne the Jewes to the faith, as they did.

IX. Rule. *If we cannot doe the good things that we desire, in that exquisite manner that we would, we must content our selves with the meane; and in things which are good, and to be done, it is the safest course to iustifie our selves in doing the lesse, lest in venturing to doe the more, which cannot be, we grow to the extremity, and so faile or offend in our action.* It is a good and wise counsell of the preacher, to this purpose, *Ecc. 7. 16.* *Be not just overmuch:* and his meaning may be this: Be not too strict or curious, in effecting that which thou intendest, exactly, when thou canst not; but rest contented in this, that thou hast done thine endeavour; and take to the lesse, when the greater cannot be effected. In some countries, Popish Images erected in Churches do stand undefaced. The good desire of the people is, that they may be pulled downe; but this cannot be brought to passe. What then are they to doe in this case? they must not grow to extremitie, and pull them downe themselves; but they must intreat the lawfull Magistrate for their

removall so to doe; and in the meane time, rest content with that they have done, and waite the Magistrates pleasure. In the Iudiciall law, by reason of the hardnesse of the Jewes heart, sundry finnes could not utterly be taken away, as divorcements, polygamie, usurie. Hereupon, the Lord makes a Law of Toleration, without approbation, and did not remove them quite away, for that was not possible, in regard of man, for the time; but restrained the evill, that could not be quite cut off and abolished otherwise. And herein appeared the great wisdom of God, in making a Law not to allow of, nor yet utterly to take away, but to moderate the practice of these finnes in the Jewes, for the hardnesse of their hearts. In like manner, in this our land there is the practice of usurie, a sinne that cannot, nor ever shall be rooted out utterly. For this cause, the States of this kingdome, have out of their wisdom provided a Law for the toleration thereof after a sort, and that upon a speciall cause. For if the Magistrate should have enacted a Law utterly to abolish it, it would before this (in likelihood) have grown to great extremity. The same was the practice of the Apostles in their times, who yeelded to bear with the use of Circumcision for a time, when they could not otherwise utterly cut it off.

II. Question.

Whether a man may lawfully and with good conscience use Politie in the affaires of this life?

Ans. There be foure principall Caveats, which being observed, Politie may be used, and is not against Christian religion. I. Nothing must (in policie) be said, done, or intended, to prejudice the truth, specially the truth of the Gospel. II. Nothing is to be said, done, or intended, against the honour and glory of God, either in word, in deed, or in shew. III. Nothing must be wrought or contrived against justice, that is due to man. IV. All actions of policie must be such as pertaine to our callings, and bee within the limits and bounds thereof. For if any action whatsoever be done out of that calling, wherein God hath placed us, or at least be not answerable thereunto, though it bee plotted and attempted in never so great wisdom and policie, it is unlawfull and not warrantable.

These Caveats observed, it is not unlawfull to use that which we commonly call policy. And the reason is this; when any businesse is to be done, we must make a twofold inquirie. First, into the thing to be done, whether it be good or bad, lawfull or not lawfull, commanded or forbidden. Secondly, into our selves, whether the work in hand be agreeable to the calling of the doer, or answerable to that duty which he owes to God and man. Now because both these are grounded upon the former cautions,

cautions, therefore wee conclude, that whatsoever businesse is taken in hand, and not suted unto them, it hath not good warrant, and so cannot be done with good conscience.

Yet for better clearing of this answer, let us a little consider the Scriptures, and the examples there recorded touching this policie. In *Iosh. 8. 5.* wee shall find, that *Ioshua* useth Martiall policie in the besieging of *Ai*, placing one part of his armie in an ambush, and causing the other part to flie: for by that meanes, the men of *Ai* coming out of the citie, and pursuing those that fled, the souldiers that lay in ambush, tooke the city and destroyed it. In *2 Samuel 5. 23.* *David* being to make warre against the *Philistims* asketh counsell of God, and God teacheth him policie, and more especially those wise and prudent shifts in warre, which wee call *Stratagems* or policies of the field. Wee have also the example of *Paul* for this purpose, who (*Act. 21. 36.*) faines himselfe to have made a vow to bee a *Nazarite*, that hee might yeeld somewhat to the weaknesse of the *Jewes*, who were not sufficiently informed in the doctrine of *Christian liberty*. This practice was warrantable, neither was it a sinne in *Paul*: for hee did it by the counsell of the Church at *Jerusalem*, verse 20. 24. And *Paul* himselfe never made mention of this, as of a sinne, which hee would undoubtedly have done, had it beene a sinne. Againe, *Act. 23. 6.* when hee was brought before *Ananias* the Priest, and the Couacell at *Jerusalem*, being in some danger, he useth policie: for he pretended that he was a *Pharisee*. and by that meanes raised a diffention betweene the *Pharisees* and the *Sadduces*. And this was no sinne in *Paul*: for he spake no more but the truth, only he concealed part of the truth.

Now if it fall out otherwise: that policie be used, and any of these foure Caveats be not observed, then it loseth both the name and nature of true policie, and becomes fraud, craft, and deceit, and so is condemnable. Example hereof wee have in *David. 1 Samuel 21. 14.* who when he came to the court of *Achish* king of *Gath*, and saw himselfe in danger, he faines himselfe mad: Which though hee did to save his owne life, yet his policie was not to be allowed of: for it tended to his owne disgrace, (he being King of *Israel*): and it was also dishonourable unto God, who had appointed him to be the king of *Israel*. Againe, that which is commonly called the policie of *Machabeus* is here to be condemned. For it is not answerable to the Caveats remembered. Besides that, it is not only against the written law of God, but even against the law of Nature. And the very foundation thereof standeth only in the practice of lying, swearing, forswearing, in fraud, deceit, and injustice.

CHAP. III.

Of Questions concerning Clemencie.

Clemencie or meeknesse is a vertue, that serves to moderate wrath and revenge. Touching Clemencie there be three Questions.

I. How a man is to carrie himselfe in respect of injuries and offences done unto him?

II. When Anger is a sinne, and when not?

III. How a man should remedie his rash and unjust anger?

I. Question.

How may a man carrie himselfe in respect of injuries and offences done unto him?

Ans. That a man may behave himselfe so as becometh a *Christian* in these cases, hee must in the first place inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to us by others are of three sorts.

The first sort, and the least are, when some things are done to us, that doe only displease us, but bring us lesse or hurt to us. These be light offences, and of this kinde are common inhrimities, as haltsnesse, rettsnesse, frowardnesse, slownesse and dulnesse of nature: of this kind also, are reproches of unskillfulnesse, ignorance, balenes, povertie, and such like. The first degree then of Clemencie is, not so much as to take notice of those slight offences, but to let them passe, and burie them in oblivion. *Salomon* saith, *A mans understanding deserveth his anger, and it is credy to passe by an offence. Prov. 29. 11.* his meaning is, that when small offences are done, which cannot be avoided, then in discretion a man should withhold his anger, and not take notice of them, but passe by them and let them goe: for this shall be a farre greater ornan. e. unto him, than if upon the deed done, he should have hastily proceeded to revenge.

The second sort of offences are small injuries, such as doe not only displease us, but withall bring some little hurt to us: either in our goods; life, or good name. Now the second degree of meeknesse is, to take notice of these, but withall to forgive them and put them up. The reason is, because alwaies greater care must be had of peace and love, than of our owne private affaires. Reade the practice hereof. *Iohn 8. 49.* It was objected to *Christ* wrongfully, that hee was a *Samaritan*, and had a *Devill*. *Christ* takes knowledge of the wrong & saith, *you have reproched me: but withal he puts it up, only denying that which they said, and clearing himself, I have not a devill, but I honour my Father. David* had received great wrong at the hands of *Ioshabab* and *Sheimei*, as appears in the historie of his life, but principally, when he came first to be king of *Israel*, *2 Sam. 3.* and yet he takes not a haillie counte,

course, presently to be revenged upon his adversaries: but proceeds in this order. First, he takes notice of the fact, and commits his cause to God, v. 29. and then afterward, as opportunity served, gave the parties their just desert. The reason was, because being newly invested in the kingdome, his adversaries were strong, and himselfe weak, even by his owne confession, and therefore not able at the first to redresse the injury done unto him. But when he had once established himselfe, then he doth not only beginne, *1 Sam. 19. 14.* but proceeds to full execution of punishment upon them, as we reade, *1 Kin. 2. ver. 5, 6, 34, 35.*

The third sort of wrongs are greater injuries, such as are not only offensive to our persons, but will doe prejudice our lives, and bring a ruine upon our estates, both in goods and good name. These are the highest degree of injuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemencie, which stands in three things. First, in taking notice: secondly, in forgiving them: thirdly, in a just and lawfull defending our selves against the wronging parties. This is the summe and substance of the answer.

For the better conceiving whereof, sundry Questions are further to be propounded and resolved.

First in generall, it is demanded, how a man should and ought to forgive an injury.

Ans. In forgiveness there be foure things.

The first is forgiveness of *Revenge*, that is, of requiring avill for evill, either by thought, word, or deed. This must alwaies be practised. For vengeance is not ours, but the Lords, and great reason then, that we should evermore forgive, in regard of revenge and hatred. This the Apostle teacheth, when he saith, *1 Cor. 13. 5. Love is not provoked, it never thinketh, much lesse speaks or does, evill.*

The second is forgiveness of *private punishment*, which is, when men returne punishment for injuries done, in way of requittall; and this must alwaies take place with us, because as vengeance it selfe, so also punishment in way of revenge, is Gods alone.

The third is, forgiveness of *judgement*, when we judge an injury done to be an injury. This judgement we are not bound to forgive unto men. For we may with good conscience judge a sinne and a wrong to be as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be forgiveness, even in regard of judgement.

The fourth is forgiveness of *satisfaction*. This we are not alway bound to remit, but we may with good conscience alway require satisfaction where hurt is done.

Secondly, for the further clearing of this generall Question, we are to answer some particular Cases usually propounded in the lives of men, and namely, five.

A I. Whether a man may defend himselfe by law?

II. How he may defend himselfe by law?

III. Whether a man may defend himselfe by force?

IV. How?

V. Whether a man may defend himselfe by combat?

I. Case. Whether a man may with good conscience and a meeke Spirit, defend himselfe by law, for wrongs that are done unto him?

I answer affirmatively: A man may, with good conscience, defend himselfe against great injuries, by the benefit of law. For Magistracie is Gods ordinance, for the good of men, *Rom. 13. 4.* and therefore men may use the benefit of authoritie, judgement, and jurisdiction of Magistrates, without breach of conscience. Againe, it is the expresse law of God, that when a false witness riseth up against a man, to accuse him of a trespassse, that both the accuser and the accused should stand before God, that is, before his Priests & Judges for the time being, and have remedie at their hands. An example of which judicall defence we have in *Paul*, who in case of wrong makes his appeal to the judgement seat of Rome, *Act. 25. 10.*

But it is alleged out of Scripture, to the contrary, *Luk. 6. 29. To him that smiteth thee on the one cheek offer also the other, Matth. 5. 40. If any man will sue thee at the law, and take away thy coat, let him carry thy cloake also.*

Ans. These places are spoken of private persons, that want the defence and assistance of the publike Magistrate; and such must rather suffer wrong upon wrong, blow upon blow, and losse upon losse, than right their owne wrongs, by revenging themselves.

Againe, it is objected, that *Paul* saies, Lawing is a fault, *1 Cor. 6. 7. There is utterly a fault among you, because ye goe to law one with another, &c.*

Ans. We must distinguish betweene things themselves, and the manner of doing them. When *Paul* saies, it is a fault, he condemneth not lawing absolutely in it selfe, but the Corinthian manner of going to law, which was this. First, they went to law with scandall, before the Tribunals of Heathenish and unbelieving Judges, and so made the Gospel to be slandered and reproached. Secondly, they went to law upon light causes, and for small injuries, which they might well have put up, and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage and envy, so as they could not temper themselves, but must needs goe to law in the first place, which should rather have beene the last and the desperate remedie of all. And this bad manner of suing one another at the law, is it which *Paul* rebukes as a fault. And it is to be observed, that *PAN* notes their fault by a word that signifies *Weaknesse or impotence of their

affections; whereby it came to passe, that being overcome by the strength of their owne desires, upon injuries offered, they were unable to beare them in any degree of Christian moderation, and thereupon hastily proceeded to the Courts of Heathen judges, for determination of controversies and contentions among them.

It is further alleged, that when a man is any way wronged, it is Gods will it should be so, and therefore hee ought not to seeke redresse, but to rest himselfe in the wil of Gods.

Ans. It is Gods will we should have diseases, and yet it is no lesse his will, that we should use good means to be cured of them. So is it in wrongs and injuries done unto us. As his will is, we should be afflicted, so also hath he willed our deliverance, by such meanes as himselfe hath appointed.

But our Saviour would have his Disciples to be *as sheepe among wolves*, and therefore we ought to endure all wrongs without revenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the wolfe.

Ans. So Christ commandeth that wee should be *simple as doves*, *Matth. 10. 16.* and yet withall he commandeth us to be *wise as Serpents*, to defend our owne heads, and to save our selves.

Lastly, it is alleged, *1 Cor. 13. 5.* that *love seekes not her owne*: therefore love must not defend her selfe.

Ans. Love doth not so seeke her owne things, as that she neglecteth the good of others; but seeking her owne, she seekes the good of all. And this practice is not against, but according to the law of Charity.

11. Case. How is a man to defend himselfe by law?

Ans. For the resolving of this Question we must take two Rules.

The first is this. We must first trie all means, and use all remedies that may be, before we use the remedie of Law. It is our Saviours direction, *Mat. 5. 25. Agree with thine adversarie quickly, while thou art in the way*, that is, before the controversie be ended by order of law. Again, *Mat. 18. 15. If thy brother trespass against thee, goe and tell him his faults betweene thee and him alone.* And Saint Paul in this case prescribes a course to be taken before hand; namely, first to beare and suffer as much as may be, *1 Cor. 6. 7. Why rather suffer ye not wrong? why rather sustaine ye not harme?* Then if bearing will not end it, to commit our cause to private arbitrement of one or two, *v. 5. Is it so that there is not a wise man among you, no not one that can judge betweene his brethren?* Law is to be used in this case, as the Physician useth poison, and that is, only in desperate cases.

The second Rule is, That our patient mind must be made knowne to all men, *Phil. 4. 5.* In taking the benefit of Law, we are to use great moderation of mind, and that in three respects; before we goe to law; in lawing; and

when the suite is ended.

The moderation of minde before the beginning of suits in law stands in three things.

First, we must consider, that all injuries whatsoever they be, doe befall us by the providence of God, and that for our finnes. Upon which consideration, we ought to submit our selves to Gods will, to obey him, to tame our selves with patience, and to lay aside all anger, envie, malice, and impatience.

Secondly, we must consider before hand, that *degrees of justice* are the ordinance of God, in which he pleaseth him to bestow his presence, justice, and goodnes; and upon this ground, we shall be moved to depart with our owne right, and to yield our selves and all the right we have into the hands of God, in the use of the meanes appointed; in the meane time depending on him by faith; for the issue and event of our suite.

And hence (by the way) it appears, that few or none doe use this ordinance of God as they ought, because the greater sort of men that commence suits in law, doe not consider either the nature, or end of civill Courts. No man ordinarily will yeeld a haire of his right; but every one stretch his eyes wholly upon the event of his action by extremity of law; and so swarveth from that Christian moderation required by the word of God: in this case.

Thirdly, we must seeke to winne with ourselves lawfull and just ends of our actions, not unjust and unlawfull. These just ends are, first, Gods glorie in the execution and manifestation of justice: secondly, the honest defence of our owne right: thirdly, publike peace; fourthly, the amendment of disordered persons, and not the defamation or hurt of any man.

The moderation of the minde in Lawing stands in these particulars. 1. In seeking after peace to the utmost, *Rom. 12. 17. If it be possible, as much as in you is, have peace with all men.* 2. In love of our enemies, with whom we are at controversie in law. 3. In neither using nor shewing extremity in our proceedings, *Matth. 5. 25. Matth. 18. 28.*

After that the suite is ended, the moderation of our minds must be expressed, by our behaviour, in regard of the event of our action. For if the Law goe with us, we are to give God thanks for the manifestation of his justice, in the course taken. If on the other side it goe against us, we may not rage or be discontentedly grieved, but commend our cause quetly to God, and accuse our selves for our owne finnes, and say with David, *Righteous art thou, O Lord, and just are thy judgements,* *Psal. 119. 137.*

111. Case. Whether may a man defend himselfe by force, when he is wronged?

Ans. In some Cases he may lawfully defend himselfe by force. Reasons: First, because the Gospel doth not abolish the Law of

of nature, nor the positive lawes of all countries: but it doth establish them. Now, it is the Law of nature and nations, that a man may defend his life and health, in some cases upon just occasion. Secondly, this is Gods Law, *Exod. 22. 2. If a thiefe be found breaking up a house, and he smitten that he dies, no blood shall be shed for him: Abraham was a stranger in the land of Sodom, and yet he rescued his brother Lot, and recovered all his substance that he had lost, by force and armes, Gen. 14. 14. and his action was approved of God. For Melchisedeck met him, as he returned from the slaughter of the Kings, and blessed him: yea, and blessed God for his deliverance, v. 19.* Again, in some cases a man may give his life for his brother. So saies S. Iohn 1. Ioh. 3. 16. *Wee ought also to lay downe our lives for the brethren.*

IV. Case. When may a man defend himselfe by force?

Ans. Not alwaies and upon every occasion, but only in these cases. First, when violence offered is so sudden and unexpected, that when it comes, there can be no escape; either by yielding, or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to rescue our selves, but by striking or killing. Thirdly, when violence is offered, and the Magistrate absent; either for a time, and his stay be dangerous; or altogether, so as no helpe can be had of him, nor any hope of his coming. In this case, God puts the sword into the private mans hands. Fourthly, when the defence is just and done in a right manner.

A just defence stands in these things. I. It must be done incontinent and forthwith so soone as ever violence is offered. For if there be delay, and it come afterward, it loses the name of a just defence, and becomes a revenge, arising of prepened malice, as the Lawyers use to speake. I. There must be an intention, not to revenge principally, or to kill, but only to defend himselfe. II. There must be a just and equall proportion of weapons; therefore it is no just defence to shoot a naked man through with a musket, or other peece of ordinance, when he offers violence.

V. Case. Whether a man may rescue himselfe or others by Combat?

Ans. It hath bene of ancient times, an usual manner of defence, in some countries, that in case of difference, betweene people and people, in matters of weight, two men should be chosen out amongst the rest, who by fighting hand to hand, and killing one another, should end the controversie. But this way of defence, how ancient so ever it be, is utterly unlawfull.

Reasons are these. First, it is the expresse commandement of God, *Thou shalt not kill.* In which all private men are forbidden to kill or slay, but in the case of just and necessarie defence. Secondly, we may not hazard our lives, without some special warrant from God: if

A we doe, it is a flat tempting of God: and this is done in every combat. Thirdly, if Magistrates will permit such fights as this is, then they are bound to defend and save the lives of the innocent: For by such permission, oftentimes innocent blood is shed; and the more harmlesse partie goes by the worst.

But it will be, and is objected. First, that a Combat is a trial of innocencie. *Ans.* It is not so. For he that is stronger usually overcomes in the combat, not he that hath the more righteous cause. Again, there be other means to try a truth, besides this; as by examination, and by oaths. Lastly, triall by the combat is of the same nature with the trial of a murderer by the bleeding of a compe touched, or handled; which is very doubtfull, and of all other most uncertaine.

B Secondly it is alleaged, that if a man take not a challenge, he is disgraced for ever. *Ans.* There is no warrant in Gods word, for a private man to accept a challenge. Nay, it is rather flat against the word. For God saies, *Revenge is mine.* The private man saies the contrary, *The wrong is mine, and I will be avenged of him that hath done it.* Again, it is better for any man to endure a little reproch with some men, than to hazard his life.

C Thirdly it is objected, that the Philistines offered to try the victory by a single combat with the Israelites, and appointed Goliath (on their side) to give the Challenge; and that David (on the Israelites side) accepting the Challenge, encountered with him, and had good success. It may seeme therefore, that combats are lawfull. For it is better that one man should perish in warre, than that a whole army should miscary. *Ans.* That was a special and extraordinary example of triall, and David was a champion in that fight, not by ordinary appointment, but by extraordinary propheticall instinct of Gods Spirit. Again, in warre, though there be lesse danger in hazzarding one mans life, than a whole armie: yet a good and just cause is to be maintained, with all the strength that may be made, and not to depend upon the power and courage of one man, who, in probability, unless he be supported by special calling and assistance from God, may be overcome and lose the victory.

D Fourthly, it is alleaged, that an army may fight against an army, therefore one man against another. *Ans.* The reason is not like. For warres and armies are Gods ordinance; and so are not combats; and it is not Gods will that men should devise and establish new waies and meanes of triall, not allowed by his word, but rather rest content with that hee hath appointed.

