

Ruffin.  
but I. 10.  
38.

by reason of the curse of God, it cannot so be. Three hundred and 30 years after the death of Christ, the Iewes by the leue and helpe of *Julian* the Emperour, went about to build againe their temple and city, but their worke was ouerthrowne, & they hindred by thunder and lightning, & earth quakes, and many of them slaine thereby. Againe, it may be said, that there is a city now standing that is called Hierusalem. I aufer, it is either Jerusalem in her ruines, or the citie Bethara, fencid, and walled by *Elius Adrianus*. Secondly, by this it appeares, that the warres that were made heretofore for the recovery of the Holy land, and of Hierusalem, were in vaine. This enterprize was the policy of the Pope, that hee might the better seat himselfe in Europe. And there was little good to be looked for in the place that God had accurst with perpetuall desolation. Thirdly, by this it appeares, that pilgrymages made to the Holy land, are superstitious. And lastly, I gather hence, that Antichrist shall not reigne in the Temple at Hierusalem. This is but a Popish fiction. For how is it possible for him to sit in a Temple that is vryer destroyed, in such fort, that stome cloth not lye vpon stome? It is obiect, that Antichrist shall destroy the two Prophets of God in the citie in which Christ was crucified. I aufer, Christ is as well crucified in his members as in his owne person: and thus he was and is still crucified in Rome: and in respect of his members more crucified in Rome then in Hierusalem.

*Reu. 11.8.*  
*Ad. 5.5.*

Againe this desolation was most terrible, & the tribulation thereof so great, that the like was never since the beginning of the world. Histories written therof declare as much. For the citie was at the first besieged by the armie of *Titus Desfanus*, called the *abomination of desolation*, and it was withall compasid with a wall that had 13 castles in it, to command the whole citie. In the time of the siege, the Iewes were opprest with a grieuous famine: in which their food was old flooys, old leather, old hay, and the dung of beasts. There died partly of the sword, and partly of the famine, eleven hundred thousand of the poorer fort: two thousand in one night were imbowelled: five thousand were burned in a porch of the Temple: the whole city was sacked and burnt, and laid leuell to the ground: and nineteen thousand taken captives, and to be applied to bas & miserable seruite. This horrible desolation must teach vs to dread and feare God, and to yeld vntainted subjection to Christ. And as the Psalmit saith, *To kife the Some, let he be angry*, and we perish in the

*Mat. 24.21.*

A way, when his wrath shall suddenly burne.

Touching this desolation there bee three things done by Christ. First, he determines it, saying, *Your house shall be left unto you desolate*. Hence I gather, that there is a prouidence of God, touching things that come to passe. That is one point. The second is, that the dispolitiō of kingdoms, for the beginning, continuance, and end is of God. *The God of heauen (faith Cyru) hath given me all the kingdomes of the world*.

*Exa. 4.1.2.*

*And Daniel to Nebuchadnezar, The God of heauen hath given thee kingdome, power, and glory*.

And the hand-writing vpon the wall in the sight of Belshazzar, was to this effect, *Thy kingdome is numbered*, for continuance of yeares: it was weighed, and found light in respect of the sinnes of the people: and it is deuided to the Medes and Persians. This must teach all good subiects in England, to lift vp their hearts to God, for the continuance of peace and protection to this Church and land.

Secondly, Christ reveales the desolation of Hierusalem, & that certenly yea, he determines the very particular time, *This generation (faith he) shall not passe till all these things be fulfilled*. And according to this revelation and prediction of Christ, all things came to passe. For within the compasse of 40. yeares after it was destroyed. Hence, I gather, that this Gospell of *Matthew*, and the rest, are the very word of God; on this manner. That which foretels particular things to come certenly and truely, is of God: but the Gospels foretell particular things to come certenly and truely, as in this place we see: therefore they are of God.

Thirdly and lastly, Christ labours to bring the Iewes to a serious consideration of their punishment, when he saith, *Behold. For he doth as it were take them by the hand, and bring them to a present view of their miserie. And thus he hath alwaies dealt with his people from the beginning*. Yea thus he dealt with *Adam* before his fall, when he said, *If thou eat the forbidden fruite, in dying thou shal die*. This serious consideration of deserved punishment, is of great vse. It is an occasion of repentance to man. It is a meanes, if not of repentance, yet of restraint of open vices. Againe, the confederatiō of everlasting punishments, is a meanes to make vs patiently beare lesser crofes that befall vs in this life. And therfore it wers to be wished, that men now adayes would seriously speake and thinke of hell, and of the paines therof. For then there would be more amendment then there is. But this good is hindered, partly, by blindnesse of minde, and partly by false imaginacions, that the iudgements and punishments of God may easilly be escaped.

*Exa. 2.37.*

*Dan. 5.26*  
*27, 28.*

*Mar. 24.*  
*34.*

*Gen. 2.17*

*Amos. 4.*  
*12.*

*Isa. 13.18.*

*Gen. 3.*  
*19.*

# A TREATISE OF the Vocations,

OR

Callings of men, with the sorts and kinds of them,  
and the right vse thereof.

PROV. IO. verſe 7.

*The memoriall of the iust shall be blessed: but the name  
of the wicked shall rot.*

## To the VVorshipfull Master

*Robert Tailor, Esquire, one of the Tellers in her  
Maiesties Exchequer, my  
very good friend.*



Xperience teacheth, and it is a true conclusion propounded and prooven in the Scriptures of the old and new Testament, that as God in the beginning by his omnipotent power established the whole frame of the heauens and the earth, so he hath in his wisedome directed them, and althings contained in them, vnto one maine end, the manifesterion of his glorie. Wherenuto, though every thing created, by his appointment, according to the law of creation, and the principles of it owne entrie nature is, and ought to bee referred, yet among the workes of God, some doe more principally and direly make for that purpose, as namely, man, whom God hath endued with the gifts of understanding and knowledge, and in whom hee hath engraven his owne image in aighteousnesse and true holinesse. Now if the Question be, how man being fallen from that integrity wherein he was created, and having brought a confusione vpon the whole world by the fall, should yet be fitted and framed for such an end. The answer is: that God who is able to draw light out of darknesse, and to rectifie things that are confounded, hath in great wisedome set an order in mankind, which by certaine degrees tendeth directly to the advancement of his owne glory. For in the first place, hee would haue man to acknowledge him his soueraigne Lord, and to serue him immediately in the duties of faith and obedience. Secondly, it is his will, that man beeinge made a sociable creature, apt to conuerce with his owne kinde, shoulde doe seruite vnto himselfe, by seruing of man in the duties of loue. Thirdly, he would not that men conuersing each other shoulde be as wandering Reckables tyed to no certaine place or calling; and therefore bindeth all men, both by speciall assignement vnto *Adam* in his innocencie, and by particular commandement to him and all his posterity, to be confirmed within some certaine state and condition of life, in the family, in the common-wealth, or in the Church. Lastly, that man shoulde vse the place and office assigned vnto him by God, in a holy manner, performing the dutiē

*Deo gloria.*

## The Epistle Dedicatory.

duties annexed vnto it in faith and obedience, and eschewing those vices that vsually attend vpon it, with all care and circumspection. In this manner, hath God disposed the whole estate of man-kind, for the accomplishment of the foresaid end, the honour and glory of his name.

Against this order, doe offend two sorts of men. The first; are such as lie in the boosome of the Church, and are not ranged within the compass of any calling or condition of life, wherein they might gaine glory vnto God, or good vnto men. Vnder these are comprehended all Popish Votaries, as Monkes, Friars, &c. who haue bene iustly condemned of auncient times for theueus and robbers, because living apart from the common societie of men, they are neyther members of any body, nor maintainers of any of the three states before named. And to them may be referred all wandring and fraggling persons, who hauing no fested place of abode, and being neither members of any civil society, nor annexed to any particular Church, or do the least good vnto men. The liues of these persons are so much the more odious, because they are like the unprofitable drone, that bringeth nothing into the hive, and yet feedes of the honny, that is brought in by the labours of others. Another sort of men are they, who indeed are called vnto some certaine condition and trade of life, wherein they do walke, and yeeld some benefit vnto others; and yet they are greatly to be blamed, in respect of their want in the righte and exercise of their callings. For though they may be skillfull and expert in their kinde, yet they erre in the maine point, in that they do not practise their personall callings in, and with the generall. Whereas on the contrary, the principal scope of their liues, ought to be the honouring of God in the seruice of men; and the rule of direction for the attainment of that end, is nothing else but a constant performance of the duties of the morall law, in that very calling wherein they be placed.

A remedy for these and sundry more corruptions, incident vnto the liues of men, as also a warning to those that offend in this kind, the Author hereof, whose memory is blessed, hath presented vnto our view, in the discourse following, wherin are handled at large, out of the word of God, the differences and righte vse of al callings whatsoeuer. In publishing wherof, I haue thought good to make choice of your Worshipp, to whose protection, I might commend the same, and that vpon these consideracions. First, because you are, and haue bin an ancient fauourer and well-willer to learning, and learned men, whereof amongst the rest, our Colledge hath already had very sufficient testimony; for which it doth acknowledge you, by the name of a louing and liberal benefactour. Secondly, for that (in my knowledge) you were very louingly affected vnto the Author of this Treatise, whilst he liued, hauing alwaies a reverent opinion of his gifts, and wishing him encouragement in al his proceedings. Beside these respects, is my desire, by this dedication to give vnto you some testimony of a thankfull mind, for your loue and kindnessse towards mee. And thus crasing your acceptation hereof, I take my leaue, and commend you, with all your affaires, to the grace and fauour of God. Cambridge, Febr. 16. 1602.

Your Worships in all kindnessse  
to command, T.P.

Socrates  
his Rec.  
I. 4. c. 18.  
Aug. de  
op. Mo.  
nachio,  
rum.

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## 1. Cor. 7. verfe 20.

*Let every man abide in that calling, wherein  
hee was called.*

**E**Rom the 17. verfe of this chapt. to the 25. there are two questions handled. First, whether a man beeing called to Christianity vncircumcised, must bee circumcised after his calling. The second is, whether beeing a bondman when he is called, hee must then leau his calling. Now the summe in the 20. verfe is, as hee shal say, let every man continue in that calling, wherein hee was called vnto Christ; that is, wherein hee walked and liued when it pleased God by the ministracy of his Gospell, to call him vnto the profession of Christian religion. The cause why I haue chosen to speake of these words, is, because I meane to intreate of this point of vocation or calling; confidirg few men rightly know how to liue and goe on in their callings, so as they may please God. Therefore to procede in order, in speaking of this point; First, I will shew what *Vocation* or *Calling* is. Secondly, I will set downe the parts and kindes thereof. Thirdly, the holy & lawfull use of every mans particuler calling; all which are in some sort touched in the words of my text.

For the first: *A vocation or calling, is a certaine kind of life, ordained and imposed by God, for the common good.* First of all I say, it is a certaine condition or kind of life: that is, a certaine manner of leadi g our liues in this world. For example, the life of a king is to spend his time in the governing of his subiects, and that is his calling: and the life of a subiect is to liue in obedience to the Magistrate, and that is his calling. The fte, and condition of a Minister, is, to leade his life in preaching of the Gospell and word of God, and that is his calling. A master of a family, is to leade his life in the government of his family, and that is his calling. In a word, that particula r and honest manner of conseruation, whereunto every man is called and set apart, that is (I say) his calling.

Now in every calling we must consider two cautes. First, the efficient and author thereof; Secondly, the finall and proper end. The author of every calling, is God himselfe; and therefore *Paul* saith, *As God hath called every man, let him walke v. 17.* And for this caute, the orde & manner of living in this world, is called a *Voca-*

**A**tion; because every man is to liue as he is called of God. For looke as in the campe, the Generall appointhe to every man his place and standing; one place for the horse-man, & another for the foot-man, and to every particular foulder likewise, his office and standing, in which hee is to abide against the enemy, and therein to liue and die: even so it is in humane societies: God is the Generall, appointing to every man his particuler calling and as it were his standing: and in that calling he asaignes unto him his particuler office; in performance whereof he is to liue & die. And as in a campe, no souldier can depart his standing, without the leaue of the Generall; so more may any man leave his calling, except hee receive liberty from God. Againe, in a clocke, made by the art and handy-worke of man, there be many wheelles, and every one hath his ffeuariall motion, som tyme this way, som tyme that way, som goe sofly, som apeace: and they are all ordered by the motion of the watch. Behold here a notable resemblance of Gods speciall prouidence over mankind, which is the watch of the great world, allotting to every man his motion and calling: and in that calling, his particuler office and function. Therefore it is true that I say, that God himselfe is the author and beginning of callings.

This overthroweth the heathenish opinion of men; which thinke that the particuler condition and state of man in this life comes by chance: or by the bare will & pleasure of man himselfe. Secondly, by this which hath bin said, we learn, that many persuading themselves of their callings, haue for all this, no calling at al. As for ex ample, such as liue by vnyty, by carding and dicing, by maintaining houses of gaming, by plates and such like: For God is the author of every lawfull calling; but these and such miserable courses of liuing, are either against the word of God, or else are not grounded thereupon. And therefore are no callings or vocations, but anocations from God and his waies.

Now as God is the author of every calling, so he hath two actions therein. First, he ordaineth the calling it self. And secondly, he imposeth it on man called: & therefore I say, *vocation is a certaine kind of life, ordained & imposed by God.* For the first, God ordaineth a calling, when he prescribeth and commandeth the same, in, and by his word: and those callings and states of

*A Treatise of Callings.*

life, which haue no warrant from Gods word, are vnlawfull. Now God in his word, ordaineth callings two waies. First by commanding and prescribing them particulerly, as hee doth the most weighty callings in the family, Church, or common-wealth. Secondly, by appointing and setting down certain laws and commandments, generally; whereby we may easly gather, that hee doth either approoue, or not approoue of them, though they bee not particulerly prescribed in the word.

The second action of God, which is the im-  
position of callings, is, when hee doth particu-

larly fet apart any man, to any particular call-  
ing: and this must be understood of all call-  
ings in the world. Now God doth this two  
waies.

First by himselfe immediately, without the helpe of any creature. Thus in the begin-  
ning was *Adam* called & appointed to dresse

the garden of Eden. Thus *Abraham* was called  
from the idolatrie of his fore-fathers, and re-  
ceived into the covenante of grace.

Thus was *Moses* called to bee a Prince ouer the Israe-  
liites, to guide them out of Egypt, into the pro-  
mised land. And in the new Testament, thus

were the Apostles called to preach the Gospell.

Secondly, God calst mediately by meanes,

which be of two sorts; men and angels.

By an angel was *Philip*, being a Deacon, called to be

an Evangelist: and the set or appointed call-  
ings in Church and common-wealth, are ordi-  
narily disposed by men, who are in this mat-  
ter the instruments of God. And therefore

men lawfully called by them, are truly called of God. Thus the Elders of Ephesus, called by the Apostles, and the rest of the Church, are said to be called by the holy Ghost. And thus we see how God is the author of every calling.

The finall cause or end of every calling, I

note in the last words of the description: *For  
the common good;* that is, for the benefite and  
good estate of mankind. In mans body there

be sundry parts and members, and every one

hath his ffeuariall vife and office, which it per-  
formeth not for it selfe, but for the good of

the whole bodie: as the office of the eye, is to

see, of the eare to heare, and the foote to goe.

Now all societys of men, are bodies, a family

is a bodie, and so is every particuler Church

a bodie, and the common-wealth also: and in

these bodie there be ffeuariall members, which

are men walking in ffeuariall callings and offi-  
ces, the execution whereof, must tend to the

happy and good estate of the rest: yea of all

men eney where, as much as possible is.

The common good of men stands in this, not onely

that they liue, but that they liue well, in righte-  
ousnes and holines, and consequently in true

happines. And for the attainment hereunto,

God hath ordaineth and disposed all call-  
ings, and in his prouidence designd the per-  
sons to bear them. Here then we must in ge-  
nerall know, that he abuseth his calling, who-  
soever he be that against the end thereof, im-  
ployes it for himselfe, seeking wholly his own,

Gen. 2.  
15.

A&S. 8.5

A&T. 20.  
12.

D

A and not the common good. And that common  
sayng, *Every man for himselfe, and God for us all,*  
is wicked, and is directly against the end of e-  
very calling or honest kind of life.

Thus much of the description of *Vocation* in  
generall. Now before I come particularly to  
intreate of the speciall kindes of callings, there  
are two geneall rules to bee learned of all,  
which belong to every calling.

The first: whatsoeuer any man enterprizeth  
or doth, either in word or deede, he must doe  
it by vertue of his calling, and he must keepe  
himselfe within the compasse, limits, or pre-  
cincts thereof. This rule is laid downe in these  
wordes of the Apostles: *Let every man abide in  
that calling wherein he was called; the drift wher-  
of is, to binde men to their calling, & to teach  
them to performe all their actions by warrant  
thereof.* It is said, *Hebr. 11.6. Whosoeuer is not  
of faith, is sinne.* Whosoeuer is not done within  
the compasse of a calling, is not of faith, be-  
cause a man must first haue some warrant and  
word of God to affirme of his calling, to do  
this or that thing, before he can do it in faith.

B When the two brethren that strove about  
their inheritance came to Christ: & willed him  
to make agreement betweene them, Christ an-  
swered, *Luk. 12.14. Who made me a Judge or ad-  
vider betweene you?* as it he shal say, it is not  
within the compasse of my calling: for I came  
to accomplish the worke of mans redemption,  
and not to deuide inheritances; hereby gi-  
ving vs to understand, that every thing to bee  
done must be done by warrant of some calling;  
and so long as men keepe themselves in their  
callings, they haue a promise of protection  
from God; *Psal. 91.11. Hee shall give his Angels  
charge over thee, to keep thee in all thy waies;* that  
is, so long as thou keepest thy selfe within the  
waies of thy calling, so long shall my Angels  
preferre thee. The example of *David* is worthy  
our consideringe, for hee depending on the  
prouidence of God, & walking in his call-  
ing, had the protection of God; when *Saul*  
smote twice at him with a speare: when he was  
made a captain of a thousand that he might bee  
flaine of the Philistins; when *Michel* was pro-  
mised to be his wife for an hundred fore-skins  
of the Philistins: when *Saul* commanded his  
own seruants to kill him, when he smot againe  
at him with a speare: when he fought to take  
him in his owne house: when he followed him  
to *Nasoch* in Ramah: when he was absent from  
the solemne feast made by *Saul*: when the  
priests of *Nob* were flaine, 85. persons, and all  
the inhabitants of the place: when *Saul* per-  
secuted him in the deafeat of *Mabon*. Contrarie-  
wife, when any man is without the compasse  
of his calling, he is out of the way, and by this  
meanes he bereaveth himselfe of the protec-  
tion of the Almighty; and lies open and naked  
to all the punishments & plagues of God. And  
if we marke it well, the word of God shew-  
eth evidently to what dangers they are subiect,

C if hee shal say, it is not  
within the compasse of my calling: for I came  
to accomplish the worke of mans redemption,  
and not to deuide inheritances; hereby gi-  
ving vs to understand, that every thing to bee  
done must be done by warrant of some calling;

and so long as men keepe themselves in their  
callings, they haue a promise of protection  
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preferre thee. The example of *David* is worthy

1.Sam.  
18. 11.  
verfe 13.

