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THE
WHOLE TREATISE
OF
The Cases of Conscience,

Distinguished into three Bookes.

TAUGHT AND DELIVERED BY

M. W. PERKINS in his Holiday-Lectures.

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

Rom. 14. 23.

Whatsoever is not of faith, is finne.



LONDON,
Printed by JOHN LEGATT., 1631.

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

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

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

Pro. vi. 14.
And his meaning is, that no outward griefe can fall into the nature of man, which will not be with patience endured to the utmost, so long as the minde is not troubled or dismayed. But when once the Spirit is touched, and the heart (which being well apayed, is the very fountainie of peace to the whole man,) smitten with the wrath of God for sinnes; the griefe is so great, the burden so intolerable, that it will not by any outward means be eas'd or aliv'ed.

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

Thirdly, it is of all other *doctrines*, (being rightly used) the most comfortable. For it is not founded in the opinions and variable conceits of men, neither doth it consist of conclusions and positions, which are only probable and conjecturall: (for the conscience of the doubting or diffidell party cannot be establisched and rectified by them;) but it reflecheth upon most sufficient and certaine grounds, collected and drawnne out of the very Word of God, which as *he is mighty in spiracie, perceiving the hearts, and discerning the thoughts and mensit thereof*; so is it alone available and effectuall to pacifie the minde, and to give full satisfaction to the conscience.

And as the benefit is great, to the want of this doctrine, together with the true manner of applying the same, it hath beeine the cause of many and great inconveniences. For even of those that feare God, and have received to believe, there be many, who in the time of their distresse, when they have consider'd the weight and deserf of their sinnes, and withall apprehended the wrath of God due unto them, have beeene brought unto hard exigitces, mourning, and wailing, and crying out, as if God had forsaken them, until they have beeene relieved by the Sp'ire of Christ, in the meditation of the Word, and promise of God. But those especially, who have not beeene instructed in the knowledge of the truth, nor acquainted with the栽ise of Gods dealing with his distressed children, by reason of ignorance and blidness in matters of Religion and pietie, when the Lord hath let loose the cord of their confidences, and let before their eyes both the number of their sinnes committed, and the full anger of God purchased thereby, what haue they done? surely departing of the mercy of God, and their owne salvation, they haue either grown to pheenie and madnesse, or else forced into themselves tempefull ends, some by hanging, some by drowning, others by embrasing their hands in their owne blood. And if not in regard of grief and trouble of minde, yet for want of better resolution in particular cases, within the compass of their general or parcell callings, (though otherwise, men endued with some measure of knowledge and obediency) they haue either abu'ded, or else quitted, contumeliously and forsworne their callings, and thereby become banisched and deuoted unto devill.

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

The Epistle Dedicatorye.

the Popish Church, who in their Cate-writings have erred, both in the substance and circumstances of their doctrine, as shall appear in the sequel.

First, because the duty of rectifying the conscience, is by them commended to the sacrificing Priest, which though according to their own Canons¹ he should be aware of knowledge, and free from imputation of wickedness, yet oft times it fails out, that he is either untaught, or else wicked and levell of conversation, and consequently unfit for such a purpose.

Secondly, they teach, that the Priests appointed to be comforters and relevers of the distressed, are made by Christ himself: *Judges of the Cases of Conscience*, having in their owne hands a *judicative power and authority, truly and properly to bind and to loose, to remit or retain fines, to open or to shut the kingdome of heaven*. Whereas the Scripture utters a contrarie voyce, that Christ only hath the keyes of *David*, which properly and truly openeth, and no man shutteth, and properly and truly shutteth, and no man openeth. And the Ministers of God are not called to be *absolute Judges of the conscience*, but only *Messengers and Embassadors of reconciliation*: whereupon it followeth, that they cannot be *the authors and givers of remission of fines, but only the Ministers and dispensers of the same*.

Thirdly, the Papists in their writings have scattered here and there sundry false and erroneous grounds of doctrine, much prejudicial to the direction or resolution of the conscience in time of need, as assynd, I. That a man in the course of his life, may build himselfe upon the fable of his teacher, and for his salvation, rest contented with an *implicite and unsuprised faith*. Which doctrine, as it is an only meane to keepe men in perpetuall blindness and ignorance, so it serveth to no other purpose in the time of temptation, but to plunge the heart of man into the pit of despair, it being incapable of comfort, for want of particular knowledge and understanding of the word and promise of God. II. That every man ought to stand in *fear and doubt of the pardons of his former, and that no man can be assynd by the circumstance of fault*, either of the present favour of God, or of his owne salvation. True it is, that in respect of our owne unworthiness and indisposition, we have just cause, not only to doubt and fear, but to departe and be confounded before the judgement seat of God. Yet that a man shoud not be certainly relieved by faith of the mercy of God, in and for the merit of Christ, is a comfortless doctrine to a distressed soule, and contrary unto the faving word of the Gospel, which teacheth, that certaine floweth from the nature of faith, and not doubting. III. That *every man is bound in conscience, upon paines of damnation, to make speciall confession of his mortal sins, with all the particulaire circumstaunce thereof*, once every yere to his Priest. This position and practice, besides that it hath no warrant of sacred writ, nor yet any ground of orthodox antiquitie, for 800 years, more or lesse after Christ; it maketh notably to the disturbing of the peace of conscience in time of extremite, considering that it is impossible either to understand or remember all, many being hidden and unknowne. And the minde being in this case informed, that forgiveness dependeth upon such an enumeration, may thus be brought into doubt and distrust, and will not be able to rest by faith in the sole mercy of God, the only sovereigne medicin of the soule. Again, the griefe of the minde doth not always arise from all the finnes that a man hath committed, neither doth the Lord see before the sinnes eyes whatsoever evill hath beeene done by him, but some one or more particulars: and these are they that doe lieve heauie upon the heart; and to be eas'd of them, will be worke enough, though he doth not entitle unto the Confessor for a Catalogue of all the rest. IV. That *somes finnes are venial*, because they are only besides the Law of God, not against it, and because *they bonds over the sinner only temporal, and not to eternal punishment*. This conclusion first is false; for though it be granted, that some offences are greater, some lesser, some in a higher degree, others in a lower; again, that finnes in regard of the event, being repented of, or in respect of the person finned, being in Christ, and therefore accounted just, are pardonable, because they are not imputed to condemnation; yet there is no finne, of what degree soever, which is not *simply and of itself mortal*, whether we respect the nature of the sinne, or the measure and proportion of divine justice. For in nature it is an *anomie*, that is to say, an aberration from the perfect rule of righteouesness, and therefore is subject to the curse both of temporal and eternall death. It is an offence against the highest Majestie, and consequently, man standeth by it ingaged to everlasting torment. Secondly, that *no weak and insufficient ground of resolution to a troubled conscience*. For whereas true and lasting joy is the daughter of sorrow, and the heart of man cannot be lifted up, in assurance of Gods favours, to the apprehencion and conceit of heavenly comforts, unless it be first abased, and by true humiliation brought to nothing in it selfe; the remembrance of this, that the offence committed is venial, may in some cases too much enlarge the heart, and give occasion to presume, when haply there will be a reason to the contrary. And if not that, yet in case of falling by infinites after grace received, the minde being tormented with that erroneous conceit, that the finne is less than it is indeed, because venial, may in the fulle be left quieted, and more perplesed.

V. *That a man may lawfully justify his temporal punishment of his finnes committed*. To omit the untruth of this position; How it maketh to the easing of the heart, or the affaving of the minde in temptation. I appeal to common experiance. For when a man, being assynd of the pardon of his fin, shall yet consider, that there is something more behinde him on his part, how can he in probability relie himselfe wholly upon Christs satisfaction? How can he reape unto himselfe from thence any affi-

The Epistle Dedicatorye.

rance of reconciliation to God, whom he formerly offended? If we may and must donc ioncerning in our owne perious, whereby to appease the wrath of God, why hath our Saviour taught us for our hearts relee, wholly and only to make the pica of pardon for our finnes? True it is indeed, that Popish Confessors doe teach their penitents, when they feele the wrath of God upon them for sinne, to flog the inough of conscience, by performance of a *formall humiliacion*, and repentance, yea to offend God sonne ceremonial duties in way of satisfaction. But when sorrow seizeth upon the soule, and the man falleth into temptation, then it will appear that their directions were not currant; for notwithstanding them, may we want found comfort in Gods mercy, and run into despair without recovery. And for this cause, upon experiance it hath bene proved, that even Papists themselves in the houre of death have beene content to renounce their owne works, yea the whole body of humaine satisfactions, and to cleave only to the mercy of God in Christ for their salvation.

By these instances, and many more that might be alledged to this purpose, it is apparent, upon how weak and unsutable grounds the *Catechism* of the Popish Church standeth, and how indirect a course they take, for the resolution and direction of the troubled conscience.

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

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

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

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

Your Honours in all dueis to be commanded.

Tho. Pickering.

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TO THE GODLY AND well-affected Reader whosoever.