Fifthly, *Isa. 10.* did hazard his life, by casting lots, therefore a man may by combat. *Ans.* To say that *Isa.* did put his life in hazard by lots, is an untruth. For there was only a conjecturall triall made, who should be the cause

cause of the present danger. And when the lot fell upon him, he was not cast into the sea by the lot, but by his owne advice and counsell. *Againe*, the casting of *Iohn* into the sea did not befall him by lot, but by his owne voluntarie resignation of himselfe into the hands of God; will'ngly undergoing it, as a just punishment of the neglect of his calling; which himselfe confessed in these words, *For I acknowledge, that for my sake this great tempest is upon you.* *Iohn. 1. 12.*

Sixthly, *Moses* and the Egyptian fought a combat, and *Moses* slew him. *Ans.* *Moses* took upon him publike revenge in his action as a Magistrate, and not private, as a private man. For though as yet his calling was not fully manifested to his brethren, yet the truth is, God had called him to be their deliverer out of the hands of the Egyptians; and this verie action was a signe of their deliverance, which was to come to passe afterwards. It was (I say) a signe thus; As he defended his brother, and avenged his quarrell upon the Egyptian, so in time to come the Lord would by his hand give them full freedom and deliverance from the tyranny of *Pharaoh*, and all his and their enemies, *Acts 7. 25.* Being then a publike person, his example can prove nothing for this purpose.

II. Question.

When anger is a vertue, and so good and lawfull, and when it is a vice, and consequently evil and unlawfull?

This Question hath two distinct parts: of which I will speake in their order.

Scil. 1.

The first part is, when anger is a vertue, and lawfull?

For answer hereof we must understand, that in just and lawfull anger there be three things, a right beginning or motive, a right object, and a right manner of being angry.

To the right beginning of anger, three things are required.

First, that the occasion of anger be just and weightie, as namely, a manifest offence of God. Take an example or two. *Moses* in sundry places is said to be angry, and the occasions of his anger were great, as appears in the particulars. First, because some of the Israelites, against Gods commandement, had reserved Manna till the next day, *Exod. 16. vers. 20.* *Againe*, he was angry because the Israelites had tempted God, in worshipping the Golden Calf, *Exod. 32. 19.* In *Numb. 16. 29.* *Moses* againe is wroth, because *Corah*, *Dathan*, and *Abiram* rebelled against him, and in him against God. *Phinees*, *Numb. 25. 8, 11.* is said to have been zealous; that is, angry for God: the occasion was, because the

Israelites committed fornication with Heathenish women. *David* in like manner, *2 Sam. 13. 20, 21.* was angry upon this occasion, because *Amnon* his ionne had deflowred his sister *Tamar*. *Elis* is angry, *1 King. 19. 14.* and why? because the Israelites forsooke Gods covenant, cast downe his altars, and had slaine his Prophets with the sword. *Nehemiah, chap. 5. vers. 6.* is verie angry, because the Israelites oppressed one another with usurie, and other kinds of exactions. *Jeremie* also, *chap. 6. vers. 11.* was angry for this, because the Israelites were of uncircumcised hearts and eares, and the word of the Lord was unto them as a reproach, and they tooke no delight therein.

Secondly, it is required that anger be conceived upon counsell and deliberation. *Prov. 20. vers. 18.* *Establish thy thoughts by counsell.* If thoughts must bee established by counsell; then the affections, and so our anger also. And the Apostle saith, *1. Cor. 13. 5.* *Be slow to wrath.* Now the reason is plain, Counsell ought to bee the foundation of all our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, just and lawfull anger must bee kindled and stirred up by good and holy affections, as namely, by desire to maintaine the honour and praise of God, by the love of justice and vertue, by hatred and detestation of vice, and of all that is evil. One saith well to this purpose, that anger must attend upon vertue, and be stirred up by it against sinne, as the dog attends upon the Shepherd, and wairis upon his eye and hand, when to follow him; and when to pursue the wolfe.

The second thing in good anger, is a fit object or matter to worke upon; touching which two things must bee remembered:

First, we must put a difference between the persons, and the offence or sinne of the person. The sinne of the person is the proper object of anger, and not the person, but only by reason of the one. Thus *David* layes of himselfe, that he was consumed with anger, not because the men with whom he was angry were his enemies; but because they kept not Gods Law, *Psal. 119. 139.* Thus *Moses* was angry at the idolatric of the Israelites, wherewith they had sinned against God sorte dayes together, and yet hee prayes earnestly unto God for their persons, as we read, *Exod. 32.*

But it is alleged to the contrary, that *David* directs his anger against the persons of his enemies, especially in *Psalme 109.* Answer: First, Prophets (as hath been said heretofore) were endued with a speciall measure of zeale; and their zeale was a pure zeale, taken up specially for the glorie and honor of God; but our zeale against our enemies is commonly mixt with hatred, envie, and selfe-love; therefore we must not, nay we cannot follow their examples. Secondly, imprecations

used by *David*, were predictions rather than prayers: for he rather fore-told in them what should come to passe, than prayed that it might come to passe. Thirdly, *David* in his imprecations accurseth not his owne private enemies, but the enemies of God, and not all them, but such only as were incurable; for by the spirit of prophecie, hee knew the state of those against whom he did pray, so do not we.

Secondly, we must put a difference between the cause and offence of God, and the cause and offence of man. Now just anger must be directed against persons for the offence of God properly, and not for private offence, but only to far forth, as it tendeth to the offence of God. Thus *Miriam* and *Aaron* murmured against *Moses*, because he had married a woman of *Ethiopia*. But this was only a private offence, and therefore *Moses* behaved himselfe meekly towards them, *Numb. 12. 3.*

The third thing in good anger is the right manner of conceiving it. Wherein these cautions are to be observed. First, that our anger be mixed and tempered with charitie & love. It is the propertie of God himselfe, in wrath to remember mercie, *Hab. 3. 2.* and herein wee must be like unto him. This was the practice of *Moses*, who out of his love prayed for those with whom hee was angry, *Exod. 32.* Secondly, anger against any offence must be mixed with sorrow for the same offence. Thus *Christ* was angry with the *Jewes*, but withall he sorrowed for the hardnesse of their hearts, *Mark. 3. 5.* The reason hereof is this: In any societie whatsoever it be, if one member sinneth, the sinne of that one member is the punishment of the rest that be in that societie; even as it is in the bodie, if one part be affected and ill at ease, the rest will be distempered. *Paul* sayes of himselfe, that he was afraid, lest when hee came to the *Corinthians*, God would humble him for their finnes, *2 Cor. 12. 21.* Again, he teacheth, that those which are fallen into any fault, must be restored by the spirit of meeknesse, because wee our selves are subject to the same tentations, *Gal. 6. 1.* And in this regard hee would have men to mourne with them that have in them the cause of mourning, *Rom. 12. 15.* Thirdly, just anger must be contained within the bounds of our particular calling and civill decency: that is, so moderated, as it make us not to forsake our duties which wee owe to God and man, nor break the rules of comelinesse. Thus *Jacob* was angry with *Laban*, and yet hee speaks and behaves himselfe as a sonne to his father, even in his anger, *Gen. 31. vers. 36.* *Jonathau* was angry with *Saul* his father, and yet hee withdrawes not any reverent or dutifull respect from him, *1 Sam. 20.*

Sett. 2.

The second part of the Question is, When anger is a vice. d unlawfull?

Answer. It is a sinne in five regards, contrarie to the former.

First, when wee conceive it without counsell and deliberation. This rash, hattie, sudden, and violent anger, is condemned by our Saviour *Christ*, *Matth. 5. 22.* Whosoever is angry with his brother unadvisedly, shall be culpable of punishment.

Secondly, when it is conceived for no cause, or for a light or trifling cause, *Prov. 10. vers. 12.* Love covers a multitude of sins. Therefore everie light offence must not be the cause of open anger. *Prov. 19. 11.* It is the glorie of a man to passe by some infirmities. *Eccles. 7. vers. 23.* Take not notice of all the words that men speake, no not of all those which servants speake unto their masters. Besides that, causelesse anger is many times forbidden in the Scripture. And *Paul* sayes, that love is hardly provoked, because it will not be moved to conceive hatred, but upon weightie and important causes, *1 Cor. 13. vers. 5.*

Thirdly, when the occasion is just, yet the measure of anger is immoderate. *Eph. 4. 26.* Be angry, and sinne not; and if by infirmities thou fall into it, let not the Sun goe downe upon thy wrath. The reason is added in the next words, Give not place to the Devil; because hee is alwayes at hand to inflame the affection, as he did *Sauls*, who therefore in his rage, would have killed him that was next him.

Fourthly, when it makes us to forget our durie to God or man, and to fall to brawling, cursing, and banning. Thus was *Shemot* angry when hee railed upon the King, and flung stones at him and his servants, giving him bad and unreverent termes, and calling him a man of blood, and a man of *Belial*, *2 Sam. 16. 5. 6. 7.* Thus did the Disciples forget their durie of love unto their brethren, and in anger desired that fire might come downe from heaven and destroy the *Samaritans*, *Luke 9. 59.* Thus the *Jewes* in undecent and uncharitable manner, gnashed with their teeth at *Steven*, *Act. 7. 54.* And *S. Paul* sayes, that the fruits of wicked anger are clamors, and crying speeches between person and person in their furie, *Eph. 5. 31.* And thence it is, that we finde *Balaam* in his anger, to have been more void of reason than his Ass, *Numb. 22. 27.*

Fifthly, when we are angry for private respects concerning our persons, and not concerning the cause of God. Thus *Cain* is said to be exceeding wroth, and to have his countenance cast downe, only upon a private respect, because he thought his brother *Abel* should be preferred before him, *Gen. 4. 5.* Thus *Saul* was wroth with *David*, taking himselfe to be disgraced, because the people (after the slaughter of the *Philistines*) ascribed to *David* ten thousands, and to him but a thousand, *1 Sam. 18. 7.* In like manner he was angry with *Jonathau*, for his love that he bare to *David*, and for giving him leave to goe to *Bethleem*, *1 Sam. 20. vers. 20.* Thus *Nebuchadnezzars* wrath was kindled against the three children, because hee tooke himselfe to be contemned

of them, *Dan. 3. 19.* Thus *Haman* meerey in regard of private disgrace, growes to great indignation against *Mordecai*, *Ester ch. 3. v. 5.* Thus *Aja* was angrie with the Prophet *Hanani*, because he thought it a discredit to him, to be reprov'd at his hand, *2 Chron. 16. 10.* And in this sort were the Jewes filled with wrath at Christs reproofe, *Luk. 4. 28.* shewing thereby, as it is truly expounded by the Commenter, that they were verie hot in their owne cause, and not in the cause of God.

II. Question.

What is the remedie of unjust anger?

Ans. The remedies thereof are two-fold: Some consist in meditation, and some in practice.

Scilicet. I.

The remedies that stand in meditation are of three sorts, some doe concerne God, some our neighbour, some ourselves.

The Meditations concerning God are specially six.

I. Meditation. That God by expresse commandement forbids rash and unjust anger, and commands the contrarie, namely, the duties of love. Read for this purpose, *Mat. 5. 21. 22.* where we may observe three degrees of unjust anger. The first whereof is that which is inwardly conceived, and not outwardly shewed. The second, when unjust anger shewes it selfe by signes of contempt, as by snuffing, tuffling, changing and casting downe of the countenance. The third is railing (*thou foole*) which is culpable of *Gehenna* fire, the highest degree of punishment. Now all these three degrees are murder, and the punishment of a murderer is to be cast into the lake of fire, *Rev. 21. 8.* Again, Christ commandeth us to reward good for evil, to blesse them that curse us, and to doe good to them that hate us, if we will be the children of our Father which is in heaven, *Mat. 5. 45.* And *S. Paul* willeth us, to overcome evil with goodnesse; *Rom. 12. 21.*

II. Meditation. That all injuries which befall us doe come by Gods providence, whereby they are turned to a good end, namely, our good. Thus *David* saith, that God had bidden *Shimei* to curse him; *2 Sam. 16. 10.* And this was the ground of Christs reproofe of *Peter*, *Shall I not (saith he) drinke of the cup which my Father hath given mee to drinke of?* *Iob. 18. 11.*

III. Meditation. God is long-suffering even towards wicked men; and wee in this point must be followers of him. In regard of this, God is said to be mercifull, gracious, slow to anger, abundant in goodnesse and truth, *Exod. 34. 6.* Hence it was, that he spared the old world 120. yeares, *1 Pet. 3. 19.* He spared the Israelites after their idolatry 390. yeares, *Exod. 34. 5.* Besides this, we have example of

the lowliness and long suffering of Christ, who saith, *Mat. 11. 29.* *Learn of mee, for I am humble and mecke: and of whom it is said, 1 Pet. 2. 22.* *When he was reviled, he reviled not againe; when he suffered, he threatened not, but committed his cause to him that judgeth righteously.* Now because some may haply say, that these examples of God and Christ are too perfect for man to follow, who cannot imitate God in all things: therefore besides them, consider further the examples of some of the servants of God. *Mos. 5.* when the people murmured at him, did not answer them againe by murmuring; but cried unto the Lord, *What shall I do to this people? for they be almost ready to stone mee, Exo. 17. 4.* And *Steven* when he was stoned, prayed for his enemies, *Lord, lay not this sin to their charge, Act. 7. 60.*

IV. Meditation is, concerning the goodnesse of God towards us, an argument whereof is this: That he doth everie day forgive us farre more offences, than it is possible for us to forgive men.

V. Meditation. All revenge is Gods right, and hee hath not given it unto man, *Rom. 12. 19.* *Vengeance is mine, I will repay, saith the Lord.* And man by revenging his owne quarrell, makes himselfe both the Judge, the witnesse, the accuser, and the executioner.

VI. Meditation is, touching Christs death. He suffered for us the first death, and the sorrowes of the second death: much more then ought wee at his commandement, to put up small wrongs and injuries without revenge. His commandement is, *Resist not evil, but whosoever shall smite thee on the right cheeke, turne to him the other also, Mat. 5. 39.* Again, *Destroy not him with thy meat for whom Christ died, Rom. 14. 19.*

The Meditations concerning our neighbour are two. The first is, the condition of him with whom we are angrie, namely, that he is a brother. *Let there be no strife betweene me and thee, for we are brethren, Genes. 13. 8.* Again, he is created in the image of God; we must not therefore seeke to hurt or destroy that image. The second is, concerning that equitie which we look for at the hands of all men. If we wrong any man, we desire that he would forgive us: and therefore we must forgive him the injury that hee doth unto us, without unjust anger. This is the verie law of nature, *Whatsoever ye would that men should do unto you, even so do you unto them, Mat. 7. 12.*

Meditations concerning our selves are six. First, he that conceiveth rash anger makes himselfe subject to the wrath of God, if hee cherish the same without relenting. *Matth. 6. 25.* *If ye doe not forgive men their trespasses, no more will your Father forgive you your trespasses.* And *Matth. 7. 1.* *Judge not, that ye be not judged.* Yea, when wee pray to God to forgive us, and doe not resolve to forgive our brethren, we doe in effect say, *Lord condemne us, for we will be condemned.*

Secondly, we are commanded to love one another, even as Christ hath loved us, *Ephes. 5. 2.* It is the property of love, to suffer and to beare, and not to be provoked to anger, *1 Cor. 13.* And it is a marke whereby Gods children are discerned from the children of the Devill, *that they love their brethren.*

Thirdly, we are ignorant of mens mindes in speaking and doing: wee know not the manner and circumstances of their actions. And experience teacheth, that much anger comes upon mistaking and misconstruing them. Whereas contrariwise, if they were thorowly knowen, we would not be so much incensed against mens as commonly we are.

Fourthly, in rash anger we can doe no part of Gods worship that is pleasing to him, wee cannot pray: for hee that prays must lift up pure hands without wrath, *1 Tim. 2. 8.* Wee cannot be good hearers of the word; for *S. James* willeth us to be swift to heare, and slow to wrath, because the wrath of man doth not accomplish the righteousness of God.

Fifthly, we must consider what are the fruits and consequents of unjust anger. For first, it greatly annoyes the health. It annoyes the braine & pulles, it catcheth the gall to flow into the stomack & the bowels, it killeth and poisoneth the spirits, and is the next way to procure distemper of the whole body, and consequently losse of health. Secondly, it makes a man captive to the Devill, *Ephes. 4. 27.* which wee see to be true in *Sauls* example, who being a man full of wrath, and giving place to his owne rage and furie, an evil spirit entred into him by the just judgement of God.

Sixthly, we must consider the causes of unjust anger. It is commonly thought, that anger is nothing but the flowing of choler in the gall and in the stomack: but the truth is, anger is more than choler. For it riseth first of a debilitie of reason and judgement in the minde. Secondly, from evil affections, as from envie and selfe-love. Thirdly, from the constitution of the body that is hot and drie. Again, we read in histories, that men having no gall, have notwithstanding bene full of anger; and choler indeed is a furtherance, but no cause of anger.

Sect. 2.

The remedies of unjust anger that stand in practice are specially five.

The first is, in the time of anger to conceale the same, both in word and deed. *The indignation of a foole (saith Salomon, Prov. 12. 16.) will be knowne the same day, but the wise man covereth his shame:* that is, hee restraines his anger, which if it should presently break forth, would be a reproach unto him. Answerable to this notable speech of *Salomon*, was the wise counsell of *Ambrose* to *Theodosius*, that after sentence given, he should take 30. dayes respite before execution. And not unlike hath bene the practice of the verie Heathen in their time. *Socrates* said, *I had beaten thee,*

but that I was angrie. Athenodorus gave *Augustinus* this rule, that when he was angrie, he should first say over the whole Alphabet, before he put in execution his anger.

Secondly, we must depart from them with whom we are angrie. For this affection is as a fire, take the matter away from fire, and it will cease to burne: so let a man depart, & employ himselfe (for the time) some other way, & he shall soone cease to be angrie. Thus did *Jonathan* depart out of his fathers presence, *1 Sam. 30. 24.* *Abraham* in his anger withdrew himselfe from *Lot*, *Genes. 13.* *Jacob* in wrath departed from *Esau*, *Gen. 27. 47. 44.*

Thirdly, we must avoyd the occasions thereof, as contentions and contentious persons. *Doe nothing through contention, Phil. 2. 3.* *Mak no friendship with an angrie man, neither goe with a furious man, lest thou learn his ways, and receive destruction to thy soule, Pro. 22. 24.* We must for this purpose be careful to avoyd all meanes that may serve to further the heat of the temperature of such a body, as is apt and disposed to this unruly passion.

Fourthly, we are to consider that wee sinne against God, not once or twice, but often, yea everie day: and therefore the course of our anger must be turned against our owne selves for our sins. For this is one property of true repentance, to worke in us a revenge upon our selves, in regard of our finnes committed against God and our brethren, *2 Cor. 7. 11.*

Fifthly, we must accustom our selves to the daily exercises of invocation of the name of God, for this end, that hee in mercie would mortifie all our earthly affections, especially this corrupt and violent affection of unjust wrath. And this must we doe, as at all times, so then especially when anger is creeping upon us.

It will be said of some: Our anger is violent, and comes upon the sudden, and therefore these remedies will doe us no good. *Ans.* Such persons, when their mindes bee quiet, must often read and meditate of the foresaid remedies, and by this means, they shall be able to prevent haistieffe.

But what if wee bee overtaken with anger, what must we then doe? *Ans.* If thou fall into it through infirmities, yet remember thy selfe, let not the Sun go down upon thy wrath, *Eph. 4. 26.* Consider with thine owne heart, that anger is as a poison: if a man drinks poison, he must not suffer it to rest and flow into the bodie and veines, but with all speed must purge it out: and so must anger be dealt withall, whensoever we are overtaken with it.

CHAP. IV.

Of Questions concerning Temperance.

Temperance is a vertue that moderateth appetite or lust. And this moderation of appetite stands in four things.

1 Joh. 3. 10.

1 Sam. 1. 10, 11.

- I. In the use of riches.
 II. In the use of meat and drinke.
 III. In the use of apparell.
 IV. In the use of pleasures, wherein recreations are to be considered.

Sect. 2.

Concerning the modulation of appetite in the use of riches, there are two maine Questions.

I. Question.

How farre a man may, with good conscience, proceed in the desiring and seeking of riches?

The Answer of this Question is the rather to be considered, because this doctrine rightly conceived and understood, serves greatly for the direction of the whole course of our lives unto the end. Here therefore I will first set downe the ground of the Answer, and then the Answer it selfe.

The ground of the Answer I propound in five Rules.

I. Rule. Wee must consider that riches and goods are of two sorts: some are necessarie, some are more than necessarie, which the Scripture calls *abundance*.