Chap. 19.

1.

Chap. 21  
18. 19.  
C had. 33.  
25. 26.

1. Sam.  
15. 23.Act. 19.  
16.

Job. 4.33.

doe any thing either without or against their callings. Sampsons strength lay not in his haire (as most commonly think) but because he went out of his calling, by breaking the vow of a Nazarite, when he gaue occasio to *Dalilah* to cut off his haire, therfore he loseth his strength, for God promiseth strength, but with a commandement, that he shoulde bee a Nazarite to the end. *Ind. 1.2.5.* When *Saul* was commanded to slay the Amalekites, against his calling he spared *Agag* vpon a foolish pity, and the best things; and thereupon *Samuel* reproached him of rebellion against God, which was as the sin of witchcraft, and for this very cause was he rejected of God fr̄ being king ouer Israel. *Io. 1.1.* being called to preach at Ninev, went about by flight to shake off the calling of God, but whē he comes to the sea, he is tossed by a tempest, and cast out of the ship, and swallowed by a fish that God hath prepared for this purpose. When *Peter* beyond the limits of his calling, would needs warne him at the high Priests fire, it cost him the breach of his conscience; for at the very voice of a Damofel he denied Christ with cursing and bannynge. And the Exorcists in the A&S, that without sufficient calling, tooke upon them to conuise euill spirites in the name of Iesu, were overcome by the same spirite, & were faine to flie away naked & wounded. In a word, looke what iudgements befall men, marke well the time and circumstance therof, it shall be found, that they are cast vpon them by the hand of God, when they are forth of their calling, which God hath preſcribed them to keepe. Therefore this iudgement alwaies be remembred & practized carefully, that we doe take nothing in hand, viles we haue first ranked our ſchles within the preſcits of our callings.

The ſecond general rule which muſt bee remembered, is this: That *Every man muſt doe the duties of his calling with diligence:* & therfore *Salomon* ſaih, *Ecccl. 9.10.* *Whatſoever is in thine hand to do, do it with al thy power.* S. Paul bids him that ruleth, rule with diligence; and every man to do on his office, *Rom. 12.8.* And *Jeremy* ſaih, *Jer. 48.10.* *Cursed is he that doth the work of the Lord negligently.* That which Christ ſaih of the worke of our redempcion, *It is meat and drink for me to do my Fathers will;* the fame muſt every man ſay in like ſort of his particular calling. Of this diligencie there be two reaſons: firſt of al, the end why God beſtores his gifts vpon vs, is, that they might be employed in his ſeruice, and to his glory, and that in this life. Therefore *Paul* ſaih, *Redeme the time:* and Christ, *Walk while ye have light.* And againe, *I muſt do my work while it is day.* For we fee trades men and traullers rise early to their busynesse, left night overtake them. Secondly to them which imploym their gifts; more is given, and from them which imploym them not, is taken that which they haue: and labour in a calling as pretions as gold or ſilver. Hereupon hee that maimes a man, & diſables him to doe the

A worke of his calling, by Gods law is bound to give him the value of his labour, *Exod. 21.19.* And to like purpoſe our people haue a common ſaying, that an occupation is as good as land, because land may be lost; but ſkill and laſbeur in a good occupation is profitabile to the end, because it wil helpe at neede, when land and all things faile. And on the other ſide, wee muſt take in due of two damnable ſinnes that are contrary to this diligencie. The firſt is idleneſſe, whereby the dutis of our callings, and the occaſions of glorifying God, are neglected or omitted. The ſecond is flouthfulneſſe, whereby they are performed ſlackly and careleſſe. God in the Parable of the hus-bandman, calls them that are idle into his vineyard, ſaying, *Wky ſtand ye idle all the day?* *Mat. 20.6.* And the ſecond that had received but one talent, is calld an euill ſervant, becauſe he was flouthfull in the vfe of it; for so it is ſaid. *Thou euill ſervant and flouthful,* *Mat. 25.26.* S. Paul gives this rule to the Thessalonians, *Hetherat would not labour, muſt not eat;* yet ſuch a one hee would haue to be noted by a letter, as walked inordinately. And thus he ſleweth, that flouth and negligence in the dutis of our callings, are a difterer againſt that comly order which God hath ſet in the ſocieties of mankind, both in church and common-wealthe. And indeed, idlenes and flouth are the cauſe of many damnable ſinnes. The idle bodie, and the idle braine, is the ſhop of the diuell. The ſeaſ, if it mooneſt not, could not but putrefie, and the body, if it be not ſtirred and mooved, breedeth diſeafeſ. Now the idle and flouthful perfon is a ſeaſ of corruption; and when he is moſt idle, Satan is leaſt idle; for then is he moſt biſte to draw him to manifold ſinnes.

Thus much of the two general rules. Now follow the parts and kindes of Vocations: and they are of two sortes: General, or Particular. The general calling is the calling of Chriftianity, which is common to all that lie in the Church of God. The particular, is that ſpecial calling that belongs to ſome particular men: as the calling of a Magiſtrate, the calling of a Minister, the calling of a Master, of a father, of a childe, or a ſervant, of a ſubiect, or any other calling that is common to all. And *Paul* acknowledging this diſtincion of *Callings*, when he ſaih, *Let every man abide in that calling, wher he is called;* that is, in that particular and perſonal calling, in which he was called to bee a Chriftian. Of theſe two in order.

The general Calling is that whereby a man is called out of the world to bee a childe of God, a member of Chrift, & heire of the kingdom of heaven. This calling belongs to every one within the compaſſe of the Church, not any one accepted. Here I haue ſixt occaſion to make a long discourse touching the calling of men to Chrift and Chriftian Religion, but I wil only touch the maiene dutis thereof, which are especially four: The firſt is, the invocation of the name of God in Chrift. When *Saul*

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2. Theſſ.  
3. 10.  
ver. 14.Pſal. 51.  
18.

got letters from the high Priests to persecute the Church, it is ſaid by S. Luk. *Act. 9.14.* that he received autoritie to *bind all that call upon the name of God.* *Paul* writing to the Church of Corinth, calleth the members thereof *Saints:* and ſuch as call on the names of the Lord Iesu, *1. Cor. 1.2.* By both which places the holy Ghost would give vs to understand, that invocation is a maiene duty which every Christian man is to performe continually; and it contains both prayer and thankgiving in the name and mediation of Iesu Chrift. And indeed by this action a Christian is diſtinguished and feuered from all other forſes of men in the world, that pretend deuotion or religion. By this it appeareth, howſoeuer al men do deſire to bear this name, & take vnto them this general calling, yet very fewe indeed true and ſound Christians; for not one of an hundred can rightly invoke the name of God, though they can indeede repeat the words of prayer, yet they want the ſpirite of grace, & ſupplicatioſ, whereby they ſhould ake grace in Chrifts name, and give thanks for benefits receaved. Thus many bearing in their the name of Chrift, want the power thereof. Nay which is more, not to call on the name of God is made by the Prophet *David*, the note and marke of an Acheift, that *faith in his heart there is no God.* *Pſal. 14.9.*

The ſecond duty is, as much as poſſiblie we can, to further the good estate of the true Church of God. It is indeede principally the dutie of the Minifter, and yet generally it appertains to all; for as in mans body, the eye by ſeeing, the eare by hearing, the tongue by ſpeaking, and every part by his proper office doth further the good of the whole body: Even fo all that are called to bee members of Chrift, muſt as much as in them lyeth, procure the good of the whole myſtical body of Chrift. *David* in the name of the whole Church faith, *Pſal. 122.69.* *I will procure thy wealth, and pray for the peace of Ierusalem, they ſhall proſper that loue thee.* And after hee had humbled hymſelfe for the two grieuous ſins of adulterie and murther, in the enде he prates to God to build the walles of Ierusalem. For the building of the tabernacle, the Iews brought free-will offerings according to their ability. Some brought gold and precious ſtones, others ſilver and tiffe, & ſuch as had no better thing, brought rammes ſkins, and badgers ſkins; even ſo in the building of Gods Church his ſpiritual tabernacle, every Chriftian muſt bring a free-will offering, he muſt doe ſomething euen to the vmoſt of his power, to the building of Gods Church, though his ſeruice be but meane. Though men (as I haue ſaid) fondly imagine, that this duty is proper to the minifters of the word; yet the truth is, it belongs not only vnto them, but to every one that profiſeth himſelfe to bee a member of the body of Chrift: in which reſpect he muſt, ſo much as he can, procure and further the good of the whole.

Here then wee are to conſider the meanes

A whereby this duty may bee done. They are ſpecially three. The firſt is prayer, not onely for our ſchles, but for the good estate of the whole Church of God on earth. To this effect ſpake Chrift to his diſciples, when hee ſaw the leues like ſcattered ſheepe without a chepherd; *Pray ſo be Lord of the harueſt, that bee world thrifte forth laboures into the harueſt,* *Mat. 9.38.* And in that prayer, commonly called the Lords prayer, we are taught to ſay, *Lerthy kingdome come:* where by *kingdome* is not onely meant the kingdome of glory in heaven, but the kingdome of grace, which is the happy and bleſſed condition of Gods Church on earth. And therefore *Paul* biddeth the Thesſalonians pray, that Gods word may haue free paſſage and be glorified, *2. Theſſ. 3.1.*

The ſecond means is, the worke of edification, which *Paul* enioynes the Thesſalonians, *Edife one another,* *1. Theſſ. 5.11.* And Saint *Indro.* *20.* *Edife your ſelves vpon your moſt holy faith.* The Church of God is a Temple made without hands, the foundation is Chrift; and every member of Chrift with all that appetaine to Gods eleſtion, are living Stones: the builders of this temple principally, are Paſtors and teachers, and not onely they, but all Chriftian perfors generally. The cafe stands here as it did in the building of the materiell temple, the principall builders whereof were ſuch as cut and laid ſtones, and wrought carious workes; beſides whom, there were many others, which though they could neither cut nor frame, yet did they further the building, either by carrying of ſtones, or making of mortar: cuen lo in the building of Gods ſtūtional Church, though al cannot ſquare ſtones like Maſons, nor build as the Minifter doth, yet all without exception pertaining to the Church of God, muſt put their helping hands to further this building. And this may bee done two waies: firſt, by vwing all good means, whereby we may draw our kinred, friends, & neighbours to the loue and obedience of true religion. This duty *Paul* propoundeth to the Corinthians in his owne example, ſaying: *He pleadeth all men in al things, that ſeek not their own profit, but the profit of many, that they might be ſaued,* *1. Cor. 10.33.* Secondly, this thing is done by confirming thoſe which are called, by often admonition, exhortations, conſolations, and all other like dutis that ſerve to this end. And by theſe dutis may the meanest perſon in the Church of God, build or edifie.

Heere I may iutly complainē of the neglect of this duty; for the cafe stands ſt in the barren and fruitleſſe age of the world; men are fo farre from the dutis of edification, that they vſe all meaneſ, rather to pull downe then to build. For he that gives ſervice but to leare the dutis of religion, and vſe ſome ſort to live accordingly, is made a ſigne and a by-word among the common people, & alſo a wonder. And this ſhewes, that the praſe of this duty of edification lies dead, whereto neuerthe-

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lesse we are bound, by vertue of generall calling.

The third meane of furthering the good of Gods Church, is, to conferre the temporall blessings that God hath bestowed vpon vs according to our abilitie, to the good thereof. *Honor God with thy riches*, saith *Salomon*, *Prouerb. 3. 9.* and that is done especially, when they are employed to the maintaining and furthering of true religion, and the worshipe of God. There be other ends for which God hath giuen riches, but this of all is the principally. Yet alas, this dutie is but slenderly practised of such as carry the name of Christ: for many of the richer sort spend a great part of their increase vpon hawkes, bulls, bears, dogs, or riotously mispend the same in some sporting or gaming: and disable themselves to doe that good which should vnto the Church of God. And the meaner sort now adies spend that they get in fine apparel, and good cheare: and by this means the house of God is lesse regarded: for every common man now adies must be a gentleman, and it is very hard sometymes for a stranger to differenc the master from the servant: and there is such excesse in all degrees, that now for daily attire, the noblest are the plainest. To this date I may also adde, that every Christian parent, by vertue of his generall calling, is to dedicate some of his male chilidren, as much as possible to the seruice of the ministerie; if so be they haue gits and inclinations of nature fit for that calling. And in this case the example of *Samuel* may bee a good direction for vs to follow, who did before-hand consecrate *Samuel* her first borne to the Lord. By this meane the ministerie shall be continued, Gods Church and religion maintained, and his Gospell published from age to age to the end of the world.

The third generall dutie of Christianitie, is, that every man shal become a servant to his brother in all the dutys of loue. A Christian is the freell of all men in the world. For in that respect he is the childe of God in Christ, he is truly freed from hel, death, and condemnation: yea, and in part from sinne and Satan, and that in this life: yet for al this, he must be a servant unto every man. But how? by all the dutys of loue, as occasion shall be offered, and that for the common good of all men. Marke well the words of Saint *Paul*, *1. Cor. 9.19.* *Though I bee free from all men, yet haue I made my selfe servant to all, that I might winne the more.* If it bee said, this dutie appertaines to an Apostle, I answer, that *Paul* enioynes it indifferently to every man, *Galat. 5.13.* *Do ye serue one to another in loue.* And for this cause the servants of God are said to bee trees of rightewesse, whose leaues serue for medicin, and their fruit for meat, not for themselves, but for others. Let vs therefore in the feare of God bee careful to leare this dutie: for the practise of it is the speciall ornament

A of Chrits holy Gospel.

The last generall dutie is set downe by Saint *Paul*, *Eph. 4.1.* *Walke worthy that calling wherto God hath called you.* Againe, *Titus 2.10.* he bideth seruants to carry themselfes toward their masters, that they may adorne the Gospel of God in all things: and he sets downe in the words following, how men may adorne religion by their profession: namely, by *denying vngodlynesse and worldly lusts*, by living soberly, righteously, and godly in this present world. In a word, this calling of Christianitie is the most excellent calling in the world, and hee walketh worthy the fame that keepeth a good conscience before God, and is vnlameable before all men.

This dutie I command to the meditation and practise of all men whatsoeuer: we were once baptiz'd, and therin gaue vp our names to God and Christ; and wee are content to heare the word, and receive the Supper of the Lord as a pledge of his mercy and loue. Wee must therefore walke as they to whom the mercy and loue of God pertaines. Christ prouoceth a *woe to them that giue offence*, *Math. 18.7.* And indeed it were better for any man to be as farre vnder the earth, as he is aboue it, then by a bad and loose conuersation to slander the name of God, whose professed servant hee is: and as Christ saith, *It were better a milstone were hanged about his necke, and bee thrownne into the bottome of the sea.* As David prayeth, *Psal. 119.39.* *Lord, take from me rebuke and shame, which I deserte, because thy iudgements are good:* so must we pray, Lord take from me rebuke and shame, for thy Gospell is good. And that wee may euermore walke worthy of this calling, wee first of all must depend by faith on the prouidence and mercy of God at all times. Secondly, wee must daily turne vnto him, by a continual renewing of our repenteance. Thirdly, wee must indeavour to performe new obedience in respect of all his commandments.

Thus much of the generall calling common to all men as they are Christians. Now followeth the second kinde of calling, and that is personall: A personall calling is the executing of some particular office, arising of that distinction which God makes betwene man and man in every societie. First I say, it is the execution of some particular office: as for example, the calling of a magistrate is to execute the office of government ouer his subiects, the office of a minister is to execute the dutie of teaching his people, the calling of a master, is to execute the office of authority and government ouer his seruants: the office of a Phyisition, is to put in practise the good meane whereby life and health are preferred. In a word, in every estate the practise and execution of that particular office, wherein any man is placed, is his personal calling.

Secondly I adde, that it ariseth from that distinction which God maketh betwene

man and man in evry societie: to shew what is the foundation and ground of all personall callings. And it is a point to bee considered of vs, which I thus explaine: God in his word hath ordained the societie of man with man, partly in the Common-wealthe, partly in the Church, and partly in the family: and it is not the will of God that man shoulde liue and conuerse alone by himselfe. Now for the maintaining of Society, he hath ordained a certaine bond to link men together, which Saint *Paul* calleth the *bond of peace, and the bond of perfection*, namely, loue. And howsoeuer hee hath ordained societie, and the bond of them all, yet hath he appointed that there should still remaine a distinction betwene man and man, not onely in regard of person, but also in other respects: for as the whole bodie is not the hand, nor the foote, nor the eye, but the hand one part, the foot another, and the eye another: and howsoeuer in the bodie one part is linked to another, yet there is a distinction betwixt the members, whereby it commeth to passe, that the hand is the hand, not the foot, and the foote, the foote, not the hand, nor the eye: so it is in societie; there is a distinction in the members thereof, and that in two respects: first, in regard of the inward gifts which God bestowed on every man, giuing to fearell men severall gits according to his good pleasure. Of this distinction in regard of inward gifts, *Paul* intreateth at large, *1. Cor. 12.* through the whole chapter, where he sheweth the diuersity of gifts that God bestowes on his Church, and so proportionally in every societie. Now looke as the inward gifts of men are seuered, so are the persons distinguished in their societie accordingly. Secondly, persons are distinguisched by order, whereby God hath appointed, that in every societie one person should bee aboue or vnder another; not making all equal, as though the bodie should bee all head and nothing else: but even in degree and order, hee hath set a distinction, that one should be aboue another. And by reason of this distinction of men, partly in respect of gifts, partly in respect of order, come personall callings. For if all men had the same gifts, and all were in the same degree and order, then shold all haue one and the same calling: but in asmuch as God giueth diuersity of gifts inwardly, and distinction of order outwardly, hence proceede diuersitie of personall callings, and therefore I add, that personall callings arise from that distinction which God maketh betwene man and man in every societie. And thus wee see what is a personall calling. Now before I come to intreate of the parts thereof, there bee other general rules to bee learned, which concerne all personall callings whatsoever.