In the beginning of this discourse, I have offered unto thy view (Christian Reader) the whole Treatise of *Cafe's* *Divinitatis*, so farre as the Author proceeded in the deliverye thereof before his death. If it had beene longer held in expectation therof, than either his selfe defred, or was more, I must intreat thy favourable interpretation of my forbearance, partly in regard of many private distractions, and sundry occurrents wherewith I was detained from the duryes, and partly also in respect of my desire to publish it in such sort as to thy conuenience, that it might afterward require no further fling or forbilling by secondary Correcions.

Touching the *Treatise* it selfe, I have dealt as faithfully as I could, keeping clost to the Preachers owne words, without any materiall addition, derivation, or amplification. His method remaynes the same in the body of the discourse, ne admiring the least alteration. Only it was thought convenient to distinguish it into books, according to the several distinct parts; the books into chapters; the chapters that were most capable of division, into sections; and my meaning therin was to helpe the memory of the Reader, and to avoid reddingscuse the daunger of longe discourses.

Now if in the prouing thou either finde any thing amiss, or thy selfe haply not fully satisfied in particular, then remember what is the list of learned menwroke, which are *Scripta posthumia*, (whereof these latter times have yielded many examples to be left after a sorte naked and imperfet, when the Authors themselfes are gone, who might have brought them to perfection). Consider againe, that regard of the weight of this worthy Argument, it were much better, kindly and thankfullie to accept and enioy these labours, howsover imparct, than by their supposing to be wholly deprived of such advantage. And withall of me in hope, that as himselfe hath first traced the way, and walked by the banks of this same Sea, so others upon this occasion will be encouraged to attemp the like course, or at leaste to enlarge this Work by addition of more particullars. Meane while, nor doubting of thy Christian acceptance of my pantes for thy good, I command them to thy love, thy selfe unto God and the word of his grace. Eman. Coll. Novemb. 28. 1606.

Thine in Christ Iesus,

Tbo. Pickering.

THE FIRST BOOKE OF THE CASES OF CONSCIENCE,

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

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

*The Lord Goddesne ffor me a tonge of fforberid, that I shold knowe to mister a word in due
tyme, when that as I am bidde, I shold speake.*

A Lord himselfe makes answere, v. 2, 3, 4, that his hand is not shurtt, wch his power refesteth, in regard of greater workes, much less in respect of their deliuerance; and though the present affliction whch they endurid, was great and tedious, yetch were nottore he overtakke dismayed in themselfes, but rather to be conformented, because God had given them *the strength of the lerned*, to comforte a man in season to the weare and affliction; and con-
sequently, that he had power to eafe and rel-
iefe that their weare and affliction.

In this treatise then, is to be shewed the principall duty of Chrits propheticall office, by allusion to the practices of the Prophets in the old Testament, especially those which belonged to the schools of *Elias* and *Elisha*, who are here termed *the lerned*. And suffit the words therof to set all point of information, may be gathered herby. That this exhortacion knowledge of themselfe referred to the word of God: whereby the confidence of the multitude is to be stedfast and perfid: I perfer chas: It was the greatall dutie of Christ propheticall office to give comfort to the consciences of men that were distressed in the mis-
phere here recorde. Now as Christ had this power to execute and performe such a dutie, so he hath commanded the dispensation proper to the Ministerie of the Gospel. For we may not thinke that Christ in his owne person ministered to take words of comfort to the wearey, the lame, the blind, the Prophets, because he was nott then abhorded in our theatre. And we see did shew ipsius, but how? in the person of the Prophets. So likewise, because Christ is in the new Testament spred out into the world, fighted in his owne proper person, remembred therefore, that he performed this great dutie in the Ministerie of Pastors and Teachers upon earth, whereas he hath given knowledge and other gifts to this end and purpose. Wherefore and wherefore before he was terrifie and infamie destitute, propounded and taught in the Scriptures, whereby the conscience of men distrested may be quieted and relieved. And

A this

The Preface.

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

The point therefore to be handled is, What this doctrine should be? It is no matter, safe and hazard, but full of labour and difficulty; ye verily, like unto the manna, as I will only (as it were) walk by the banks of it, and propound one degree of doctrine, that thereby I may at least occasion others, to consider and handle the same more at large.

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

CHAP. I.

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

Co. 1. **H**e Grounds or Preambles are especially four. The first, touching confession. The second, touching the degrees of goodnesse in things and actions. The third, touching the degrees of faine. The fourth and last, concerning the subjection and power of conscience. Of these in order.

Sec. 1.

The first Ground is, That in the troubles of Conscience, it is peace and convenience, there should alwayes be a *private confession* for her selfe, and for another; there by signifying, that confession in this case is to be used as a thing most requisite. For in all troubles, the Physician must first knowe the disease before he can apply the remedie; and the cure of the lart will not be discerned, unlesse it be manifested by inspection of the party diseased; and for this cause also, a chancie of confesse, the *keye* whereof, is the thing that troublid the conscience, must be knowne.

Nevertheless, in publicke confession, these cautions must be observed. First, that none be urged, as being simply or absolutely condened without which there can be no salvation. Again, it is no fit that confessors should be of all men, but only of the Clerke, or else, that is, of such or such his dmes, which do trouble and profest the conscience. Thirdly, a straight confession may be made to any kind of person, (*Confiteor tibi inquit, sicut sententia tua est*) especially to be made to the Prophets, and Ministers of the Gospel. For they in lay-bond, of all other men, in respect of their place and gits, are the fittest and deffablest to instruct, comfort, and informe, the weak and wisedome confidence. Lastly, the

person to whom it is made, must be a man of trust and fidelitie, able and willing to keepe secrete shewethat are revealed, yea to buri them (as it were) in the grave of oblivion, for *Lige coheret & multa deinde silentio.*

His next ground is touching the degrees of goodnesse in humaine things and actions. Goodnesse in things is twy-fold; uncreated, and created. Uncreated is God himselfe, who never had beginning, and who is Goodnesse it selfe, because his nature is absolutely and perfectly good; and because he is the author and worker thereof, in all things created. Created goodnesse, is that whereby the creature is made good; and it is nothing else, but the fruit of that goodnesse, that is eternally in God. Now the degrees thererof are these. There is general or natural goodnesse in creatures, and a more speciall or moral goodnesse.

General goodnesse, is that, whereby all creatures are accepted and approved of God, by whom they were both created and ordained. Thus every creature is good partly by creation, and partly by ordination. By creation is it, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, having receeving thereof from God. Nexte also the essentiall properties, qualities, actions, affections, and inclinations of the creatures in themselves considered, with all their events, are good. By the other general goodnesse also, over the Devill himselfe, and his seruantes, as he is a substance, and as they are actions, having their being from God, and good. Thenged against me take uppon the substance of goodnesse, not only by creation, but also by Gods ordination; whereby they are created and appointed to some certaine uses and ends: Thus sheweth Conscience, Hell, and Death are good, because they are ordained of God, for the execution of his justice, shewethver in themselves, and to me they are so.

Besides this general and natural goodnesse, there is also a *private or moral goodnesse*, properly so called; and this is that which is agreeable to the attell, and unchangeable with deince of God, warlike, iust, Modell, Law, wherein is also commandemt; and things as they are recompensed according to their deserts by God: and goodnesse in this case, is such, as good alere betweene them; for they are either good in themselves, or good about themselves, and in that sorte. In the meanes as long as nothing dameth good: for example, when a wicked man giveth alms, it is a good work, especially if he doth it humerall, and in secret; but if he doth it openly, and in the sightes of many, then he doth it not good in himselfe, but faine. In the same manner, the sin of Adam is not the absence of the substance, or of the faculties of the soule and the bodie, but the want of the third thing before

Splendida p-

ca.

I. Booke.

Cases of Conscience.

things & actions are both good in themselves & in the doer also. Of this sort were the pray-ers & blame of *Covinians*, good in themselves, and in him also, because he was belieuer.

Now opposite to things and actions morally good or evill, are actions and stings of a middle nature, commonly termed *Indifferent*, which in themselves being neither good nor evill, may be done or not done without harme in themselves, I say, so in their circumstances they are, & may be made either evill or good. And here we must remember a ressource difference betweene convenientie, and inconveniente, which ariseth from the nature of indifferent things. *Conveniente* is, when a thing or action is fitted to the circumstances, and the discourses fixed to it, that shortly it becomes a thing convenient. On the other side, *Inconveniente* is when a thing or action is done in unmeet circumstances, which bring forth loss or losse to the outward man, or stand not with decencie: and therefore do make it to be inconvenient. And by this that hath beeene said, wee may discerne when an action is good, evill, indifferente, convenient, or inconveniente.

CHAP. II.

Of the nature and differences of faine.

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

Sec. 1.

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

it cometh, conformatie or contrarie conformatie to the will of God, in regard of creation. But some may say, the want of conformatie in the powers of the soule is not faine properly; because in faine there must be not only an absence of goodness, but an habie excesse of evill. Answerers, that this want of conformatie is nothing but the absence of goodness, but also the habie or presence of evill. For sinnes want conformatie, and is received into the nature of man, is continuall, and abides in the powers and facultiess therof, and to it attrayeth the nature of a habit.