Goods and riches are two wayes necessarie; necessarie to nature, or necessarie to the person of a man. Goods necessarie to nature, are those without which nature and life cannot bee well preserved; and these are most needfull. Necessary in respect of a mans person, are those goods without which a mans state, condition, and dignitie wherein hee is, cannot be preserved.

Now riches more than necessarie, I terme those, without which both the life of man and his good estate may well bee preserved. For example: To the calling of a Student, meat, drinke, and cloth are necessarie in respect of nature; besides these, other things, as bookes, and such like, are also necessarie for him, in respect of his condition and place. And whatsoever is beside these is more than necessarie.

II. Rule. Things and goods are to bee judged necessarie and sufficient, not by the affection of the covetous man which is unsatiable, but by two other things, the judgement of wise and godly men, and the example of sober and frugal persons.

III. Rule. Wee must not make one measure of sufficiencie of goods necessarie for all persons; for it varieth according to the divers conditions of persons, and according to time and place. More things are necessarie to a publike man, than to a private; and more to him that hath a charge, than to a single man.

IV. Rule. That is to be judged necessarie, which in some short time to come may bee

needfull, though it have no present use. For example: the dowrie that a father gives to his daughter at the day of marriage, though it bee not presently needfull, yet because in short time it may be necessarie, therefore it is to be reputed amongst necessarie goods.

V. Rule. Wee our selves doe often erre in judgement, in determining of things necessarie and sufficient for our selves; and therefore when men seeke things competent and necessarie, they must always pray to God to give them that which hee knowes in his wisdom to bee meet and necessarie, not prescribing a measure unto him.

I come now to the Answer of the Question, which is two-fold.

The first is this: Man may with good conscience desire and seeke for goods necessarie, whether for nature, or for his person, according to the former rules: but he may not desire and seeke for goods more than necessarie, for if hee doth; hee sinneth. The reasons of this answer are these:

First, *Deut. 17. 16, 17.* the commandment is given to the King, that hath most need of abundance, that he *should not multiply his horses, or his silver, or his gold.* That which the King may not doe, the subjects ought much lesse to doe; and therefore they are not to multiply their goods. For this cause it is a great fault in subjects, remaining (as they be) subjects, to seeke to attaine to the riches of Princes: Againe, *Paulsaith, 1 Tim. 6. 8. Having food and rayment, let us be therewith content.* Besides that, in the petition, *Give us this day, &c.* we crave but only bread for our sustentance, that is meet to preserve us for nature, in that calling wherein wee serve God day by day. The prayer of *Agur* is, that God would give him food convenient for him, or (as the words signifie) *bread of his stature;* that is, which God in his counsell had appointed and ordained for him, *Prov. 30. 8.*

Secondly, seeking of abundance is an hazard to the salvation of the soule, by reason of mans corruption. Therefore, *Mat. 13.* Riches are called *thornes*, that choke the word of God sowne in the heart. And *1 Tim. 6. 9.* *They that will, that is, desire to be rich, and content not themselves with things necessarie, fall into the snare of the Devil.*

Thirdly, seeking of abundance is a fruit of diffidence in the providence of God. Now all fruits of unbelief must bee cut off; wee must not therefore desire more than necessarie.

In the next place, for the better clearing of this doctrine, the objections of covetous men are to be answered.

Object. I. Good things are to bee sought for; but abundance is a good thing, and a blessing of God. *Answer.* Good things are of two sorts. Some are simply good, that is to say, good both in themselves and to us, as remission of sinnes, holinesse, righteousnessse,

and life everlasting in the kingdom of heaven, and such like: these may wee desire and seeke for. Some againe are good only in part, which though they bee good in themselves, yet are not alwayes good to us. Of this kinde is abundance of riches and store of wealth, more than necessarie for nature and person. For which cause, riches in abundance are as the knife in the hand of a childe, likely to hurt if it bee not taken away, because they are (in long men) occasions of sinne, unless God in mercie prevent and hinder them. And for our selves, what know wee whether God will keepe and preserve us from sinne, when wee seeke and labour for abundance?

Object. II. It is the promise of God, *that riches and treasure shall be in the house of the just*, *Psal. 112. 3.*

The answer is two-fold. First, riches in Scripture sometimes doe signifie only things sufficient and competent, and of them is that place to be understood. To this purpose *David* saies, that *a smilishing*, that is, a competent and meane portion, though but verie little, is to the just man better than great riches to the wicked and mighty, *Psal. 37. vers. 16.* And whereas *David* in another place affirmeth, that *nothing shall be wanting to them that feare God*, *Psal. 4. 9.* And againe, *They which seeke the Lord shall want nothing that is good*: the places are to be understood with exception of the crosse and correction, in this sort, that they shall have competence, unless the Lord intend to chastise and correct them by war. Secondly, if by riches *David* there meaneth abundance, the words must be understood with this condition, if they bee for their good. For to all promises of temporall things must be limited with exception, partly of Gods glorie, kingdom, and will, and partly of our good and salvation.

Object. III. Wee must doe good to the poore, to the Church, to the Commonwealth, and we must also leave somewhat to posteritie. I answer: wee may not doe evill that good may come thereof. Againe, everie man is accepted of God according to that hee hath, and not according to that hee hath not, if there be a ready minde, *2 Cor. 8. 12.* And the end of a mans calling is not to gather riches for himselfe, for his family, for the poore; but to serve God in serving of man, and in seeking the good of all men: and to this end men must apply their lives and labours.

Object. IV. We are called to imitate the Ant, *Pro. 6. 8. & 13.* which gathers in one season for her reliefe in another. *Ans.* The Ant gathers in summer only things necessarie, shee doth not by the instinct of nature seeke superfluitie and more than is necessarie.

This doctrine serveth to direct and informe almost all the world, to beat downe the wicked practice of the Usurer, and to teach evillie out of us to moderate our care in things pertaining to this life.

The second part of the Answer is this: If God give abundance when we neither desire it nor seeke it, we may take it, hold and use it, as Gods Rewards. *Abraham* and *Ioseph* of *Arimathea* are commended for their riches, and yet they obtained them not by their owne seeking and mooving after the manner of the world, but walking in their callings, God in his providence blessed and multiplied their wealth. For further proofs of this answer, consider but one only place, *Act. 5. 4.* where *Peter* saies to *Ananias*, *when it remained, appertained it not unto thee? And when it was sold, was it not in thy power?* These words import thus much, that if we have possessions and abundance, we may with good conscience enjoy them as blessings and gifts of God.

Against this doctrine it is alleged: First, that our Saviour saies, *It is an hard thing for him that hath riches, to enter into the kingdom of God*, *Math. 19. 23.* *Ans.* The place is to be understood of them that trust in their riches, as it is expounded, *Mark. 10. 24.*

Secondly, it is objected, wee must forsake all, and become Christs disciples, by the commandment of Christ, *Luke 14. vers. 26.* *Ans.* A man must forsake all, not simply, but in regard of the daily disposition and preparation of his minde; and so a man ought to forsake the things that are dearest unto him, because hee must have his minde resolved to forsake them. Againe, a man must be content to part with all, not only in affection, but actually when it cometh to this point, that either hee must lose them, or renounce Christ.

Thirdly, it is alleged, that riches are called unrighteous, *Luk. 16. 9.* *Make ye friends of unrighteous Mammon: therefore it seemes we may not have them.* *Ans.* Mammon is called Mammon of iniquitie, not because it is so in it selfe, but because it is so in the common use, or rather abuse of wicked men, and that in sundrie respects. First, because it is commonly (though not alwayes) unjustly gotten: for it is an hard thing to become rich without injustice. Secondly, it is made ordinarily, among sinfull men, an instrument of many evils. Thirdly, evill gotten goods are unjustly possessed, and no man can be truly termed rich, that unjustly possesseth riches.

II. Question.

How a man may with good conscience possesse and use riches?

The Answer to this Question I proponnd in foure Rules.

I. Rule. They which have riches are to consider, that God is not only the *soveraigne Lord*, but the *Lord of their riches*, and that they themselves are but the *stewards of God*, to employ

employ and dispense them, according to his will. Yea further, that they are to give an account unto him, both for the having and using of those riches, which they have and use. This Rule is a confessed truth. In the petition, when wee have bread in our houses and hands, yea which is more, in our mouths; when we are in the use of the creature, even then are we taught to say, *Give us this day our daily bread*, to signifie that God is our sovereign and absolute Lord, and that when we have the creatures, we have no use of them, unless he give it unto us. Againe, the commandment, *Luk. 16. 2. Give an account of thy stewardship*, pertains to all men that have riches, though it be but meat and bread.

I. Rule. We must use speciall moderation of minde, in the possessing and using of riches, and be content with our estate, so as wee set not the affection of our heart upon our riches, *Psal. 62. 10. If riches increase, set not your heart upon them*; that is, place not your love and confidence in them; be not puffed up with pride and ambition, because you are rich, *Luk. 6. 24. Woe be to you that are rich, that is, that put confidence in your riches, Matth. 5. 3. Blessed are the poore in spirit*. Now poverty of spirit is, to beare poverty with meeknesse, patience, and obedience, as a crosse imposed by God. And in this sense the rich man may be said to be poore in spirit, if he bestoweth not his love and confidence upon his wealth, but in affection of heart is so disposed, as if hee were not rich, but poore. And this poverty is necessary even in the midst of wealth, because it will restrain the fury of the untrained and unruly affection. Againe, Christ saith, *Matth. 10. 39. He that loseth his life for my sake shall find it*. Losing there mentioned, is not an actual losing, but (as before) a disposition or preparation of the heart to lose for Christs sake (if need be) the dearest thing we have, that is, our life. And againe, *Luk. 14. 26. If any man come to me, and hate not father and mother, — yea and his owne life also, hee cannot be my Disciple*. That place is not spoken of actual, but of habitually hated. And this stands in a readinesse and inclination of the heart to hate (if need be.) father and mother, yea our owne life for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buy, must be as though they possessed not*, *1 Cor. 7. 10.* that is, in respect of moderation of the affection, and the disposition of the heart. For otherwise, it is the law of nature, that he that buyes must possesse.

Example of the moderation of the affection we have in *Moses*, who esteemed the rebuke of Christ more riches then the treasures of Egypt, *Heb. 11. 26.* And in *David* who though he were a King and a Lord in the earth, yet saith of himselfe that he was but a pilgrim and sojourner here, as all his fathers were, *Psal. 119. 5.* And he speaks this in respect of the affection of his heart, and moderation

thereof, because he did not fix the same upon abundance. And of *Paul*, who professeth in this manner, *I have learned to be full, and to be hungry: in all things I am instructed*, * entered in this high point of Christian practice, *to be hungry and to be full, Phil. 4. 12.* In which text, two things are set downe. First, that Christian moderation or contentment is a high mysterie, yea that it requires much skill and art to know how to be poore, and how to be rich. Secondly, that himselfe was a learner of this art, and that he had bene but entered and initiated into the knowledge thereof.

Now, that this moderation of minde may be learned and practised, we must remember that two especiall meanes are to be used. First, we must labour to be able to discern betweene things that differ, *Phil. 1. 10.* How is that? by judging aright betweene riches temporal, and the true riches, that will make a man rich before God. This gift of discerning was in *Moses*, who upon a right judgement in this point, accounted the rebuke of Christ greater riches than the treasures of Egypt, *Heb. 11. 26.* In *David*, who saies, that the Lord was his portion, when he was a King, and even in the midst of his riches, *Psal. 119. 57.* In *Paul*, who esteemed the best things that were, but base, yea drosse and dung, that he might win Christ, *Phil. 3. 8.* The second meanes of moderation is, to consider that we are in this world, as pilgrimes and strangers, *1 Pet. 2. 11.* that the best of us brought nothing into the world, neither shall (when we die) carry ought out of it.

III. Rule. We must, upon the calling of God, forsake our riches, and all that we have in this world, not only in disposition of minde, but in deed.

The word of God teacheth, that there be three Cases, wherein a man is indeed to forsake all.

I. If he be extraordinarily and immediately called, to publish the Gospel to all nations. This was the case of the Apostles and Evangelists, who in regard of their calling, at least for use, forsooke all that they had, *Matth. 19. 27.*

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of civill in the daies of triall. Thus when our Saviour saith, *Whosoever hee be that forsakes not all that he hath, &c. Luke 14. 33.* the words are spoken of all believers, in the Case of confession, when they are called by God unto it; and therefore *S. Matthew* explains it thus, *Whosoever, &c. for my names sake, hee shall receive, &c. Matth. 19. 29.*

III. When in the time of persecution, famine, or warre, the necessity is so great, that it requires present reliefe, which can no other way be had, but by giving and selling the goods that a man hath. In *Psal. 112. 9.* the good man is said to *disperse to the poore*; this dispersing must not be understood of all times, but in case of extreme need. Againe, when

Christ saies, *Luk. 12. 3. I saye unto you that whosoever putteth his hand to the plow, and looketh backe, shall be fitt for the Kingdome of heauen.* This commandement must be limited: for a man is not bound to sell all at all times, but in the time of great and urgent necessity. Thus the Christians in the Primitive Church, in the daies of imminent persecution, sold all their possessions, *Act. 2. 45.* And so Paul acknowledgeth that the Church of Corinth received the Church of Macedonia, even beyond their ability, in the daies of extremity that was in that Church; *2 Cor. 8.*

Here another Question may be mooved; Whether a man may voluntarily, and of his owne accord, give away all his goods, live upon almes, & give himselfe to fasting & prayer?

Ans. He may in Popish conceit give himselfe (in this sort) to voluntary poverty, which they hold to be lawfull, and (which is more) a state of perfection. We on the contrarie doe answer, that this practice is in no sort lawfull, unless a man have special calling and warrant from God so to doe. For first, the law of nature sets downe and prescribes distinction of possessions, and proprietie of lands and goods, and the Gospel doth not abolish the law of nature. Againe, the same distinction and proprietie is allowable by the written Law of God. *Salomon* teacheth, *Pro. 5. 15.* that a man must let his water flow out of his cistern, but hee must keepe the fountaine to himselfe. And *Prov. 10. 21.* It is the blessing of God to be rich, and he addeth no servantes to it. Men must not therefore voluntarily forsake their riches, and to bring sorrow to themselves. Besides that, *Agar* prays against poverty; *Give mee* (saith he) *neither poverty nor riches, Prov. 30. 7.* *David* makes it a curse, *to be a beggar, Psal. 109. 10.* and he never saw the righteous mans seed begging their bread; *Psal. 37. 25.* Our Saviour Christ bidde him that had two coats, not to give both away, but one, *Luk. 3. 11.* And *Paul* saies. *It is a more blessed thing to give, than to receive, Act. 20. 35.* Therefore hee bidde every man to labour with his owne hands, that hee may need nothing: that is, that he may not need the reliefe and helpe of any man, or of any thing, *1 Thess. 2. 11, 12.*

But it is alleaged to the contrary, *Mat. 19. 21.* *If thou wilt be perfect, sell all.* *Ans.* The words are a personal and particular commandement. For this young Prince, whom Christ speaks unto, was called to become a Disciple of Christ, and to preach the Gospel, *Luk. 9. 59.* And the commandement is not given generally to all men, but particularly to him alone, and we cannot make a general rule of a special commandement or example. Againe further, it was a commandement of speciall triall.

Secondly, they alleage, *Matth. 10. 9.* *Possesse neither gold, nor silver, nor money in your purses.* *Ans.* That commandement was temporal, and given to the Disciples but only for the time of their first embassage unto Iurie, as appears in the 5. v. where Christ bids them not to goe yet into the way of the Gentiles. And the

commandements of their first embassage were reversed afterward, *Luk. 22. 36.* Considering then that it belonged only to their first embassage, when they preached to the Jewes, it was not given them for all times.

IV. Rule. We must so use and possess the goods we have, that the use and possession of them may tend to Gods glory, and the salvation of our soules. Rich men must be rich in good works, and together with their riches, lay up a good foundation in conscience, against the evil day, *1 Tim. 6. 18.*

For the better practising of this rule, take these three cautions.

I. We must seeke to have Christ, and to be in him justified and sanctified: and being in him, then shall we in him and by him have the holy use of all that we have.

Some will say; Infidels have the use of riches. *Ans.* They have indeed, and they are to them the gifts of God: Yet they so enjoy them, as that before God they are but usurpers. They be gifts of God in regard of Gods giving, but they are abuses and thefts in regard of their receiving, because they receive them not as they ought. A father gives a gift unto his child, upon condition that he shall thus and thus receive it; now the child steales the gift that is given him, and therefore hath it not in that manner that his father would he should have it. In like manner do Infidels steale and usurpe the blessings of God, to which they have no just title, themselves being out of Christ; neither doe they use them in that maner which God requirerh, sanctifying them by the word and prayer, *1 Tim. 4. 5.*

II. Wee ought to pray to God, that hee would give us his grace, rightly to use our riches to his glory, and our owne salvation. For riches and other temporall blessings, to sinfull men that have not the gift to use them well, are dangerous, even as a knife in the hand of a child. They are thornes, and choake the grace of God, they keepe those that trust in them, from entrance into the kingdome of heaven. Yea they are the devils snare, whereby he catcheth the wicked, and holdeth them in it at his will and pleasure.

III. Our riches must be employed to necessarie uses. These are first, the maintenance of our owne good estate and condition. Secondly, the good of others, specially those that are of our family or kindred, *1 Tim. 5. 8.* *He that provideth not for his owne, and namely for them of his household, he denieth the faith, and is worse than an Infidell.* Thirdly, the reliefe of the poore, according to the state and condition of every man. Fourthly the maintenance of the Church of God, and true religion, *Prov. 3. 9.* *Honour God with thy riches.* Fifthly, the maintenance of the common-wealth: *Give tribute* (saith Paul) *to whom tribute belongeth, Rom. 13. 7.* *And give unto God,* saith Christ, *the things that are Gods, and unto Caesar the things that are Caesars, Matth. 22. 21.*

Thus much touching the moderation of the appetite in the use of Riches.

Sett. 2.

In the second place follow those Questions, that concerne the moderation of our appetite, in the use of Meat and Drinke. Concerning which there are principally two; the answer to the first whereof is the ground of the second.

I. Question.

Whether there be any difference in the use of Meats and Drinkes, now in the times of this New Testament?

Answer. There is a distinction and difference of Meats to be observed inundry respects.

I. In respect of man, for healths sake. Paul counselleth Timothy; *Drinke no more water, drinke a little wine,* 1 Tim. 5. 23. In which it is plaine, that there is a distinction of meats approved and commended for man, for every kinde of food fits not every body: meats therefore are to bee used with difference. Man was not made for meat, but meat for man.

II. In respect of scandall. Some are not to be used at some time, and some are at the same time to be eaten. Thus Paul profiteth, that rather than he would offend his brother, *hee would eat no flesh while the world dwelleth,* 1 Cor. 8. 13. And in Rom. 14. he disputes point at large, touching the distinction of meats, that is to be observed in regard of offending them that are weak.

III. There is a distinction to be made, in respect of civill and politike order; when for the common good of societies, certaine kinds of meats for certaine seasons of the year are forbidden. Thus in our common wealth, there are appointed daies of flesh, and daies of fish, not in respect of conscience, but in regard of order, for the common good of the countrie.

IV. There is a difference of meats, which ariseth upon the bond of conscience, so as it shall be fitt to use or not to use this or that meat. Touching this difference; Before the flood, the Patriarches (in all likelihood) were not allowed flesh, but only herbs; and the fruit of the ground, *Gen. 1. verse 29.* After the flood, flesh was permitted; but blood forbidden, *Gen. 9. 3. 4.* From that time there was commanded a distinction of meats, whereof some were cleane, some unclean; which distinction stood in force til the death of Christ; and that in conscience, by vertue of divine Law. But in the last daies, all difference of meats in respect of obligation of the conscience, is taken away; and a free use of all is given in that regard.

In this the Scripture teacheth in many places, *Act. 10. 15. The things that God hath purified, pollute thou not. Peter* in these words teacheth, that all meats in the new Testament in regard of use, were made cleane by God; did therefore that no man by refusal of any kinde of meats, should thinke, or make them unclean. Again, *Rom. 14. 17. The kingdom of God is not meat or drinke, but righteousness, peace, and joy in the holy Ghost. For whatsoever in these things serveth Christ: is acceptable to God and approved of him.* Hence it appeareth, that in the Apostles judgement, meat and drinke doth not make any man accepted of God, whether he useth or useth it not, but the worship of God is it that makes men approved of him. To the same purpose is Paul, *1 Cor. 8. 8. Meat doth not commend us unto God.* Again, *Col. 2. ver. 15. Let no man condemn you in meat and drinke,* &c. ver. 10. *If ye be dead with Christ, why as if ye lived in the world are ye burdened with Traditions, as touch not, Taste not, Handle not? All which perish with the using.* Here, Paul would not have the Colossians burdened with rites and Traditions concerning meats, so as if they used them not, they should incurre the blame and condemnation of men: but he would have them to use them freely and indifferently. And his reason is double: First, because they were now freed in conscience from the bond of the Ceremoniall law touching meats; and therefore they were in conscience much more freed from mens laws. Secondly, because these traditions are not the rules and commandments of God, but the doctrine and precepts of men. Furthermore, Paul in *1 Tim. 4. 3.* foretels, that there should be many in the latter daies, that should be committid to abstaine from meats. To which place the Papists answer, that that was, because such persons taught that meats were unclean by nature. But the words are simply to be understood, of meats forbidden with obligation of the conscience, and the text is generally, speaking of the doctrine, not of the persons of those men, nor in civill respects, but in regard of the bond of conscience. Lastly, it is a part of Christian liberty, to have freedom in conscience, as touching all things indifferent, and therefore in regard of meats.