*I. Rule.* Every person of every degree, state, sexe, or condition without exception, must haue some personall and particular cal-

ling to walke in. This appeareth plainly by the whole word of God. *Adam* so foone as he was created, cuen in his integrity had a personall calling assigned him by God: which was, to dresse and keepe the garden. And after *Adams* fall, the Lord giueth a particular commandement to him and all his posterity, which bindeth all men to walke in some calling, either in the Church or Common-wealthe, saying, *Gen. 3.19.* *In the sweat of thy browes shalt eat thy bread.* Againe, in the renewing of the law in mount Sinai, the fourth comandement doth not only permit labour on fixe daies, but also inioynes the same (as I take it) to vs all. For Gods example is ther propounded for vs to follow, that as he rested the feuenth day, so must also we: and consequently, as he spent fixe daies in the worke of creation, so shalld we in our personal callings. And S. *Paul* giueth this rule, *Eph. 4.28.* *Let him that steale no more, but let him rather worke with his hands the thing that is good, that he may haue to give to him that needeth.* Christ the head of men, liued with *Ioseph* in the calling of a Carpenter, till the time of his baptism, and hereupon it was that the Lewes fad, *Is not this the carpenter the sonne of Mary?* and after he was baptiz'd, and was as it were solemnly admitted into the office of a Mediator, the worke of our redemption was then his calling, in which he both liued and died. Ye the Angels of God haue their particular callings, in that they doe his *commandments in obeying the oryce of his word.* And therefore all that defend of *Adam* must needs haue some calling to walke in, either publicke, or private, whether it be in the Church, or Common-wealthe, or

Hence we may leare sundrie points of instruction: first of all, that it is a foule disorder in any Common-wealthe, that there shold bee suffered rogues, beggars, vagabonds; for such kind of persons commonly are of no ciuill societie or corporation, nor of any particular Church: and are as rotten legges, and armes that drop from the body. Againie, to wander vp and downe from yere to yere to this end, to seeke and procure bodily maintenance, is no calling, but the life of a beast: and consequently a condition or flat of life flat against the rule; That every one must haue a particular calling. And therefore the Statute made the last Parliament for the restraining of beggars and rogues, is an excellent Statute, and being in substance the very law of God, is never to be repealed.

Againie, hereby is ouerthrown the condition of Monkes and Friars: who challenge to themselves that they liue in a state of perfection, because they liue apart from the societies of men in fasting and prayer: but contrariwise, this Monkish kind of living is damnable; for besides the generall dutys of fasting and prayer, which appertaine to al Christians, every man must haue a particular & personal calling,

Phil. 3.14

Rom. 13.  
7.  
1. Pet. 2.  
13.14.5

man

that

Mark. 6.3  
John.  
Corinth.  
Triph.

Psal. 103.  
26.4

Anno 39.  
Eliz.

that

that he may bee a good and profitable member of some society and body. And the auncient Church condemned all Monkes for theues and robbers, that besides the general duties of prayer and fasting, did not withdrawe themselfes in some other calling for their better maintenance.

Thirdly, we leare by this, that miserable and damnable is the estate of those that beeing enriched with great liuings and reuenues, do spend their daies in eating and drinking, in sports and pastimes, not employing themselves in seruice for Church or Common-wealthe. It may be haply thought, that such gentlemen haue happy liues; but it is farre otherwise: considering every one, rich or poore, man or woman, is bound to haue personall calling, in which they must performe some dutys for the common good, according to the measure of the gifts that God hath bestowed vpon them.

Fourthly, hereby also it is required that such as we commonly call seruants, should haue, beside the office of waiting, some other particular calling, valesse they tend on men of great place and state: for onely to waite, and give attendance, is not a sufficient calling, as commone experiance testeth: for waiting seruants, by reasoun they spend the most of their time in eating and drinking, sleeping and gamming after dinner and after supper, do prooue the most viprofitable members both in Church and Common-wealthe. For when either their good masters die, or they be turned out of their office for some misdemeanour, they are fit for no calling, being vnable to labour; and thus they giveth themselves either to begge or stale. The waiting man of *Cornelius* that Centuriot, was also by calling a souldier: and it were to be wished now adays, that gentlemen would make choice of such seruants that might not onely tend on their persons, but also tend vpon some other convenient office. It is good for eury man to haue two strings to his bow.

*II. Rule.* Every man must judge that particular calling, in which God hath placed him, to be the best of all callings for him: I say not sumly best, but best for him. This rule is set forth vto vs in the example of *Paul*, *I have learned* (faith he) *in what conuerse state I am, to bee conserns and wel pleased.* The practise of this dutie is the fay & foundation of the good estate both of Church and Common-wealthe; for it maketh every man to keepe his owne standing, and to employ himselfe painefullie within his calling; but when we begin to miflike the wife disposition of God, and to thinke other mens callings better for vs then our owne, then followes confusio[n] and disorder in every society. When *Abraham* a child, and subiect of king *David*, was not content with his estate, but fought his fathers kingdom, and said, *O that I were iudge among you:* many contentions and hursliuris followed in the Common-wealthe of the Iewes all his daies. And the sonnes of

*Zebedaeus* not contenting themselves with the calling of Disciples, but being inflamed with desire of honour and dignitie, fought two principal offices in Christ his kingdom, which (as they deemed) shoulde be a civil and worldy kingdom. Hence arose enuy and heartburning among the disciples, and further euils would haue infied, valesse the wisedome of our Sauour Christ had cut them off. The Bishops of the Church of Rome, not contented with their Ecclesiastical estate, affred the honour of the Empire: and by this meanes brought haucke and ruine vpon the whole Churche: yea, the very first family that ever was in the world, felte the smart of this euill. *Cain*, because he feared the losse of his primacy, whereby he was to be a Priest, Prophet, & ruler in *Adams* house, after this decease, lew his brother *Abel*. And this may well bee gathered by the words of the text, where when *Cain* began to be angry, the Lord said, *If thou doest well, there is remission of thy sinnes at the doore.* Now *Cain* might haply reply & say, this is well, but my grieve remaines, that I must loose my right & dignity. To this God answereþ thus, in the next words, *And his appetite shall be to thee, and the flesh shall rule over him;* namely, if thou doest well. And from time to time, the greatest discords that haue fallen out in the Church of God, haue issued fro this fountaine. And the same is also true in the Common-wealthe; hence come treacheries, treasons, and seditions, when men, not content with their own estate and honors, seeke higher places: and being disappointed, grow to discontents, & so forward to all mischefe. Therefore in a word, the good estate of the Church and common-wealthe, is when every person keeps himselfe to his owne calling. And this wil vndoubtedly come to passe, if we consider what be our callings; and that weare placed in them of God; and therefore judge them to be the best callings of all for vs.

*III. Rule.* Every man must joyn the practise of his personal calling, with the practise of the generall calling of Christianitie, before described. More plainly, Every particular calling must be practised in, & with the generall calling of a Christian. It is not sufficient for a man in the congregacion, and in common conuersation, to bee a Christian, but in his very personal calling, he must shew himselfe to be so. As for example. A Magistrate must not onely in generall bee a Christian, as eury man is, but he must be a Christian Magistrate, in executing the office of a Magistrate in bearing the sword. A master of a family, must not onely bee a Christian abroad in the towne, and in the congregacion, in the sight of strangers, but alio in the administration and regiment of his particular family, towards wife, children, and seruants. It is not enough for a woman to be vertuous openly to strangers, but her vertue must privately shew it selfe in her subiectio[n] and obedience to her owne husband. A Schoolemaster must not onely be a Christian

Gen. 4.5.  
8.

Gen. 4.7.

Col. 3.18.

A&amp;.10.7.

Phil.4.11

2. Sam.  
15.4.5.

in the assembly, when hee heareth the word, and receiuesthe Sacraments, but he must also shew himselfe to bee a Christian in the office of teaching. And thus must every man behau himselfe in his particular calling: because the particular calling & practise of the dutys thereof, feuered from the foreaid general calling, is nothing else but a practise of iniustice and profanenes. And the generall calling of Christianitie, without the practise of some particular calling, is nothing els, but the forme of godlineſſe, without the power thereof. And therefore both callings must be ioyned, as body and soule are ioyned in a living man. And that wee may the better ioyn both our callings together, wee must consider the maine end of our liues, and that is, to serue God in the seruice of men in the workes of our callings. God, as he made man, so can he preferre man, without the helpe of man: but his pleasure is, that men shoulde be his instruments, for the good of one another. For this cause hath he ordained the excellēt office of Magistrates & Ministers, and almost an infinite variety of trades of life, all tending to preferre the body or soule, or both. Thus God manifesteth his fatherly care ouer vs by the imployment of men in his seruice, according to their severall vocations, for our good: and there is not so much as the vassall or bond-man; but he must serue God by seruing his master: as *Paul* teacheth; And by this one point, wee may learne two things. The first, that they profane their liues & callings that imploie them to get honours, pleasures, profits, worldly commodities, &c. for thus wee lie to another end then God hath appointed, and thus we serue our selues, & consequently, neither God, nor man. Some man will say perhaſe, What, must we not labour in our callings, to maintaine our families? I answere, this must be done: but this is not the scope and end of our liues. The true end of our liues is, to do seruice to God, in seruicing of man: and for a recompence of this seruice, God sends his blessings on mens traualles, and he allows them to take for their labours. Secondly, by this we leare, how men of meane place & calling, may comfort themselves. Let them consider, that in seruicing of men, by performance of poore and base dutys they serue God: and therefore that their seruice is not base in his sight: & though their reward from men be little, yet the reward at Gods hand, shall not be wanting. For seeing they serue God in seruicing of men, they may justly looke for reward from both. And thus may we reape marueilous contentation in any kind of calling, though it be but to sweep the houſe, or keepe ſheepe, if we can thus in practice, vniue our callings.

By this rule may any man rightly judge of himselfe & others. For wheresoeuer these two callings are feuered, whatsoeuer is in ſew, there is nothing in ſubſtance. And by this alſo we may diſcern a common fault in the liues

of many men, who ſhew themſelues ready and willing to hearre the word of God; yea, they approoue it, receive the Sacraments, and profesſe themſelues to bee members of Christ: and all these bee good dutys of the firſt and generall calling, but goe on further, and looke into their particular callings, there ſhall you find nothing leſſe, there is al out of order, ſome bee viſtares and opprefſors, ſome ingroſſers, ſome vſe false weightes and measures, ſome looſe and laweſeare, ſome are looſe & laſcivious. It may be, ſuch perſons reſolute themſelues that all is well, when they doe ſome dutys of their generall calling: but whereas they neglect the performance of the ſolid dutys, in their particular callings, they are farre out of order; yea, they lead a dangerous and lamentable course of life. For though they be indiued with excellent giftes, and bee able to ſpeak well, conceiue prayer, and with ſome reverence to hearre the Word, and receive the Sacraments, yet if they practise not the dutys of godlineſſe within their own callings, al is but hypocrifie. And therefore, valesſe they repente the greater their giftes are, the more ſhall they make to their deeper condemnation at the day of judgment.

Again, this rule ferueth to teach all men the right way to reforme their liues. If thou wouldest lead a life vnblemable both before God & man, thou muſt firſt of all beliue thy ſelfe, what is thy particular calling, and then proceede to practise dutys of the moral law, and all other dutys of Christianitie, in that verie calling. And if thou wouldest haue lignes and tokens of thy election and ſaluation thou muſt fetch them from the conſtant practise of the two callings ioyned together: ſerue them in thy life, and then ſhall finde no comfort, but rather shame and conuictiō[n] of face, vilesſe thou repente.

*IV. Rule.* Such as beare publike callings, muſt firſt reforme themſelues in private. Who *Moses* went from Midian to Egypt, to bee a gouernour of the Ifrachites, the Lord withfrode him in the way, by reaſon of a faulfe in his priuate family, that his child was not circumcized according to the law of God. How ſhal he order publike matters for the common good, that cannot order his owne priuate estate?

*V. Rule.* A particular calling muſt giue place to the generall calling of a Christian, when they cannot both ſtand together. As for example: a ſeruant is bound to his master to obey him, either becauſe he is a vassall, or at the leaſt becauſe he is hired to ſerue for wages: the ſaid master being a zealous Papist, threatneth his ſeruant, being a Protestant, that valesſe he condefend to heare Mass, he ſhall either burne at a stake, or carry a faggot. Now the ſeruant ſeeing the malicioſe purpose of his master, and not finding himselfe able to bear the brunt of a triall, in this caſe, he departs & withdrawes himſelfe for a time: And the queſtiō[n] is, whether he doth wel or no? The anſwer is, he doth: and in ſuch a caſe, he may

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lawfully flee from his master; for a servant that by personall calling is bound to an earthly master, is further by a general calling, bound unto God. And the particular calling of any man, is inferiour to the generall calling of a Christian: and when they cannot both stand together, the particular calling must give place; because we are bound vnto God in the first place, and vnto man, vnder God: and so fare onely as we may withal, keepe our bond with God. And thus much of the huse general rules, that are to be practised in every particular calling.

To proceede. Personall callings be of two sorts: of the first sort, are all such as be of the essence and foundation of any societie, without which, the societie cannot be. As in a family, the calling of a master, and the calling of a servant; the calling of a husband & wife; of parents and children. And in the commonwealth, the calling of Magistrate, and subiects. And in the Church, the calling of the Minister and of the people. Of the second sort, are all such as serue only for the good, happy, and quiet estate of a societie. And these be of fundy sorts, some of them seruing for the preseruation of the life of man, as the calling of an husbandman, of a Merchant, &c. some seruing for the preseruation of health, as the calling of a Phyliston, and of the Surgeon, &c. some seruing for the outward peace, as the calling of a Souldier, of the Lawyer, &c. some seruing for the cloathing and attireing of the body, and they be almost so many, as be the parts of the body: some also seruing for building, as the calling of a Carpenter, and Mason. In a word, looke how many things be necessary, for the good estate of any societie, so many personall callings therbe, which belong not to the essence and being of a societie, but serue only for the good of the same. And to one of these two kinds, may all lawfull personall callings bee referred. Thus much of callings in general, and of the kinds thereof.

The third point to be considered, which is the most principall is this: How every man may in a good and holy manner vse his calling; this still being remembred, that I speake not of extraordinary callings, or of the generall calling of a Christian, but only of ordinari and personall callings. The handling of this point, is of great weight and moment: for by the right vse of every calling, the workes thereof are made good workes, though otherwise they be meane & base in themselves. In a good worke are three things required: first, it must be done in obedience: seconde, in faith: thridly, it must be directed to the glory of God. Now the works of every calling, whiche they are performed in an holy manner, are done in faith and obedience, and serue notably for Gods glory, bee the calling never so base. As for example, a manis by profession a sheepheard, the calling is but base and meane,

And the duties thereof are feteable: yet if there be grace to vse that calling aright, the duties thereof are good workes before God, being done with conscience of obedience vnto God, for his glorie, and the good of the master. The meaneſſe of the calling, doth not abafe the goodnesſe of the worke: for God lecketh not at the excellency of the worke, but at the heart of the worker. And the action of a ſheepheard in keeping ſheepe, performed as I haue ſaid, in his kind, is as good a worke before God, as is the action of a judge, in giuing sentence; or of a Magistrate in ruling, or a Minister in preaching. Thus then we ſee there is good reaſon why we would ſearch how every man is rightly vſe in his particular calling. In the right vſe of any calling, fourt things are to be conſidered and performed. 1. good choice of a calling. 2. good entrance into it. 3. good continuance therein. 4. an honest and good leaſing of the fame. For the firſt, in the choice of our callings, we muſt remember and obſerve three particular rules.

*I. Rule.* That we are to chooſe honest and lawfull callings to walke in. *Eph. 4:28.* Let him that ſole (asith Paul ſteale no more: but let him rather labour and worke with his hands, the thing that is good. Here we are warned by the holy Ghost, to make choice of ſuch callings as be honest. Again, all the workes of our callings muſt be done in faith, and there is no faith, vñleſe the calling be honest.

For better direction in the choice of an honest calling, this general ground muſt be obſerved: Every calling that ſerueth to vphold and maintaine the three ſecular estates and ſocietieſ, namely, the eſtate of the Church, or the eſtate of the Commonwealtheſ, or the eſtate of the family, is grounded vpon the moſt laſt law; and therefore lawfull, and conſequently may be had, vſed, and enjoyed with good conſcience. On the contrary, if it be an hinderance to any of these three eſtates, in whole, or in part, it is an unlawfull calling.

*II. Rule.* Every man muſt chooſe a fit calling to walke in; that is, every calling muſt be fitteſt to the man, and every man be fitteſt to his calling. This rule is as neceſſary as the former: for where men are out of their proper callings in any ſocietie, it is as much, as if a royn were out of the place in the body. Now in the choice of callings, two sorts of men muſt be conſidered, men of yeeres, & children. Men of yeeres make choice of fit callings for themſelues, when they tric, judge, and examine themſelues to whatthings they are apt and fit, and to what things they are not. And every man muſt examine himſelfe of two things: firſt, touching his affection; ſeconde, touching his gifts. For his affection, he muſt ſearch what minde he hath to any calling, and in what calling he deſireth root of all to glorifie God. For his gifts he muſt examine, for, & to what calling they are fitteſt. Having thus tried both his affection and gifts, finding alſo the calling to which

they tend with one conſent, he: may ſay, that is his calling, because he liketh it best, and is euery way the fitteſt to it. As for example: one brought vp in the ſchools of learning, defirreth to know what ought to be his calling: well, he examines his affections or defire, and findes it moſt of all inclined to the minifterie of the Gofpel: he examines his gifts alſo, and findeth both knowledge and utterance fitte for the fame. Now ſuch a one may ſafely ſay, that the minifterie is the calling, to which he is ſet apart. And the like may any other man in any other calling ſay for himſelf. Yet, becauſe many men are partiall in judging of their inclination and gifts, the beſt way is, to vſe the aduife and helpe of others, that are able to giue direſtion herein, and to diſcerne better then themſelues.

Now touching children, it is the dutie of parents, to make choice of fit callings for them, before they apply them to any particular condition of life. And thatthey may the better judge aright, for what callings their children are fit, they muſt obſerue two things in them: firſt, their inclination: ſeconde, their naturall gifts. Touching inclination, every child, even in his firſt yeares doth affeſt ſome on particular calling, more then another: as ſome are affeſt more with muſicke, then others, ſome with merchandise, ſome with a more liberall kinde of learning: ſome with this ſome with that. And by this may the parents ſomething judge of their inclination and towardneſſe. This was practiſed among the Athenians, who before they placed their children in any calling, did firſt bring them into a publicke place, where instruments of all sorts were laid: and they obſerued with what kinde of instrument they tooke delight, and to the like Art did they afterwards apply them with good ſuccesse. And it will not be amifle, for Christians to be followers of the heathen in this, or any other commendable praſtie. Secondly, the naturall gifts which parents are to obſerue in their children, are either in their bodies, or in their mindes. And thoſe children which excell in the gifts of the body, are to be brought vp in callings, performed by the labour of the body: as in Mechanical Arts. And ſuch as excell in the gifts of minde, are to be applied to thoſe ſciences that are performed by wit and learning. The (a) notes of a childe that is fit for learning, are theſe: a lone of learning, a lone of labour, a lone of praiſe, and a wit neither too quicke, nor too dull. A fine wit in a childe, is like a pen-knife that will not ſhuſh a great loafe, but only ſeru to cut a quill. Again, in the gifts of the minde, marke a ſpeciall diſſerence. There be two kinds of vnderſtanding, Actiu and Pafiuſe. The actiu vnderſtanding is that, which not onely conceiueth of thing inuened by others, but alſo can inuen thing of it ſelue. The pafiuſe vnderſtanding is that, which onely conceiueth of things deuifed by others, and cannot in-

Nazian.  
in epad.  
B adoxia.

a Plato. I.  
7. de Rep.  
Nazian.  
in Mono-  
dia. 1, 2, 3  
4.