It may be said again, that faine and concurrence, that is, original faine, draweth the heart away from the service of God, and enticeth it to evill. Now to encline or draw away is an action, and this action cannot proceed of a spacie privatione *vitio*. We must consider original faine in two wayes: first generally with the thing or object in which it is fained, by it selfe in his owne nature. If we consider it with his selfe, it is an enclination or action: but if we consider it fainly in its own nature, it is no lapsacion, or a vice, but a want. And the like consideration is to be had of actuall faine. For example; In manchet there are two things: one is the action of moving the body, and of holding up the weapon, &c. which is no sinne properly, if he be considered as an action: because every action comes from God, who is the first cause of all things and actions. Againe, in manchet there is a second thing, namely, killing or slaying of the man, which is the disorder or aberration in the action, whereby it is disordered to wrong use and end: and thus the action is a vice, namely, in respect it wanteth conformatie to the will of God. The nature then of the faine is not in the action, but in the image of doing the action: and this property is *not fainly subfpecting*, *excessus* (for then God shoulde be the author of it, much as he is the Creator and ordainer of evrything and action:) but it is an *excessus* or absence of goodnesse and uprightness, in due thing that subfisteth. Whereupon it is well and truly said in Schooles, *In fane there is nothing positive, but it is a want of that which ought to be, subfist partly in the nature of man, and partly in the actions of nature*. Thus we see what faine is.

Sec. 2.

The seconde thing to be considered, is what is a sinne properly: For the knowledge hereof, we must consider in every sin four things: first, the fault whereby God is offended: than, the guilt whereby the conscience is bound over unto punishment: thirdly, the punishment it selfe, which is eternall death. Of these three, not the guilt or punishment, but the fault or offence makes a man a sinner.

Howbeit here is a further difficultie: When a man hath committed some offence, and

impeditib
plutonium.

i. cypa.

2. Acme.

3. Peake.

4. Miserie.

the said offence is done and past, it may bee some twentie or thirtie years ; yethe the partie offending doth not therefore cease to bee a sinner. Now then I demand, what is the verie thing, for which it is named, and termed still a sinne in this time present, the offence being past ? The answere is, that evrie a small sinne, besyde the three former, shal bee considered with a fourth thing, to wit, a certaine blaine, or blot, whiche appereth and leueth in the offender as a stote, and that is an inclination, or will disposition of the heart, whereby it becomes more apt & prone to the offence done, vs to any other sinne. For looke as the droppie man, the more he drinke, the dricer he is, and the more he drinke, the sicker hee to sinne, the more he sinnes, the sicker hee to sinne, and more desirous to keepe still a course in wickednesse. And as a man that lookes uppon the Sunne, if hee turne his face away, reynes turned until he turne his selfe againe : so hee that turnes from God by any sinne, make himselfe a sinner, and so remisnes until hee turnes himselfe againe by repenteance. This *David* was a sinner, not only in the verite of his aduersarie and murder, but even when the act was done and past, he remained still a murderer and an adulterer ; because a new, or rather a renewed propensitie to these, and all other sinnes, tooke place in his heart by his selfe, and got strength, till he returned to God by repenteance, upon the admonition of the Prophete. The thing then, whereby a finne is termed a finne, is the faulte together with the fruit thereof, namely, the blot imprinted in the soule, so oft as men doe actually offend.

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

causeth man to delignt and lie in his offence ; which lying in finne is a greater cause of damnation, than the verie sinne it selfe. This is therefore, must admonish us to take heed, lest we come in any sin, and if it be so, out that through infirmity we be overtaken by any temptation, we must labouerto rise againe, and turne from our finnes to God, by new and spedie repenteance.

Soli 3.

Thus much of finnes & selfe. Now follow the differences thereof, which are manifold. The first few are to be gathered from the causes and beginnings of finnes in man, which are three-fold. Reason, Will, and Action.

The differences of finne in respect of Reason are these : First, some are finnes of knowledge, some of ignorance. A finne of knowledge is, when a man offendeth against his knowledge, doing evill when he knoweth it to be evill : and this is greater than finne of ignorance, for he that knoweth his masters will, and doth it not, shall be beaten with many stripes. *Exodus* 12.47. A finne of ignorance is, when a man doth evill, now knowing it to be evill. Thus *Paul* was a blasphemour, an oppresour, and persecutor of the Church of Christ ignorantly, and in a blinde zeale, notwithstanding that which he did to be evill. Now by ignorance here, I meane an ignorance of those things which ought to be knowne ; and this is two-fold simple, or affected. Simple ignorance, when a man after diligence and good pates taking, still remains ignorant : this ignorance will not excuse any man, hee doth such things as he is bound to knowe : for it is said, *He that dasheth not his masters will by reason* he knew it not, *shall be beaten with stripes*, though fewer.

And in this regard, over the heathen which knew not God, are inexculable, because they were bound to have known him. For *Adam* had the perfect knowledge of God imprinted in his nature, and lost the same through his owne default, for himselfe and his posterity. And it is the commandement of God, whereupon everie man is bound to performe obedience, that man shoulde know him, that is, his will and word.

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

Acts 3.17.
1 Tim. 1.13.

But howevver this finne by such means may be lesened, yet remains it still a finne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose be ignorant not using, but contemning the meanes, whereby to get and increase knowledge : and that carelessly and negligently, because hee will not leave finne which hee loveth, nor forsake the evill trade of life, wherein hee delighteth. This is the fin of those wherof *Iob* speaketh, who say unto God, Depart from us : for we desire not the knowledge of thy wayes. *Iob* 21. 14. And of whom *David* complaineth, that they *sette themselves in their own eyes*, and *have left off to consider hand and to do god*, *Psalme* 36. 2, 3. This ignorance is damnable and devillish : it excuseth no man, but doth rather aggravate, and increase his finne : yea it is the mother of many grievous enormities.

Agnigne, ignorance is two-fold : of the Law, or of the thing the Law requireth. Ignorance of the Law is, when a man knowes not the Law of God written, nor the law of nature. This ignorance may somwhat lessene the finne, but it excuseth no man, because it is naturally, and every man is bound to know the Law. Ignorance of the thing the Law requireth, is the ignorance of the ^b fact : it is either by the fault of the doer, or that is, either with the fault of the doer, or without the fault.

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

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

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

violence of affection, yet they do not exclude content. Hitherto wee may referre finnes committed by compulsion : as when a man is forced to deny his religion, his offence in deed and truth is voluntary, though some otherwise thinke it to be a mistaision. For compulsion doth not reach to the will, but to the outward man, and serveth to draw forth a content : and when content is yeelded, he denies his religion voluntarily : for the will cannot be constrained.

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

Here by the way wee are to note, against the doctrine of the Papists, that all finnes are not voluntarie : for whatsoever wanteth conformatie to the Law of God, is finne, whether it be content of wil or no. But many such finnes & delights arise suddenly in the heart of man, which are now according to the Law of God, and have no content or approbation of will. In like manner, when one man kills another, thinking that he killeth a wild beast ; if the same man remembred afterwards what he hath done, and is not grieved for the fact, in this case he hath finned, because his not grieving is offensive unto God, though the fact were mercely before his will.

Mixt finnes are partly from the will, partly against it. Of this sort are the works of the man regenerate, which are done partly with his will, & partly against his will, being partly good, and partly evill. The reason hereof is this : There are in man after regeneration two contrary grounds or beginnings of actions, to wit, natural corruption, or the inclination of the mind, will, and affections, to that which is against the Law, called the flesh, and a created quality of holinesse, wrought in the said faculties by the holy Ghost, tempered the Spirit. And these two are never severed, but joyed and mingled together, in all the faculties and powers of the soule. Now between these there is a continual combat, corruption fighting against grace, and grace against corruption. Hence it is, that there being even in one and the same will contrary inclinations, there must necessarily flow from the man regenerate contrary actions : the flesh in every action willing that which is evill, and the Spirit on the other side that which is good. This *Paul* confessid and acknowledid, upon his owne experiance, after his conversion, when he said, *To will is present with me, but I finde no meane of perfectly to doe that which is good*. *Rom. 7.18.* Against, *viii. 22-23.* delights in the Law of God,

Volumen non cogitur.

Cases of Conscience.

I. Booke.

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

The third ground or fountaine of sinne in man, is Affection, from whence do proceed two kindes, namely, sinnes of Infirmite, and sinnes of Presumption.

Sinnes of Infirmite are such as proceed from the sinfull passions of the minde, and the strong affections of the heart, as from hatred, griefe, anger, sorrow, and such like. These sinnes are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For Infirmite cannot bee laid properly to be in them, in whom sin hath infirmite or strength, & where there is no power of grace at all. Againe, the man that is regenerate, sinneth neither when hee would, because he is restrained by the grace of God that is in him: nor in what manner he would, partly because he sinneth not with all his heart, the strength of his flesh being abated by the Spirite; and partly for that being fallen, he lies not still, but recovers himselfe by spedie re-pentance. A evident argument, that the sinnes whereto he falleth, are not presumptuous, but are ordinarily of weaknesses and infirmities.