To this doctrine, some things are opposed, by them of contrarie judgement.

Object. I. Princes doe make laws, and in the laws doe forbid meats and drinkes, and they must be obeyed for conscience sake, *Rom. 13. 5.*

Answer. They doe so, but all these laws are made with reservation of libertie of conscience, and of the use of that libertie to every person. But to what end then (will some say) are laws made, if they be made with reservation? Answer. The scope of them is, not to take away, or to restrain libertie, or the use of libertie in conscience, but to moderate the over-

common and superfluous outward use. As for the text, *Rom. 13.5.* It is to be understood for conscience sake, not of the law of the Magistrate, but of the law of God that bindes us to obey the Magistrates law.

Object. I. There was bloud, and things strangled forbidden, in the councill at Jerusalem, after Christs ascension, *Act. 15. verse 20.* Answer. It was forbidden only in regard of offence, and for a time, so long as the weak Jew remained weak, not in regard of conscience. And therefore afterward *Paul* saies, that all things, even bloud it selfe was lawfull, though not expedient in regard of scandall, *1 Cor. 6. 12.* And to the pure, all things are pure. *Tir. 1. 15.*

Object. III. Papiſts make lawes, in which they forbid some meates, only to retrain concupiscence. Answer. Then they should forbid wine, as well as flesh; for wine, spices, and some kinds of fish, which they permit, are of greater force to stirre up lust, than the use of flesh. And hence it is, that *Saint Paul* exhorts men not to be drunke with wine, wherein is excess, *Eph. 5. 18.* Again, I answer that lust may be retrained by exhortation to temperance, without prohibitorie lawes for the obligation of the conscience, which are flat against Christian libertie.

Upon this answer a further Question may be made.

Whether a man may with good conscience eat flesh at times forbidden?

Answer. There are two kinds of eating; eating against the Law, and besides the Law.

Eating against the law is, when a man eats, and by eating hinders the end of the law, contemns the authority of the law-maker, frustrates the law it selfe, and wishall, by his eating gives occasion to other to doe the same. This eating is a flat sin against the fifth commandment. For it is necessarie, that the Magistrates lawes should be obeyed in all things lawfull. *Heb. 13. 17.* The master and the parent must be obeyed in all lawfull things, much more the lawes of Magistrates.

Eating beside the law is, when a man eats that, which the law mentioneth and forbideth, but not hurting the law. And that a man may thus eat, sundry cautions are to be observed. I. This eating must be upon just cause in a mans owne selfe. II. It must be without contempt of the law-maker, and with a loyall minde. III. It must be without giving offence to any, by his bad example. IV. When it doth not hinder the maine end of the law. V. When the eater doth subject himselfe to the penaltie, voluntarily and willingly. In this eating there is no breach in conscience, neither is it a sinne to eat that which the law forbideth. For man hath free libertie in conscience to eat that which he doth eat. Now if he use his liberty and hurt no law, observing these cautions, his eating is no sinne. For example. It was Gods law, that the priests only should

eat the shew-bread. Now *David* upon a just cause in himselfe, (all the former cautions observed) eats the shew-bread, and finnes not; because his conscience was free in these things, and therefore *David*s eating was not against the Law, but only beside the Law.

II. Question.

How wee may rightly use meates and drinkes, in such sort as our eating may be to Gods glory, and our owne comfort?

Answer. That we may so doe, some things are to be done before we eat, some in eating, and some after our eating.

Sec. 1.

The thing that is to be done before our eating is the consecration of the food, that is, the blessing of the meates which we are to eat, *1 Tim. 4. 5.* Every creature of God is sanctified by the word of God, and prayer. By sanctification there, is not meant that, whereby we are sanctified by the holy Ghost: neither that, whereby the bread and the wine is hallowed in the Sacrament of the supper. But it is this: when we are assured, that the creature is made to free, and lawfull to us, in respect of our use, that we may eat it freely, and with good conscience. By the word of God, *Paul* means the word of creation, mentioned in *Gen. 1. 28, 29.* and repeated, *Genesis 9. 3.* as also the word of God touching the libertie of conscience, namely, that to the pure all things are pure. *Tir. 1. 15.* It is further added, and prayer, that is, prayer grounded upon the said word of creation, and the doctrine touching Christian liberty; whereby we pray for grace to God, that wee may use the creatures holily to his glorie.

The reasons, why this sanctification of our meat is to be used, are these. First, that in the use of it, we may lift up our hearts unto God, and by this means, put a difference between our selves and the brute beasts, which rush upon the creatures, without sanctifying of them. Secondly, that we may be admonished thereby, touching the title we have to the creatures; which being lost by the fall of *Adam*, is restored unto us againe by *Christ*. Thirdly, that it may be an assured testimonie to our hearts, that we may use the creature with liberty of conscience, when we doe use it. Fourthly, that we may be sanctified to the use of the creature, as it is sanctified to us, to the end, that we may use it with temperance, and not abuse it. Fifthly, that when we use the creature, we may depend on God for the blessing of it, to make it our nourishment. For no creature can nourish of it selfe, but by Gods commandment, who as *David* saith, *Psalme 145. 16.* Openeth his hand, and fideth all things living of his good pleasure. And in bread, we

What is required before we eat.

must not consider the substance only, but the staffe, which is the blessing of God upholding our bodies. Sixthly, that we may not grow to security, forgetfulness, and contempt of God, and so to prophanenes in the use of our meats and drinks, as the Israelites did; which sate downe to eat and drinke, and rose up to play.

Now besides these Reasons, we have also the Examples of holy men. This blessing of the meat was so knowne a thing of ancient times, that the poore maids of *Ramah-20-phim* could tell *Saul*, that the people would not eat their meat, before the Prophet came, and blessed the sacrifice, *1 Sam. 9. 13.* Christ in his owne family would not eat of the five loaves and two fishes, till he had looked up to heaven and given thanks, *Mark. 6. 41.* Paul took bread in the ship, and gave thanks in the presence of all that were with him, *Act. 27. 35.*

The use of the first point is. I. By this doctrine, all persons are taught, but specially governors of others, as Masters of families, and Parents; never to use, either meats or drinks or any other blessing, that they receive at the hands of God, but with praise and thanksgiving. For this which is said of meats and drinks, must be enlarged also to the use of any benefit, blessing, or ordinance, that we take in hand to use or enjoy. II. Though we doe not simply condemn, but allow of hallowing of creatures, yet we detest Popish consecration of salt, creame, alkes, and such like. First, because Papists hallow them for wrong ends, to procure by them remission of sins, to drive away devils, &c. Secondly, because they sanctifie creatures without the word; yea, though they doe it by prayers, yet it is prayer without the word, which giveth no warrant thus to use the creatures, or to these ends; and therefore of the same nature with Magicall enchantments. Thirdly, if the creature must be sanctified for our use, before wee can use it, then we our selves must be sanctified both in soule and body, before we can be fit for the use and service of God. Looke as the creature, by the hand and providence of God, is presented before us to serve us; so must we being strengthened and nourished by the same, give up our selves, soules and bodies, to serve and honour him. Yea our sanctifying of the creature to our holy use, should put us in minde of sanctifying our selves to his glory. So soone as the Prophet *Ezay* was sanctified by God unto his office, then he addressed himselfe, and not before, and said, *Lord, I am here. Esa. 6. 8.* and so we our selves, before we can performe any acceptable duty unto God, must be purged and cleansed. The sonnes of *Aaron* would not doe this honour unto God, by sanctifying his name before the people, and therefore God glorified himselfe in their death, and temporall destruction. *Levit. 10. 2.* And when *Moses* the servant of God failed in the sanctifica-

tion of his name, by the circumcision of his sonne; Gods hand was upon him to have destroyed him. This point is duly to be observed of all, but principally of such as are appointed to any publike office; if they will serve God therein with comfort and encouragement, they must first labour to be sanctified before him, both in their soules and bodies.

Self. 2.

I come now to the second thing, required for the right and lawfull use of meats and drinks, namely, a Christian behaviour while we are in using them.

For the better understanding whereof, wee are co consider two points. First, what we may doe; and then, what we must doe in using the creatures.

I. Touching the former. We may use these gifts of God, with Christian liberty; and how is that? not sparingly alone, and for meere necessity, to the satisfying our hunger; and quenching of our thirst, but also freely and liberally, for Christian delight and pleasure. For this is that liberty, which God hath granted to all beleivers. Thus we read, that *Joseph* and his brethren with him, did eat and drinke together of the best, that is, liberally, *Gen. 43. 34.* And to this purpose *David* saith, that *God giveth wine, to make glad the heart of man, and oyle to make the face to shine, as well as bread to strengthen the bodie. Psalme 104. 15.* And the Lord threateth to bring a punishment upon his people, *Agg. 1. 6.* in that he would give them his creatures indeed, but such a portion of them, as should only supply their present necessities, and no more. *Ye shall eat* (saith he) *but ye shall not have enough: ye shall drinke, but ye shall not be filled.* Again, we read that *Levi* the Publican, made our Saviour Christ a great feast in his owne house, *Luk. 5. 29.* At the marriage in *Cana* a towne of *Galilee*, where Christ was present, the guests are said, according to the manner of these countries, to have drunken liberally, *Ioh. 2. 10.* And at another place, in supper time, *Maria* is said to have taken a boxe of pretious and costly oymnt, and to have anointed his feet therewith, so as the whole house was filled with the savour of the oymnt. *Iohn 12. vers. 3.* *Indus* indeed thought that experience which shee had made, superfluous, but Christ approves of her act, and commendeth her for it.

I adde further, that by reason of this libertie purchased unto us by Christ, wee may use theie and the like creatures of God, with joy and rejoycing. This is the profit that redoundeth unto man, in the use of them, that he eat and drinke, and delight his soule with the profit of his labours, *Ecc. 2. 24.* The practice hereof we have in the *Acts. 1. 46.* where they of the Church that beleaved, are said to eat their meat together with gladnesse, and singlenesse of heart. And yet this rejoycing in the creatures, must be limited with this clause; that it be, in

What is required in our eating.

the Lord, that is to say, a hurtlesse and harmlesse joy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practice of the world, who solace and delight themselves in the use of Gods creatures, but so, as with their joy is joyned the ordinary traducing of the Magistrate, Minister, and those that feare God, and will not runne with them to the same excesse of riot, 1 Pet. 4. 4.

I I. The second point is, what we must doe, when we take the benefit of Gods creatures; a matter of great consequent in the lives of men. And it is this, that we use our liberty in the Lord, and whether we eat, or eat not, we must doe both to the Lord, Rom. 14. 6. This is done by labouring, both in eating, and in abstinence, to approve the same unto God, unto his Saints, and unto our owne consciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when he eateth or drinketh, he doth it in the Lord, and to the Lord; the other doth it not to the Lord, but to himselfe, that is, to the satisfaction and contentment of his owne carnall delight and pleasure.

That a man may eat to the Lord, there are four things directly to be observed.

1. That in our eating we practise Justice. Salomon saith, *The bread of deceit, that is gotten by unskillfull meanes, is sweet unto a man: but after ward his mouth shall be filled with gravel,* Prov. 20. 17. And Paul gives a rule to the Church of Thessalonica, that every man should eat his owne bread, that is, the bread which is procured and deserved by his owne just and honest labour, 2 Thess. 2. 2. This first thing serves to checke a number of men, that live in the daily practice of injustice, by spending their goods in good fellowship at Taverns and tipling houses, neglecting (in the meane while) the maintenance of their owne charge, by following their honest labour, and by this meanes, doe even rob their families of their due and right.

I I. That we may eat to the Lord, we must practise Love and Charity in our eating. How is that?

First, we must give offence to no man whatsoever. *It is good,* saith Paul, *neither to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, is offended, or made weak:* Rom. 14. 21.

Secondly, in our eating we must have respect of the poore. Thus *Nehemiah* exhorteth the Jewes that were mourning for their sinnes, to be cheerefull, *to eat of the fat, and drinke the sweet, and send part unto them for whom none was prepared:* that is, to them that were poore, *Nehem. 8. 10.* And the Prophet *Amos* inveigheth against some of the Princes of Israel, who *dranke wine in bolles, and anointed themselves with the chiefest ointments, and were of joy:* for the affliction of *Ioseph*: that is, did not relieve the poore brethren that were

led captive, and wanted food and maintenance, *Amos 6. 6.*

I I I. We must use our meat in Sobriety. Sobriety is a gift of God, whereby we keepe a holy moderation in the use of our dyer. *Prov. 23. 1, 2.* *When thou sittest to eat, &c. consider diligently what is set before thee, and put the knife to thy throat,* that is, be very carefull and circumspect in taking thy food, bridle thine appetite, take heed thou doest not exceed measure.

If it be asked, what Rule of moderation is to be observed of all, whether they be men or women, young or old?

Answer: First, one mans particular example must not be a rule of direction to all. In the East countries, we read, that men have lived, and doe yet live a great time with a little; for example, with parched corne and a cake. Now this example of theirs, is no rule to us that live in these parts. For their country is hotter than ours, and therefore lesse might serve them than us: we are hot within, and so our appetite is the more strong. Again, in eating wee may not judge or condemne him that eateth more or lesse than we our selves, because his eating is no rule to us in this case.

Secondly, a mans owne appetite is not to be made a rule of eating for others. For a man must not eat so long as his stomacke craves meat, lest he fall into the sinne of gluttonie, *Rom. 13. 13.* And this sinne is noted by our Saviour Christ, to have beene in the old world, in the daies of *Noah*, *Matth. 24. 38.* when they gave themselves to eating and drinking like the brute beasts: for so the word signifies.

If then neither example nor appetite may rule our eating, what bee the right rules of Christian moderation in this behalfe?

Ans. That we may not exceed measure, we must keepe our selves within these limits.

First, our food must not goe beyond the condition, place, abilitie, and maintenance that God hath given us. *John the Baptist* being in the wilderness, contented himselfe with very meane fare, agreeable both to the manner of that country, and to his owne calling, and condition of life. *His meat was locusts and wild honey,* *Matth. 3. 4.*

Secondly, it must be framed to the order and difference of time and place. Against this Rule the rich glutton offended, who fared deliciously every day, without any difference of time or place, *Luk. 16.* *Salomon* pronounceth a woe to the Land, whose Princes eat in the morning, *Ecl. 10. 16.* *Saint Paul* notes it as a fault in a Minister to be given to wine, *1 Tim. 3. 3.* that is, to be a common tipler, and one that loves to sit by the wine morning and evening, day by day.

Thirdly, every man must eat and drinke so much as may serve to maintaine the strength of his nature, of his bodie and minde, yea so

much

much, as may serve to uphold the strength of grace in him. *Salomon* the King of Israel, would have all Princes to eat in time, for strength, and not for drunkennesse, *Ecc. 10. 17.* *E. Jay* notes it as a judgement of God upon men, when they use feasting and mirth, and have not grace to consider the workes of God, *Esa. 5. 12.* Our Saviour would have all men so to eat and drinke, that they may bee the fitter to watch and pray, *Luk. 21. 34. 36.* And the Apostle *Paul* exhortheth men not to be drunk with wine, wherein is excessse, but to be filled with the holy Ghost, *Eph. 5. 18.* His meaning is, that men ought so to eat and drinke, that their bodies, mindes, and senses, may not be made thereby more heauey, but rather more light some and able to perform their duties to God and man. For if by immoderate feeding they be hindered in this behalfe; they are guiltie of excessse and riot, which is greatly displeasing to God, and offensive to men. This rule serveth to admonish some persons, who (as the Proverb is) are good for noone meate, but had afternoone men: because in the morning they bee sobber, but for the most part overcome with drinke after dinner.

IV. Every man must eat his meat in godlinesse. This is indeed to eat unto the Lord, and it may be done by observation of these rules.

First, by taking heed of the abuse of any creature appointed for food, by intemperance. This abuse holy *Job* suspected in his sonnes, while they were a feasting, and therefore he sent day by day, and sanctified them, and offered up burnt offerings unto God, according to the number of them all, *Job. 1. 5.*

Secondly, by receiving the creatures, as from the hand of God himselfe. For this very end did God by expresse word, give unto *Adam* every herb bearing seed, which was upon the earth, and every tree, wherein was the fruit, of a tree bearing seed, for his meat, that he might receive it as God had given it unto him, from his owne hand, *Gen. 1. 29.* Thus *Moses* said unto the Israelites touching *Manna*: This is the bread which the Lord hath given you to eat, *Exod. 16. 15.* This *David* acknowledged saying, thou givest it them, and they gather it by thine openest thy hand, and they are filled, *P. s. 104. 28.* and *145. 25.* The Lord upbraided Israel with this fault, by the Prophet *Hosea*, Shee did not acknowledge that I gave her corn, and wine, and oyle, and multiplied her silver and gold, *Hos. 2. 8.* Yea, it is noted as an argument of Gods love to Israel, by the Prophet *Isa. 60.* that he sent them corn, wine, and oyle, that they might be satisfied therewith, *Isa. 60. 2. 19.*

By this duty, are justly to bee reprov'd the careless and godlesse behaviours of supdrie persons, who (with the swine) feed upon the creatures of God, but never lift up their eyes or hands unto him, of whom, and from whom they doe receive them. The very brute beast can catch them a better lesson. For (as *David* said,) the Lions roaring after their pray, do seek

their meat from God; *P. s. 104. 21.* Yea the heavens and the earth, and all that are in them do alwaies depend upon his providence, and are altogether guided and directed by him, *Job 9. 8.* And shall not man much more have an eye unto his Creator, and wholly depend upon him, for all blessings, from whom he receives life and breath, and all things?

Thirdly, wee must receive these creatures from God our Father, as tokens of our redemption by his only Son in Christ. *Spanish P. Paul*, Giving thanks alwaies for all things, to God our Father, in the name of our Lord Jesus Christ, *Eph. 5. 20.* Thus wee hold and receive Gods blessings, and hee that holds and receives them otherwise, is an usurper, and not a right and lawfull possessor of them.

Fourthly, wee must learne to be content with that portion that God assigneth to us, be it never so small; and withall laboure to see the goodness of God, even in the meanest fare that may be. Our text is (as it were) a lively Sermon to us, of Gods speciall providence over our bodies. For first, in reason dead flesh should rather kill us, than give us nourishment, and yet by his blessing and providence, it continueth life and strength. A gaile both we and our meate but perishing; and therefore when wee feed thereon, it may serve to stur us up, to seeke for the food of the soule, that nourisheth to life everlasting, *1. John 6. 27.* Furthermore, looke as every creature serveth for our use, even so should wee our selves consecrate our selves unto God; and serve him both with our soules and bodies, as before hath bene shewed.

Seel. 3.

The third and last point is, what we are to doe, and how to behave our selves after our meate? This *Moses* teacheth the Israelites, *Deut. 8. 10.* When thou hast eaten and filled thy selfe, thou shalt bless the Lord thy God. This praising or blessing of God stands in two things:

First, in a holy remembrance, that God hath given us our food. For being once filled, wee must take heed we forget not God, who hath opened his hand, and plentifully refreshed our bodies with his creatures, *Deut. 8. 10.*

Secondly, wee must make conscience in lieu of thankfulness to God, to imploy the strength of our bodies in seeking his glory, and walking according to all his lawes and Commandments. Whether ye eat or drinke or what so ever ye doe, doe all in the glory of God, *1 Cor. 10. 31.* Wee may not live idly, and give our selves to riot and gaming, but labour to serve God and our country, in some profitable course of life, lest it be said of us, as it was once of the old Jewes, that we sit downe to eat and drinke, and rise up to play.

To this I adde one thing further that when we have eaten to our contentment, and something remaines, care must be had to save

What is required after our meate.

it, and not to cast it away. For this purpose we have the example of Christ, who comman deth to gather up the broken meates that remaine, that nothing be lost, *Ioh. 6. 12.* The reason is, because these reliques and fragments are part of the creatures, yea, they are as well Gods good creatures as the rest were, and must be preserved to the same use.

Now if these may not be abused, or lost, much lesse ought the gifts of the minde, which are greater, and farre more precious, be suffered to miscarry, but rather to be preserved and increased. A good lesson for such as have received any speciall gifts of nature, or grace from God; that they mispend them not, or suffer them to perish, but carefully maintaine them to the glory of God, and the good of others.