A uent, but very hardly of it ſelue. And every one, both old and young, haue one of theſe kindeſſe of vnderſtanding. Now all thoſe children that excell in this actiu vnderſtanding, are to bee ſet apart, for the greaſte callings in the Churche and common-wealth. *Democritus* the Philofopher, chose *Protagoras* to be his ſcholler, because he flewed wir in the artiſtiall binding of a bundle of ſticles. *Athanasius* that famous Bishop, was firſt put to learning, because he was found by the ſea ſide doing the parte of a Minifter, among the company of little children like himſelf, examining and baptizing them according to the ſolemne order vſed in the congregation. *Origen*, that famous clearke, when he was a child, vſed to queſtion with his father *Leontius* about the ſenſe of the Scripture, and to demand of trades-men, the cauſes of things, and the vſe of their tooles and instruments. Andiſthus we ſee in ſome ſort, how parents may judge to what calling every child

Euseb.  
hilt. 1.3.

And here all parents muſt be warned, that the negleſt of this duty, is a great and common ſin: for the care of the moſt is, that their children may liue nothing regarding whether they liue well, & do ſeruice to God in a fit calling or no. And the truth is, parents cannot do greater wrong to their children, and the ſocietie of men, then to apply them into vniſt callings, as when a child is fit for learning, to apply him to a trade, or other bodily ſeruice; contrariwise, to apply him to learning, when he is ſit for a trade: for this is as much, as if a man should apply his toes to feeling, and not his fingers; & to go on his hands, and not on his feet, and to ſet the members of the body out of their proper places. And this is the ſecond rule.

*III. Rule.* He that is fit for fundy callings, muſt make choice of the beſt. Thus much S. Paul teacheth plainely in the next verfe of this chapter: *Art thou (asith he) called, being a ſeruant? care noſt for it; but if thou maieſt be free, chieſt it rather.* Where he giues this coſt, that a bondman haung liberty in his choice, muſt accept of it, rather then continue a bondman ſtill. Again, Paul bids the Corinthians to conuerſt spiritual gifts, but ſpecially that they may prophetic: whei he giueth this rule, that in the choice of gifts, we muſt labour for the beſt gifts: & if we are to ſeek after the beſt gifts, the proportionally we muſt ſeek for the beſt callings.

Here is a ſpeciall rule for all yong students in the Vniuersities. Such as are brought vp in the ſchools of the Prophets, defirre to know what particular calling is beſt for them, becauſe they haue libertie to be either Schoole-maſters, or Phyſitians, or Lawyers, or Minifters of the word of God. S. Paul according to this generall rule, ſneweth that a choice muſt be made of the beſt calling. And the firſt place, if gifts will ſerue, a choice muſt be made of the calling of a Prophet or teacher, and that aboue all other. Academicall callings muſt haue the firſt place. Thus much of choice.

1. Cor. 7.  
2. 1.

1. Cor. 14.  
1.

11. Point

**II. Point.** Where choice is once made, we must then consider, how a good entrance is to be made into the calling which we haue chosen. Touching entrance, many points are to be scanned. The first is, in what fort & manner an entrance must bee made. And the right manner is this; Every man must so enter, that he may truely in conscience say; God hath placed me in this calling, by neither so base a calling, Thus *Paul* faith in this chapt. v. 17. *As God hath called every man, so let him walk.* And Christ our Saviour never tooke vpon him openly, the office of a Mediator, till hee was baptized, and therein called vnto it, by the voice of his father from heaven, saying; *This is my beloved sonne, in whom I am well pleased.*

But immediately after hee beganne to teach and preach, and to shew himselfe the true Melsias, in performing the dutys of a King, Priest, and Prophet. There is no calling vpon earth, since the fall of *Adam*, but hath crosses and calamities attynding on it, but they are delayed, by comfort sufficient, when our conscience can tell vs, wee were placed in our callings by God himselfe; and when our conscience can not say thus much, the comfort is gone.

Now, that every man may certenly know himselfe to bee called of God to this or that calling, hee must have two thinges: Gifts for the calling from God, and Allowance from men. For the first, whom God calleth, to them he giveth competent and convenient gifts or knowledge, understanding, dexteritie to this or that, and such like; and thereby makes them able for the performance of the dutys of their callings. Contrariwise, they that enter into any calling, being vterly vnable to performe the dutys thereof, were never called of God. For the secōd, men are to be set apart to their particular callings by the appointment of men, whom God hath left on earth as his instruments, for the ordering and disposing of vocations. For God hath his deputies to allor men their offices in every society, as parents and masters to dispose of persons in private families: for ecclesiastical callings, the *Governours* of the Church; for ciuill, the Magistrate, and men of authority in the Commonwealth. And he that would truly say, God hath placed him in any particular calling, must also haue the outward calling of men. And here it is to be remembred, that triall of gifts & free election, without partiality shold be in the desigment of all, specially of publicke callings. Thus in the Primitive Church, so fo much as Deacons were admitted without iust & sufficient triall, 1. Tim. 3. 10. And here sundry abuses are to be reprooued: as first of all, the buying and selling, the chopping and changing of ciuill offices; for where the calling is set to sale, there little or no triall, little or no election takes place. And he that buyes his office, must rather say, his money called him then God: wherefore, such as lay vp mony to buy offices, had best take heed;

A beforehand: for the saying is true; hee that buyes the feate, must sell inficie; and where infiice is sold, the poore is oppressed, and al goes to wracke. The like is to be said of the sale of Ecclesiastical livings, to which, cure of soules is annexed: yea of the dispensing and giving them hand over head. Indeede, to buy or sell the livings of the Church, is not properly the fume of *Simon*, who sought to get the gifts of the holy Ghost with mony; yet this buying a grieuous sin, flat against the order that God hath set down touching entrance into any calling. The very heathen themselves haue complained of this chopping and changing of places, as of the ruines of states, and Common wealths. (a) *Alexander Severus* the Emperour saith, *it is necessary that he which buyeth, must sell. I will my selfer (b) buyers and sellers of offices: if I suffer them, it is because I cannot condonem them.* For I am ashamed to punis him that buys and sells. *Seneca* (c) saith, *this buying is the stoling of provinces; and that he which buys, must needs sell.* *Itinian* (d) complains, that his *Dominions are robed and piled, because men take gold for offices, and he straitly forbids it.*

Thus much of entrance in general. Now follow certaine questiones therof. If this bee as I haue said, that suchas enter into any calling specially publike, must first bee enabled with gifts from God, and also set apart by men, after due triall and examination: here a question is to be skanned, which the Papists vse to propound; namely *What calling the first Preachers of the Gospell, and planters of our Church had?* The answere to this question is needfull: for if they had no calling, neither haue we that are the followers. And I answere two things. First, that they had their callings, by vertue whereof they restored the Gospell of Christ, from the Romish Church it selfe: for they were either Priests, or Schoole-Dotors, as in England, *Wickliff* in Germanie, *Luther* in Bohemia, *John Hussey*, & *Jerome of Prague*, at Basile, *Oecolampadius* in Italy, *Peter Martyr*, and others. And therefore thefe, with many others, were ordained, either in Popish Churches, or in schooles, and there by oath solemnly bound to do the dutys of their callings with good conscience, by confuting of error, and maintaining the auncient Apostolike faith. Wherefore if this their calling bee of any moment to stoppe their mouthes, we say, the first restorers of the Gospell in our times, had their first callings of them. If it be said; that these men were all periuirant, for preaching against the Church of Rome, to whose allegiance they were bound by oath: I answere, that by vertue of their oaths at their ordination, they were bound only to the Catholike and Apostolike Church, and not to the present Church of Rome: for the words [the Catholike and Apostolike Church of Rome] which now run in the tenour of the oath, were not so strictly viced in former times, but are more vrged now of late. Secondly I answere;

that

a *Lampridius* in *Vita Seueri* b *Meccatores*  
c *Epiphanius* p. 10  
d *Novell. I. 1. c. 9*  
e *De Benc. 1. 1. 8. in præf.*

that many of them had callings in some sortes extraordinarie; I say *in some sortes*, distinguisheing the office of teaching, & the vfe of it. The office which they performed, was ordinary, but the execution of this office, in purging and restoring true religion, nor in respect of that true order which God had set down in his word: but in respect of the abuse of it in the Romish Church, was extraordinarie. Which I declare on this manner: God calleth men extraordinarily, when he binds not himselfe to ordinarie lawes of vocation, set downe in his word. And this he doth three waies. First, by his owne immediate voice. And thus was *Abraham* called, and *Abram* in the bush, and so were al the Apostles of Christ called immediately; and *Paul* likewise after Christs ascension. Secondly, he calls extraordinarily, by the ministrerie of creatures: as *Elsiba* was called by *Elisha*, 1. *Kin. 19.* thus was *Aaron* called by *Moses*: and *Philip* called to baptize the Eunuch, by the mesage of an Angel, *Act. 8. 16.* Thirdly, by speciall instinct, and extraordinarie inspiration of the spirit. Examples hereof we haue in the word of God: in *Philip* who by his first calling was a Deacon, went and preached the Gospell in Samaria, and first began the Church of God there; not by calling from the Apostles, because they were ignorant of his preaching, *Act. 8. 14.* and we may not thinke that he did enterprise this worke upon his owne braine, and therefore by all likelihood, his calling was by a speciall instinct of the spirit of God. Againe, when the Church of Ierusalem was dispersed, there came men of Cyprus and Cyrene to Antioch, without any outward calling, and yet preacht there, no doubt by the instinct of the holy Ghost, as appears, in that the hand of God was with the. The like I say of *Luther*, and the rest, namely, that they were stirr'd vp, by speciall instinct of the spirit of God; whereby they were moued to restore the Gospell to his former purity, as they did. But lounie will say, this doctrine leath open a gap to all hereticks and deceivers, for they may likewise pleade extraordinarie instinctes, and by this meane, seduce and deceite the people of God. I answere, there be certaine speciall notes and markes, whereby we may distinguishe an extraordinarie calling from the illusions of the duel, whereby he suborneth hereticks, to deceiue the world. First, extraordinarie calling never hath place, but when ordinary calling faileth. There be two speciall times, wherein God calleth men extraordinarily. The first is, in the founding and planting of the Church; and hereupon were the Apostles and Evangelists called extraordinarily. The second time is, when the Church of God is defased, and vniuersall Apostolike takes place: for then there is no place for ordinary calling; & therefore to reftore the Church againe, to her former estate he calleth men extraordinarily. we may not looke for any reformation of a few fro them that haue bin in them, vnselue the occasion

to be extraordinarie: & the like is to be thought of the reformation of an heretical and Apostatall Church, as without doubt is the Church of Rome. Secondly, we may distinguishe of men extraordinarily call'd by the doctrine which they deliuer, which must be the very doctrine of Prophets & Apostles: and he that pleadeth extraordinarie calling, & yet brings any other doctrine, is not call'd by God, but is deluded by the devill. Thus hathe *Moses* taught vs to judge of true and false Prophets, not by their miracles, but by their doctrine, *Deuteronom. 13. 3.* And when Christ was demanded by the Scribes and Pharisees, by what authorisie he did those things: he answere by demanding a like question: whether *Iohns* baptism, that is, his ministry and doctrine, were of God or not *Luke 20. 4.* and if his doctrine were of God, then also his calling, and consequently the calling of Christ, because it was the office of *Iohno* to certify of him. Thirdly, they may be distinguishe by their liues and conuersations. Christ hath fore told, that there should come false prophets in sheepes cloathing, which are inwardly rauening wolites, *Mat. 7. 15.* How then shall we know them? the answere is, by their frutes, that is, not only by their doctrine, but also by their liues: because their office is to teach, not only by doctrine, but also by example. Now the men, whom God called to the restoring of the Gospell, to them he gaue with finenesse of iudgement, integrtie of heart and life: which the Lord in mercy ioyned together for the confirmation of the truth of their calling. And he that teacheth wholecōme doctrine, & brings forth contrary frutes, is in that regard a false prophet, though his doctrine be never so true. Fourthly, whom God calleth extraordinarily, they both do him furnish with gifts above the ordinary meafeure of men: as namely, with knowledge, zeale, wisedome, constancy, courage, & other gifts, that serue for the discharge of extraordinarie callings. And this we finde to be true in the first ministers of the Gospell, but especially in *Luther*, whom God notably arm'd with boldnes, & courage to withstand the whole Church of Rome. In our age some stare-ups haue said, they were *Eli*, *Iob*, *Baptist*, and Christ, but by this last note they haue beene defrected: for when their gifts were examined, they haue beene found to come farre short of the gifts of many ordinary men.

Now if wee lay all these notes together, it will easily appear; that the first preachers of the Gospell in this last age, may at least some of them, be said truly to haue received extraordinarie callings from God. For first, they preached in such a time, when no face of a true Church was to be seene, and a generall Apostatall ouer-spread the world. Secondly, they renewed the very doctrine of the Apostles & Prophets. Thirdly, they adorned their doctrine with godly life and conuersation. And lastly, were all, or most of them furnished in

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great measure with sufficient gifts of knowledge, wisdom, zeale, and courage to manage their callings and professions. But the *Fathers* say, there was nothing in them extraordinary, because they could not confirme their doctrine by miracles. I answersh, the doctrine which they taught, needed not then to be confirmed with miracles, seeing it was at the first publishing thereof, sufficiently confirmed by miracles wrought by the Prophets and Apostles. Secondly, I answersh, that extraordinary men do not always confirme their callings by miracles, as *John Baptist*, and sundry Prophets in the old Testament, who never wrought any miracles. Thirdly, the gift of working a miracle may be given to him that is an enemy to God and his Church, as the gift of prophecye may, that is greater; for *Balaam* and *Caiaphas*, both prophesied, yet were professed enimies to Christ & his Church. And *Moses* faid plainly, that false Prophets comming among the people, would work miracles for this end, to trie them, *Deut. 13. 2.* Therefore the working of a miracle (though not alwayes to confirme an extraordinary calling).

*Ques. II.* Secondly, it may be demanded, if entrance be made into a lawfull calling with an evill mind, and by evill means, what must then be done? Answersh, he is not to forsake his place, but to repent of that his bad entrance, and to doe the duties of his calling with diligence and good conscience, waiting after this or further approbation from God, and also from men; which when he hath in any measure obtained, he may with good conscience proceed in his calling; for the after approbation, & acceptance (though it doth not justify the bad entrance) yet doth it make a sufficient thereof. A Prince, as *W. Congreuer* enters into a land or kingdom, & by warre & bloodshed leeks to subdue the people, & to make them subject unto him: now by the bad entrance, he is no lawfull king; for every lawfull king is placed by God, and by men that are appointed vnder God to set vp Princes ouer them, according to the lawes and customes of several kingdoms. Yet if the people do willingly submit themselves to this usurper, and be content to yeld subjection; and the king likewise to rule them by good & wholesome lawes, he is now become a lawfull Prince, though his entrance was but tyrannical. Upon this ground another question is answered, touching the callings of the Ministers of our Church. Some there be that say our Church is no Church, our Minister is no Minister; yea the preachers of the Gospell the worl of all. The ground of their opinion is, because (as they say) we haue no good & lawfull entrance of our callings & ministeries, according to the word of god. For answer to them, put the case that all the preachers and Ministers in the Church of England were unlawfully called, yea wanting the very substance of true calling (which no man can with good conscience ci-

ther speak or think) yet is it possible that there may be a true Church of God among vs, and lawfull preachers of the word, because they may haue an after-acceptation and approbation, both from God, and from man: and an after-acceptation makes supply of a bad entrance. Nay further it is evident, that our ministers haue approbation both from God and man. For first of all, God inableth them to reach the true and wholesome doctrine of the Prophets and Apostles, which is one speciall note to distinguish a false prophet from a true. Secondly, God inables them with grace to adorne their doctrine & profession with reformed lues. Thirdly, Gods hand is with them, in that he blefeth their labours, for the conuersion of many soules vnto God in all parts of this land. And by this God doth as it were set to his hand and seal, for the approbation of our callings. The question was among the Corinthians, whether *Paul* was an Apostle or no. And *Paul* himself answersh, *That if he were not an Apostle to others, yet was he so to them, because he was the minister of their conversion.* *1 Cor. 9.2.* Now if this be a good reason to prove the extraordinarie calling of an Apostle, then no doubt but it will suffice much more to prouoe the calling of an ordinary minister.

*Ques. III.* Thirdly, it may be demanded, whether a man being to enter into a calling, may lawfully offer himselfe and make meanes to enter into it or no? Answersh, This question *S. Paul* answersh, when he faid, *1 Tim. 3. 1. He that desiristh the office of a Bishop, desiristh a worthy worker.* Here he gaue vsto vnderstand, how it is not vnlawfull to desirre office. It is true indeed, there be vnlawfull desires of places and callings, namely, when they are sought, vpon a vain & greedy minde, for pleasure, or for lucre sake; yet when they are desired or sought for vpon conscience to discharge a duty vnto God and man, there is no offence. Now if the desire of an office be lawfull; then to shew the same desire by honest and lawfull meanes is not vnlawfull. Therefore men may se honest and lawfull meanes to entres into callings, meet for them, if so be they bring sufficient gifts for the discharge thereof, and withall submit themselves to examination and election according to lawfull order. The Prophet *Isaiah*, as soone as God had touched his rounge with a coale from the Altar, was ready to goe at the call of God, and when the Lord said, *Whom shall I send?* he answered, *here am I, send me,* *Eze. 6. 6, 7, 8.* And after this example of this holy Prophet, may any man shew himselfe willing to enter into an office, when God hath furnished him with gifts, if so he may be called. Here then is a lesson for such as are brought vp in the schools of the Prophets; their duty is, so soone as they are, enabled to do the offices of ministers, to shew themselves willing and ready in godly manner to take vpon them this kind of calling. And therefore without question, it is a fault in many, that being inable

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with gifts sufficient, nevertheless do employ themselves wholly in their private studys: nor shewing any willingness to take vpon them to discharge any ministeriall calling, for which they are fit. For howsoeuer to seek a calling in the Church of God for lucre sake, is vnlawfull, yet to seeke a calling is not simply vnlawfull, if there be an honest mind, good meanes, and the glory of God be truly intended.