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

The first is, when a man wilfully goeth on in his sinnes, upon an erroneous perswasion of Gods mercie, and of his owne future re-pentance: this is the sinne of most men.

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

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

Sejt. 4.

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

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

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

Sinnes of omission have three degrees. First, when a man doth nothing at all, but omitts the dutie commanded, both in whole and in part, as when having opportunity and ability, hee doth now more so much as one finger, for the saving of his neigbour life.

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

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

Sejt. 5.

The next difference of sinnes may be this: somēare crying sinnes, somēare fōrētōlērātōnē.

Crying sinnes I call those, which are so haineous, and in their kinde so greevous, that they haften Gods judgements, and call for spedie vengeance downe upon the sinner. Of this

Matth. 25. 42, 43.

I. Booke.

Cases of Conscience.

this kinde there are sundry examples in the Scripture, principally four. First *Cain* sinned in murtheing his innocent brother *Abel*; whereof it was said, *The voice of thy brothers blood crieth unto me from the earth*. The next is the sinne of *Sodome* and *Gomorrah*, which was pride, fulnes of bread, abundance of idlenesse, unmerciful dealing with the poore, and all manner of uncleaneesse. Exod. 16. and of this the Lord said, that the *arie of Sodome and Gomorrah was great, and their sinnes exceeding grievous*. The third is the sinne of *Oppression*, endured by the Israelites in Egypt, at the handes of *Pharao*, and his task-masters. The fourth is mercifull injustice in wrongfull withholding and detaining the laboures hire.

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

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

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

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

sins, which he knoweth by himselfe: these shall yet remaine some unknowen sinnes, of which he cannot have a particular re-pentance; and yet tycy are not imputed, when there is re-pentance for knowne sinnes. As for example, *David* repents of his murder and adultery, and yet afterwards (erring in judgement, by reason of the corruption of the times,) he lived to his death in the sinne of polygamy, without any particullar re-pentance, that wee heare of. In like manner did the Patriarkes, who may not altogether bee excused: yet they were not condemned therefore: neither were they saved without re-pentance for this sinne, but God in mercy accepted a generall re-pentance for the same.

And the like is the case of all the Elect, in regard of their secret and hidden faults: for unless God should accept of a generall re-pentance for unknowne sinnes, few or none at all should be saved. And herein doth the endlesse mercie of God notably appear, that hee vouchfaith to accept of our re-pentance when we repent, though not in particular as we ought to doe. Nevertheless, this must not incourage or imbolden any man to live in his sinnes, without turning unto God. For unless we repente in particular of all the sins we know, not only our knowne offences, but evē our secret sinnes shall condemn us. Many sinnes are committed by men, which afterwards in proesse of time are quite forgotten: Others are committed, which notwithstanding are not knowne, whether they bee sinnes or no. And doing the best dutys we can, we offend often, and yet when we offend, we perceive it not: and all these in the regenerate, through the mercie of God, are sinnes of Toleration, in respect of particular re-pentance.

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

Numb. 25. 30.

Gen. 4. 10.

Gen. 18. 20.

Exod. 3. 7.
8. 14.
Exod. 21. 23.
27.
Isam. 5. 4.

Act. 17. 30.

Act. 17. 30.

Rom. 8. 1.

Psal. 19.

Exod. 4. 35.

King. 21.

King. 17.

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

Sect. 6.

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

Sinnes against God are such as are directly and immediatly committed against the majestie of God. Such are Atheisme, Idolatrie, Blasphemie, Perjurie, Profanation of the Sabbath, and all the breaches of the first Table.

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

Sect. 7.

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

Sinnes without the body, are such sinnes as a man committeth, his body being the instrument of the sinne, but not the thing abused. Such are Murther, Theft, and Drunkennesse: for in the committing of these sins, the bodie is but a helper, and onely a remote instrumentall cause, and the thing abused is without the bodie. For example: in drunkennesse, the thing abused by the drunckard, is wine or strong drinke: in theft, anothermans goods: in murther, the instrument whereby the fact is committed. The body indeed conserues his helpe to these things, but the injurie is directed to the creatures of God, to the body and goods of our neighbour. And such are all sinnes, adulterie onely excepted.

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

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

Sect. 8.

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

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

Sect. 9:

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

1 Tim. 5. 24.

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

Thirdly, the same sinne is made greater or lesser soure waies: according to the number of degrees in the committing of a sinne, noted by *S. James, Chap. 1. v. 5.* Temptation, *Conception, Birth, and Perfection.* Actual sinne in the first degree of *temption*, is, when the minde upon some sudden motion is drawn away to think evill, and withall is tickled with some delight therof. For a bad motion cast into the minde, by the flesh & the Devil, is like unto the bait cast into the water, that alureth and delighteth the fish, and causeth it to bite. Sinne in *conception*, is when with the delight of the minde there goes consent of will to doe the evill thought. Sinne in *birth* is when it comes forth into an action or execution. Sinne in *perfection* is when men are grown to a custome and habit in sinne, upon long practice. For the often committynge of one and the same sinne leaves an evill impression on the heart, that is, a strong or violent inclination to that or any other evill, as hath beene taught before. And sinne thus made perfect, brings forth death: for custome in sinning brings hardness of heart; hardness of heart, impenitencie; and impenitencie, condemnation. Now of these degrees, the first is the least, and the last is the greatest. One and the same sinne is lesser in tentation than in conception; and lesser in conception, than in birth; and greater in perfection, than in all the former.

Sect. 11.

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

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

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

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

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

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

AR. 15. 9.
Prov. 4. 23.

this life, the fountains of corruption infinite in number, noylome in qualities, hainous in deſtreyes, dangerous in effects. Ere from thence doa flow all the differences of degrees before named, with their several branches, and infinite many more, that canoer her recharced. This will move us humbly to sue unto God, and earnestly to intreat him to walbus shewly knowne our wickednesse, and cleanse us from our sinnes: yes to purge and to rynke the fountaines therby, our iniquitie and polluted hearts. And when by Gods mercie in Christ, apprehended by our hearts shall be purged, then so let watch and ward avoyd us, and so bespe them withall diligencie. Secondly it removeth the thought, that miserable mortall man is not guilty of any more sinnes, but of many and sundry oþerwys, foolish heart and lif. *What can underlie and be fault?* quic *David, Psal. 1. 13.* Now the all wronges of sinnes being dead by Gods ordinance, and God being Justice it selfe: so farre as to the number of our sinnes, hold we accidētē bē able to paye penitencie, yea to death is leſſe bē of this body, and of the ſoule. THO being our mortal obſtacel, this cauile is there that any man ſhould think hisfelfe to be in good ſafte, or preuent ploughing penitencie, in regard of the small number of his ſoules: And nowe, full ſafe, bath he ſafe, fully to imagine with the help of God, that hee can merite the favour of God by any works done by him, above the which the Law commandeth, conſidering that he ſhould ſeeme fit for him to knowe whether the number, neareabout, or the ſpecificke ſeue of commandments. Loſſy, the conſideration of this point, maketh a better ſeue ſoone as we be not ſo ſecur, or preuent penitencie in our ſtate: for as much as we learne out of the word of God, that the ſtate of the multitude of our ſinnes, this our life is full of much evill, & many diſſiculties, that we have whilſt ſtudie to encountere rightfull, ſoone only, ſeue of us in the world abroad, but whilſt ſeue, lurking even in our owne right. And upon this conſideration, that we ſhould be at continuall defiance with them, using all holy meaneſ to gethē the viceroy over them by the daily exerciſe of invocation and repente, & by a continuall practice of new obedience unto all the lawes and commandments of God, according to the meaſure of grace received. And in much of the third Ground.

CHAP. XII.
Of the ſubjettion and power of
Conscience.

THE ſecond part of the third Ground is, nothing the ſubjettion and power of Conscience. Wherin we are to remember two things: what Conscience is, and wher it ſerveth the lawes of God. Conscience is a inward and continuall diuine in error paſſe in the minde, the name of Conscience will give light unto the ſaying in life. For in ſimpliſhing and acknowledgēing with a knowledgē, and ſo conſent-

ing in two respects: First, because when a man knowes or beakes any thing, by means of Conscience, he knowes what he knowes and thinkeſ. Secondly, because by it, man knowes thatching of ſame, which God alſo knowes of him. May he ſwadidē of his thoughts, God and his owne confidence; God is the firſt and chiefest, & Conscience in the ſecond, ſubordinatē to God, bearing witneſſe unto God, either with the man, or againſt him. Therefore it is nothing elſe but a privatē understanding, whereby a man knowes what he thinkes, what he will do, what he will do in what manner he knoweth, thinketh or will, iſch either good or evill. Wherefore this muſt be added, that as conſcience knowes our thoughts, wills, and actions, so it tellles them into God, either with us, or againſt us.