To conclude this Question, wee are all to be exhorted to make conscience of this dutie; to use the good blessings of God in such sort, as they may alwaies tend to the honour of the giver, avoiding all exesse and riot.

Reasons to move us herunto, may be these: I. Exesse destroyes the body, and kills even the very naturall strength and life thereof. II. It brings great hurt to the soule of man, in that it annoyeth the spirits, it dullereth the senses, it corrupteth the naturall heat, and good temper of the body. Now these things being the helps, and next instruments of the soule, if they be once corrupted and decayed, the soule it selfe will at length be brought to the same passe. III. Let this be considered, that a Woe belongs unto them that eate and drinke immoderately, *Esa. 5. 11.* And for this very sinne, the Lord led his owne people into captivity, *verse 13.* Yea the Drunkard and the glutton shall become poore, *Prov. 23. 21.* And both shall equally with their pompe and exesse descend into hell, *Lsa. 5. 14.* IV. Wee should be willing to part from all for Christs sake, much more from our exesse, and shall we thinke it possible for a man to forsake all, even his owne life, that will not forsake exesse and intemperance, in the use of Gods creatures?

It will be said of some, we are not drunken, though we drinke much. *Ans.* It is a policy of the Devill, to delude men withall, when hee perswades them, that much drinking is not amisse, if a man be not overtaken therewith. For it is a sin to live and sit daily by the wine, to be alwayes yebbing and sipping. We know not when or where we shall die, and we are commanded to watch over our hearts; that we be not overcome with sustenting and drunkenness. What a madness then is it; to give over our selves to such immoderate exesse, whereby wee are utterly disabled from these and all other duties of godliness?

643. 3.

In the third place we come to those Que-

stions that concerne the moderation of our appetite in the use of Apparell. And of this kinde there be two principall Questions; the former of them being nothing else but an introduction to the latter.

I. Question.

Whether ornaments of gold, silver, precious stones, silkes and velvetts, &c. may not lawfully be used?

Ans. There is a lawfull use of these things, yet not in all, but onely in them to whom they belong. Reasons of the Answer are these:

I. Gold and silver, &c. are the gifts of God, and serve not only for necessity, but for ornament and comeliness.

II. Wee have the examples of sundry persons in Scripture, which doe warrant the use of these creatures and blessings of God. *Abraham* by his steward sends unto *Rebecca* a golden abrimont, or eare-ring, of halfe a shekell weight, and two bracelets of ten shekels weight of gold. *Genesis 24. vers. 22.* And it is said, that when shee received it, shee ware the jewel of gold in her forehead, and the bracelets upon her hands; *verse 47.* *Ioseph* being advanced in *Pharaohs* Court, had the signes of *Pharaoh* put upon his hands; and a chain of gold about his necke; and was arrayed in fine linnen: all which were the ornaments of Princes in those countries, *Genesis 41. vers. 42.* Againe, all the *Israclites* did wear earrings of gold; which afterward they tooke off from their eares, and gave them to *Aaron*, to make thercof the golden calfe, *Exod. 32. 3.* And because they are not blamed for wearing them, but because they put them to *Idolatrous* uses. Soit is said of King *Salomon*, that he had silver in such abundance, that according to his state, hee gave it in *Ierusalem* as stones, *2 Chron. 9. 27.* And Christ speaketh of the royalty of *Salomon*, as of a rare and excellent thing, which himselfe approved, howsoever hee preferres the glory of the Lillies of the field before it, *Mat. 6. verse 29.* The daughter of *Pharaoh* is said to be brought unto *Salomon*. in vesture of gold of *Ophir*, that is, in a garment of the finest beaen gold, *Psalme 45. verse 10.* All these examples doe shew thus much, that there is a lawfull use of these things in them to whom they appertaine.

Against this doctrine some things are objected.

Obiect. I. In some places of Scripture, women are forbidden to wear costly apparell, and gold. For *Paul* willeth *Timothy*, that the women array themselves in comely attire, not with brodered haires, or gold, or pearles, or costly apparell, *1 Tim. 2. 9.* And to the same purpose *Peter* speaketh, *1 Pet. 3. 3.*

Ans. First, these ornaments are not by

Paul

Paul and *Peter* simply forbidden, but the abuse of them in riot and excess. For persons that were in those times called, were of meaner estate; and the Churches in the dayes of the Apostles consisted (for the greater part) of poore, base, and meane men and women. *1 Cor. 1. 28.* These things therefore are forbidden them, because the use of gold and precious ornaments is nothing else but meerer riot, in those that are but of a meane condition. Secondly I answer, that the Apostles in the places alleaged, doe reprove a great fault, which was common and ordinary in those dayes. For men and women desired and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which consisted of gold, pearle, and costly apparell, to be the principall: whereas indeed the chiefe ornaments of a Christian, should be the vertues of Modesty and Humilitie, seated in the minde, and testified in the outward carriage.

Object. II. The Prophet *Esay* condemneth these things in particular. For it seemes, that he had viewed the wardrobes of the Ladies of the court in Ierusalem, *Cap. 3. 18.* &c. where he makes a Catalogue of their speciall attires and ornaments, and pronounceth the judgements of God against them all.

Ans. Some of the ornaments which the Prophet there mentioneth, are indeed mere vanities, that were of no moment, and served to no necessary or convenient use or end at all. Againe, others of them were in themselves things lawfull, and the Prophet doth not condemn them at all, as they have meet and convenient use: but hee condemnes them in this regard, because they were made the instruments and signes, of the pride, wantonnesse, vanitie, and lightnesse of those women. The truth of this answer will appeare, if we consider the 16. verse of that Chapter, where the prophet shews what his drift was in speaking of those things; not to condemn all ornaments, but the pride of the daughters of Ierusalem, and their *haunnesse* and *wantonnesse*, testified by divers particular behaviours there mentioned. Againe, some of the things there named, were the like, if not of the same kinde, with those which *Abraham* sent to *Rebecca*, and which shee did weare, *Gen. 24. 22.* And therefore we may not think that the Prophet intends to condemn all things there specified, but onely the abuse of them, as they were then misapplied to wrong ends, and served to proclaime to the world, the pride and wantonnesse of the hearts of that people.

III. Question.

What is the right, lawfull, and holy use of apparell?

Ans. In the use of Apparell, two things are to be considered: the preparation of it,

when it is to be worn; and the wearing, when it is prepared.

Señ. 1.

In the right preparation of our apparell, two Rules are propounded in Scripture for our direction. Preparation of apparell.

I. Rule. Our care for apparell, and the ornaments of our bodies, must be very moderate. This our Saviour Christ teacheth at large, *Mat. 6.* from the 28. to the 31. v. Where, commanding men to take no thought for apparell, he forbids not all care, but the curious and immoderate care. The reason is added, because they which walke in their callings, and doe the duties thereof with diligence, shall have, by Gods blessing, all things needfull provided and prepared for them. Hee that dwells in a borrowed house, will not fall a trimming of it, and suffer his owne hard by to become ruinous. In like manner, our bodie is the house of our soule, borrowed of God, and by him lent unto us for a time; and wee are but his Tenants at will: for wee must depart out of it at his Commandement. And therefore our greatest care must be employed upon our soules; and the other which concerneth the adorning of our bodie, must be but moderate. Againe, God in his providence, cloatheth the very herbs of the field, therefore much more is hee careful for a man. And *Paul* saith. *If we have food and raiment, we must therewith be content.* *1 Tim. 6. 8.* that is, if we have food and raiment necessary for us and ours, wee ought to quiet our hearts, and have no further care for our apparell.

It will be said, How shall we know what is necessarie?

Ans. A thing is necessary two wayes; first, in respect of nature, for the preservation of life and health: secondly, in respect of place, calling, and condition, for the upholding and maintenance thereof. Now we call that necessary raiment, which is necessary both these wayes: for example: That apparell is necessary for the schooller, the tradesmen, the country man, the Gentleman; which serveth not onely to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

It is to be asked who shall determine and judge, what is necessary to these persons and purposes? I answer. Vaine and curious persons are not to be competent Judges hereof; but in these things we must regard the judgment and example of modest, grave, and frugal persons in every order and estate; who upon experience and knowledge, are best able to determine what is necessary, and what is not. Againe, though wee must not seeke for more than necessary apparell; yet if God of his goodnesse, give us ability to have and maintaine more, we must thankfully receive it, and use it well to the good example of others.

But some will say; It seemes that we ought not to have much, though God give ability, because

because wee may not have above one coat. For *Iohn* gives this rule, *Luke 3. 11. Let him that hath two coats, give to him that hath none.* *Ansiv.* *Iohns* meaning must needs be this; He that hath not onely necessary raiment, but more than necessary, hee must give of his abundance to them that want. For otherwise, his rule should not agree with *Christs* owne practice, who had himselfe two coats, an inner and an upper garment, which he kept and wore: nor with *Saint Pauls*, who had both a cloake and a coat.

This Rule discovereth the common sinfull practice of many men in the world. The greater sort of men are exceeding carefull, by all meanes and wayes, to follow the fashion, and to take up every new fangled attire, whensoever it comes abroad. A course flat contrary to *Christs* doctrine, which commandeth an honest care only for necessary ornaments, and condemneth the contrary, and that upon speciall reason, because this inordinate and affected care is commonly a great pick-purse. It fills mens heads and hearts with vaine and foolish thoughts: it makes them wastfully to abuse the blessings of God given unto them, whereby they are disabled from helping others that are in need. Whereas the first and principall care ought to bee for the adorning of the soule with grace, and putting on the Lord *Iesus*; and this is it which will yeeld more comfort to the minde and conscience, than any externall formalitie to the outward state of man.

I. Rule. All apparell must be fitted to the body, in a comely and decent manner, such as becometh holinesse, *Ti. 2. 5.*

If hee here demanded, how wee should thus frame and fashion our attire? The answer is, By observing the rules of decencie and comelnesse, which are in number seven.

First, that it be according to the sex: for men must prepare apparell for men, women for women. This rule is not ceremoniall, but grounded upon the law of nature, and common honesty, *Dent. 22. 5. The woman shall not wear that which pertaineth unto the man, neither shall a man put on womans raiment: for all that do so, are abomination to the Lord thy God.*

Secondly, our apparell must be made according to our office; that is, such as may be fit and convenient for us, in respect of our calling: that it may not hinder or disable us, in the performance of the duties thereof. Whereupon comes justly to bee condemned the kinde of apparell, (specially of women) that is used in this age. For it makes them like to an image in a frame, set bolt upright; whereby it comes to passe, that they cannot go well and with ease or conveniencie about any good businesse, but must of necessity either sit or stand.

Thirdly, our attire must be according to our ability, and maintenance, either in lands, or in goods and substance. Wee must (as the

common proverb is) shape our coat according to our cloth, that so wee may not be in want, but have sufficient wherewith to maintaine our families, and to releve the poore. Which also serveth to condemne the sinne of many persons, who lay upon their backs whatsoever they can scrape and gather together; in the meane while neglecting the honest maintenance of their own estates for time to come, and the necessary reliefe of them that are in distresse and want.

Fourthly, it must be answerable to our estate and dignity, for distinction of order and degree in the societies of men. This use of attire stands by the very ordinance of God; who, as he hath not sorted all men to all places, so hee will have men to fit themselves and their attire to the quality of their proper places, to put a difference betweene themselves and others. Thus we reade, that *Ioseph* being by *Pharaoh* set over all the land of *Egypt*, was arrayed with garments of fine linnen, and had a golden chaine put upon his necke, to put a difference betweene him and the inferiour princes of *Pharaoh*, *Genes. 41. 42.* Thus in ancient times, the captaines and chiefe of the armies did wear fine garments of divers colours of needle work, to distinguish them from others, *Iudg. 5. 30.* Thus in kings courts, they went in soft raiment, and the poorer people in baser and rougher attire, *Mat. 11. 8.* By which it appears, that many in these dayes doe greatly offend. For men keepe not themselves within their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confusion, and utterly overturneth the order which God hath set in the states and conditions of men.

Fifthly, mens attire is to be framed and prepared, according to the ancient and received custome of the country, wherein they are brought up and dwell.

Touching this rule, it is demanded, whether if a man see a fashion used in other countries, he may not take it up here, and use it?

Ansiv. Hee may not. For God hath threatened to visit all such, as are clothed with strange apparell, *Zeph. 1. 9.* And *Paul* teacheth it as a great disorder in the Church of *Corinth*, and even against nature, that men went in long haire, and women went uncovered, *1 Cor. 11. 13, 14.* And if this be so, then what a disorder is that, when men of one country frame themselves to the fashions and attires both of men and women of other nations? This one sinne is so common among us, that it hath branded our English people with the blacke marke of the vainest and most new-fangled people under heaven. If a stranger cometh into our land, hee keepeth his ancient and customable attire, without varying or alteration. Wee on the contrary, can see no fashion used, either by the French, Italian,

or Spanish, but we take it up, and use it as our owne.

Sixthly, the garments that we make to cover our bodies, must bee such as may expresse the vertues of our mindes; specially the vertues of modesty, frugality, shamefastnes. They should be as a booke written with text letters, wherein at the first, any man may reade the graces that be in the heart. Thus *Paul* exhorts women that they array themselves with comely apparel, in shamefastnesse and modesty, not with broidered haire, &c. but as becometh women that professe the feare of God, with good works, 1 Tim. 2. 9. 10. And our Saviour commandeth that the light of our conversation, even in outward things, should shine unto men, that they seeing our good works, may glorifie the Father which is in heaven. *Mat.* 5. 16.

Seventhly, it must bee framed to the example, not of the lighter and vainer sort, but of the gravest, and the most sober of our order and place, both of men and women. Wee have no expresse rule in Scripture, touching the measure and manner of our apparell; and therefore the wise and grave presidents of good and godly men, that are of the same, or like degree with our selves, ought to stand for a rule of direction in this behalfe. To which purpose *Paul* exhorteth, *Whatsoever things are pure, honest, of good report, if there be any vertue. &c. think of these things which yee have both learned, and received, and heard, and seen in me, those things doe.* *Phil.* 4. 9. Examples hereof, we have many in the word of God. Of *Iohn* the Baptist, who had his garments of Camels haire, *Mat.* 3. 4. Of *Elias*, who is said to be a haire man, in respect of his attire, and to be girded (as *Iohn* was) with a girdle of leather about his loynes, 2 *King.* 1. 8. For these rough garments were the principal raiments of Prophets in those times and places, as wee reade, *Zach.* 13. 4. And it was the ordinary fashion of the Jewish nation, to use goats haire, not only for making of their apparell, but even of the curtaines, that were made for the use of the sanctuary, *Exod.* 36. 14. If this rule were practised, it would seive to cut off many scandalous behaviours in the conversations of men. For now adayes, men doe strive who shall goe before another, in the bravest and costliest attire: having little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessive pride and vanity is ordinarily maintained, by unjust dealing in lying and deceit, by covetousnesse, and unmercifulnesse to the poore: sins which are so greatly dishonourable unto God, that the very earth wherupon men doe live, can hardly endure the same. Wherefore those that feare God, and have a care to serve him in holinesse and righteousnesse, ought to hate and detest these courses, renouncing the curious vanitie of the world, and testifying the graces and vertues of their mindes unto men, even by their grave and sober gestures and

habits of their bodies.

Self 2.

The second thing to bee considered in the right use of apparell is the meaning and putting of it on. Touching which, two speciall Rules are to be observed.

Wearing of apparel.

I. Rule. That wee weare and put on our apparell, for those proper ends for which God hath ordained the same. The Ends of apparell are specially these:

First, for Necessity sake: that is, for the defending of the body from the extremitie of parching heat, and pinching cold, and consequently the preserving of life and health.

This was the end for which garments were first made after the fall. And the reason of it is this: Whilest man was yer in the state of Innocency, before his fall, there was a perfect temperature of the ayre, in respect of mans body, and so there was no need of garments: and nakednesse then was no shame unto man, but a glorious comelinethe. Now after that *Adam*, and in him all mankind had sinned, vanity came upon all the creatures; and amongst the rest, upon the ayre a marvellous disintemperature in respect of heat and cold. For the remedy whereof, it was ordained that *Adam* should weare apparell, which God having once made and appointed, hee hath ever since blessed it as his owne ordinance, as daily experience shewes. For our attire, which is void of heat and life, doth notwithstanding preserve mans body in heat and life; which it could not doe, if there were not a speciall providence of God attending upon it.

The second End of apparell is *Honestie*. For to this end doe wee put it on, and weare it, for the covering and hiding of that deformitie of our naked bodies, which immediately followed upon the transgression of our first parents: and in this respect also, were garments (after the fall) appointed by God, for the use of man.

It is objected, that *Esay* prophesied naked and bare foot, *Esay* 20. 2. and so did *Saul*, 1 *Sam.* 19. 24. I answer, first, that which the Prophet did, was done by Commandement, as may appeare in the 2. ver. of that Chapter. For the Lord gave him Commandement so to doe. Againe, hee is said to be naked, because he put off his upper raiment, which was sackcloth, or some other rough garment that Prophets used to weare; but it cannot bee proved, that hee put off that garment which was next his flesh and skinn.

Concerning *Saul*, there bee two answers given. One, that hee put off his upper garment, as *Esay* did. For wee are not to imagine that hee prophesied naked, it being so unseemely a thing, and even against the Law of nature since the fall. The other answer, and that according to the true meaning of the text is; that *Saul*, before the spirit of prophecy came upon him, had put on and worn his warrelike attire, wherewith hee went out

to take *David*. But when the Spirit came upon him, then hee putt off his military habit, and went in another attire, after the manner and fashion of a Prophet, and to prophesied. And therefore, whereas he is said to *goe naked*, the meaning is, that hee thript himselfe of his armour, which both himselfe and his messengers used, in pursuing after *David*.

Now touching the Covering of the bodie with apparell, these things are to bee remembered. First, that it must be covered in decent and seemly sort. Thus *Iosiph* wrapped Christs body that was dead, in a cleane linnen cloth, together with the strees, *Matth. 27. 59*. Secondly, the whole body must be covered, some onely parts excepted, which (for necessitie sake) are left open and bare, as the hands and face: because there is an ignominious shame, not onely in some parts, but over the whole body. And here comes to bee reprov'd, the affected nakednesse used of sundry persons, who are wont to have their garments made of such a fashion, as that their neck and breests may be left for a great part uncovered. A practice full of vanitie, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole body bee overspread with shame by sin, why should any man by such practice, (as much as in him lies) uncover his shame to the view of the world? The end of attire is to hide the shamefull nakednesse of the body from the sight of men. But such persons as these are, doe hereby expresse the vanity and lightnesse of their minds, by leaving some part of their bodies open and uncovered. Wherein, what do they else, but even display and manifest unto men and Angels, their owne shame and ignominie? Nay, what doe they else, but glory in that which is (by the just judgement of God) reproachfull unto them? Let all those that feare God, and are humbled in the consideration of their finnes, which are the matter of the shame of mankind, bee otherwise affected.

A third end of apparell is the *honouring of the body*. To this purpose *S. Paul* saith, *1 Cor. 12. 27. If you be members of his body which we think must in himselfe put us on the greater honor, 1 Cor. 14. God hath his temple: the body together, and giveth it more honor to that part which is best. And in 1. 1. 4. 4. It is the will of God, &c. that every one of you should know how to possess his vessel in holinesse and honor.* These words are spoken of chastitie, but they are generally to be made stand of any other vertue belonging to the body. Now the reason of this end is plain. The body of every beleever is the Temple of the holy Ghost, and a member of Christ, in the kind and place, as well as the soule. Therefore it ought to be both holily and honourably used.

For the honouring of the body with outward ornaments, we must remember this distinction. Some ornaments are inward, and some are borrowed. Inward, are the graces and

A gifts of God; these are our owne. Borrowed are gold, silver, pearles, and precious stones, and these are outward. And of the two, more speciall care ought to be had of the inward, than of the outward and borrowed. For these are indeed faire and honourable, in the opinion and estimation of men; but the other are farre more honourable in the sight of God. And therefore *S. Peter* exhorteth women, that *their apparell be not outward, as with broidered haire, and gold set about, or in sumptuous garments, but that the hidden man of the heart be uncorrupt, with a meeke and quiet spirit, which is before God a thing precious, 1 Pet. 3. 3, 4.*

Now that we may use our apparell to the Ends before rehearsed, we are yet further to observe some speciall Rules: which may serve for our direction in the tight adorning of the body.

First, every one must be content with their owne natural favour and complexion, that God hath given them; and account of it as a precious thing, be it better, or be it worse. For the outward forme and favour that man hath, is the worke of God himselfe, fitted and proportioned unto him, in his conception, by his speciall providence. Being then the Lords owne worke and his will, thus to frame it, rather than otherwise; great reason there is, that man should rest contented with the same.