*Ques. IV.* Fourthly, it may be demanded, whether a man may enter into two callings at once or no? Answersh, by distinguishing, in some respect he may, and in some he may not. An entrance may be made into two callings in three cases: First, when God hath combined two callings together by his own appointment. Thus *Melchizedech*, that he might be a lively figure of Christ our Saviour, was a king and a priest, and did the office both of a King and Priest, *Heb. 7. 1.* And the high priests that were the succelors of *Aaron*, by Gods appointment, were not only Priests, but ciuill Judges also. *Iehoiada* the high Priest was proteftor of Iuda, in the nomanage of *Ieobas*, & by vertue of his proteftorship flew *Abiathar* that vntiring Queen, *2. King. 11. 15.* And there is no manuell of this, because the Leuites were the common lawyers, and the Scriptures were the politice lawes of the Iewes and therefore none were so fit to be Judges as priests and Leuites. Even as in this land, the ciuill Judges in causes both ciuill and criminal, are Lawyers, that are expert in the lawes of the land. In this regard, it was not so great a burden among the Iewes to manage the office of a Priest, and to execute ciuill judgment. Secondly, two callings may be combined, whē the entering into them at once is not against the word, and for the common good. Thus *Eli* in the kingdom of Israel, was a Priest by one calling, and by another calling a Judge. Thus *Samuel* was a Prophet and a Judge. Thus *Moses* was a Prophet and a ciuill gouernour, yea a Prince; for in those times, both stances were so corrupt, that there could not be found ordinary men sufficient to discharge either calling severally.

Thirdly, two callings may be indured, when being ioyned, they hinder not each other, nor the common good. Thus a man may lawfully be a Master of a family, and a Merchant, or any other trade whatsoever. Examples hereof we haue in the word of God. *Abraham*, besides that he was a Master of a great family, & in his family alwaies a prophet & a priest in offering sacrifice, was by other calling a mighty prince, and a great warriour. And the same may be said of the Patriarches; they were gouernours in their families, & also princes bearing the ciuill sword, as may appear in the example of *Inde*. Now there were two causes why they might bear both these offices first, because the Church of God was then very small, & comprised in one family: & secondly, the doctrine of religion was comprised in few heads, and delivred from man to man by

tradition. And in this case *S. Paul* was by one calling an Apostle; and at the same time by another calling a Tent-maker, because of the poverie of the Church of Corinth: also because he would hereby stoppe the mouths of false Apostles, which would haue accused him for making aduantage of the Gospell. And in like case of necessity, I doubt not but the ministers of the Gospell now may take vnto the other callings: this awaines remembred, that they be no hindrance to their principall callings, nor offence to men.

Now I come to the second part of my distinction, to shew that men may not enter into two distinct callings at once; and that in three cases. First, if God hath dismised these callings by his word and commandement. Secondly, if he practiseth of the one hinder the practise of the other. Thirdly, if the combining of them together, hinder the common good. On these grounds our Saviour Christ refuted the Doctor of the Church, refused to be judge of inheritance betwixt the two brethren, *Luk. 12. 13, 14.* And hereupon the Apostles being to do the dutys of their owne callings, refused to performe the office of Deacons, *Act. 6. 1.* Hence I gather, that in towns, corporations, & societys, care(as much as may be) is to be had, that sundry offices & charges being of themselves weighty, and of diuerse kindest, be not laid on the shoulders of one man: for the execution of them all breedeth distractiō, and distractiō disfableth the most able man in the discharge of one office. He that comes to the corns heap, the more he openeth his hand to receive, the leſſe he holdeth: so he that doth as it were enlarge himselfe to bear the most offices, the fewer shall he discharge.

*Ques. V.* Furthermore, it may here be demanded, whether it be lawfull to enter into two trades at once, or no? Answersh, It is not vnlawfull, if so be they hinder not each other, nor the combining of them, hinder the common good of men, and the partie intend not filthy lucre, but the common good. Nevertheless it is inconuenient in a peopled common wealth, for then one man shall hardly live by another: yet if one be not sufficient to maintaine the charge of a family, a second calling may be addēd vpon the former conditions.

A gaine, it may be demanded, whether one may haue two farms at once or no? Answersh, Some haue thought it not convenient; but the truth is, it may as well be demanded, whether it be lawfull to haue two coates at once or no; for in a common wealth all must not be equal; but some aboue, some vnder others in regard of wealth. And therefore such as haue sundry farms, whether it be by inheritance, or by honest purchase, may lawfully injoy the. And chasimach of good entrance.

The third maine point to be considered, is, the good continuance in a calling, which continuance consisteth in the constant practise of the duties and worke of the same calling. And

herin two points must be considered. First, what be the works of our callings which must be done, & of what note the second, i.e. what manner they must be done. For the first, the works of our callings must bee qualified by three notes: First, they must be the proper works of our callings: secondly, they must be profitable: and thirdly, necessary. The first is Saint Pauls rule, 1. *Theſſ. 4.11. Live in peace, faith heit but how ſhall that be done? he anſwereth, by doing his owne buſieſſeſt. And Saint Peter giue the fame rule: requiring that no man ſuffer as a buſieſſe in other mens matters,* 1. *Pet. 4.15.* In both which places, the holy Ghost teacheſſeſt vs, that we muſt ſift of all ſearch, what be the proper works of our own callings, and then afterward do them. The husband-man muſt attend on husbandry: and the Minister on preaching, &c. By this one point ſundry faults are opened, that commonly fall out in the liues of men; as firſt, when men looke at the riengs of others, not regarding their own matters. We haue example of this, Job 21. ver. 21, 22. Our Sauour Christ ſaid to Peter, *Peter follow thou me: now Peter little regarding his owne dutie, muſt needs in a kind of curioſity aſk what John muſt do: but our Sauour Christ giues him a checke, and faſh, If I will that he tarry till I come, what is it to thee? And this is the common fault of the worldmen that lightly regard, & flakely perorme the duties of their owne callings, are neuertheleſſe very ready to talke of, and enquire into the ſtare & liues of other men, and it is meate and drinke vnto them. Let a good report be giuen out of a man, it is not reſected, but euill reports are taken vp at the firſt rebound: they run like wild fire, and all this arifeth from vaine curioſity, which is here condemned, as the bane of all ſocieties. Theſe buſieſſeſt are like to ſuch as rede bookeſſe, with intent only to ſpy out the faults therof; and they are like to the spider, that creepes ouer all the garden only to gather poſon. But men that ſcarē God muſt leare to know their owne buſieſſeſt, and touffer their talke and meditation to be implied that way.*

Againe, here is condemned the curioſie of thole, that enter vpon the duties of other mens callings. It is a dangerous ſinne, as I ſhewed heretofore, by the example of Vzrah, who was ſlane for couching the Ark; though his intent was onely to keepe it from falling: for he had no ſuch calling. And of the men of Beth-shemesh, of whame there dyed ſixtie thufand, for looking into the ſaiid Arke of God, when they had no calling fo to do. And of Corah, Dathan, and Abraam, who would needes challenge vnto them the calling and office of Mefet.

Thirdly, hereby is condenmed the ſtudie and praice of figure-couſting and judicial A-drologie for thebey many, and that vpon ſale grounds, gaue about to ſearch whae ſhall befall other men, either in life or death, things

A that God will not haue knowne before they come to paſſe. In a word, every one that doth not the dutie of his owne calling diligently, and with good conſcience, is hereby condemned.

The ſecond proprieſt is, that the worker of our callings be profitable, not only to the doers, but to the common-wealtheſt. This is the law of nature teacheſſeſt. By this ſecond proprieſt ſundry men are to be blaſmed. Firſt, the trademan, that getteth his living by making forrein and fonde faſhions of attire, which ferre for no wife, but to be diſplaied flagges, and banners, either of folly, or pride, or wantonneſſe: for all ſuch faſhions are condemned by the word of God, yea by the very light of nature. And therefore ſuch as live by ſelling & making of them, cannot be free from offence: nay their offence is the greater. For if there were no inuentors of vaine nouelties, they ſhould not be ſo commonly viſed as they are. Secondly, here the Alchymist is to be reproached, that ſpends his time and ſubſtance in labouring to chang bafe metals into gold, a thing in truſt vnpoffeſſible: for it is a kinde of new creation, to turne one kind of creature into a creature of another kinde, as every mettall is. And that which is ſaid, or rather dreamed of, the Philofopher's ſtone, is but a coſeit, & no where to be found, but in Vtopia. & there is no queſtion, but one day an accompt muſt bee made of the good cime vnprefectly ſpent in ſeeking for it.

The third condition of our actions is, that they muſt be neceſſary. We muſt conſider the nature and qualtie of the works of our callings. In every calling ther be two kinds of works. Some be principall, without which the calling cannot be maintained. And ſome leſſe principall, which give no eſſe to the calling. Now men muſt eſpecially give themſelves to praice the principall works of their callings: as for example, the action of a Miſter in his calling iſto reade, and to preach the word of God now reading is a work leſſe neceſſary, & preaching the moſt principall: and for this cauſe he muſt give himſelfe eſpecially to the praice thereof. On this manner wee might go through the callings of all men, & note many wants therin. Magiſtrats in towns and corporations carry & draw the ſword for the maſteneance of peace and ciuill order: it is well done, for it is a worke of their calling yet not the principall, and they doe commonly fail in this, that they vſe not the ſword for this end, to vrgemēn to the keeping of the commandments of the firſt table, to a praice of pure religion, & to the keeping of the Sabbath day. This is the maieſt duty of the Magiſtrate, who bears the ſword ſpecially for the good of mens ſouls. A mafteſt of a family, is to care not only for the hodies, but alſo for the ſouls of his houſehold, for this is the principall duty: & moſt houſeholders are faulty herein: for commonly they bekeſt themſelves to the leſſer duties, & leau the principall they car-

A the bodies of their wiues, children, ſervantes; neglecting the meanſ of the ſaluation of their ſoules. Cleane contrary to the rule iſto hand, which inioyneth the praice of the principall duties in the firſt place: therefore all careleſſ & ignorant maſters of families are here to be warned, to haue ſpecial care to provide for the ſauing of the ſoules of all the that lie vnder their government. This alio ſheweth vs the fauiles of many ſtudents, who ſetting theſelues apart for the worke of the miſteries, doe firſt giue themſelves to ſtudy the Fathers and anciēnt writers, whereas their firſt principall duty is, to be foundly inſtrucred in the word of God, and to ground themſelves in the maieſt points of religion; that they may bee able to know what is true, what is falſe; what is to be done, what is not to be done in almatters whether they eſſe faith or manners. And whē this good foundation is laid, then the fore ſaid helpers will with good luſſe be adyoyned.

B Againe, neceſſary works I call thoſe, which upon due conſideration, are not only lawfull in themſelves, and agreeable to our calling, but also expedient in the doer: for if they bee inexpedient, though otherwife lawfull, they are not to be done.

C Before I proceed any further, here is a neceſſary queſtion to be handled: Whether the works and actions of a calling done by a man which entreth vnlawfully into that calling, be nullities or not, that is, to be repared of vs: a-ctions not done vnlawfully, that in things done, there bee two kinds of faults; one in the work, another in the worker. A fault in the work, is when the action it ſelfe is done amifte: and it may be done amifte in ſubſtance, or in circumſtance, & if the fault be in the ſubſtance thereof, it is indeed a nullity, and muſt be repared as not done. Secondly, the fault of the worker is, when an action of a lawfull calling is done by one that is not called lawfully. Now then, when the fault of an action is not in the work it ſelfe, but in the peron that worketh it, it is not to be repared a nullity, neitherto be re-versed as nothing. As for example, one called lawfully to the miſtery, baptiſteth infants in the name of the Father, and of the virgin Ma-ry: here is a fault in the action done, and that in the ſubſtance of baptiſme, & therfore here is no baptiſme, but rather a prophanation of the ordinaunce of God. Now put the caſe fur-ther, that baptiſme is administered by a man that is called, though not lawfully; I ſay, if there be no fault in the actio, but only in the man, that baptiſme is not to be repared a nullity.

D This doctrine I agreed vpon by the com-mo conſent of Diuiines, as alio by the lawes & orders of kiengdomes, as may appear plainely in particular. Auguftus Caſar a Romane Emperour, invaded the kiengdome of the Iewes, and brought it into a Prouince, and thus was hee made kieng of the Iewes, not by lawfull meaneſ, but by intrusion. For all thiſe, the actions done, and the commandements given by

E Againe, it pleaſeth ſome, carried more by affeſion

affection then judgement, to dispire on this manner. There is no right and lawfull calling allotted for ministers in the Church of England: therefore there are no Sacraments among vs, nor true preaching of the word of God: our Sacraments (say they) are but Sacraments in fewe, & the effect of al preaching with vs, is no better then the illusion of the diuels baneswer: yet granted there is no lawfull calling of ministers in the Church of England, (which neuerthelesse to say is both false and wicked) yet will this follow, that our Sacraments are not Sacraments, and our preaching no preaching: for though men be lawfully called, yet their actions be the actions of Ministers if they be called at all. The preaching of a minister lawfully called, may be true preaching, and Sacraments, true Sacraments: Christ would not haue said of the Scribes & Christs Hear them: whereas they were of other Tribes then Levi, & came of thralldom by bribery & like corruption. A bad entrance maketh not the actions done, to bee vndeemeed of no effect, if so be the doer be called to stand in the roome of a right & lawfull agent. And as good entrance maketh not alwies the actions godly, because where there is a good entrance into a lawfull calling, there saith he after Apostolus to the contrary, the dfe. & of a good entrance maketh not a godlynesse of ministris actions.

Now I come to the second point touching continuall in calling, namely, what manner the actions thereof are to be done. It is not sufficient for a man to do the proper workes of his calling, but he must do them in a good and godly manner: & that a man may to doe the two things are principally required. Holinesse and constancy. To do a work in Holinesse, the word of God reacheth, that there is required a double sanctification. The first, of the worker, the second, of the work and action to be done. That the worker shold be sanctified, it is necessary for two causes: 1. because the person must first please God, before the worke of the person please him. For so the vncleane all things are vsciane, 1. Th. 1. 15. yea, not onely their workes, but their minds and consciencess are defiled: and the reasoun is plaines, for so great is the corruption of our wicked natures, that we deifie whatsoeuer thing we lay our hands vnto. If men be not repentant sinners, al the actions which they doe, though good workes in themselves, are very sinnes, & offences before God, in that they procede not from an upright heart, neither are done to the glory of God. Secondly, sanctification of our persons is required: because vndeemeed we borne anewe of water & the Sp[irit]: we can look for no successe or blessing vpon our labours: it is the righteous mans pruilege, Whatsoeuer he doth is all proper, 1. Cor. 1. 3. no mans losst looke for this fauour at Gods hand. Righteous Ioseph prospered in all that he did, for the Lord was with him, when he was made ruler

over the house of Potiphar the Egyptian, Gen. 39. 2, 3. And Iesop has faith, 2. Chron. 20. 20. Believe the Lord and his Prophets, and then shall prosper. While the Ark was yet in the house of Obed-Edom, hee prospered and all his houes. How much more then shall he prosper, that hath not only the signe of Gods presence, but God himself dwelling in his heart? If it bee said, that in experiance we finde the vngodly man to prosper as well as the godly: answere, the prosperity of the wicked, is like the quales which God did send to the Israelites in the wildernesse, which brought a plague and destruction with them, for they died while the meate was yet in their mouthes. The prosperity of the wicked serues to their deeper condemnation.

Hence we learn, that being desygned and set apart to any calling, we must firste free from our hearts turne unto God, from all our sins, and vndeemeed to become new creatures, because vndeemeed we repente and turne unto God, and with constant purpose cleave unto him, the best actions of our callings, choght we had no other sins, shall be sufficient to condemne vs; considering no works ever pleased God, till the person of the worker be accepted in his sight. The blind diuinitie of the world is this, that such as walk diligently about their busynesse peaceably with all men, & do no man hurt, haue all things to go wel with them, and God will haue mercy vpon them. These things indeede are good and commendable, but not sufficient for vntill the person that doth these things goes further, and repente of his sins, and die into them by the vertue of the death of Christ, and liue unto God, all his peaceable and vright dealing will in the end proue no better then fig-leaves before God. For even the best workes that can be, are damnable sins in the doer, vndeemeed he turne unto God, and be in Christ. In the same field, at the same time, in the same busynesse, there is the work of the ox, and the worke of a man; now I demand which of these twaine is the better work? I know the answere will be, the work of the man; but the truth is, vndeemeed he be renewed by the grace of God, his labour is worse then the labour of the beast; for the beast by his kinde obeys God, so doth not the vnpentant sinner. And thus actions lawfull in themselves, in him become unlawfull, not because they are done, but because they are done in euil manners even as the chanel is faulty, not because it carrieth the water, but because it defiles the water.

The second thing required, is sanctification of the works or action. This point also must be learned and practised for it is not sufficient to doe a lawfull action, but it must be done in holy manner: for lawfull actions vndeemeed they be sanctified, are sins: as may appear by one & the same action done by two persons. The Publican and the Pharisie goe together to pray, they doe both one and the same actions, and yet the one for his prayer is approued,

Luke 18.9.

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the other is not; because the one, that is, the Pharisee prayed in the pride of his heart, and profane the lawfull action of praier. The Publican prayed in the humilitie of his heart for the pardon of his sins, and his action was not onely lawfull in it selfe, but also holy in the doer. And this is the point that must be learned and practised in all the actions of our callings: that they must not only be lawfull in themselves, but also lawfull in regard of vs.

This discouereth the blindelesse, and ignorance of most men amongst vs: which think it is sufficient for them, if their actions which they doe, be lawfull. As for example, Chapman think they may vse their owne liberty in buying and selling, because bargaining is Gods ordinance, and chinke it needeth to regard in what manner they buy or sell; nay commonly they do not so much as dreame of this, that they are in such order to performe their actions, that in their doing they may approove themselves vnto God.