In the ſecond place, the natural condition or proportion of every mans conſcience is this; that in regard of authority and power, it is placed, with middle beweene man and God, fo as it is in uader God, and yeyarde man. And this natural condition hath two parts: the firſt is, the ſubjettion of conſcience to God, and his word. Concerning which ſubjettion we have this rule: That God alone by his word doth only bind the conſcience, by cauiling in every ſchādūr either to exult for well doing, or acceleſſe. And this God doth proper. For firſt, be he the only Lord of the conſcience, which createth it, and governes it. 2. Again, he is the only Law-giver, that hath power to ſave or ſetby the ſoule; for ſo keeping and beareing of his Lawes, Rom. 4. 12. 3. And further, mens conſcience is knowene none, butidē himſelfe, but to God who ſetth by him ſuch thinges of a man, for the ſake of whom which is ſuſtē? 1 Cor. 4. 12. And it is God only that gives libertie to the conſcience, irregeard of his owne lawes. Upon this followeth, that no man commandement onely can of it ſet by, but by it owne foreigne power: blide conſcience, but doth it only by the authoritie and vertue of the written word of God, or ſome part thereof. And therefore, if it be ſealed, that ſubjettion is due to the Magistrate for conſcience like Norway, 5. the Answere is, that; that ſubjettion is indeede not ſo permiſſion to ciuitatiōn or ſeignitie ordined by God, and obediēnt unto the lawes of the Magistrate for ſeignitie; but for avoiding of confuſion, burdeſ for conſcience of the ciuitatiōn, lawes proprieſ and diſcretiō, but for conſcience of Gods commandement, which appertaineth both Magistrate, and the ciuitatiōn thereof. This is that bindeth the conſcience immortally by that by virtue of a ſuperior Law, whereby it standeth in force, namely, the Law of God.

The ſecond part of the natural condition of conſcience, the power which ſerveth over man, ſeauſt of, exult, him in ſuch thinges done, and this place, by Saint Paul, Con-

*Cases of Conscience.**I. Booke.*

report on his humours; fourthly, performe new obedience unto God.

Sect. 2.

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

Touching the first point, Humiliation stands in the practice of three things. The first is, a sorrow of heart, whereby the sinner is disquieted with himselfe, and ashamed in respect of his sinnes. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine sinnes original and actual; secondly, to acknowledge our guiltinesse before God; thirdly, to acknowledge our just damnation for sinne. The third thing in Humiliation, is supplication made to God for mercy, seemely as in a matter of life and death: and of these three things we have in Scripture the examples of *Zacchaeus*, *Daniel*, and the prodigal sonne, *Exodus 9. Dan. 9. Luk. 15. 18.*

The second point is, the excellency of Humiliation, which stands in this, that it hath the promises of life eternall annexed to it. *Eph. 5.7. 15.* *I dwell in the high and holie place;* with him alse *that is of a contrite and humble spirit,* to receive the spirit of the humble, and to give life to them *that are of a captive heart,* *Psalms. 31. 17.* *A contrite and a broken heart;* O *God,* *thou will not despise,* *Prov. 28. 13.* *He that hateth his fons shall not profit:* but *we that confess and forsake them,* *shall finde mercy,* *1. Joh. 1.9.* If we acknowledgement our sinnes, he is faithful and just to forgive our sinnes, and to cleanse us from all lawlesnesse. By all these, and many other places, it is manifest, that in the vertue instant, when a sinner begins truly in heart and conscience to humble himselfe, he is then entered into the state of salvation. So soones as *David said,* *2 Sam. 12.1.3.* *I have sinned,* *Nathan pronounced in the name of the Lord,* that his sins were put away. And *David himselfe faith,* alluding to the former place, *I said I will confess my sin, and loeion forgavest the wickednesse of my sin,* *Psal. 32. 5.* When the prodigal sonne had but said, *I will greate my father,* *etc. Luk. 15. 18.* even then, before he humbled himselfe, his father meets him, and receives him.

The third point is, touching the Questions of Conscience, concerning Humiliation, which may be reduced to fourte principall Cases.

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

two cases, wherein generall repentance will be accepted of God for unknown sinnes. One is, when a man hath searched himselfe diligently, and by a serious examination passed chorow all the Commandements of God, and yet after such examination and search made, his particuler offences are yet hidden, and not revealed unto him, so as he cannot call them to remembrance; then the generall repentance is accepted. For this is answereable to *David's* practice, who after long search, when hee could not attaine to the knowledge of his particuler slips, then hee addresteth himselfe to a generall humiliation, saying, *Wherewithal shal I answer the errors of this life?* *cleanse me Lord from my secret faults,* *Psal. 19.21.* and upon this hee was no doubt accepted. Againe, when a man humbleth himselfe, and yet is prevented by the time, so as hee cannot search his heart and life as hee would; his generall repentance will bee taken and accepted of God. The truth hereof appears in the these upon the croſſe, who having no time to search himselfe, made no speciall humiliation, yet upon his generall confession he was accepted. Now the ground of this doctrine is this: *If he that truly repenteſt of one ſinne, in thiſe caſe when he is preſenteſt, do as if he repenteſt of all.*

ii. Case. What maketh a man doe, that findes himselfe hard hearted, and of a dead spirit, so as hee cannot humble himselfe as he would? *Answ.* Such persons, if they humble themselves, they must be content with that grace which they have received. For if thou be truly and unfaidly grieved for this, that thou canst not bee grieved, thy humiliation shall bee accepted. For that which *Paul* faith of almes, may be truly said in this case, that if there be a readey minde, a man shall be accepted according to what he hath, and not according to that he hath not, *2 Cor. 8.12.*

iii. Case. Whether the partie that is more grieved for losse of his friend, than for offence of God by his sinne, doth or can truly humble himselfe? *Answ.* A man may have a greater greefe for an earthly losse, than for the other, and yet bee truly grieved for his sinnes too. The reason is, because that is a bodily, natural, and sensible losse, and accordingly sorrow for it is natural. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more affect and urge the minde, than the other. *David* did notably humble himselfe for his sins, and hee did exceedingly mourne for the losse of his son *Abel-* *somes,* yea and more too than for his sinnes, *Would God I had died for thee Abel,* *O Abel,* *my son, my son,* *etc. 2 Sam. 13.33.* Again, I answere, that the sorrow of the minde must be measured by the intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it bee lesse in respect of the intention thereof, yet is it greater in respect of the estimation of

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

iv. Case. Whether hee be necessary in Humiliation, that the heart should bee straitened with a feasible sorrow? *Answ.* i. In sorrow for sinne there are two things: first, to bee displeased for our sinnes; secondly, to have a bodily moving of the heart, which causeth crying and teares. The former of these is necessary, namely, in heart to bee deeply displeased with our selves; the latter is not simply necessary, though it bee comediablye in whomever it is, if it bee intrinck: for *Lydias* had the first, but not the second. ii. If it faileth our offendentes, that the greefe of the griefe taketh away the sensible paine, and causeth a nummocessitie of the heart, so that the party greeveth not. iii. Sometimes the complexion will not afford teares: and in such there may bee true humiliation, though with dire cheare.

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

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

i. The next is, that the Ministry of the Word is an ordinary meanes, wherein God doth offer, and apply Christ with all his benefits to the hearers, as if he had call'd them by their names: *Peter, John, Cornelius, Believe in Christ, and thou shalt be saved.* When we have rightly considered of our foundation: the second thing is to preach upon it; and that is, to give our selves to the exercizes of faith and repentence; which stand in meditation of the Word, and prayer for mercye and pardon: and when this is done, then God gives the seconde and instead of his grace. When *Lydias* was hearing the Sermon of *Paul* then God opened her heart, *Act. 16.12.*

Secondly, it is demanded: When faith beginneth to breed in the heart; and when a man beginneth to believe in Christ? *Answ.* When he begins to be touched in conscience for his own sinnes, and with all hunders and chaffes after Christ and his rightewousnesse, then beginneth faith. The reason is plain. At faith is renewed, so it is begun: but it is renewed when a man is touched in conscience for his sinnes, and begins anew to hunger after Christ; therefore when these things haue shewed themselves, then faith beginneth. For these were the things that were in *David*, when he renewed his repentence.

Sect. 4. The third dutie necessary to salvation is Repentance. In which two things are to be considered: the beginning, namely, a godly Sorrow, which is the beginning of Repentance, *a Corin. 7.* and upon this sorrow a Change, which is indeed repentence it selfe. In sorrow wee consider, first, the nature of it; secondly, the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow is, when a man is displeased with himselfe for his sinnes. The outward, when the heart declareth the griefe thereof by teares, or like such signes. And sorrow in this case, called a godly sorrow, is more to be esteemed by the first of these, than by the second. The property of this sorrow is to make us to bee displeased with our selves for our sinnes directly, because they are sinnes and doe displease God. It sheweth no judge, no hell, nor death, yet weall bee grieved, because we haue offended a mercifull God, and so loving a Father. And as godly sorrow wil make us thus to doe, so is the next cause of repentence, and by this is repentence discerned.