Here comes to bee justly reprov'd, the strange practice and behaviour of some in these dayes, who being not contented with that forme and fashion which God hath forced unto them, doe devise artificiall formes and favours, to set upon their bodies and faces, by painting and colouring; thereby making themselves seeme that which indeed they are not. This practice is most abominable in the very light of nature, and much more by the light of Gods words, wherein we have but one onely example thereof, and that is of wicked *Saxabel*, *2 King. 9. 30.* who is noted by this marke of a notorious harlot, that she painted her face. For what is this, but to finde fault with Gods owne workmanship? and to seeke to correct the same, by a counterfeit worke of our owne devising, which cannot but be highly displeasing unto him?

D A cunning painter, when hee hath once finished his worke, if any man shall go about to correct the same, he is greatly offended. Much more then may God, the most wise and absolute Former, and Creator of his worke, bee highly offended with all those that cannot content themselves with the favour and feature they have received from him, but will needs be cilling his worke into question, and refining it according to their owne humours and fancies. *Ternantius* in his booke de *habitibus mulierum*, calls such persons, and that deservedly, *the devils handmaids*.

But may some say, if there be any deformitie in the body, may we use labour to cover it? *Answer.* Yes: but we may not fit any new

forme on the face, or habit on the body. Dissembling is condemned, as well in deed, as in word, and such is this.

Secondly, we must place the principall ornament of our soules and bodies, in vertue and good workes, and not in any outward things. So would *Paul* have women to array themselves in comely apparell, with shamesfastnesse and modestie, *1 Tim. 2. 9.*

Thirdly, in using of ornaments before named, we must be very sparing, and keepe our selves within the meane.

It will be here demanded, What is then the measure that must be used? *Ans.* The Scripture gives no rule for our direction in this point, but the example and judgement of the wisest and soberest persons in every order, age, and condition; and as they doe and judge, so must we. As for example: whether a man should weare a ruffe, single, or double, or tripled, &c. the Scripture in particular gives no direction: onely we must looke upon the example of the soberest and discreetest persons of our order and age, and that ought to be our president for imitation.

Fourthly, ornaments must be used not allwaies alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went every day in costly apparell, *Luk. 16. 19.* In the dayes of rejoycing, we may put on more outward ornaments: and so they used of ancient times at marriages, to put on wedding garments, *Mat. 22.* But in the daies of mourning, baser and courser attire is to be used, as fittest for the time.

Fifthly, we must adome our bodies to a right end; to wit, that thereby we may honour them, and in them honour God. Against this Rule doe offend those that adorne their bodies to be praised, to be counted rich and great persons, and to purchase and procure unto themselves the love of strangers. This is the harlots practice, described by *Salomon* at large, *Prov. 6. 25.* and *7. 10. 16.* These are the ends, for which we must attire our selves.

And so much of the first maine Rule to bee observed, in the wearing and putting on of apparell.

The second maine Rule followeth. Wee must make a spirituall use of the apparell which we weare: How may that be done?

Ans. First, we must take occasion thereby to humble our selves, and that in this manner. When we see the plaister upon the sore, we know there is a wound: and so the cover of our bodies, must put us in minde of our shame and nakednesse, in regard of grace and Gods favour, by reason of original sinne. And wee are to know that it is a dangerous practice for any man, to pusse up himselfe in pride upon the sight and use of his apparell. For this is to be proud of his owne shame. Nay, it is as much as if a theefe should be proud of his bolts, and of the halter about his necke; garments being nothing else but

A the cover of shame, and the signes of our finnes.

Secondly, by the putting on of our garments, wee must be admonished to put on Christ, *Rom. 13. 14.* *Quest.* How shall we doe that? *Ans.* Thus: Wee must conceive Christs obedience active and passive, as a covering, and therefore by prayer we are to come unto God in his name, and intreat him to accept this his obedience for us: yea that Christ may be made unto us wisdom, righteousness, sanctification, and redemption. And wee on the other side made conformable to him in life and death in all morall duties. Lastly, that we may have the same minde, affection, and conversation that he had.

B Thirdly, when we put off our clothes we then are admonished of putting off the old man; that is, the masse and body of sinfull corruption. And we then put him off, when we can by grace hate sin, and carrie a resolute purpose in our hearts of not living.

Fourthly, when we cloathe our selves, and trusse our attire to our bodies, this should teach us a further thing, that it behoveth us to gird up our loines, to have our lights burning, to prepare our selves to meete Christ, whether by death, or by the last judgement. If we make not these uses of our attire, we doe not rightly use, but rather abuse the same.

In a word, to shut up this point wee are all to be exhorted to make conscience of the practice of these Rules, and to take heed of pride in these outward things. And in way of motive hereunto; consider first, how great and heinous a sinne Pride is. The greatnesse of it may be discerned by foure things.

C First, in it and the fruit thereof, superfluity of apparell, there is an abuse of our wealth to needlesse and superfluous uses, which ought to be employed to uses more necessary; as to the good of the Church, common wealth, and familie, and especially for the releefe of the poore.

Secondly, in this sinne there is an abuse of time. For they that give themselves to pride, spend so much time in the adorning of their bodies, that they have no leisure for the adorning and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idlenesse, wantonnesse, and many other enormities.

D Thirdly, in this sin there is an abuse of the attire it selfe: in that it is made a signe of the vanity of the minde, and wantonnesse of the heart, which should be the signe of a heart religiously disposed.

Fourthly, in it there is a confusion of order in the estates and societies of men. For whereas one order of men should goe thus attired, and another after another manner; by this it comes to passe, that equall and superiour are clothed both alike, and that which should be an occasion to humble us, is made an occasion to pusse us up.

Fifthly,

Fifthly, there is a great judgement threatened against this sin, *Ejaj 2. vers. 11, 12. Zeph. 3. vers. 11.*

The greatnesse of this vice, we are to endeavour by all meanes possible to redresse in our selves. For which purpose, we must be carefull to see and feele, and withall to bewaile the spirituall nakednesse of our soules; which is a deprivation of the image of God, wherein wee are created according to him in holinesse and righteoulnesse, the want whereof makes us ugly and deformed in the eyes of God. And the true sense and experience of this will turne our mindes and thoughts from the trimming of the body, and make us especially to labour for the righteoulnesse of Christ impured, as the only covering which will keepe us warme and safe from the stormes and tempests of the wrath of God.

Secl. 4.

In this fourth place, we come to the handling of those Questions that concerne the Moderation of our appetite in the Use of Pleasures and Recreations. And these are specially three.

I. Question.

whether Recreation be lawfull for a Christian man?

Ans. Yea, and that for two causes.

First, Rest from labour, with the refreshing of body and minde is necessarie; because mans nature is like the bow, which being alway bent and used, is soone broken in peeces. Now that which is necessarie, is lawfull. And if rest be lawfull, then is recreation also lawfull.

Secondly, by Christian libertie, we are allowed to use the creatures of God, not onely for our necessitie, but also for meet and convenient delight. This is a confessed truth; and therefore to them which shall condemne fit and convenient recreation (as some of the ancient Fathers have done, by name *Chrysostome* and *Ambrose*) it may be said, *Be not too righteous, be not too wise, Eccl. 7. 16.*

II. Question.

what kinds of Recreations and sports are lawfull and convenient, and what unlawfull and unconvenient?

Ans. I will first lay downe this ground, that, all lawfull recreation is onely in the use of things indifferent, which are in themselves neither commanded nor forbidden. For by Christian libertie, the use of such things for lawfull delight and pleasure, is permitted unto us. Therefore meet and fit recreations doe

stand in the use of things indifferent, and not in things either commanded or forbidden. Hence I derive three conclusions, that may serve for the better answer of the Question.

1. *Recreation may not bee in the use of holy things;* that is, in the use of Word, Sacraments, Prayer, or any act of religion. For these things are sacred and divine, they doe stand by Gods expresse commandement, and may not be applied to any common or vulgar use. For this cause it is well provided, that the Pageants which have bene used in sundry cities of this land, are put downe; because they were nothing else, but either the whole, or part of the historie of the Bible turned into a Play. And therefore the lesse to be allowed, considering that the more holy the matter is which they represent, the more unholy are the playes themselves. Againe, all such jests as are framed out of the phrases and sentences of the Scripture, are abuses of holy things, and therefore carefully to bee avoided. The common saying may teach us thus much, *It is no safe course to play with holy things.* Lastly, upon the former conclusion, we are taught that it is not meet, convenient, or laudable, for men to move occasion of laughter in Sermons.

The second conclusion. *Recreation may not bee made of the finnes or offences of men.* They ought to be unto us the matter of sorrow and mourning. *David the drivers of teares, because men brake the commandments of God, Psalm. 119. 136. The righteous heart of Lot was vexed, with hearing and seeing the abominations of So dome, 2 Pet. 2. vers. 8.*

Upon this it followeth first, that common playes which are in use in the world are to bee reprov'd, as being not meet and convenient matter of recreation. For they are nothing else but representation of the vices and misdemeanours of men in the world. Now such representations are not to bee approved. *Paul saith, Fornication, covetousnesse, let them not be named among you, as becometh Saints, Ephesians 5. vers. 3.* And if vices of men may not be named, unless the naming of them tend to the reprovng and further condemning of them, much lesse may they bee represented for the causing of mirth and pastime. For naming is farre lesse than representing, which is the real asking of the vice. Indeed Magistrates and Ministers may name them, but their naming must be to punish and reforme them, not otherwise. Againe, it is unseemly, that a man should put on the person, behaviour, and habit of a woman; as it is also for a woman to put on the person, behaviour, and habit of a man, though it bee but for an houre. The law of God forbids both, *Deut. 22. 3.* And that law, for equity, is not merely judiciall, but morall. Nay it is the law of nature and common honestie.

* Non est bonum ludere cum Sanctis.

Here also, the dancing used in these daies is to bee reprov'd, namely, the mixed dancing of men and women, in number and measure, (specially after solemne feasts) with many lascivious gestures accompanying the same; which cannot, nor ought to be justified, but condemned. For it is no better than the very bellows of lust and uncleannes, yea the cause of much evil. It is condemned in the daughter of *Herodias*, dancing before *Herod*, *Mark. 6. 22.* And in the Israelites, that fate down to eat and drinke, *and rose up to play*; that is, to dance. We read indeed of a kinde of dancing commended in Scripture, that *Moses, Aaron* and *Miriam* used at the red sea, *Exodus 15. 20.* And *David* before the Arke, *2 Samie. 6. 14.* And the daughters of Israel, when *David* got the victorie of *Goliath*; *1 Samuel 18. 7. 8.* But this dancing was of another kinde. For it was not mixt, but single, men together, and women apart by themselves. They used not in their dancing wanton gestures, and amorous songs, but the Psalmes of praise and thanksgiving. The cause of their dancing was spirituall joy, and the end of it was praise and thanksgiving.

It may be alleaged, that *Ecclesiastes* saith, *There is a time of mourning, and a time of dancing. Ecc. 3. 4.* And *David* saith, *Thou hast turned my joy into dancing. Psal. 30. 11.* And the Lord saith to *Jeremie*, *O daughter of Zion, thou shalt goe forth with the dances of them that rejoyce. Jerem. 31. 4.* I answer: first, these places speake of the sacred dancing before named, and not of the dancing of our times. Secondly, I say, that these places speake not of dancing properly, but of rejoycing signified by dancing, that is to say, a hearty rejoycing, or merrie-making. Besides that, the Prophet *Jeremie* speaks by the way of comparison, as if he should say; Then shall the virgin rejoyce, as men are wont to doe in the dance. And it is sometimes the use of the Scripture, to expresse things is will by a comparison, drawne from things unlawfull: as in the Parables of the unrighteous Judge, the unjust Steward, and the sheefe in the night.

The third Conclusion. *We may not make recreations of Gods judgements, or of the punishments of sin.* The Law of God forbids us to lay a stumbling block before the blind, to cause him to fall, though it be not done in earnest, but in sport. *Lev. 19. 14.* Upon the same ground, wee are not to sport our selves with the folly of the naturall foole. For that is the blindness of his minde, and the judgement of God upon him. I know it hath bene the use of great men, to keepe fooles in their houses. And I dare not condemne the fact: For they may doe it, to set before their eyes a daily spectacle of Gods judgement, and to consider how God in like sort might have dealt with them. And this use is Christian. Neverthelesse, to place a spirituall recreation in the folly of such persons, and to keepe them only for this end, it is not lauda-

ble. When *David* fined himselfe to be mad, before *Achish* the King of Gath, make what the heathen king could say, *Have I need of madmen, that ye have brought this fellow to play the mad man in my presence? Shall he come into my house? 1 Sam. 21. 15.*

Again, the baiting of the Beare; and Cocke fights, are no meet recreations. The baiting of the Bull hath his use, and therefore it is commanded by civill authority; and to have not these. And the unparhable and cruelitie which one beast sheweth to another, is the fruit of our rebellion against God, and should rather move us to mourne, than to rejoyce.

The second answer to the former Question is this.

Games may bee divided into three sorts: Games of wit or industrie, Games of hazard, and a mixture of both.

Games of wit or industrie are such as are ordered by the skill and industrie of man. Of this sort are Shooting in the long bow, Shooting in the Calcever, Running, Wrestling, Fencing, Musicke, the games of Chess, and Draughts, the Philosophers game, and such like. These, and all of this kinde, wherein the industrie of the minde and body hath the chiefest stroke, are very commendable, and not to be disliked.

Games of hazard are those, in which hazard onely beares the sway, and orders the game, and not wit; wherein also there is (as we say) chance, yea, meere chance in regard of us. Of this kinde is Dicing, and sundry games at the Tables and Cards. Now games that are of meere hazard, by the content of godly Divines; are unlawfull. The reasons are these.

First, games of meere hazard are judged lots; and the use of a lot is an act of religion, in which we referre unto God the determination of things of moment, that can no other way bee determined. For in the use of a lot there be foure things. The first is, a causall act done by us, as the casting of the Die. The second is, the applying of this act to the determination of some particular controversie, the ending whereof maintaines peace, order and love among men. The third is confession, that God is a soveraigne Judge, to end and determine things that can no other way bee determined. The fourth is supplication, that God would by the disposition of the lot when it is cast, determine the event. All these actions are intolded in the use of a lot, and they are expresse, *Act. 1. 2. 4. 5. 6.* Now then, seeing the use of a lot is a solemne act of religion, it may not bee applied to sporting, as I have shewed in the first conclusion. Secondly, such games are not recreations, but rather matter of stirring up troublesome passions, as feare, sorrow, &c. and so they doe temper the body and minde. Thirdly, carelesse and dissolute is commonly the ground of them all. Whereupon it is, that men usually play

for money. And for these causes, such playes, A by the consent of learned Divines, are unlawfull.

The third kinde of playes are mixt, which stand partly of hazard, and partly of wit, and in which hazard begins the game, and skill gets the victorie: and that which is defective by reason of hazard, is corrected by wit.

To this kinde are referred some games at the cards and tables. Now the common opinion of learned Divines is, that as they are not to be commended, so they are not simply to be condemned, and if they be used, they must be used very sparingly. Yet there be others that hold these mixt games to be unlawful, and judge the very dealing of the cards to be a lot, because it is a meer casual action. B But (as I take it) the bare dealing of the cards is no more a lot, than the dealing of an almes, when the Princes Almshouse puts his hand into his pocket, and gives, for example, to one man six pence, to another twelve pence, to another two pence, what comes forth without any choice. Now this casual distribution is not a lot, but only a casual action. And in a lot there must be two things. The first is, a casual act: the second, the applying of the foresaid act, to the determination of some particular and uncertain event. Now the dealing of the cards is a casual act; but the determination of the uncertain victorie is not from the dealing of the cards in mixed games, but from the wit and skill, at least from the will of the players. C But in things that are of the nature of a lot, the wit and will of man hath no stroke at all. Nevertheless, though the dealing of the cards and mixed games be no lots; yet it is farre safer and better to abstaine from them, than to use them, and where they are abolished, they are not to be restored againe, because in common experience, many abuses and inconveniences attend upon them: and things unnecessary, when they are much abused, because they are abused, they must not be used, but rather removed, as the brazen serpent was, 2 King. 18. 4.

III. Question.

How are we to use Recreation?

For answer whereof, we must remember these foure speciall rules.

I. Rule. Wee are to make choice of Recreations that are of least offence, and of the best report, Phil. 4. 8. *Whatsoever things are of good report, thinke of them.* The reason is, because in all recreations we must take heed of occasions of sinne, both in our selves and others. And this moved Job, while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them all, because he thought, *It may be, my sonnes have sinned, and blasphemed God in their hearts,* Job 1. 5. And

not onely that, but I adde further, wee must take heed of occasions of offence in others. Upon this ground, Paul saies, that rather than his eating should offend his brother, he would eat no meat while the world endures: 1 Cor. 8. 13. In this regard it were to be wished, that games of wit should be used only, and not games of hazard, because they are more scandalous than the other. Lastly, in things that are lawfull in themselves, we are to remember Pauls rule, *All things are lawfull, but all things are not expedient.* 1 Cor. 6. 12.

II. Rule. Our Recreations must be profitable to our selves and others; and they must tend also to the glory of God. Our Saviour Christ saies, that of every idle word that men shall speake, they shall give an account at the day of judgement. *Matth. 12. vers. 36.* Where by idle words, hee meaneth such, as bring no profit to mee, nor honour to God. And if for idle words, then also for idle recreations, must wee be accountable to him. Againe, S. Paul teacheth, that whether wee eat or drinke, or whatsoever wee doe, we must doe all to the glorie of God, 1 Corinthians 10. vers. 31. Therefore the scope and end of all recreations is, that God may be honoured in and by them.

III. Rule. The end of our recreation must be, to refresh our bodies and mindes. It is then an abuse of Recreation, when it is used to win other mens money. The gaine that comes that way is worse than usury, yea it is flat theft. For by the law, we may recover things stolne, but there is no law to recover things won. And yet if play bee for a small matter, the losse whereof is no hurt to him that loseth it, and if it be applied to a common good, it is lawfull; otherwise not.

IV. Rule. Recreation must be moderate and sparing, even as the use of meat and drink, and rest. Whence it followeth, that they which spend their whole life in gaming, as Players doe, have much to answer for. And the like is to be said of them that have lands and possessions, and spend their time in pleasures and sports, as is the fashion of many gentlemen in these daies.

D Now Recreations must be sparing two waies.

First, in regard of time. For wee must redeem the time, that is, take time while time lasteth, for the procuring of life everlasting, *Eph. 5. 16.* This condemneth the wicked practice of many men that follow this game, and that, to drive a way time, whereas they should employ all the time that they can, to do Gods will. And indeed it is all too little, to do that which we are commanded: and therefore while it is called to day, let us make all the haste we can, to repent and be reconciled unto God.

Secondly, Recreation must be sparing, in regard of our affection. For we may not set our hearts

hearts upon sports, but our affection must be tempered and allaied with the feare of God. Thus *Salomon* saies, that *laughter is madnesse*, *Ecc. 2. 2.* so farre forth as it hath not the feare and reverence of the name of God to restrain it. This was the sinne of the Jewes reproved by the Prophet, that they gave themselves to all manner of pleasures, and did not consider the worke of the Lord, that is, his judgements and corrections, *Esa. 5. 12.* And thus if Sports and Recreations be not ordered and guided according to this and the other Rules, wee shall make them all not only unprofitable unto us, but utterly unlawfull. And so much of the vertue of Temperance.

CHAP. V.

Of Liberality.

Hitherto we have treated of the first fort of Vertues that are seated in the will, which doe respect a mans owne selfe, namely, Clemencie, which standeth in the moderation of the minde in respect of anger: and Temperance, which consisteth in the moderation of our appetite, in respect of riches, apparell, meat and drinke, pleasures and recreations.

Now we come to the second fort, which respect others besides our selves. And these belong to the practice either of Courtesie and kindnesse, or Equitie and right. Of the first kind is Liberality: of the second is Justice, in shewing or giving Equitie, or Fortitude in maintaining the same. Of these in order.

Liberality is a vertue seated in the will, whereby we shew or practise courtesie & kindnesse to others. The principall Questions touching this vertue, may be referred to that text of Scripture which is written, *Luk. 11. 41.* *Therefore give almes of those things which ye have, & behold all things shall be cleane unto you.*

The words are a rule or counsell, delivered by Christ to the Pharisees; and the true and proper sense of them is this: You Pharisees give your selves to the practice of injustice and oppression, and thereby you defile your selves and all your actions. For redresse hereof I propound you this Rule; Practise Charity in giving of your almes, let your outward good actions proceed from the inward sincere affection of your hearts toward your brethren; and then shall you attaine to a holy and pure use of your goods. The counsell of *Daniel* to King *Nebuchadnezzar*, *Dm. 4. 24.* *To breake off his sins by the practice of justice, and his iniquities by mercie to the afflicted,* may be a good Commentary to this Text.