In the sanctification of the workes of our calling, two things are required: The word & prayer. 1. Tim. 4. 5. for that Paul sets downe of the vse of meates and drinckes, must be exceded to all the ordinances of God whatsoeuer. I will speake of both these in order. And first of all, the word of God must be our rule & square, wherby we are to frame and fashion all our actions, and according to direction received thereon, we must doe therethings we doe, or leaue them vndone. David a King had no doubt a wile and godly Counsaill, and he himselfe was a man of great wisdom, being a Prophet of God: and yet hee faith, the word & the lawes of God are his Counsaillors, And that which the Lord commandeth the King, that fitting vpon his throne he shold haue the booke of the law before him, to doe all things therin the same must every subject likewise in his particular place and standing performe. Peter fished al night and caught nothing, in the morning Christ came and bad him cast his net into the sea, who presently, though discouraged with bad successe before, saith, Luk. 5. 5. Lord, as thy word I wil doest. And thus much should every man dayly in his place, that he wil doe the works of his calling at Gods commandement, and according to his word. When the people of Israel came out of Egypt, and went into Canaan, a type of the kingdom of heaven, in their whole journey, they were led by a pillar of a cloud in the day, and by a pillar of fire in the night; when the cloud stood stll, they stood still, and they were to follow it which way fowter it went, forward or backward. Now looke as the Israelites went to the earthly Canaan by following the pillar of fire, & the cloud: so must we as it were goe blind-fold, and suffer our selues to be ruled by the word of God in the works of our calling: though we seeme in reason to goe backwards: what it doth command, that must we do: and what it forbiddeth, that must we eschew. Ma-

Psal. 119.  
24.Deut. 17.  
19.

ny things might be rehearsed, out of Gods word for our better direction in particular actions, but I wil reduce them al to two heads. For some directions serue for the eschewing of vice, and some other for the practise of vertue. The vices to be eschewed in the worke of mens callings, are especially two: Covetousnes, and Injustice. Covetousnes is a notorious vice, whereby all men almost apply their callings, and the worke thereof, to the gathering of wealth and riches: this is one of the head and matter sins of the world, and from it a sea of evills flow both into Church & Commonwealth. There be many that haue good affections, & receive the word with joy: yet like the thornie ground, they are choked with the cares of this world. Now then consider Covetousnes is so vile a sin, Iee such as be placed in any calling, take heed of it, and be carefull lest it take place in their hearts, and draw them to many other evills. Saint Paul saith, 1. Tim. 6. 20. They that will be rich, that is, such as referre the labour of their callings to the gathering of wealth, fall into many and grievous temptations, & so consequently into damnation: and therefore he addeth that Covetousnes is the root of all sin. It may be objected, that vnbelief is the first particular sinne that ever came into the world, & consequently that covetousnes is not the root of all euil. I awer, that vnbelief is a mother of sin, whence all other sins arise, yet covetousnes also is a root in an other respect; because, as the spore giueth sappe and nourishment to all the branches, so doth covetousnes to all other sinnes whatsoever, where it reignes, no sinne dies or decays. In the body when the spleene fweleth, all other parts decay and confuse: even so, when the heart fweleth with desire of riches, al the graces of God consume and fade away. Inde no doubt had many good things in him: heforsooke all to be a disciple of Christ, he preached the Gospell to the Iewes as the rest of the disciples: he wrought miracles, and cast out diuels; nay which is more, he was one of Christs owne family, and as it were a steward: he bare the bag and dipole of all things; & yet at the last, because he suffered this damnable sinne of covetousnes to preuale within his owne heart, he condescended to sell his Master for thirty pieces of siluer. And thus all good things in him came to nought: for prettily upon this fact, he went and desperately hanged himselfe; and with such violence cast himselfe downe, that his bowells gulfed out. And thus will it fall out with all such as nourish this sinne, and giue place vnto it, though they be never so furnished with knowledge, zeale, and commendable life. If it be suffered to preuale, it will bring them at last to fearfull and lamentable ends. In a common family, it is a great disorder to see the Master play the servant, and the servant to doe the office of the Master: much more then it is a disorder in the Church of God, which is

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Heb 13:5

In family of Christ, that men set their minds A in the world, and make themselves servants of riches, which shuld rather serue thee. Our Saviour Christ saith, *The Sabbath was made for man, and not man for the Sabbath*; then much more riches were made for man, and not man for riches. Again, eoute ous and worldly desires are against the order of nature: for when we come into the world, we bring nothing with vs, and while we liue here Nature is contented with little; and when we die, we must carrie nothing withvs, but a coffin, or a winding sheers; why then shold we set our minds so much on earthly thing? Again, the gate of heauen is strait, & the way narrow, so as we must breake,aine, & struggle and creepe before we can make any entrance, & deny all that we enjoy. Now when in the works of our calling we in Ed only get wealth, we do as it were lay barron on heauen gates, & loade our felues with burdens, which make vs vnable to passe. Therefore speciall care must be had, that our life & calling be not spent in gathering earthly treasures. And every man in his calling may remid this vice, and the pride thereof, by doing these two duties. Firstlie, he must restrain his afection from the world. Secondly, he must turne and dispose it to better things. For the first, our aff'ction is like a sea, which being suffered to passe his banks, overflows the whole countrey; and therfore to keepe our desires in compasse, every man in his place and calling must labour for two things: first, for contention to faith the holy Ghost; *Let not your conuersation be contynente, but be content with that whi h you have.* This contention is the leaveng of that particular estate wherin God hath placed vs, to be the best of al estates for vs that can be. A notable example of this vertue we haue in the Apostle Paul: who had learned in whatsoeuer estate he was, therewith to be content. And therefore he saith, *Phil. 4, 11, 12. I can be abased, and I can abound, every where and in all things I am instructed both to bee full, and to be hungry, to abound, and to haue want.* This which Paul practised, is soone said, but not soone done. Now that we for our parts may after his example be content in every estate of life, we are to performe these duties. First, we must labour to see a particular prouidence of God, and to haue experiance hereof in all things that come to passe. In health, wealth, and liberty, all men acknowledge a prouidence; but in the contrary estate of sickness, bondage, & poverty, &c. the blind world feeleth no prouidence, nor goodness of God; it shuns vp all the goodness of God in health and wealth. But such as profess the knowledge of the true God, must better acquaint themselves with this prouidence and goodness of God, and labour to fee in, as well in sickness as in health, as want as in wealth, in persecution as in libertie and peace. And when we can in some good measure do this, experiance of diuine prouidence will breed

and bring forth contentation. An example of this we haue in Job, who in the midst of his troubles, saith, *Job. 1, 21. The Lord giveth, and the Lord taketh away, now blessed be the name of the Lord; let vs in these wordes marke his contentation, and the cause thereof: namely his perswasion, that God himselfe did lay that affliction vpon him, in which perswasion being feeld, he giues thankes to God. Secondly, we must labour to be resolute even in conscience with David, *that God is our portion*; that is, that God the father is our father, Christ Iesu our Redeemer, and the holy Ghost our sanctifier and comforter: herein we must settle our consciences; and then may we say as David said, *Psal. 16, 6. I have a goodly heritage*: and we shall finde our minds more settled and contented, with any estate good or bad that befalle vs by the will and appointmet of God. All men are well pleased with health, liberty, wealth; and if we could be able in truch to say, *the Lord is my portion*, we should be well pleased with sicknesse, bondage, and poverty. And thus are we to indure our felues to contentation.*

Now for the better restraining of our affections from the world, two things must be done. First, we must in this life resolve our felues to seek for no more, but things that be necessary and sufficient for vs and ours. For to seek for abundance is not lawfull, neither doth it stand with good conscience, which I proue on this manner. We may seeke for that which we may pray for; but we haue no warrant to pray for abundance: for things necessary & sufficient, we haue warrant to pray, as Agur doth, *Prou. 30, 8. Give me neither poverty nor riches, feed me with food convenient for me.* And Christ taught vs to pray on this manner, *Matth. 6, 11. Give us this dayour daily bread*; that is, bread for our substance, or such bread as is sufficient to preuent our lynes. And S. Paul plainly condemnes the desire of riches, that is, of things more then necessary, affirming that such as desire to be rich, fall into the snare of the devil. Some haue obserued 2 wonders in the Manna of the Iewes. 1. The children of Israel were fed with it, 40. years. 2. To the godly it tafted according to every one his desire. 3. To the vngodly it was loathsome. 4. A Gomar of it sufficed all stomachs. 5. Whether men gathered more or lesse, they had full measure, neither more or lesse, that is, a Gomarfull. 6. Two Gomars full before the Sabbath, on other dayes but one Gomar full. 7. It fell every day, but on the Sabbath. 8. It melted in the sun, and was hardened in the fire. 9. It was kept many yeares in the Ark eyen purfied to. Being preferred till the morrow it putrefied, except on the Sabbath. 10. He that gathered least had his Gomar full. 11. He that gathered most, had but his Gomar. Now by the most of these wonders, and specially for that Manna laid vp till the next day putrefied, and that every Jew had his competent measure, were his labours mere or lesse, we are

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Dent. 17,  
16, 17.

1. Tim. 6, 8

Ruff. 13, 1

taught, that the seeking & desire of abundance, please not God. The Lord commandeth the king by expreſſe law, that he shouldest not multiply his horses, nor his siluer & gold: it is not here the intent of God to bar Kings from seeking for things sufficient to mainaine their kingdomes; but to moderate their affections, that they seeke not for that abundance, which may serue to maintaine, not one, but two or three kingdomes. If God send abundance of things more then necessary to Princes, they may receive them at the hand of God, & they are to be thankful therfore: but kings themselves may not seeke for more, then which is sufficient for their estates.

B Now if this be the dutie of the Prince, then much more is it the dutie of the people: and subiects in kingdomes shouldest content themselves, if they hate as much as will prouide them foode and raiment, and thus much lawfully may they feeke for. As for example, a master of a family, may with good conscience seeke for that measure of wealth, as shall in Christian wisdome be thought meete to maintaine him & his family, with convenient food and raiment; haung obtained thus much, a paue must be made, and he may not proceed further, to enlarge his estate, by seeking for that abundance that may well serue his own house, and a second, or many families more. It may be here demanded, how we are to judge what is sufficient for any man? I answer, we must estimate sufficiencie, not by the affermation of countours men, for then nothing shall ever be sufficient: but we are to proceed by the same rule in this manner, as in like case of apparel. Because the word of God hath givn no particular rule, how every man or woman should be attired: therefore our rule must be the example & judgement of the godly, & graue me & women of our estate and order. So likewise for a sufficiencie in things of this life, our rule must be the common judgement and practise of the most godly, frugall, and wise men with whom we liue: and that which they in good conscience judge sufficient and necessary for every man, according to his place and calling, that is to be esteemed sufficient. And here we must remember, not to make one rule for all men, that things sufficient for one should be sufficient for all: but every man must bee measured according to his condition and degree. For as one man is aboue another in degree, more or lesse, so to one is more required for sufficiencie then to another. But the countours man may except, and say, Every gift of God may be sought for: But abundance is the blessing and gift of God, and therefore it may be sought for, I answer, We must distinguish the blessings and gifts of God, some of them are simply blessings; and some only in respect. Those which are simply blessings are such gifts and graces of God as are not only blessings in themselves, but also in every man

A that hath them: and such are the gifts of faith, of repentance, of the feare of God, & the loue of God & man. The second kind of blessings which be in respect, are such as are good in themselves, but not good to every person that hath them: such as riches and abundance of worldly things: Thus then I answer, Every blessing of God may bee sought, it so bee I knowe it is a blessing to me: therfore I may lawfully seeke for faith, & repentance, & all such gifts of God, as are simply blessings. But wee may not feeke for such things, as are onely blessings in some respect, vniel we can say they are blessings to vs: a sword or a knife are good things in themselves, & haue their vies: but they are not good in the hand of a childe, or of a mad man, because they may thereby hurt themselves. And so are riches good in themselves, but not for every man: and therfore no furthere to be sought, then we know they are good and profitable for vs.

C Secondly, it is alreaded when men do feeke for abundance, they finde it, and God would not give it them, vniel it were a blessing because whatsoever is of God, is good. I answer, first of all, that God in giting abundance to the covetous man, is void of al blame for the question is, of the mans seeking & receyving, nor of Gods giving. Again, whe God giveth abundance to some that feeke in, he giveth a blessing, but like to the quales which he gade to the Israeltites, that brought a plague with them: for God oftentimes giveth temporall blessings in his wrath. Thirdly, it may be alreaded, that God hath made a promise to every righteous man, that hee shall receive abundance, riches and creatures shall be in his house (asch David) & therefore hee may lawfully feeke for riches. I answer, two waies: first, that by riches in the word of God is often understand things necessary, and not abundance. Secondly, if riches be taken for abundance, I answer, that promises concerning temporall blessings must be understood with exception of the croffe and chastisement: and therefore the meaning of the Psalmist is, that riches shall be given to the righteous, vniel it be the will of God to excerte and try him by want & poverty. And that this place must thus be understood, it appearre plainly, *Heb. 11, 37.* where some are commended, because they endured poverty by faith, wandering too and fro in sheep-skins and goat-skins. And Lazarus when hee died, was received into Abraham's bosome, though in his life time hee had not so much as crumples from the rich mans table, to feede his body. Now then if the promise were abolute, every man might feeke for abundance, and every beleauer should haue it: but seeing it is cōditional, & we are vncertain whether it wil please God to try vs by want or no; therefore we may not seek for abundance. Fourthly, it may be alreaded, that every man must doe good to the Church and Common-wealth, & therfore

Psal. 112,

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hee must seeke for plenty; that he may haue wherwith to do this good. I answere, we must do good indeed, but yet within the compasse of our estates and callings, and according to our ability; for God accepteth every man according to that he hath, and not according to that he hath not.

Lastly, it is alledged, that there be examples of righteous men; as *Abraham*, *Jacob*, and *Salomon*, that abounded with riches. I answere, they got not their riches by seeking abundance: they were made rich by Gods fending, not by their own seeking. So may any man accept abundance, when it is the pleasure of God to bestow it upon them, while they walke in their callings. And it can not be shewed, that either *Abraham*, *Jacob*, or *Salomon*, wanting riches, sought for them: but commonly the covetous man layes plots how to get thus much for himselfe, & thus much for his children, so many hundreds, and so many thousands: wheras *Jacob* asked of God, but food and rayment. Wherefore whatsoeuer is said to the contrary, the truth is, that no man can with good conscience seek for things more then necessary. And this onething must be as a corde vnto vs, to restraine our affectiōns from the world: that God hath given a commandement, that we must seeke only for things that may be in Christian wisdome esteemed necessary.

Now let vs proceed to search how we may turne our affections from the world to better things. The way is this. As the cholericke persons that desire to restraine their hantling, must turn it against themselves for their own sinnes: Even to the worldling that desires to turne his grapple mind from earthly things, must see his minde on the kingdomē of heaven. And for the doing of this, two things are especially required: first, we must endeavor to haue the eyes of our mindes enlightened by Gods spirit, that we may see how happy the estate is that God hath prepared in his owne Kingdomē for them that lough him. Thus *Paul* prayed for the *Ephesians*, *Epb. 1. 18*. *That the eyes of their understanding might be enlightened, that they might know what the hope was of their calling, and what the riches of his glorious inheritance is in the Saints.* The beast that goes in a bare comon, if once it set eye on a better pastur, wil without further delay, ouer hedge, and ditch and all, ill come into the said pastur. Now that which is in nature, hold much more in them that are partakers of the grace of Christ. Therefore although like moales we haue our heads alwaies storg under the earth: yet if we do by grace but cast our eyes to the joyes of heauen, we cannot but turne our hearts from the loue of this present world. A notable example of this we haue in *Moses*, who when hemight haue bin heire to *Pharaoes* daughter, refusid honor, esteeming the rebuke of Christ greater riches then the treasures of Egypt because he had respect to the recompence of reward.

*Thus God in mercy opened his eyes, and made him see the happy estate of the kingdome of heaven, and therby caused him to leaue and forfiske the honour and wealth of Egypt.*

Secondly, we must indeavor to haue in our hearts, a sensē & feeling of the want of Christ, & to see our damnable estate in our selues, & how greatly we stand in need of the blood of Christ to wath away our sins. Behold a notable meanes to make any man (though he were covetous) loose it selfe to turne his heart from the selfe of this world, and to seek wholly after spiritual & heauenly things. For the consideration of our own misery in our selues, & a liuely sensē of the neede we haue of Christ, wil make vs hunger after him and his righteousness, aboue all thingis in the world. We find by experiece, that many are indued with good gifts of knowledge, of ioy in the word of God, of zeale, &c. who neuerthelesse in their callings be overcome with this soule sin of covetousnes: & the reason is, because they were never thoroughly touched with any sensē or feeling of the needthey had of Christ, their hearts are dead in sin & corruption, and they never knew the vilenes of their own natures, and in what extreame misery they are out of Christ. And if they might be brought to a feeling of their vnworthines, & made to hunger after him, they would then begin to say with *S. Paul*, *I esteem all thing as dung in regard of Christ;* And with *David*, *As the Hart braith after the riuers of water, so stirreth my soule after thee, O Lord.* This is the counsell of Christ, *First seek the kingdome of God & his righteousness;* *Math. 6. 33.* We must in our selues be as the wounded man that lay in the way, that Christ Iesus the true Samaritan may come by vs to supple our wounds, and to poure his owne pretious blood into our soules. For as *Mary laid, God sile, stke hungry with good things, but the rich he sends empty away.* And thus shall we be able by Gods graete turne ourselfis off on the world, so heauy things. Thus also we see how to walk in our callings with good conscience, & to avoid the sin of covetousnes.