The next thing in repentence is the change of the minde and whole man in affection, life, and conversation. And this standeth in a contrary purpose of the minde, and resolution of the heart, to note sinne, but in every thing to doe the will of God. Hereupon *Paul exhorteth them,* to whom hee wrote, to continue in the love of God, and in the obedience of his Word, *Act. 11.23.* *Barnabas* when hee came to Antioch, and had seene the grace of

God was glad, and exhorteth all that with purpose of heart to hear it, to cleave unto God our commoner with the Lord. Sooth, Prophete Ezechiel saith, If the wicked will turn from all his unrighteousness, and he repented of all his sinnes, and doeth that which is lawful and right, he shall surely live, and shall not die. Ezech. 14. 3. & 4. In this purport standeth the very nature of reparation, and it must be joyed with humilitie and faith, as a third thing call'd by salvation, and nowe to be levered from this mortall man is shew me may have many gnodthings: as for example, he may be humble, and icme to have some strength of faine; yet if there bee in the laid man a want of his purpos and resolution not to finde the other are but dead chyngs and unprofitable, and for all them he may come to eternal destruction. Furthermore, weee mult us ingraft this kinde of purpose from the munde and purpose of selfe almyghty thevver, drunkards, harlots, whorres; for they wil confess their sinnes, and be sorry for them, yea; and then lode teares, wifing they had never sinned asthey have. In deince men indeed there is a wilfull will for the time, but no felled purpose. And it is a property of nature to aviod evill; but to have a conuent refusyon of not finnynge is a gift of grace, and for this it is, that weee must labour, otherwise our reperiance is no true and sound reperiance.

Sect. 5.

Newspaper
envelope.

The fourth and last duty is to perform new obediences unto God nowe life and cōversatiōn. In this new obedience three things are required. First, it must be a fruit of the Spirit or Christ in us; for when we do any good thing, it is Christ that doth it in us. 1.6.15.10. To this purpose Davys prayes unto God, "Psalms 14.10. Let thy good spirit lead me forth into the land of rightousness; And Paul exhorts the Galatians to walk in the Spirit; and then mark what follows; exaudi, & faciliſſe the laſt of the ſteſt. Gal. 5. 1. Secondly, this new obedience must helpe the keeping of every Commandment of God. As St. James faſh. 1.12.10. It cannot break one Commandment by guilty of all. That is, her that doth willingly and wittingly break any Commandment, and makes no conſcience of ſome one, makes no conſcience of any; and before God he is as guilty of all, as hee who broketh all. Thirdly, in new obedience, the whole man will endeavour to keepe the whole law in his mind, will, affections, and all the facultiēs of ſoul and body. As it is ſaid of Job, that he turned to God according to all the laws of Mala, with all his heart. 2. King. 22. 25. This last point added to the ſelf, is the very forme and life of new obedience, and from whence it followes; first, that the repenteant perfon muſt not keepe in the practice of any outward ſin. Secondly, that there muſt be in him an inward reſolving and restraining of the corruption of nature, and of the heart,

that he may truly obey God, by the grace of the spirit of God. The heart of Joseph was ready to fulfil the evil counsel of Potiphar's wife, Gen. 39.9,10. And David said his affliction from revenging himself upon Shimei when he cursed him, 2 Sam. 16.10. Thirdly, that hee ought to stirre up and exhorte the inward man, by all spiritual instruments of faith, joy, Love, Hope, and the praises of God.

Now touching this point, there are two principal questions proposed. First, How may a man fit himself to New obedience? Secondly, How may he be enabled to keep it? Though all the books of the old and new Testimony are directions sufficient for a good life, yet a special answer may be made out of the same, plainly, and briefly; That there are three main grounds or rules of New Obedience. The first is laid down by our Saviour Christ, Luke 9.23. If any man will come after me, let him deny himself, and take up his cross, and follow me. The meaning is this: Every one that will become a scholler in the School of Christ, and learn obedience unto God, must denie himself; that is, he must in the first place extirpate and magnifie the grace of God, & become nothing in himself, renouncing his own reason, will, and selfe.

C affections, and obliterating them so to the will and will of God in all things; ye, desiring all things in the earth, even those that are dearer unto him, as dross and dung in regard of the kingdom of Christ. Again, he must take up his Cross; that is, he ought always to make a fore-hand reckoning, even of private crosses, & particular afflictions; and when they come, to bear them with cheerfulness. This done, he must follow Christ, by practising the vertues of meekness, patience, love, and obedience, and by being conformable to his death, in crucifying the body of sin in himselfe. The second rule is propounded by Paul, *Act. 21.42.4.* To believe all things that are written in the law and the Prophets; and that is, to hold and embrace the same faith, which was embrased by the Saints and servants of God in ancient times, and which was written by Moses and the Prophets. Again, in all reverence to fulfil him selfe to the true manner of worshipping and serving God, revealed in his word; and not to depart from the same doctrine and worship, either to the right hand, or to the left. The third and last rule is, to have and to keep faith and a good conscience, *1 Tim. 1.19.* Now faith is preserved by knowledge of the doctrine of the Law and the Gospel; by yielding a sentence unto the false doctrine, believing it to be untrue, and by a particular application of it unto a mans selfe, specially of the promise of righteousness, and by evrystaving, in word and Christ. Again, that a man may keepe a good conscience, he must doe 3 things; First, in the course of his life; he must practise the dutie of the general calling in the particular: to

as though they be two distin^t in nature; yet they may be both one in life and practice. Secondly, in all events that come to passe, evermore in patience and sticke he muste fulfil his selfe to the good will and pleasure of God. Thus it is laid of **Aaron**, that when God had destroyed his sonnes for offering up strange fire before him, *be held his peace*, *Lxx. 10. 20.* And David sheweth that it was his practice, when being afflic^t by a faith, *I was as dumb,* and *opened not my mouth,* because then Lord did it, *Psal. 9. 9.* Thirdly, if at any time he falleth, either through infirmitie, the malice of Satan, or the violence of some temptation, he must humble himselfe before God, laboure to breake off his sinnes, and recover himselfe by repentance. And these three be the principal and maine grounds of New-*obedience*.

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

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

Before the worke there must goe Reconciliation, whereby the perlon is reconciled unto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of

man. It is written, No man can be accepted of God, unless the person of the worker be approved of him. And the works of men (of what dignity soever) are not to be esteemed by the few and outward appearance of them, but by the minde and condition of the doer. Againe, before we doe any good worke, we must by prayer lift up our hearts unto God, and aske him to make us by his spirit to doe it, and to guide us by the same in the action which we are about to doe. This did the Prophet David offendes, as we may reade in the Psalmes, but especially in Psal. 14:1-10. when he saith, Teach me to do thy will, O God; for thou art my God; let thy good Spirit leade me into the land of righteouesnesse. And offendes in the 119:19. Psalme : Teach mee, O Lord, the way of thy statutes, verse 33. Give me understanding, 34. Direct mee in the path of thy commandements, 35. Againe. Teach me iudgement and knowledg, 66. Let my heart be upright in thy statutes, 80. Stable mee, according to thy promises, 116. Direct my steps in thy word, and let none iniquitie haue dominion over mee, 133.

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

Gods revealed will; that give the guidance to thy work. Christ faith of the Pharisees, that they worshipped him in vain, seeking for doctrines, the commandments of men. Hence therefore that will do a work tending to the worship of God, must do that which God commandeth. Now actions especially commanded, are the duties of the mortal Law; Actions generally commanded, are all such as serve to help and means to further the fall moral duties. And here we must remember, that actions indifferent in the case of offence, or education, cease to be indifferent, and come under some commandment of the mortal Law. To which purpose Paul saith, Cor. 8: 13; If eating fish do offend my brother, I will eat no flesh, while he is grieved; he meaning is, that though he can

ting of flesh was a thing indifferent in itself; yet in case of offence his mind was abhainable from, as much as from the breach of the Law of God. Again, if an action indifferent comes within the case of transgressing the good of the Common-wealth, or Church, it is to be indifferent, and comes under the commandment; and to all kinds of uncharitable and their works, though never so base, may be the matter of good works. This point is to be remembered: for it serveth to encourage every man, of what condition he be, to the diligent performance of the duties of his calling, as also to confute the doctrine of the Popish Church, which teacheth, that only alms-deeds, and building or maintaining of Churches and Religious Houses, are the matter of good works.

Now to the manner or forme of a good worke there is required faith : *for as without faith it is impossible to please God*, *Het.* 11. 1. c. to whatsoever worke is undertaken without this faith, cannot in any sorte be acceptable unto him. What faith then is required in this caselaw? Lauwer: First, a ge^e moral faith, wherby everye man is perf^evaded, that the thing to be done may lawfully be done ; and of this the Apostle speaketh, when he saith, *Wissenscuer is not of faith*, & *is carnal*, *Rom.* 14. 1-2. Secondly, a patit^e & sorne fulfilling faith, which purifieth the heart, and maketh it fit to bring forth a good worker for it gives a fitting to the worker, and also coverth the wants and occlets thereof, by apprehending and applying unto Christ and his merits. Again, a good worker for the manner thereof, must be done in obedience. For, knowing that the thing to be done is commanded of God, we must have mind and intention to obey God in the thing we doe, according to his commandment. If it be here demanded, Seeing works must be done in obedience, how and to what part of the word wee must direct our obedience. I answer, to the Law. But how ? not condered in his rigour, but as it is qualitatively mollified, and tempered by the Gospell, for according to the rigour of the Law, whiche

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commands perfect obedience, no man can possibly do a good work.