In the words I consider two things: A remedie, *Therefore give almes of those things you have;* and the fruit that followes upon the remedie, *and behold all things shall be cleane unto you.*

Sec. 1.

The Remedie is the vertue of Christian Liberalitie, consisting principally in the practice of love and mercie, in giving of Almes:

For the better understanding whereof, five Questions are briefly to be propounded and resolved:

I. Question.

who, or what persons must give almes?

Ans. There be two sorts of men that are and ought to be givers of Almes.

The first sort are Rich men, who besides things necessary, have superfluitie and abundance, yea, much more than things necessary. These are such as have the worlds good, as *Saize John* saith, whereby they are able to give and bestow reliefe upon others, out of their abundance. Thus *Saint Paul* saith, that the abundance of the *Corinthians* must supply the want of other Churches, *2 Cor. 8. 14.* Many other proofes might be brought, but these be sufficient in a knowne confessed truth.

A second sort are men of the poorer sort, that have but things necessary, and sometime want them too. These must sometimes and in some cases give reliefe. And because this point is not so easily granted, therefore I will prove it by the Scriptures.

The man that lives by his worke, is commanded to labour in his calling, that he may have something to give to them that want, *Eph. 4. 28.* The poore widow that call into the Lords treasure (of her penury) but two mites, that is, the eighth part of a penny, is commended; and Christ preferreth her almes before the great gifts of the richer sort, *Luk. 21. 2.* The Church of Macedonia, being poore and in extreme necessitie, doth yet send reliefe to other Churches, and is commended for it by *Paul*, *2 Cor. 8. 2.* Their povertie excused them not from liberality, but they were liberal, not onely according to, but even beyond their ability. Our Saviour Christ himselfe lived of almes: for *Ioanna* the wife of *Chunza Herods* steward, and *Susanna* ministred unto him of their substance, *Luk. 8. 3.* Where by the way we note, that he did not live by begging, as the Papiists affirme, but by the voluntary ministracion and contribution of some, to whom hee preached. Now though he was so poore himselfe, yet he used to give almes of that he had, *Ioh. 13. 29.* The oblations of the old Testament, for the maintenance of the Altar, were a matter of great cost and charge, in sacrifices and such like ceremonies: and yet all were charged with them, the poore as well as the rich. Now in the new Testament, the materiall Altar is taken away, and yet we have something in the room thereof, namely, those that are poore and destitute, which all men

I Ch. 9. 17.

are bound in conscience to relieve and maintaine, as once they were to maintaine the Altar. Saint *Iohn* commends unto us *Charitie*, not that which consisteth in words only, but which shewes it selfe in actions, 1 *Iohn* 3. 18. teaching that the one is no way sufficient: without the other. Lastly, all mankind is distinguished into these two sorts: some are givers, some are receivers of Almes; there is not a third kinde to bee found in the Scripture.

Yet here an exception must bee added, that this doctrine bee not mistaken. There are some persons exempted from this dutie, and they bee such as are in subjection to others, and are not at their owne disposition. Of this sort are children under the government of their Parents, and servants subject to the authority and dominion of their masters. For the goods which they have, are not their owne, neither may they dispose of them as they list: they therefore must not bee givers.

It may bee asked, whether the wife may give Almes without the consent of her husband, considering that shee is in subjection to another, and therefore all that shee hath is anothers and not her owne. *Ans.* The wife may give Almes of some things, but with these cautions: as first, shee may give of those goods that shee hath excepted from marriage. Secondly, she may give of those things which are common to them both, provided it bee with her husbands consent, at least generall and implicite. Thirdly, shee may not give without or against the consent of her husband. And the reason is, because both the law of nature, and the word of God, commands her obedience to her husband in all things.

It is bee alleged, that *Ioanna* the wife of *Chuzas* Herods steward, witho hers did minister to Christ of their goods, *Luke* 8. 3. I answer: it is to be presumed, that it was not done without all consent.

Again, if it be said that *Abigail* brought a present to *David*, for reliefe of him and his young men, whereof she made not *Nabal* her husband acquainted, 1 *Sam.* 25. 19. I answer, it is true, but marke the reason. *Nabal* was generally of a churlish and unmercifull disposition, whereupon he was altogether unwilling to yeeld reliefe to any, in how great necessity soever; whence it was, that hee rayled on the young men, that came to him, and drove them away, *verf.* 14. Again, he was a foolish man, and given to drunkennesse, so as hee was not fit to governe his house, or to dispense his Almes. Besides that, *Abigail* was a woman of great wildome in all her actions, and that which shee now did was to save *Nabal* and her owne life, yea, the lives of his whole family: for the case was desperate, and all that they had, were in present hazard. That example therefore is no warrant for

any woman to give almes, unless it be in the like case.

II. Question.

To whom must almes be given?

Ans. To them that are in need, *Eph.* 4. 28. For the better conceiving of this answer, wee must remember that there bee three degrees of need. The first is *extreme* necessity, when a man is utterly destitute of the means of preservation of life. The second is *great* need, when a man hath very little to maintaine himselfe and his. The third is *common* necessity, when he hath something, but yet not sufficient or competent.

Now those that are in the first and second degree of need, they are the persons that must be succoured and relieved. For proofe hereof consider these places, *Matth.* 25. 35, 36. *I was hungry, and ye gave me meat, I thirsted, and ye gave me drinke; I was naked, and ye clothed me, I was sicke, and ye visited me, I was in prison, and ye came unto me.* Where observe what persons Christ commendeth unto us to be relieved, the hungry, thirsty, naked, sicke, habourlesse, and the captive or prisoner, *Rom.* 12. 20. *If thine enemy hunger, feed him; if he thirst, give him drinke.* Wee must not onely supply the need of our friends; but also our enemies; 1 *Tim.* 5. 16. *If any believing man or woman have widowes, let him minister unto them, &c. that there may be sufficient for them that are widowes indeed.* Here widowes that are desolate, without friends and goods, are commended to the liberality of the Church, *Lev.* 25. 35. *If thy brother be impoverished, and hath the trembling hand, thou shalt relieve him as a stranger or sojourner, so shall hee live with thee. By the trembling hand, is meant the man that works hard for his living, and yet cannot by his labour get things necessary, but must needs stretch out his hand to others that are in better state for helpe.*

Here two Questions may further be made. First, whether we must give almes to beggers? I meane such as goe from doore to doore: for they come under the degrees of needy persons.

Ans. Beggers are of two sorts: either such as are strong, able to labour and doe somewhat for their living; or such as are weak and impotent, unable to take paines for the maintenance of themselves, or those that belong unto them.

The first sort are not to bee relieved. For touching them, the Apostle hath given this rule, *Hee that will not labour, must not eat.* 2 *Theff.* 3. 10. 12. Every man must live by the labour of his owne hands, and feed upon his owne bread. Again, such beggers are thieves and robbers, because they steale their labour from the Church and Common-wealth, which is as profitable as land and treasures.

In the old Law, if two men strived together, and the one had wounded the other; the offender was enjoined, not only to pay for the healing, but for the losse of his time also, *Ex. 21. 19.* And in like manner ought such persons to beare their punishment, both of their theft, and of the losse of their labour. And the truth is, they that give to them in this their loose life, doe mainpaine them in wickednesse.

Yet here one Caution is to be remembered: that if such a man be in extreme need, hee must be helped, rather than he should perish. And the Magistrate is to punish him for his idleness, and to compell him to labour. The Magistrate, I say, for private persons have no authority to inflict punishment in this case.

As for the other sort, that are unable to worke, they are not allowed by the word of God, to gather their almes themselves by begging from doore to doore, but to be relieved at home in their houses, *Deut. 15. 4.* there shall not be a begger in thee, v. 11. There shall be ever some poore in the land. Here the holy Ghost makes a plaine difference betweene the poore and the begger, forbidding the one, and commanding to helpe the other. *S. Paul* likewise distinguisheth of widowes, wherof some have rich kindred, and they are to be provided for by them, *1 Tim. 5. 4.* Others are destitute of friends and kindred, by whom they may be relieved, and such he willett to be maintained by the Church, v. 16. And this is no toleration or approbation of beggers.

Again, the begging of almes is the very scernary of vagabonds, rogues, and stragling persons, which have no calling, nor are of any Corporation, Church, or Common-wealth. Yea, it doth proclaim to the world, in the eares of all men, the shame either of the Magistrate, who restrains it not, having authority: or of the wealthy and able, that they have no mercy or compassion. It is also a great disorder in commonwealths. For the boldest and most clamorous begger, carries away all the almes from the rest: and so reliefe is distributed both unwisely and unequally. And howsoever it is the good law of our land, agreeable to the law of God, that none should beg that are able to labour, or jail men are bound in conscience to see it observed, that have any care of the good of this Church and common-wealth: yet it is a plague of our times, and greatly to be bewailed, that it is neglected, and not put in execution.

In the second place it is demanded, whether we must put a difference betweene persons and persons, in giving our almes?

Ans. There be three differences of men that are in need

The first, is a mans owne: and such are they, that be of his household, for which hee that makes not provision, is worse than an Infidell, as the Apostle speaketh, *1 Tim. 5. 8.* Those also which are of a mans owne blood, as father and mother, &c. *Mat. 15. 5, 6.* Now

contrary to this sort are strangers, to whom we must not give in this case. For to neglect a mans owne, and to bestow it upon forreiners, unlesse there be just and necessary cause for to doe, is a sinne against the law of nature.

A second difference of men is this. Some are of the household of faith, some are other wise. *S. Pauls* rule is this, that we prefer them before the other, *Galat. 6. 10.* Doe good unto all men, but specially to them that are of the household of faith.

A third difference. Some are our owne poore, of our to wne land, and countrey, and some be strangers in the same respects. Now howsoever wee are debtors to all that we can doe good to: yet those that are neerer to us in habitation or neighbourhood, are to be respected and relieved before others. This the Lord commandeth, *Deut. 15. 7.* If one of thy brethren with thee be poore, within any of thy gates in thy land, which the Lord thy God giveth thee; thou shalt not harden thy heart, and shut thine hand from him. And these being relieved, wee may in the next place afford our helpe to others. Thus did the good Samaritan in case of necessity, practise his charity upon a stranger, *Luk. 10. 32.* and is therefore commended by our Saviour Christ.

III. Question.

How much reliefe must every man give

Ans. We must put a difference betweene the almes of private men, and of incorporations or Churches. Touching private mens almes, the Scripture hath not determined how much must be given, but hath left it to the discreet consideration of every Christian. And yet it must be remembered, which the Apostle saith, *2 Cor. 9. 5. 7.* that he that soweth sparingly, shall reape sparingly. And againe, *Let every man give, as he hath determined in his own hart.* Lastly, he gives a Commandment touching the quantity of giving, that every first day of the week, every one lay aside by himselfe, and lay up as God hath prospered him; that is, according to the ability, wherewith God hath blessed him, *2 Cor. 16. 2.*

But two cautions are propounded in the word, touching this quantity.

First, that wee must not lo give almes, that others be eased, and we our selves grieved, *2 Cor. 8. 13.* It is not Gods will, that we should give all that wee have in almes, and keepe nothing for our selves, but that wee keepe a due proportion in giving; and doe that good to others, whereby we may not our selves be hindered or oppressed. Our fountaines and rivers, must runne, to serve the necessity of the stranger in use, *Pro. 5. 16, 17.* But yet the right must remaine our own, we may not give away fountaine and water, and all. *Luk. 3. 11.* Hee that

hath two coats, let him part with him that hath none, that is, hee that hath things necessary and in abundance, let him give freely, yet so as hee reserve one coat unto himselfe.

Here the Papist is justly to be blamed, who holdeth it a state of perfection to give away all, and to live by begging. For this cannot bee, seeing it is against Gods Commandement, who will have some given, and not all, one coat, not both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreme necessity (and not otherwise) wee must be ready, and willing to give almes, though it bee by the selling of our possessions, *Luke 12.33. Sell that ye have & give alms: our Saviours meaning is, in the case of extreme necessity, when there is no other way to relieve those that are to be relieved. David notes it as a property of a mercifull man, that he disperseth abroad, and gives to the poore, Psalme 112.9. It was practised by the primitive Church, in the time of persecution, in the like case, Act. 4.34, 35. And the Church of Macedonia, though they were in want themselves, yet supplied the extreme want of other Churches, 2 Cor. 8.1, 2.*

Now touching the almes of whole bodies, and Churches, this is the Rule; that they should maintaine the poore with things necessary, fit, and convenient, as meat, drinke, and cloathing, *1 Tim 5.16.* And this serves to confute a grosse error, maintained by learned Papists; who hold, that whatsoever a man hath, above that which is necessary to nature and estate, hee should give it in almes. But the truth is otherwise: for a man may and ought to give almes more liberally, when hee hath abundance, yet so as hee is not bound to give all, but may relieve even part of his superfluity, for the publike use of Church and Commonwealth. And to this purpose is that which our Saviour saith, *Luke 3.11. He that hath two coats, that is, things necessary and superfluous, must give but one, and that in case of the greatest necessity; meaning thereby, that all superfluity must not bee given in almes, saving onely in the case aforesaid of extreme want.*

I V. Question.

How many wayes is a man to give almes?

Answer. Three wayes: first, by free giving to the poore. Secondly, by free lending: for this is oftentimes as beneficiall to a man, as giving. For this end there was a law given, *Deut. 15. Showe thoue open thy hand unto thy poore brother, & lend him sufficient for his need: which hee hath. Luke 6.35. Lend, looking for nothing againe. E. voc. 2. 25. It is not to lend money to the poore with thee, thou shalt not be an usurer unto*

him, thou shalt not oppresse him with usury. Thirdly, by remitting due debt in case of mens decay and extreme poverty. Ex. 22.26. If thine take thy neighbours raiment to pledge, thou shalt restore it unto him before the sunne be downe. 27. For that is his covering only, and this is his garment for his skin; whereon shall hee sleepe? therefore when he crieth unto mee (for cold and necessity) I will heare him: for I am mercifull. According to this law, Nehemiah exhorted the Rulers and Princes of the Jewes, that had oppressed their poore countreymen, saying, Remit unto them the hundredth part of the silver, and of the corne, of the wine, and of the oyle, that ye exact of them, for love, Nehemiah 5.11.

V. Question.

How should almes bee given, that they may bee good workes, and pleasing unto God?

Answer. For the right manner of giving, sundry things are required, but specially these six.

First, a man must consecrate himselfe, and all the gifts that he hath and enjoys, to God and his honour. This duty is commended in the Church of Macedonia, that they gave their owne selves first to the Lord, and after unto them that were in need, by the wil of God, *2 Cor. 8.5.* And thus the Prophet *Esay* fore-telleth, that the City Tyrus being converted, should consecrate her selfe and her goods to the Lord, *Esay. 23.18. Yet her occupying and her wages shall be holy unto the Lord, it shall not be laid up nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eat sufficiency, and to have durable cloathing.*

Secondly, we must give almes in faith. How is that? first, we must be persuaded that we are reconciled to God in Christ, and stand in his favour: and then our almes shall be accepted. For no worke of the person can please God, before the person himselfe bee approved of him. Secondly, we must depend upon God, by faith, for the good successe of our almes. *Saint Paul* compares the poore man to a field well tilled, and almes to the sowing of seed, which hath a most plentifull harvest of blessing following it, *1 Cor. 9.6.* Now as the husbandman, casting his seed into the earth, waiteth upon God for the fruit thereof, *1 Sam. 5.7.* so must the good man that gives almes, depend upon God for the event thereof. *Salomon* saies, *He that hath mercy upon the poore, lendeth to the Lord, and the Lord will recompence him that which he hath given, Pro. 19.17.* Upon these grounds must our faith rest, when we doe good to the poore.

Thirdly, we must give in simplicity, *Rom. 12.7. Hee that distribureth, let him doe it with simplicity,* that is, of meeke pity and compassion, and not for any sinister respect, pleasure, or praise of men, *Matth. 6.3. When thou doest*

thine almes, let not thy left hand know what thy right hand doth.

Fourthly, we must give in love, 1 Cor. 13. 3. *Though I feed the poore with all my goods, &c. and have not love, it profiteth me nothing.*

Fifthly, in justice. For we must not give other mens goods, but our owne truly gotten. *Esa. 58. 7. & be true fasting is to break thine own bread to the hungry, to bring the poore that wander, into thine owne house, &c.*

Sixthly, with a bountifull and chearfull mind: 2 Cor. 9. 7. *As every man wisheth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a chearfull giver.* Our alms must not bee extorted, but frank and free. And hence it followes, that there ought to be no begging from doore to doore, in a Christian Commonwealth. For that shewes, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedy.

Self. 2.

In the next place followeth the fruit of the Remedy, in these words, *And all things shall be cleane unto you.*

Here first I will speake of the false, and then of the true and right fruit of Liberality.

The false fruit is this, that giving of almes doth merit forgiveness of sinne, and satisfie the justice of God, for the temporall punishment thereof. That wee may the better see the error of this doctrine, I will answer the arguments alleaged in the defence thereof.

Object. I. The first is framed out of this text, that giving of almes makes all things cleane unto us, *Luke. 11. 41.*

Ans. Wee must understand the text thus: If wee returne to God, believe in Christ, and leave all our finnes, then are we cleane, and all our actions, and consequently our almes-giving shall bee cleane unto us: for to the pure all things are pure. Now almes and other things are then said to be cleane unto man, when hee being himselfe pure, maketh and hath a pure life of them.

Object. II. *Dan. 4. 24. Redeeme thy finnes by giving of almes.*

Ans. This place maketh against the Papists: for by finnes the Prophet understandeth both the guilt, and also the punishment. Whereas they affirme, that the guilt of sinne cannot bee redeemed, but by Christ alone, and man onely is to satisfie for the temporall punishment of sinne. Secondly, the word which they translate *redeeme*, doth properly signifie (as it is in the Chaldee paraphrase) to *break off*. As if the Prophet should have said, Thou art, O King, a mighty Monarch, and thou hast used much injustice and cruelty: therefore now repent thy selfe, and break off the course of thy finnes, and testifie thy repentance, by doing justice, and giving almes to the poore, whom thou hast oppressed. Thirdly, the word in the ancient Latine translations, significeth to *amend*; and then it beareth this sense; Amend

thy selfe, and the course of thy life, and let thine injustice be turned into justice, thy cruelty into mercy.

Object. III. *Make you friends with the riches of iniquity, that whan ye shall want, they may receive you into everlasting habitation, Luke. 16. 9.*

Ans. Receiving here mentioned, is not in regard of merit, as though a man could deserve it by giving almes, but either by way of hearty prayers made by the poore, that they may bee received, or else because their almes shall bee unto them a pledge and earnest of their receiving into Gods kingdom.

Object. IV. *Prov. 16. 6. By mercy and truth, iniquity is redeemed.*

Answer. 1. *Salomons* meaning is, that by Gods goodnesse, and not ours, iniquity is pardoned. 2. If by mercy, is meant, mans mercy, then are wee to understand it thus: that mercy and truth are evident signes unto us that our finnes are forgiven, and not the working causes of remission.

Object. V. *Luke. 14. 14. And thou (which givest release) shalt be blessed, because they cannot recompence thee: therefore almes doe merit.*

Ans. When God promiseth reward to the giving of almes, the promise is not made to the worke, but to the worker, and that not for the merit of his person, or worke, but only for Christ his sake in whom hee is, by whose means hee stands reconciled unto God. And so men that practise charity in giving of almes, are rewarded with blessednesse, not for their almes, but according to the mercy of God in Christ.

Now followeth the right fruit of almes-giving: and it stands in four things.

First, they are the way, in which we must walke to life everlasting, *I say the way, not the cause either of life, or any other good thing, that God hath promised.*

Secondly, they are effects and fruits of our faith, yea the signes and scales of Gods mercy to us in Christ. To this purpose *S. Paul* witnesseth *Timothy*, 1 *Tim. 6. 17, 18, 19*: to charge them that bee rich in this world, that they doe good, & be rich in good works, and be ready to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life. Now where is this foundation to bee laid up? not in heaven, for that is impossible for us, and it is laid up for us there already by Christ; but in our owne consciences, and that is our assurance of Gods favour: in this world, and life everlasting in the world to come: of which assurance, this and other good workes are signes and scales unto us.

Thirdly, almes comes in the way of restitution of those goods that have beene gotten fraudulently, though from whom wee know not. Thus *Zacchew* at his conversion, for wrongs that hee had done, hee knowe none whom, gave halfe his goods to the poore, and proclaimed restitution to those that could come forth and challenge him.

Lastly, alms are a notable remedy against covetousnesse. For he that hath a mercifull heart, to bestow upon the poore, shall easily be content with that hee hath, and avoid that sinne whereby otherwise hee falls into temptation and snares of the devill, 1 Tim. 6. 9.

CHAP. VI.

Of Justice.

Psal. 15. 2. He that walketh uprightly, and worketh righteousnesse.