Now I come to the second fin of injustice, whereby men abuse their callings, to the hurt and hindrance of others, either publickely or privately. Example of this we haue in *Zaccheus*, *the Publican*, who enriched himselfe by castration. Now this sin spreades it selfe as largly through all degrees and states of men, as the former sinne of covetousnes: as will appear, if we do but take a view of such as be the principall callings. And first, to begin with Emperors and Princes, by whom is practised the greatest injustice that can be, as they are in the greatest callings: for many of them content not themselves with their own dominios, but encroach other by fraud, or by violence on their neigbor kingdoms, and for the encreasing of their estates, spare not to shed riuers of blood. As at this day,

*Phil. 3. 8  
Psal. 42. 2*

*Luk. 1. 53*

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*Luk. 19. 8*

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*A Treatise of Callings.*

the Turke in Asia, and the Spaniard alfo, who seekes by all means to make himselfe the Emperor of the Welt parts of the world. Like injustice appears in the calling of such magistrates as vs to take bribes, to respect mens persons in executing justice and judgement, injustice also creepes into the chaire of Moses, when the word of God, the food of mens soules is with-held, as also when it is corrupted, partly by the poision of mens errors, partly by the deuises of mens braines. Injustice in the calling of the Lawyer, is to take large fees, then statutes or conscience will allow: and to make delay of suites, yea to delay them, not from morning till night, as *Iacob* faid to *Mosēs*, but from terme to terme, ye from year to year, for the increasing of their gaine. In the calling of the Physician, is injustice, to minister physick to the bodies of men, that is learned out of booke, without any experiance; also to minister physick vpon the bare infoado of the vrine, which by the best learned is judged to be insufficiēt, & oftentimes deceitfull: yea to prescribe drunkennesse and fornication for the cure of some diseases: and to minister physick to parties absent, vpon the creating of the figure at the time of their interrogatio. In the calling of the Merchant & trades-man, there is false weightes, and false measures, diuers weightes and diuers measures; ingroffing, mingling, changing, setting a gloffe on wares by powdering, starching, blowing, darke shoppes, glozing, smoothing, lying, swearing, & all manner of bad dealing. In the patroon, there is presentation given, but with secret condition of having his owne tythes, or some other fleete out of the living. In the land-lord, there is racking of rents, taking immoderate fines, incloing of grounds that haue late common time out of mind: & the cause is, want of sobernesse and temperance in diet & apparel. In the husbandman & cornemonger, there is exceeding injustice, in horning vp graine till the time of further advantage: & in taking wheresoeuer they can get for their owne, though it be to the fledding of the blood of the poore. In the calling of the Printer, which should ferre for the special good of the Church and Common-wealch, there is exceeding injustice done to both by the publishing of filentes, and hereticall booke, whereby errors are spread abroad, as also by publishing vnaesch, unmeched, & unprofitable writings. And in the calling of the Booke-seller there is like injustice, in that they sel al booke, good and bad, of couer and fallehood; and that haue ouer head, without any regard, to curte one that commeth. For at this day in England a Papist may furnysh him selfe almost with all kind of booke of his own heresie, and that in the shoppes of the Protestants. Nothing to be thought vpon, & that which greatly hinderis the good of our Church. This our allies & callings the cancer of injustice hath spread it selfe, so as we may take vp the complaint

A of the Prophet *Micah*, *It is hard to finde a righteous maneroy man lates a net for his brother, and setteth his herte, his blood, and vittre vndeing.* This is so plaine, that he which hath but halfe an eie may see it. Yet the vnjust man wātcheth not excutes, but faith, *The world is nauighē* & therefore they that will live in the world must doe as other men do. *An.* This is indeed the blind reason of vngodly men: but *S. Paul* giueth another rule, and bids vs *walk unblamably in this present world, as lights in the midſſe of a crooked and perverse generation.* And though the whole world shold giue themselves to the practice of injustice, yet he that is the child of God, must carry himselfe in his calling in such manner, that he may be a light to them with whom he liueth. Other more blinde and shamelesse, for the maintaining of their injustice, galedge the example and practice of our Saviour Christ, in sending for another mans wife and the Colt, whē he went to Ierusalem. But who doth not see the notorious abuse of this place of Scripture? For our Saviour Christ did this as Lord, not onely of the beast, but also of the owner. And therefore when he sent his Disciples, at the same time he inclined the heart of the owner, to be willing to let them go: shewing thereby himselfe to be the Lord, *thāt haſt the hearts of all men in his hand, & consequently the governour of all things else.* Other allegations for the defence of injustice are of no moment. Now then, we must enter into examination of all the workes of our callings, & finding what stands not with equity & justice we are to forfiske it. And the better to perfide vs hereunto, these reasons may be vfed. First of all, it Gods commandement, that euery man shoulde deal justly in the workes of his calling: as *Paul* faid to *Titus*, *The grace of God that bringes salvation vnto al men hath appeared, & teacheth us, that we shoulde deny vngodlines and worldly lusts, and that we shoulde liue soberly, righteously, & godly in this present world.* *Againe, let no man demand or oppresse his brother in any thing.* Now then, if we haue bin faulty in this kinde heretofore, let vs now begin to make conscience of this commandement. Secondly, we must consider with our selues, that so long as we practise injustice in our particular calling, all our worship and seruite of God in prayer and thanksgiving, in hearing the word, & receiving the Sacraments, is an abomination vnto the Lord. Hereupon faith he to the Iewes, *I abhor your Sabbathes & new moneths; and the reason is, because their hands were full of blood.* Againe, the Lord proffeth that the sacrifices offered unto him by the Iewes, were, as if a man should cut off a doge necke, and offer it him in a sacrifice; because they liued in their wickednesse. Thirdly, they that practise injustice haue the curse of God to follow them. *Paul* saith, *that the vnjust man shall never enter into the kingdomē of God.* And *Moses* saith, *that they which vs false weightes are an abomination to the Lord.* Looke then how many practices of

Mica. 7.2.

Phil. 2.15.

Math. 21.

Tit. 2.11.  
12.

1.Theff.  
4.6.

Eph. 1.13

Eph. 5.63

1.Cor. 6.

9.

Deut. 16.

Injustice

Injustice be vised in any mans calling, so many barres and stops there bee to keepe him from the kingdome of God. Lastly, let vs marke what S. Paul saith of himselfe, that (2 Cor. 2.11.) *In all things he had a care to please God, in consideration of the terror of the Lord.* & as if he had said; I know in the last day I must come to the bare of Gods judgment, and there bee tried of all the things I doe, and therefore doe I endeauour to keepe a good confidence in all the workes of my calling. And in the very same manner shold every one of vs stire vp our felues to the practise of justice, and to the avoideing of bad dealing in our callings: for as the last day, the bad practises of every man shall be made manifest, and we shall be judged according to that we haue wrought when we liued in the flesh. Thus much for the two vices to be avoided in every mans calling.

The vertues which the word of God requireth of vs in the practise of our callings, are many, but two especially: *Faith, & Love.* By faith, I meane not onely fauing faith, but another particular faith arising of it, whereby wee must be perfwaded, that our particular calling and the worke thereof, are pleasing vnto God: and that hee will giue a blefding vnto them for Chrits sake. And whatouer is not of this faith, is sin. When Nsab is said to build an arke by faith, we must not only understand justifying faith, but withall, another particular faith flowing from it; whereby he was perfwaded, that the building of the Arke was a worke acceptable vnto God, and that hee shold finde a blefding therein. And without this particular faith, no man can please God in any calling. Now there is a relation betwenee faith, and the word: where faith is, there must be a word of God; and where the word is not, there can be no faith. And therfore that the actions of our callings may bee done in faith, we must haue a word whereon to build our faith. And this word is twofold: a word of commandement, and a word of promise. The Commandement is that word of God, whereby the actions of every mans calling, are either exprefly commanded, or at least approvéd. The promise, is a particular word, either directly propounded, or by just conseqwent to bee gathered out of the Scripture; whereby God hath promisid to blefe the labours and workes of our callings. And for knowledge of bith theſe, must every one labour in his place. The Magistrate must haue a commandement from God in his word that mult authorize him to draw the sword: and a promise of blefding and protection, when vp on good caufe hee drawes the sword indeede. The like must the Minister haue for his calling, and the man of trade for his. And he that hath not both a commandement & promise, cannot possibly doe the worke of his calling in faith.

Now if any ſhall think this ſtrange & hard, let them conider what is done in townes and

corporations. Men of the ſamer trades, haue their Wardens and Maisters of their Companies, yea decrees and ordinances, to which they binde and conforne themſelues. Now if men be content to binde themſelues to their owne ordinances, ſhall they not much more yeld themſelues to the commandements of God, and walke in their callings according to them? Again, when men thus live by faith, haung regard to Gods commandements, it caufeth them to doe their actions in obediēnce. And when they ſhall by the ſame faith reſt vpon the promife of God, it will make them cast their worke on the Lord, and free them from carking & diſtriftfull cares, which pull the heart in peeces. And by this meaneſ also, they ſhall eafe their mindes, when they lye vnder the croſſes, that are incident vnto euery calling ſince the fall of Adam: for in this promife we ſhall behold the bleſſing & goodneſſe of God in the middeſt of our troubles. As the wood that Moſes cast into the bitter waters, made them ſweete: ſo the promife of God viewed by the eye of faith, ſweeteneth the troubles and croſſes of callings.

The fecond vertue is loue. Faith which is alone in justification, goeth not alone in life & conuerſation, but loue & faith are both joyned together, for faith worketh by loue. And yee they are not one and the ſame vertue, but differ in their actions as the man that ſerueth a Maſon vpon the ladder, hath vfe of both his hands, with one he ſtaicth himſelfe, with the other he reacheth vp hiſbundenſo hath evey man in his calling, the vfe of two ſpirituall hands, the hand of faith, & the hand of loue: the hand of faith, keepeth him in compaſſe, & ſtaicth the minde vpon the word of God: & the hand of loue reacheſh out iſelfe to others in duciſ of loue towards God and man: and thus faith and loue differ. Now the praſe of loue ſtands in two thiſgs. First, we muſt refer all the workeſ of our callings, to the honour, praſie, and glory of God: and here is the principall thiſg whereto loue conſiſts. And thereſe Paul ſaith notably of himſelfe, *The love of Christ conſtrainteth me,* ſignifying thereby, that whereas Christ had ſo loued him, as to ſhed his blood for him, that very loue did conſtrainte him to refel at that he could do, to the honor and praſie of Chrift. Now looke what Paul here faith, the ſame muſt encry particular maſ in his calling lay of himſelfe: that the loue of Chrift in ſhedding his blood for him, conſtrainteth him to doe all thiſgs for the honour & praſie of his name. The fecond duty of loue is, to apply the workeſ & dutieſ, and laboures of our callings, to the good of the Church & Common-wealthe, and the place whereto we are members. Thus Paul faith to the Galatians, Gal. 5.13. *Do ſervice one to another by loue.* And this is done when we imploу our laboures, for the good of our brethren: and thus briefly we ſee how loue is put in praſie. Now if we ſhall examine our ſelves by theſe two

points

2. Cor. 5.  
14.

points, it will appearre, that moſt men come ſhort of their duties: for whereas it is the property of unfaid loue, not to feele his owne thinges, but the good of others: the common practice of men is to imploу their paines for themſelues, according to the common ſaying; Every man for hiſelfe, & God for vs al. Now are the euill daies, wherein menare louers of themſelues. The moouing cauſe almoſt in euery man that cauſeth him to do the duciſ of his calling, is the reſpect of private benefit. It is hard to finde a man that labours in his calling vpon loue to Gods glory and the good of his brethren. Thus we ſee how Gods word giues direction for the holy ſyſte of our callings.

The fecond means to fanſtifie our callings, and the workeſ thereof, is Prayer. This prayer is that, whereby we do not only pray vnto God for the pardon of our ſins, and for the ſupply of ſuch graces, as concerne life eternall, but particullarly, for a bleſſing vpon the laboures of our callings; whose beginning muſt be with prayer, and in due ſealon end with thankgiving. The commandement to thiſ purpoſe is plaine, *Whatſoever ye do in word or deed, do all in the name of the Lord Jefus giving thanks to God, Col. 3.17.* The meaning is, that when we enterprize any busines, either in ſpeech or actio, we muſt firſt call on God for his bleſſing, & give him thanks in the end. *David faith, Pſal 127.2. Except the Lord build the house, ſhe labors in vain that build it; and except the Lord keep the Cittie, he watchman keeps the watch vaine.* If Paul before hee took ſhipping pained on the ſhoare, then muſt more muſt we doe it, in the maine and weightie workeſ of our callings. Parents in their families teach their children to pray, *Father I pray you bleſſeme, Mother I pray you bleſſe me.* Well, Gods Church is his family, and men that liue therein are the children of God; he is the Father and the Maister of that family: therefore let this praſe of earthly parents teach vs, when we begin the actionſ of our calling, to goe to our heavenly Father for his bleſſing. This we muſt remember to practise, and foſhall we ſanſtifie the workeſ of our callings.

The fecond thing required, in doing the workeſ of a mans calling in good manner, and which ſerves alſo for a good conuentione in the calling, is Conſtanſie. And it is nothing elſe, but a perfeuerance in good duciſes; which is the more needfull, because it is no commendation for vs, to make choife of a good and fit calling, and to enter into it, vnielie wee goe throughſtich in the duciſes thereof. For even as the foulder in the field muſt not change his place, wherein hee is placed by the General, but muſt abide by it, to the ventring of his life: ſo muſt the Christian continue and abide in his calling, without change or alteratio. There is a certaine lightneſſe in the nature of man, whereby it commeneth to paſſe, that many like better of other mens callings then of their owne: and hercupon are mooued vpon every light occation to alter their calling. But in the

A text in hand, the holy Ghost meetes with this lightneſſe, by commanding every man to conuenient in doing the duciſes of his partiſular calling; *Let every man abide in that vocaſion wherein hee was called.* And we muſt be carefull to avoide three leſſes of Conſtanſie: Ambition, Envy, Impatiēce. Ambition is a vice, whereby any man thinking better of hiſelfe, then there is cauſe he ſhould, becomes malecontent with hiſ particular calling, and feeleſ for hiſelfe an higher place, and a better estate. An example of thiſ Ambition we haue in our first parents: who by Satans allurement, became malecontent with that estate wherin they were created, & fought to attaine to the condicione of God hiſelfe. And this ſinne of theirs cleaues faſt to the nature of every man, and by it wee are eaſily carried to a diſlike of our condition. Thus Abſolom through Ambition, was mooued to ſeeke hiſ fathers kingdome, judging basely of hiſ preſent estate; for out of natuſal ſelfe loue ſpringeth Ambition. And for the better redrefing of thiſ vice in our ſelues, every man muſt enter into conſideration of hiſ ſowne estate: we muſt bethinke our ſelues, that in reſpect of our bodies, we are but dust and aſhes, and to dust wee muſt returne againe: that in reſpect of the diſposition of our hearts, altogether fet vpon ſame, we are farre more wretched then any other creature; and also that of our ſelues wee haue not any ſufficiēce for the doing of the leaſt and finalle duciſe of the baſeſt calling in the world: for of our ſelues we are not ſufficient to thiſe one good thought, much leſſe to performe a good duciſe acceptable to God, in any calling whatouer. And therefore we muſt confider with our ſelues, that in our partiſular callings, wee are but as weak instruments in the hand of the Lord, who is the principall worker and agent. Theſe and the like meditationes might mooue vs to contentation in the calling in which God haue placed vs.

The fecond impediment to Conſtanſie, is Envy, which is a pining away of the heat, when we ſee others placed in better callings and conditions then our ſelues. This is a common ſinne, and it is the cauſe of much diſcontention in the common wealth. It is one of *Achanels his policies,* to holde it neceſſarie in a common wealth, that men of fundry degrees and callings, ſhould envy and maligne eachother. But contrariwise it is a manifeſt hindrance to conſtanſie in good duciſes, and hurtfull both to Church and common wealth. And for the better redrefing of thiſ fault, we are to conſider, that the greaſte callings that bee, are not ordaineid for the maintenance of pride, & for the priuate benefit of men, but for the common good. Secondly, that fuchs as are placed in the greaſte callings, haue the greaſte charges, and therefore are to yield vnto God the greaſte accompt.

The third impediment of Conſtanſie is impatiēce, which is a diſquietnes of minde, arryng

From the continual troubles that are incident to all callings, specially when men are not able to bear them, nor to brooke the injuries that are commonly done unto them in word or deed. This very sinne maketh many a man to leave his place. Such as goe to sea, for their delight, make choice of faire and calme daies; afterward beeing fiske, yea tossed with winds & weather; and in some danger of their liues, they with themselves on land again, bearing grieved they euer came on ship-boord; professing if they come to land againe, never to come on sea any more. Even so doth it fare with many men, both in Church and Commonwealth: they take a liking of this or that calling, they enter into it, hoping for pleasure, wealth, and approbation of men: now afterward finding themselves disappointed of their expectation, and to walke in callings with many troubles and discomforts, hereupon they become impatient, and either doe indeed, or greatly wile to leave their callings. Now to remedy this vice, we must refuse to go on, to do the duties of our callings, to go through & stich in all crosses or calamities that may befall vs away from our selues with all meete and necessary patience. Thus Christ commanded his disciples to *possesse their soules with patience*, And *Paul chargeth the Philippians, to let their patient and equal minde be known to all men*. The Surgeon that is to cut his patient, goes on to launch & to worke his cisure, though his patient crieth neare so much. So must we in our particular callings go on with courage & constancie, to doe the duties thereof, for the glory of God, & the good of men, though there be neither so many lets & impediments to hinder vs: and as *Paul saith*, to passe through good report and bad report, through shame & rebuke.

And that we may thus constantly proceede in all good duties with all patience, wee must often remember, that the duties of any lawfull calling, be it never so base, are accepted and approved of God. Our Saviour Christ himselfe complaineth on this manner, *I have laboured in vain, I have spent my strength in vain*, *Esa. 49:4*. Here weee fee the little successe that the head and perfect Doctor of the Church had in his calling; but let vs see, how doth he comfort himself? surely thus in the words following, *But my work is with my God*; that is, howsover men submit not the selues to my doctrine, yet my Father approcheth it. It was a thing that troubled Saint *Paul*, that his labor in the ministry did not turne to the good of all, but was to some the fauour of death to death: yet he comforts himselfe with this, that alwaies to God it was a sweet smelling fauour; and by the same consideration of Gods approbation, we should arm our selues with patience, that we may with good conscience goe on in good duties to the end. Thus much of the three impediments of Constancie.

To proceede yet further: Constancie here commanded, must be understood with three

things with *helps, vacations, changes*. Touching *helps*, the ordinance of God is for the better continuance of callings, that customes & tribute be paid to Magistrate, necessary stipends, tythes and dues to ministers of the word: and *Moses* saith, *Deut. 15:7*, that al soch as doe the offices of their callings diligently, & for al this fal to decay, wanting the blessing of God vpon their labours, must be helped by lending freely, by forgiuing of debts, and otherlike certies. Let hard-hearted men think upon this, that will not in such cases lend freely, but prey on such persons till they haue sucked their bones. These are the bane & plague of a common-wealth; these are they that make beggars and vagabonds. For where there is no free lending, there many a man goes to vracke. *Vacation* is to forseate frō doing the duties of a particular calling for some time or space: and it hath his warrant from Gods word, which alloweth vacation in three respects. First for religion sake, which is the principal vacation of al, & it is commanded in the fourth commandement, *Remember the Sabbath day*, that is, the day of rest, or of vacation, *to keep it holy*. And here every man is bound in conscience before God, to forseate from the duties of his calling on the seuenth day, which is now in the new Testament, the Lords day, & so is to continue to the last judgement. And this *vacation* is necessary even in common reason; for without it there can be no good proceeding in religion. It is the meanes to begin, continue, & increase both knowledge and grace. He that hath the most excellent gifts of nature, shal never be able to attaine to learning, vntille he let himselfe apart, and giue himselfe to study: much more then, the knowledge of the mysteries of the kingdome of heaven cannot be obtained, vnlesse men at some times lay aside all worldly affaires, specially on the Sabbath daies. Therefore it is for the good of families, towns, countries, and kingdomes, that the Lords day bee kept, and consequently it stande vs in hand to take the benefit of this vacation, & to vse it for the increafe of faith, repentance, and obedience, if we desire the saluation of our owne soules. God, who is the soueraigne King over all, might haue inuyned vs to performe a perpetuall labour from one day to another for al the daies of our liues: but tending our good and saluation, he inuyned vs to labour five daies, commanding a vacation on the seuenth.