Furthermore, touching the manner, it must be done to good and lawfull ends. The ends of a good work are manifold: First, the honour and glory of God. Whether *ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 Cor. 10. 31. Secondly, the testification of our thankfulness unto God, that hath redeemed vs by Christ. The third is, to edifie our neighbour, and to further him in the way to life everlasting. Matt. 5. 16. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

The fourth is, to exercise and increase our faith and repentance, both which bee much strengthened and confirmed by the practice of good works. Fifthly, that we may escape the punishment of sinne, the destruiction of the wicked; and obtaine the reward of the righteous, life everlasting. This was the end that Paul aimed at in the course of his calling; to which purpose hee faueth. *From henceforth there is laid downe a maine Grounde; That election, vocation, faith, adoption, justification, sanctification, and eternal glorification, are never separated in the salvation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall have intert in all the other in his due time.*

This is plaine by the words of S. Paul, Rom. 8. 30. *Whom he predestinateth, them also he calleth; whom he calleth, them also he justifieth; whom he justifieth, them also he glorifieth.* In which place, the Apolle compares the causes of salvation to a chaine of many links, whereof every one is so coupled to the other, that he which taketh hold of the highest, must needs carry all the rest with him. Again, amongst these links, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him. Ephes. 1. 17. Now whoeuer is by faith unitd unto Christ, the same is elected, called, justified, and sanctified. The reason is manifest. For in a chaine the two extremes are knyt together by the middle links; and in the order of causes of happiness and salvation, faith hath a middle place, and by it hath the childe of God affirmed hold of his election, and effectual vocation, and consequently of his glorification in the kingdome of heaven. To this purpose saith Saint John, chap. 3. ver. 26. *He that believeth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

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

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

CHAP. VI.

Of the second mane Question touching assurance of salvation.

II. Question.

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

Before I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground: That election, vocation, faith, adoption, justification, sanctification, and eternal glorification, are never separated in the salvation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall have intert in all the other in his due time. This is plaine by the words of S. Paul, Rom. 8. 30. *Whom he predestinateth, them also he calleth; whom he calleth, them also he justifieth; whom he justifieth, them also he glorifieth.* In which place, the Apolle compares the causes of salvation to a chaine of many links, whereof every one is so coupled to the other, that he which taketh hold of the highest, must needs carry all the rest with him. Again, amongst these links, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him. Ephes. 1. 17. Now whoeuer is by faith unitd unto Christ, the same is elected, called, justified, and sanctified. The reason is manifest. For in a chaine the two extremes are knyt together by the middle links; and in the order of causes of happiness and salvation, faith hath a middle place, and by it hath the childe of God affirmed hold of his election, and effectual vocation, and consequently of his glorification in the kingdome of heaven. To this purpose saith Saint John, chap. 3. ver. 26. *He that believeth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

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

Sect. 1.

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

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The first is the Spire of God dwelling in us, and testifying unto us, that we are Gods children. But some will halde demand, How Gods spirit gives witness, seeing now there are no revelations? Ans. Extraordinary revelations are ceas'd, and yet the holy Ghost is, and by the word reveleth some things among men: for which cause he is called truly the Spirit of Revelation, Eph. 5. 15. Again, the holy Ghost gives testimonie, by applying the promise of remission of sinnes, and life everlasting by Christ, particularly to the heart of man, when the same is generally propounded, in the ministracie of the word. And because many are ready presumptuously to say, they are the children of God, when they are not, and that they have the witness of Gods Spirit, when in truth they want it: therefore we are to put a difference betweene this carnall conceit and the true testimonie of the Spirit. Now there be two things whereby they may be discerned one from the other. The first is, by the meane: For the true testimonie of the holy Ghost is wrought ordinarily by the preaching, reading, and meditation of the word of God; as also by prayer, and the right use of the Sacraments. But the presumptuous testimonie ariseth in the heart, and is framed in the braine, ouer the use of these meanes; or though in the use, yet with want of the blessing of God concurring with the meanes. The second is, by the effects and fruits of the Spirit: for it stirreth up the heart to prayer and invocation of the name of God, Zech. 12. 12. Eccl. 5. 1. It causeth a man to cry and call earnestly unto God, in the time of distresse, with a sene and feeling of his owne miseries; and with deep sighs and groans which cannot be uttered, to crave mercy and grace at his hands, as of a loving Father, Rom. 8. 26. Thus did Moses cri unto heaven in his heart, when he was in distresse at the red sea, Exod. 14. 15. And this gift of prayer is an infallible testimonie of Gods Spirit, which cannot be easily deceived in general sinnes, in the 3, 4, and 5 vers: there are set downe more than seven more evident & sensible notes of sincerie, justice, and truth. One is in ipeech, not to take up or carry abroad false reports and landers. The second is, in our dealing, not to doe wrong to our neighbour, more than to our selves. The third is, in our company, to contemne wicked persons worthy to be contemned. The fourth is, in our estimation we have of others, and that is, to honour them that feare God. The fifth is in our words, to swere & not to change; that is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixth is, in taking of gaine, not to give money to any, that is, not to take interest: for bare lending, but to lend freely to the poore. The last is, to give testimony without bribery or partialtie. In the fift verse is added a reason of the answer: *be that in his endeavour doth all these things, shall never be moved,* that is, cut off from the Church as an hypocrite.

Sect. 2.

The second place is the 15. Psalme: in the first verse whereof this question is propounded, namely, Who of all the members of the Church shall have his habitation in heaven? The answer is made in the verses following: and in the seconde ver: he setteth downe three generall notes of the fad perdon. One is, to walke uprightly in sincerie, approving his heart and liue to God: the second is, to deale justly in all his doings: the third is for speech, to speake the truth from the heart, without guile or flaterie. And because wee are easly deceived in general sinnes, in the 3, 4, and 5 vers: there are set downe more than seven more evident & sensible notes of sincerie, justice, and truth. One is in ipeech, not to take up or carry abroad false reports and landers. The second is, in our dealing, not to doe wrong to our neighbour, more than to our selves. The third is, in our company, to contemne wicked persons worthy to be contemned. The fourth is, in our estimation we have of others, and that is, to honour them that feare God. The fifth is in our words, to swere & not to change; that is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixth is, in taking of gaine, not to give money to any, that is, not to take interest: for bare lending, but to lend freely to the poore. The last is, to give testimony without bribery or partialtie. In the fift verse is added a reason of the answer: *be that in his endeavour doth all these things, shall never be moved,* that is, cut off from the Church as an hypocrite.

Sect. 3.

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

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

The first is this ; *If he that hath communion or friendship with God in Christ, may be undoubtedly assured of his salvation.* This conclusion is propounded, chap. i.v. 3, 4, where the Apostle tells the Church, that where the preaching of the Gospell unto them was, that they might have fellowship not only mutually among themselves, but also with God the Father, & with his Son Iesus Christ. And further, that having both knowledge & assurance of this heavenly communion, to be begun in this life, and perfited in the life to come, *then joy saugt be full,* that is, they might thence reape matter of true joy and found comfort unto their soules and confidences. Now whereas it may be highly demanded by some believers, how they should come to this assurance ; *S. Iohn* answers in this Epistle, that the certaine thereof may be gathered by four infallible notes. The first is, *Remission of sins.* For though God be in himselfe most holy and pure, and no mortall man (being uncleane and polluted by sin) can have fellowship with him, yet God hath shewed his mercy to those that believe in him, and hath accepted of the *blood of Iesus Christ* our *Saviour,* whereby *they are cleasfed from all their corrisions,* v. 7. If here it be asked, how this pardon and forgiveness may be knowne ; It is answered, by two signes : One is humble and hearty confession of our sins unto God ; for so saith the Apostle, *If we confess our sins, he is fathifull and just to forgive us our sins, and to cleasfe us from almytyness,* v. 9. The other is the pacified confi-

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when he faith, Beloved, now are we the *sons* of God. . . And *an*et know (that is, we are undoubtedly assured by faith) that when Christ shall appear in glory, we shall be like unto him; for we shall see him as he is. That the latter part of these words is thus to be expounded, I gather out of chap. 2.28. as also by comparing this text with that of *S. Paul*, where he saith, *When Christ which is our life shall appear, then shall we also appear with him in glory.* And again, *If we be sons, we are also heirs, even the heirs of God, and joint-heirs annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.* Now put the case, that the conscience of the believer will not rest in this, but desirous to be further resolved touching the certainty of his adoption: Then I answer, that he must have recourse unto the figures whereby a sonne of God may be distinguisht from a child of the devill: and these are principally three. The first is, *truly to believe* in the name of the Son of God: for those that have God for their Father, are made the sons of God by *faith in Jesus Christ*. And this faith sheweth it selfe by obedience: *for hereby we are sure that we know Christ*, (that is, that we believe in him and apply him with all his benefits unto our souls) *if we keepe his commandments.* Nay further, *He that saies, I know him, and keeps not his commandments, is a lier, and the truth is not in him*, chap. 2.2.4. The second signe is, a *heartie desire and earnest endeavour to be cleansed of his corruptions.* Every son of God that hath this hope, purifieth himselfe, even as a Christian is pure, chap. 3.13. The third is, the *love of a Christian*, because he is a Christian: *for hereby* (saies the Apostle) *are the children of God knowne from the children of the devill, because the sons of Satan doe hate their brethren* (as Cain did his brother Abel) *even for the good works which they doe.* On the other side, God adoptes sons my selfe by know themselves to be translated from death to life, because they *love the brethren*, chap. 3.10, 11, 12. *R.C.*