THE substance of the whole Psalm is a Question, and an Answer. The Question is, Who are the members of Gods Church upon earth, that shall come to life eternall in heaven? vers. 1. The answer is made in the rest of the Psalm. And in this answer is contained a description of the parties, by their properties and markes. The first marke is, *walking uprightly*, that is, in truth and sincerity of religion, which standeth in the sincerity of faith and a good conscience. The second note is the practice of righteousness.

Now Righteousnesse, or Justice, is twofold: the justice of the Gospell, and the justice of the law.

Evangelicall justice is that which the Gospell reveales, and not the Law, to wit, the obedience of Christ in his sufferings, and fulfilling of the Law, imputed to them that beleeve, for their justification; and this is not here meant.

Legall justice is that which the Law revealeth, and withall requireth: and it is either universall, or particular.

Universall justice is the practice of all virtues, or that whereby a man observes all the Commandements of the Law. Of this Paul speaketh, *Rom. 10. 5.* in which place hee opposeth it to the righteousness which is by faith. And *Zachary* and *Elizabeth* are said to bee just before God, *Luk. 1. 6.* namely, by this universall justice; because they walked in all the commandments and ordinances of the Lord, endeavouring in all things to please him.

Particular justice is that, whereby we give to every man his right or due: and of this *David* here speaketh. The reason is, because if it were not so; then this second marke should comprehend under it all the rest; and so there would be no good distinction of these properties one from another.

Particular justice is two-fold: in distribution, or in exchange and contract. Justice in distribution is that which keeps a proportion in giving to every man that honour, dignity, reverence, reward, or punishment, that is due unto him.

Of this there are moved principally two Questions.

I. Question.

What is that judgement, which men are to give and hold, one to and of another?

Ans. Judgement is of two sorts: publike, and private.

Publike, which is given and administered by a publike person, in a publike place. Such is the judgement of the Magistrate, when hee acquitteth men, or according to their deserts condemneth them to temporall punishment. Of which we may reade, 2 *Chron. 19. 6.* *Psal. 58. 1.* Such also is the judgement of the Prophet or Minister, whereby hee doth openly pronounce to men that beleeve and repent, that their sinnes are remitted, or retained, 1 *Cor. 14. 24.* or that, whereby obstinate sinners are delivered up unto Satan, by the censure of Excommunication, 1 *Corinth. 5. 3, 4, 5.* or Suspension.

Private judgement is that, whereby one man giveth judgement privately of another: and touching it, we are to consider two points: First, of what things judgement must be given: secondly, how we are to give judgement.

For the first: wee must give judgement of three sorts of things: of mens facts, of their doctrines, and of their persons. Touching facts: the Apostle Paul would not have us to have fellowship with the unfruitfull works of darkness, *Ephesians 5. 11.* but rather to reprove them, because they are subject to our judgement: and being reprov'd by us, they are judg'd of us. And our Saviour doth therefore command us, when our brother trespasseth against us, *to goe and reprove him, Matth. 18. verse 15.* because his actions are lyable to our censure.

Secondly, the doctrines of men are to be judg'd by us. *Try the spirits whether they are of God or no, 1 Joh. 4. 1.* The spiritual man judgeth all things; that is, all doctrines, 1 *Cor. 2. ver. 15.* And our Saviour saith, *You shall know them by their fruits,* that is, partly by their doctrine, and partly by their lives, being judg'd according to the rule of Gods word, *Matth. 7. verse 20.*

Thirdly, wee may judge of the persons of men. Now men are of two sorts: either in the Church, or out of the Church. The members of the Church must bee judg'd by the judgement of charity, not of infallibility. They that are out of the Church, wee must suspend our judgements concerning them, and leave them to God. For *what have I to doe (saith the Apostle) to judge those that are without? 1 Corin. 5. 12.* Wee may try and examine the person, but wee must reserve the judgement of condemnation to God alone.

The second point is, How wee are to judge one of another.

Ans. The right manner of judging according

ding to the word of God, I will lay downe in six Rules.

The first is, If we know any good thing by any man, whether vertue, or action, wee are willingly to speake of it, to commend it, and glorifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of *India*, when they heard the word which hee preached, glorified God for him alone, *Gal. 1. 23.*

The second Rule; If wee know any evil, Sinne, vice, or offence by any man, there is a time when we may, and a time when we may not speake of it, and that with good conscience. For the better keeping of this Rule, foure cautions are to be remembered.

First, he that will give sentence of another man, must in the first place purge and reforme himselfe. To this purpose Christ commandeth, first to plucke the beame out of our owne eye, and then shall wee see clearly to cast out the mote out of our brothers eye, *Mat. 7. 5.* And he that will not doe this in judging another, he condemnech himselfe, *Rom. 2. 1.*

Secondly, we must be rightly and truly informed in the matter, before wee give judgement. This was Gods owne practice, who came downe to see, whether the sune of Sodome was answerable to the crie, *Gen. 18. 21.*

Thirdly, our love and charite must order and direct, both our speech & our judgement of others, that we speake not of them without deliberation. For hee that upon hatred reports the evil hee knoweth by another, is a back-biter. When *Doeg* the *Edomite* came and shewed *Saul*, that *David* was gone to the house of *Achimelech*, hee told no more than the truth; and yet because it proceeded from an evil minde, therefore *David* accuseth him of hatred, back-biting, slandering, and unrighteousnesse, *Psal. 52. 1. 2.*

Fourthly, hee that speakes the evill hee knowes by his neighbour, must have the testimony of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God in three cases. First, when hee is commanded by the Magistrate, to testify what hee knoweth. Secondly, when an evill that is in his neighbour is to be redressed by admonition. Thirdly, when an evill is to be prevented, that it spread not abroad to the infection of others.

The first caveats observed, wee may speake the evill wee know by others truly, and with an upright conscience. But if they may be concealed, rather than a man should blaze abroad the faults of others, whereunto hee is privie, he ought to be silent: remembering alwayes the saying of *Salomon*, that it is the glorie of a man to pass by an infirmite, and not to take notice thereof, but by love to cover a multitude of sinnes, *Prov. 19. 11.*

The third Rule. When a mans speech or action is doubtful, and may be taken either well or ill, we must alwayes interpret it in the better part. When Christ was brought be-

fore *Caphas* the High Priest, there came two witnesses against him, who affirmed something of him which hee had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perpetuall shame and reproach, false witnesses, *Matth. 26. 69.* Again, the Apollle saith, that *Love* thinkes no evil, *1 Cor. 13. 5:* therefore love, makes every speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour, we must suspend our judgement of them. The reason is, because love alwayes hopes the best, and thinkes no evil, *1 Cor. 13. 5.* And our Saviours rule is, If thy brother we have sinned against thee, first reprove him privately, betweene thee, and him, and goe no further if he will not heare, *Matth. 18. 15.*

The fifth Rule. Against an Elder, receive not an accusation under two or three witnesses, *1 Tim. 5. 19.* By an Elder, understand Ministers, civill Governours, and all Superiours. And if wee must not receive, then much lesse may wee frame an accusation against them. This may be a lesson for all inferior to learne, who take libertie to the superiours, to speake what evill they please of their Governours.

The sixth Rule is concerning Ministers. The Spirit of the Prophets is subject to the Prophets, and not to private persons, *1 Cor. 14. 32.* Indeed private persons have power to examine & trie their doctrine and ministerie: but they must goe no further, for they have no power to give judgement, either of their Ministers doctrine or persons. The doctrine and manners of teachers are subject to the censure of Prophets, only. For example: A private man sayes what he may excommunicate, at his pleasure those that sinne, if hee proceede accepting of the three degrees mentioned, *Mat. 18. 18.* But this is in him a fault, for hee must not judge in this case at his owne pleasure, but his judgement must follow the judgement of the Church: and when the Church hath given censure, then may the private man proceed to censure, and not before. So saith our Saviour Christ, *Matth. 18. 17:* If hee heare not the Church, after the Church hath judged him, let him be unto thee as an heathen and a publican.

Here if the Question be made, how a man may with good conscience give judgement of his owne selfe;

I answer, by observing two Rules. First, a man must alwayes in the presence of God judge himselfe in regard of his sinnes, both of heart and life, *1 Corin. 11. 31.* If wee would judge our selves, we should not be judged. And this judgement of a mans selfe must not be partiall, but sharpe and severe, with true humiliation and lowliness of heart. For this is a true ground of all charitable judgement of others. Secondly, before men a man must suppress his judgement of himselfe, and be silent: no man is bound either to praise or

dispraise, to excuse or accuse and condemne himselfe before others : and grace must teach him thus much, not vainly to commend or boast of his owne gifts and actions; but rather to bury them in silence, and referre them to the judgement of others.

Now to conclude this point: The doctrine delivered is most necessary for these times. For the fashion of most men is to give rash and sinister judgement of others, but themselves they will commend, and that highly. If any thing be evill said or done, all men must have notice of it. If a thing be doubtfull, it is alway construed in the worse part. If a thing be done of weaknesse and infirmitie, wee aggravate it, and make it a double sinner. Wee are curious in searching and inquiring into the lives of others, that we may have something to carpe and finde fault with. But let this be remembered, that as wee judge, so wee shall be judged; first, of God by condemnation, and then by hard and unequal judgement from others. Again, what is it that makes men to be open-mouthed in declaring and censuring our faults, but this, that wee open our mouthes to the disgrace and defamation of others? Wherefore, if we would have other men to judge of us and our actions in love, wee must also make confidence to give charitable judgement of them.

II. Question.

How one man should honour another?

Ans. That we may rightly honour men, we must first know the causes for which men are to be honoured. And that the causes of honour may be conceived, I will lay downe this Ground: *Honour is in the first place principally and properly to be given unto God: 1 Tim. 1. 17. To God only wife, be honour and glory.* The reason hereof is rendered in the Lords prayer; because his is *kingdome, power, and glory.* Again, God is goodnesse it selfe: his goodnesse and his essence are one and the same: therefore honour is due unto him in the first place. Now every creature as it comes neare unto God, so is it honourable; and the more honourable, by how much neerer it cometh unto him. But man especially, by how much neerer hee cometh to God in divine things, by so much more is he to be honoured in respect of other creatures. From this ground doe follow these conclusions:

A First, that man is first of all to be honoured for vertues sake: because therein principally stands the internall Image of God. *Rom. 2. 10. To every man that doth good, shall be honour, glory, & peace; to the Jew first, &c.* Now whereas the question might be, Who is the Jew, to whom this honour must be yeilded? *Paul* answers, *vel. 19.* that he is not a Jew, which is one outward, but he is a Jew, who is one with-

A in: and the circumcision is of the heart. And *Salomon* saith, that *Honour is unseemly for a foole, Prov. 26. 1.* And the Holy Ghost to the Hebrewes saith, *that by faith our Elders were well reported of, Hebrewes 11. 2.* The Heathen man, *Marcus Marcellus*, a Roman, did dedicate a Temple to the goddesse of Honour, and the way to that Temple, was by the house of Vertue.

The second Conclusion is, That man is to be honoured, not only for vertue, but also for divine representations of other good things: in a word, because one man before another, bears the image of something that is in God. As first, of his *Majestie*. Thus the King is honoured, because in his Majestic and state hee carrieth a resemblance of the power and glory of God; so as that which is said of God, may be also spoken of him. Hence it was, that *Daniel* said to *Nebuchadnezzar: O King, show art a King of Kings: and why? for the God of heaven hath given thee kingdome, power, strength, and glory. Secondly, of his Dominion.* Thus the husband is to be honoured of the wife, because he beareth before the woman the image of the glory of God; yea, of his providence, wisdom, Lordship, and government, *1 Cor. 11. 7.* Thirdly, of his *Paternity*: and so the father is honoured of the sonne, because he beares in his person the Image of Gods paternity or fatherhood. Fourthly, of his *Eternity*: and hence it is, that honour is given to the aged, before the young man, because he beareth the image thereof. Thus we see, that divine representations doe imprint a kinde of excellencie in some persons, and consequently doe bring forth honour.

The third Conclusion is, That men are to be honoured, even for the vertues of others, to whom they stand in relation. Thus the sonnes of Princes are called by the honourable name of Princes. The children of Nobles are esteemed by birth noble. Thus dignities doe run in descent, and the posterity is honoured in the name of the ancestors, but principally for the vertues of the ancestors.

D The fourth Conclusion is, Men are to be honoured for their riches. I meane not for riches simply, but for the right use of riches; namely, as they are made instruments to uphold and maintaine Vertue.

If it be said, that to honour rich men, is to have the faith of the Lord *Jesus Christ* in respect of persons, *1am. 2. 1.* I answer; In that place wee are not forbidden to honour rich men; but the Apostles meaning is, to reprove a fault of another kinde, when men preferre riches before pietie; when rich men are honoured being ungodly; and when godly poore men are despised and rejected, because they are poore.

Now having premised the ground, wee come to give answer to the question before propounded. A man therefore is to honour every one in his place, whether hee be his

Dana. 37.

superiour, equall, or inferiour. Yea, there is a kinde of honour to be performed to a mans owne selfe. The truth of this answer we shall see in the particulars that follow.

Sett. 1.

Touching the honouring of Superiours, these Rules are to be observed.

First: All Superiours must have reverence done unto them, whether they be Superiours in age, in gifts, in authoritie, or howsoever, and that because they are Superiours.

The actions of reverence due to all Superiours, are principally six. The first is, to rise up before the Superiour, *Levit. 19. 32. Thou shalt rise up before the hoare head, and honour the person of the old man.* The second, when they are coming towards us, to goe and meet them. Thus, when *Abraham* saw the three Angels coming toward him, he ranne to meet them from the tent doore, *Gen. 18. 2.* And *King Salomon*, when his mother *Bathsheba* came towards him to speake unto him for *Adoniah*, the text saith, *he rose up to meet her, 1 King. 2. 19.* The third, to bow the knee before the superiour. Thus wee reade in the Gospell, that a certaine man coming to Christ, as he was going on the way, knecled unto him, *Mar. 10. 17.* Thus *Abraham* ranne to meet the three Angels, and bowed himselfe to the ground, *Gen. 18. 2.* And the same *Abraham*, else where, bowed himselfe before the people of the land of the Hittites, *Gen. 23. 7.* The fourth, to give them the first and highest seat or place. This our Saviour Christ meaneth in the parable, wherein hee willeth those who are invited to a banquet, to yeeld the chiefest place to them that are more honourable than themselves, *Luke 14. 7.* And it is set downe as a commendation of *Iosephs* brethren, that they sat before him in order, the eldest according to his age, and the youngest according to his youth, *Genesis 43. 33.* Here we must remember, that though in common practice among men, the right hand is a note of superiourity, yet in Scripture the practice is contrarie. For in the article of our Creed, *Sitting at the right hand*, signifieth the inferiority of the Mediator, in respect of the Father; though it be a token of his superiourity, in regard of the Church. And so must the place be understood, (*1 King. 2. 19.* where it is said, that *Bathsheba* late at the right hand of *Salomon*;) namely, that it was an argument of superiourity, whereunto hee preferred her before the people; but it shewed her inferiority in regard of *Salomon* himselfe. And this custome is frequent, both in the Scriptures, and in humane writers. The fifth, to give libertie of speaking in the first place. This was the practice of *Eltham*, one of the friends of *Iob*, who being the youngest in yeares, dared not to shew his opinion, till *Iob* and others, who were his ancient, had spoken. But when they had left off their talke, then he is said to have answered in his turne, *Iob 32. 6, 7. 17.* The

sixth, to give the titles of reverence to all superiours. *Sara* according to this rule, called *Abraham* Lord, *1 Pet. 3. 9.* The man in the Gospell coming to learne something of Christ, calls him by this name, *Good Master, Mark. 10. 17.* and *Anna* rebuked by *Elis*, answered him with reverence, and said, *my Lord, 1 Sam. 1. 15.*

The second Rule touching honour due to superiours, is more speciall, touching superiours in authoritie; namely, that they also must be honoured. And this honour shewes it selfe in foure things.

The first is, *speciall reverence*, which stands in the performance of two duties. The former is, to stand when our superiours doe sit. For thus *Abraham* after hee had received the Angels into his tent, and prepared meat for them, served himselfe by them under the tree giving attendance, while they did eat, *Gen. 18. 8.* In like manner, when *Moses* sat in judgement, the people are said to have stood about him, from morning untill evening, *Exod. 18. 13.* The latter is, not to speake, but by leave. A duty alwaies to be observed, but specially in the courts of Magistrates. Example whereof we have in *Paul*, who being called before *Felix* the governour, did not speake a word, untill the governour had beckened unto him, and given him leave, *Act. 24. 10.*

The second thing is *subjection*; which is nothing else but an inferiority, whereby we doe (as it were) suspend our wils and reasons, and withall cause them to depend (in things lawfull and honest) upon the will of the superiour. This subjection is yeilded to the authoritie of the superiour, and is larger than obedience.

The third is *obediense*; whereby we keepe and performe the expresse commandement of our superiour, in all things lawfull and honest. It standeth in sundry particulars, as first, it must be in the Lord, and as to the Lord himselfe, *Whatsoever ye doe (saith the Apostle) doe it heartily, as to the Lord, and not unto men, Col. 3. 23.* Againe, obedience must be performed even to superiours that are evill. Thus *Peter* exhorts servants to be subject to their Masters, in all feare, not only to the good and courteous, but also to the froward, *1 Peter 2. 18.* Thirdly, it must be done to Rulers, in whom we see weaknesse. For their infirmities ought not to hinder or stop our duty of obedience, considering that the commandement of honouring the father and mother is generall without exception. Fourthly, it is to be performed to them that are Deputies to Rulers, yea, which are deputies of deputies. *Submit your selves (saith Peter) unto all manner ordinance of man for the Lords sake, whether it be unto the King, as unto the superiour, or unto governours, as unto them who are sent of him, &c. 1 Peter 2. 13, 14.* Fifthly, though punishment be wrongfully and mozt unjustly imposed by Rulers, yet it must be borne without resistance,

stance, till we can have our remedie. For it is *is* thankeworthie, if a man for confession toward God, endure cruell suffering wrongfully, 1 Pet. 2. 19. The practice of this we may see in Hagar, the hand-maid of Sara, who is commanded by the Angell to returne againe to her dame, and humble her selfe before her, though she had dealt very roughly with her, Gen. 16. 9.

The fourth thing due to Superiours in authoritie, is *Thanksgiving*; in praising God for their paines, authoritie, and gifts principally. Thus Paul exhorts, that prayers, imprecations; and thanksgiving, be made for Kings, and all that be in authoritie, 1 Tim. 2. 1. The reason is, because being over us in authoritie, we have the benefit of their gifts and authoritie, Gen. 45. 9.

Self. 2.

In the second place commeth to be considered our honour due unto our Equals. Concerning which, there be two Rules.

I. Rule. Equals must esteeme better of others than of themselves. Thus Paul exhorts all men in meeknesse of minde, without contention or vaine-glorie, to esteeme others better than themselves, Phil 2. 2.

II. Rule. Equals, in giving honour, must goe one before another, Rom. 12. 10 where the Apostle saith not, in taking honour, because the dutie by him prescribed concerne not all persons, but those alone who are of a like or equal condition.

Self. 3.

A third sort, to whom honour is to be yeelded, are inferiours. And the honour due unto them is, without all contempt, in meeknesse of spirit, to respect them as brethren. This dutie the Lord commands expressly to the King; *That his heart bee not lifted up above his brethren*, Deut. 17. 20. The same was the practice of Job, who saith of himselfe, that he did not contemne the judgement of his servant, or of

his maid, when they did contend with him, Job 31. 31. Naaman the Syrian thought it no disgrace, to be advised and ordered by the countsell of his servants, 2 King. 5. 13. And true it is, that all superiours ought, to keepe their state and place; yet so, as they have respect also to such as are inferiour to them, without scorne or contempt.

Self. 4.

Lastly, there is a kind of honour to be performed to a mans owne selfe, which dutie the Apostle exhorteth unto, Phil. 4. 8. where hee saith; *If there be any vertue, if there be any praise, think on these things*. By which he would teach us, not only to tender the honour of our superiours, equals, and inferiours, but even of our selves, in seeking after vertue, and praise that followeth after it.

But how should a man in a right manner honour himselfe?

Answer. By observing two rules.

I. Rule. We must preserve our selves in bodie and soule; specially, we must keepe the body, that it be not made an instrument of sin. For when wee doe use our bodies as instruments of uncleannesse, then doe we bring a shame upon them. And it is the will of God, that every man should know how to possess his vessel in holinesse and honour, 1 Thess. 4. 4. And that which is said of the body, is to be understood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If wee would truly honour our selves, we must honour God in all our waies. For God will honour them who honour him. 1 Sam. 2. 30. Now to honour God, is to honour him according to his will and word, in the duties of good conscience and good life. On the contrary, they that dishonour God, God will dishonour them before all the world. And this must teach us, even to dedicate our selves to God and his glorie, in the whole course of our callings, whether in the Church or Common-wealth.