The second vacation is in respect of recreation, which also hath his warrant when it is lawfully vsed. God commandeth every man to labour in his calling, and to eate his owne bread in the sweat of his browes: and in commanding labour, he alloweth the meanes that make vs fit to labour. And therefore withall he admitteth lawfull recreation, because it is a necessary meanes to refrech either bodie or minde, that we may the better doe the duties which pertaine vnto vs. Of recreation I have spoke elsewheretherefore it shal suffice now

briefly

briefly to propound a caute or two. Touching recreation, these cautes must be remembred. First of al, it must be moderate, otherwise it is a means to call and draw us from our callings. Secondly, it must bee on the daies of labour: for labour is then onely commanded, and therefore recreation which is a forseating from labour for a time, and serueth onely to make vs more able to continue in labour, must be on the sixe daies, & not on the Sabbath: at which time, because we must abstaine from ordinary labours of our callings, we are much more to abstaine from our accustomed recreations: for where that which is most necessary and principall is forbidden also: but labour is the more necessary and principall, and recreation serueth for labour. This being so, it is a notable abuse of many, to make the Lords day, a set day of sport and pastime, which shoulde be a set day apart for the worship of God, and the increase in duties of religion. And this is specially the fault of houholders, which haue employed their seruants to labour sixe whole daies together, giue them the seuenth day, which is the Lords, for recreation.

A third vacation is in time of necessity, when men are disabled by reason of sickness, age, imprisonment, or any other iust impediment. And the ordinance of God is, that such persons as haue the trembling hand (as *Moses* speaketh, *Levit. 25:35*), shoulde be maintained with such things as be necessary to life and health, by the labour of other meass callings. This thing must not be maruelled at, for the goods we haue are not our owne, but the Lords: we are keepers and stwardes of them. And it is Gods wil that the poore shoulde haue rule ro a part of every mans goods: and for this cause it is a shame if they haue not releefe without rousing, begging, or crying.

And here two questions are to be scanned, that are much spokon of, and often moqued. First, whereas it is a generall duty to visit our neighbours in time of sicknesse, it is demanded whether it is lawfull at all to forseate frō this duty in time of plague or pestilence? I answer, that may bee and is a lawfull vacation from this duty, and that with good conscience for some time, & vpon some occasion. For first of all, it is lawfull to maintaine our owne liues, so to be without the hurt or hinderance of the liues of other men: now to flye in time of contagious pestilence, is to preferre the life of some without the hurt of any. Secondly, in common dangers, as in time of famine, fire, and sword, men for their safety may flee from their neighbours, & therfore by like proportion, we may flee in the time of contagious sicknesse. Thirdly, in the Church of the Iewes the Leper was put apart from the societie of men: and that in effect, was as much as if all the Iewes had withdrawne themselues from his society: And therefore now it is not simply vnlawfull to flee

uir Christ himself was by calling a Carpenter, in his first and private life, till he was thirty years old: yet after his baptism, he shewed him selfe to be the Mefiah, and Saviour of the world. Neuerthelesse, a change may not bee made, but vpon vrgent and weightie causes; and they are two especially: *Private necessitie* and the *common good*. *Private necessitie*, is when men cannot maintaine themselves and their by the callings in which they are; for then they may betake themselves to other callings. I thus a Merchant may become an husbandman, and an husbandman, a Merchant. Thus a Phyfian may become a minister of the Gospel. And *Paul* an Apostle, vpon private necessitie, returned to the calling of a Tent-maker: yet so as he performed his ministry, when occasion was offered.

The second cause of making changelawfull, is the *publick good*. Thus may a private man become a Magistrate. And it must bee remembred, that so oft as we change, it must bee to better and more excellent callings, in which we may glorifie God more, and bring greater benefit to the Church and Common-wealth. Thus *Paul* biddeth the Corinthians to seek for the best gifts, which might serue for the best callings. And here the fault of some is to be reprooved, that haing notable gifts of nature and learning, because they would attaine to worldly wealth, make the selues Merchants, or factors to merchats, or seruientes to great persons: whereas for their gifts, they might do God better serice in the greatest callings of the Church. And thus much of confanty.

The confidurion of this, we are bound to be conftant in dutys of our particular callings, must teach vs much more to be conftant in the general dutys of Christianity. And therefore let vs all be careful, not only professe the true religion for the preffent time, but to continue conftant in this profefio vnto the end. Our general calling admits no vacation nor change as our particular callings do. Well then, in that we professe our felues to be members of Christ in these our happy daies of peace let vs arm our felues against the euill daies to come, that we may be faithfull to the end.

Againe, in the general calling, every man is bound to all good conffience, to obey God in all his commandments: there also must our confanty appear, so long as we live: that we may fay with *Paul*: *2 Tim. 4.7. I have finished my course I have fought a good fight. And with Hesecias on his death-bed. Isa. 38.3. Lord remember how I have walked before thee with an upright heart. & have done that which is acceptable in thy sight.* God hath made a most mercifull promise of life euerlasting, which is the comfort of all comforts, & without which, the cafe of Gods children were of all most miserable. And this promise is made to them that continue faithfull vnto the end: there are they on whom God will bestow the crowne of life. And thus much for continuance in our callings.

A The last point to be considered, is *the good ending thereof*. And herein are two things required: the *Refinement*, and the *Account*. In the parable of the rich man, the Lord calleth hiseward, and biddeth him give an account of his stewardship, for he can be no longer reward: where wee fee, besides the refinement of our callings, there must an account be made of our doings therein. Of these two in order: *The Refinement of a calling*, is nothing else, but the laying downe of the laid calling, by ceasing to put in execution the workes and dutys thereof. In the refinement of callings, two things must be considered. First, *the time when*. Secondly, *the manner how*. This time is not left in our owne choices for we may not leave our callings when we please; but the prescribing thereof belongs to God: as like as in the field, the fouldier may not leave his standing when he will, vntill he have a warrant from the Capitaine. For as the cafe stands in one kinde of calling, so by proportion in the rest. Now in one particular calling, namely, in the office of the Leuite, the entrance into it, the continuance, and the ending of it, is in the will of God, who prescribes the time when he must enter, namely, at the age of thirty years: and how long must it continue, twenty years: and when he must end, namely, at fifty years. And therefore the prescribing of particular seafons and times of laying downe other callings, is not altogether without the will of God. Hence it follows, that no man is to lay downe the calling wherein he is placed, till he can fay by some warrant in his conscience, that it is the good will and pleasure of God, that he shall then resigne and cease to do the dutys thereof any longer.

This rule hath his truth in all things whatsoever, whether pertaining to the Church or common-wealth. And by it we may judge on the contrary, what may be thought of refinemts of callings, both ciuill, and Ecclesiastical, ciuill upon no other ground, but the very wils of men, for the attaintment of greater wealth, pleasure, and preferment.

To go yet further in this point. Callings are of two sorts: changeable, & perpetual. Changable callings are such as are imposed for a seafon: as for a year or two, or longer: and such callings are to be refigned, according to the appointment of them that imposed them. But in perpetual callings, the cafe stands otherwise, and other condicions are required. Neuerthelesse, there bee fourre speciall times, in which such kinde of callings may be refigned. Fift, when men are vterly disabled, either by age, or by any vncurable disease of bodie or minde, or by want of gifis: then indeed whatsoever the calling be, either publike, or private ciuill, or Ecclesiastically, it may be laid downe. When *Moses* was striken in yeares, and saw the end of his daies at hand, hee called the whole congregation, and telis them; that beeing an hundred and twenty years old, he was no more able to goe in and out before them:

Deut. 31.  
2.7.

Excc. 44.  
13.

Numb. 8.

Sam. 12.  
3.

2 Tim. 4.  
7.8.

Deut. 31.  
2.7.

that is, doe the office of a Judge, and Princes and therefore refigne his office to *Joshua*, who indged the people in his stead.

The second time of refinement is, when any man is lawfully deposed for a crime or offence committed. Thus the Priests that offered sacrifice before the Lord, if they fel away to idolatry, were deposed from the office of the Priesthood, & ever after were employed in some seruice in the Temple.

The third time of refinement, is the time of death: for when God calles vs from this life, we then receive a discharge from our particular callings: for after this life, the children of God cease from their labours, & in their death, begin their perpetual & eternal Sabbath: For the time of this life by Gods commandement, we rest every sabbath, and labour in the fixt: but after we shal continually without ceasing, doe that, which now for subsistence, we doe on the Sabbath day: that is, honour, & praise, and glorie the name of God, in euerlastynge joy.

The fourth time of refinement, is at the last day of judgement, to them that shall bee then alive: that is, the generall time of all refinements: for as *S. Paul* faih, Christ Iesu made then refigne his kingdom vp into his fathers hands, & put downe all humane rule & authority & power: for then ciuil, Ecclesiastical, and economical states and callings, in regard of government, must haue an end. Yea, Christ himself, in regard of the manner of his regiment, must give vp his kingly office, and the execution both of his priesthood, and propheticall office, must then also haue an end, though the vertue and fruit thereof shal abide for ever. Then there shall be no more prince, nor people, magistrate, nor subiect, master, and seruant, parents, and children; but God shal be all in all to the elect. Thus we see the time of refinements: the manner follows.

*The manner is,* to refigne them, in, and with the testimony of a good conscience which is, when our coniences beare witness, that wehae in the works of our callings, kept our felues vnlamblameable and haue indeaueroured in all things, to do the will of God. Examples we haue of this in the Scripture. When *Samuel* was no longer able to judge the people, he called the whole congregation of the Israefites, protesting vnto them, that he had not taken any mans ox or asse, received any bribes, or done any man wrong, but in all things, kept a good conscience. And answerable to this protestation was the peoples testimony. And *S. Paul*, when hee drew neare to the end of his daies, faih he had now fought a good fight, & kept the faih: and then it remained onely, that God shoulde give him a crown of righteousnesse, laid vp for all thoe that loue the appearing of the Lord Iesu. Now in the day of judgement, it shall not suffice, that men and women are found in the works of their callings (though that is farre better, then to bee employed in the works of vngodlynesse) I fay,

it shall not suffice: for at the last day, two shall be in the field, in the works (no doubt) of their callings; yet the one shall bee taken, the other refused: two women shall be grinding at the mill, the one shall be taken, the other refused. Therefore, besides the practise of a lawfull calling, care must be had to keepe a good conscience to the end, both before God and man. And thus much of refinements.

The second & lat point is, *the Account* that every man must make of the works of his calling. Now, that such an account is to be made, it appears in the parable of the rich man. And *S. Paul* faih: *Every man must give to judgement, & give an account for himselfe.* And *Salomon* tells for *this*, he had come to judgement. Few are truly perfwaded of this lat and great account, because it is deferred: but we ought to bee of better resolution, and prepare our felues for it.

Touching this *Account*, two things must be considered. First, what is the account. Secondly, how it is made. The giving of an account, is nothing els, but an action of the reasonable creature, especially of man, wherein hee must be answerable and accountable to God for all his actions, both of his general, & of his particular calling. And by the law of nature, wee are bound to this: yea, if inferiour officers in the Common-wealth, become accountable to the highest Magistrates for all their doings, then much more must every creature become accountable to God his Creator, for the dutys of his calling, wherein he doth him homage and seruice.

There are four things required in this account. I. The prefentation of every mans person before God. II. The manifesteration of al the works that they haue done. III. The examination of them al. IV. The giving and rendring to every man according to his works. For the first, the prefentation of all persons, before the tribunall of Christ, shall bee brought to passe by the power of God: for as in the beginning every creature had his being by the word of God, so shall it bee in the day of judgement: God shall but speake the word, and all reasonable creatures, living and dead though many thousand years before, shall present themselues before him, to give account of all the actions done in this life. Secondly, when all men and Angels are set before the prefence of Christ, then shal every worke that they haue done, be made manifest, even the most secrete works of all, as Ecclesiastes faih: *God will bring every secret thing to light.* And if any think it strange, wee must know, that God hath bookehs of record, wherein all mens thoughts, and words, and deeds good or badde, recetor open, are inrolled. And of these speakest *Daniel* when he faih: that he saw the *Auncient of daies*, and the booke laid open. We may not imagine that these be materiall bookehs like to the registers of men, or the bookehs of Captaines in the field, wherin are set downe the names of their

Math. 24.  
49.51.

Rom. 14.  
1c.12.

Ecclef. 11.

Ecclef. 12.  
14.

Dan. 7. 9.  
10.

souldiers, & their expences. But by these books we must understand: first of all, the infinite knowledge and prudence of God: secondly, the consciences of men, to tell us of our doings, & be as a thousand witnesses. The third thing that is done in this account, is the trial of every mans worke, in respect of obedience, or disobedience. The trial shall bee made by the wil of God, revealed partly in the law, and partly in the Gospel, which is the rule to discerne good and evill works. The fourth and last action, is the giving of reward to every man, according to his workes. Hether hath beeene a faithful servant, shall heare the voice of Christ, saying unto him: *Math. 25. 21. It is well done, thou good and faithful servant, thou hast beeene fast haſt in a little, enter into thy masters ſey.* But he that hath beeene vnaſtiful, or vniuit in the workes of his calling, shall heare the fame voice of Christ, saying *Take him, bind him hand and foote, and cast him into utter darkness.* And thus we fee what this account shall be.

Now then, let vs a little ſearch how we may be able to make a good account before God at the laſt day. For the doing wherof, we muſt take a fore-hand reckoning of our ſelues, in the time of our life. For in common experience we fee, that ſuch as deſire to make iuft reckonings with others, doe reckon firſt with themſelves. In this fore-hand reckoning, three things muſt be done. Firſt, we muſt draw out the bill of our receipts and expences. The bills of receipt are framed thus: we muſt call to remembrance, what graces, bleſſings, and gifts, we haue receeved of God, whether temporal, or ſpiritual. For temporal bleſſings, we muſt throughly be thinkē of our peace, health, wealth, libertie and good name, and all things of this kinde. For things ſpiritual, we muſt conider what knowledge, faith, hope, loue & repentance God hath beſtowed vpon vs: as alſo what gifts we haue receeved for the diſcharge of our callings: yea, of all other things that we haue enjoyed, we muſt take a full and iuft recet: for they are the talents of our Lord, and he lookeſ for a reckoning. This done, we are next to frame our bills of expences: which are nothing elſe, but large coniderations of our owne finnes, calling them all to our remembrance, as much as we can, whether committed againſt God or man, with the abuſes of our gifts, all our ignorances, negligēces and frailties whatſoever. Tradeſmen, for their temporal ſtaffes, keepe in their ſhoppes bookeſ of receipts and expences: haſt not we then much more doe the like for our ſpirituall ſtaffes? *Iob 9. 3. If he diſpute with God, he cannot answer one word for a thouſand;* whereby he infiuences thus much, that hee had looked into the whole courſe of his life, & had found euſe thouſands of finnes in himſelfe. When the Prophet *David* faſh, *Pſal. 19. 12. Who knoweth the errors of this life?* he ſignifieth that he had exerciſed himſelfe in leaſhing out his owne offences and tranqreſions. *Exeſt* could

A not haue ſaid, *that his ſinnes, and the ſinnes of the people, were as an hinge mainaine;* but that he firſt tooke a narrow account of his owne life, and of the lives of the people. And to muſt every one of vs doe for all the things that euer wee did. The conſideratiſh of our earthly matters, makes vs know our worldly ſtate: and foſt will the conſideration of our daily offences, & our ſpirituall ſtate, give vs ſome light and knowledge, how the caſe will ſtand with vs, when we ſhall appear before the great God of all the world, to give vp our account.

Now, when the two bills of our accounts are made, we muſt confide in the next place, whether wee bee able to make an even reckoning with God, or no. Thus doing, we ſhal find that our reckonings will be farre ſhort of that, which God requireth at our hands. Fewther be that thinkes on theſe things: for men commonly perwade themſelves, that all ſhall goe well with them at the day of judgement, and that they ſhall make a ſhort and eaſie reckoning, because God is merciſh. It is hard to find men whose hearts are touched, or their eyes open, to ſee and beleue: First, that they muſt make an account: And ſecondly, that they are verterly vnable to doe it: as *Iob* was, that could not excuse one of a thouſand of his offences before God. Let vs therefore labour to ſee our vneuen and ſkant reckonings, & to shake off that ſpiritual drownſhip which poſſeſſeth our mindeſ, that wee canſo much as ſay; what haue I done? and how ſtands the caſe betweene God and me? and when we haue attained to this knowledge, that we are vnable to make a iuft reckoning with God: in the 3. place, wee muſt cleue to our furety Christ Iefus, the onely ſonne of God, God and man: & for the time of this life, we muſt humble our ſelues before God and pray vnto him, that he would accept the onely ſatisfaction of Christ in his death and paſſion, as a ſufficient payment for all our finnes and wants wharforuer: for thus we are taught to pray; *Forgive us our debts.* And we muſt not onely be hearers of theſe things, but doers alſo. And the better to perwade vs to the praſtice of theſe three dueties, let vs conider, that this account at the laſt day, ſhall be a ſtraiſt account: for as Chrift faſh, *We muſt give an account for every ſale word.*

D And S. Paul faſh, *The law is an hand-writing of condenmation:* that is, a bill of our owne hands againſt vs: for by the law, wee are debtors to God; and either wee muſt fulfill the iuſtice thereof, or elſe, according to the tenour of the law, vnder geſ eternall judgement, vnliffe we be acquitſed by the obediēce of a Mediator. If we thinke to eſcape this account, by abſenting our ſelues, we are deceiued: for then, not to much as one man in all the world, ſhall bee wanting. Many ſhall then with all their hearts, that hills and mountaines would fal vpon them, and grind them to powder, that they might be hid from the preſence of the Lord. But that will not ſerue. All, without exception,

A the turne. Wilt thou make vp thy reckoning with almes-deeds, and good workeſ, according to the opinion of many, that locke to be fauored by their workeſ but they are no currant painment in this account; because one breach of the law, marres all the good workeſ we doe. And he that will be iuftified by workeſ, is bound to fulfill the whole law, in the rigour thereof. Beſide this, the beſt workeſ we doe, are in themſelues defiled in the ſight of God. What then ſhall we doe? shall we undergoe the curse of the law? Some of a desperate minde ſay, if the wort come, there is but one out of the way: but farre it is from vs, thus to thiſke or ſpeak: for the curse of the law, and the wrath of God, is moſt horribile and eternall, without reſt or caſe. All the fire in the world, is but ſcice in regard of that ſpiritual and eternall fire of hell. Thus then, having turned our felues every way, and finding no helpe in any thing, we muſt leaſe our furety, Christ Iefus, who was content to ſtand in our roome vpon the Croſe, and thereto to ſeed his blood for the redempcion of our finnes.

C Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our ſelues, in our owne perſons, neuer refiſh, till we haue aſſurance in our conſciences, that the bookeſ in heaven are canceled, and that God is content to account of Christ his ſatisfaction, as a painment for our finnes. And this being done, we shall beable to make a good account before the Lord, at the laſt day of judgement.

## FINIS.

*Adg̃a nō ſic.*