The third Ground : *They that are assured of the love of God to them in particular, may also be certainly assured of their own salvation.* This doctrine follows necessarily upon the Apostles words, chap. 4.v.9. for those whom God hath loved from all eternity, to them he hath manifested his love, by sending his only begotten Son into the world, *that they might live through him eternally.* But how may a man be assured of Gods speciall love and favour ? The same Apostle answers, By two notes ; The first is, the love of *our brethren*, and that according to Gods commandment, wherein it is commanded, *that he that loves*

The second Ground : *He that is the adopted son of God, shall undoubtedly be saved.* This point the Apostle plainly declarath

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that a man deceives not himself, in the love of his brother, *S. John* gives these rules: *One*, that Christian brotherly love should not be for outward respects or considerations; but principally because they are the *friends* of God, and members of Christ; *Everyone* that loveth him which did *honor*, *said* *God* the Father, *lovethe* *him* *also* *for* *whichever* *is* *given* *of* *him* *by* *you*. Another *specific* *rule* *must* *be* *outward* *in* *life* *now*, *but* *only*, *but inward* *in* *the* *heat*. *Lovers* *abstain* *in* *meat* *and* *drink*, *but* *in* *indeed* *and* *in* *moderation*. 3. 18. *Lastly*, that it be not only in time of prosperity, but when *his* *friends* *in* *most* *need* *of* *our* *love*. *For* *whenever* *hath* *this* *world's* *good*, *and* *feels* *it*, *his* *brother* *hath* *need*, *and* *quaints* *up* *the* *bottom* *of* *compassion* *from* *him*, *and* *hould* *desire* *the* *love* *of* *God* *in* *him*; 3. 18. The second note of God's love unto us is *our* *good*: *For* *the* *whom* *God* *loveth*, *is* *He*, *to* *whom* *he* *giveth* *grace* *to* *love* *him* *again*. *And* *if* *his* *loving* *or* *hatred* *against* *an* *evil* *spirit* *of* *incubus* *over* *him*, *hath* *loved* *them*. So saith the *Apostle*: *We* *love* *him* *because* *he* *loved* *us*; 4. 19. It shall be demanded, how *such* *manners* *may* *be* *assured* *that* *hee* *loveth* *you*? *Conclusively*, *he* *may* *know* *it*, *by* *two* *things*: *First*, *by* *his* *conformity* *to* *him* *in* *holiness*. *The* *child* *that* *loves* *his* *father*, *will* *be* *willing* *to* *execute* *the* *steps* *of* *his* *father*, *and* *so* *in* *like* *manner*, *he* *that* *loves* *God*, *will* *endeavor* *comes* *as* *near* *to* *break* *this* *world*; 4. 17. *But* *how* *is* *that*, *not* *in* *exaltation* *and* *perfection*, *but* *in* *similitude* *and* *conformity*, *striving* *to* *be* *so* *like* *a* *hol*, *and* *endeavoring* *to* *do* *his* *will* *in* *all* *things*. *Secondly*, *by* *the* *wearing* *of* *his* *affection* *from* *the* *things* *of* *this* *world*, *yea* *from* *all* *pleasures* *and* *delights* *of* *this* *present* *life*, *to* *fare* *forth* *as* *they* *are* *severed* *from* *the* *fear* *and* *love* *of* *God*. *Lover* *not* *this* *world*, *nor* *the* *things* *that* *are* *in* *the* *world*; *if* *any* *man* *love* *this* *world*, *the* *love* *of* *the* *Father* *is* *not* *in* *him*; 2. 15.

2 Tim. 2. 19.

Cost of Losses.

which are sealed, are thereby made manifest and authentically. Now this scale hath two parts: the first, **concerning God**; in that every man's salvation is written in the book of life, and God knoweth who are his. And because it might be said, God indeed knoweth who shall be saved, but what saith us? we know not to much of our selves? Therefore Saint Paul doth in effect let us down a second part of his scale which concerneth man, and is engag'd in his heart and conscience; which also hath two branches: the first, **influence of Satan**, and a watchful care, to make no scruple of sinning even unto the world; the second, **the influence of God**, which calleth upon him, that if he will, he may be delivered from the power of the world, **from iniquity**. Whereto he signifieth this short that can call upon God, and give him thanks for his benefits, and withhold in their lives no token of his favor, have the scale of God's judgment suspended in their hearts, and must surely themselves they are the **lost**.

A fifth place of scripture touching this question is 1 Pet. 1:15. Give all diligence to make your election sure: for ye are not free for yourselves, you shall never rest. Which words contain two parts: first, an exhortation to make our election sure, not with God; for with him both it and all other things are unchangeable; but to ourselves in our own hearts and confidence. Secondly, the instance whereby we come to this instruction, that by doing just things before judgment, in ch. 5, 6, 7, & 7. ver. 10, and that as supine as he is, yet he will receive the merits of the moral law, he doeth it alone, which I will briefly shew what they are, nothing lie in them.

Sect. 4.

2 Tim. 2. 19.

The fourth place is in 2 Tim. 2. 19. The foundation of God is Truth, and hath this seal, The Lord's Servants who have his, and every one that calleth upon the name of the Lord, depart from iniquity. In these words, Paul goeth about to cut off an offence; which the Church might incur by reason of the fall of Hymenaeus and Philetus, who seemed to bee pillars and principall men in the Church; And to confirme them aginst this offence, he saith; The foundation of God, that is, the decree of God's election, standeth firm and sure, so as those which are elected of God shall never fall away, as these two have done. And this he declares by a double signifiante: First of all he saith, the election of God is like the foundation of a house which standeth fast, though all the building be shaken. Secondly he saith, that election hath the seal of God, and therefore may not bee changed, because things

Salvation.

*Cases of Conscience.**I. Booke.***CHAP. VII.**

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

III. Question.

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

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

Sect. 1.

Distresse of
minde in gene-
ral. Prov. 18.
14.

Distresse of minde (which Salomon calls a broken or troubled spirite), when a man is disquieted and disperst in conscience, and consequently in his actions, touching his estate before God. This distresse hath two degrees, the leffe and the greater. The leffe is a simple Feare or griefe, when a man standeth in suspense and doubt of his owne salvation, and in feare that he shall be condemned. The greater distresse is Despair, when a man is without all hope of salvation in his owne sense and apprehension. I call Despair a greater distresse, because it is not a diuided kind of trouble of minde, (as some doe thinke) but the highest degree in every kinde of distresse. For every distresse in the minde is a feare of condemnation, and comes at length to desperation, if it be not cured.

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

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

Temptations of *seduction* bee such, as wherein men are enticed to fall from God and Christ, to any kinde of evill. And these are of three kindes. The first is immediately from the Devil; and it is called the temptation of *Blaſphemy*, or the Blaſphemous temptation. The second is, from a mans owne sinnes, original and actual; and this also hath sundry branches, as wee shall see afterward. The third proceeds from *Imagination* corrupted and depraved. Now answerable to these severall kindest of Temptations, are the severall kindest of Distresses. And as all temptations may be reduced to those five which have beeene before named, so may all distresses be reduced to five heads arising of the former temptations.

Sect. 2.

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

This general Remedy is the *Applying of the promise of life everlasting*, in by the bloud of Christ. For no Phylique, no art or skill of man, can cure a wounded and distrest conscience, but only the bloud of Christ. And that this is the soveraigne remedie of all other, no man doubteth. The maine difficultie is, touching the manner of proceeding, in the application of the promise. Herein therefore these things must be performed.

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

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

The General
Remedie of
Distresses

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sorrie for them, at the leaſt, for tame of the principall.

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

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

The third thing required in applying this remedie is, the ministring and conveying of comfort to the minde of him that hath confeſſed his ſinnes, and is truly humbled for them: and it is a point of the greateſt moment of all. Where it is queſtion bee, how this comfort ſhould be ministring; the anſwer is, it may be done, by bringing the partie troubled, within the compaſſe of the promife of life: And there ſhall be two waies of doing this: the one ſafe, and the other true.

The ſafe way
of ministring
comfort.

Some think, that men may bee brought within the Covenanted, by the doctrine of Universall grace and redemption. But this way of perwading a man that hee hath title in the Covenant of grace, is both ſafe and unſtricke. Falſe it is, because all the promises of the Gofpel are limited with the conition of Faith and Repentance, not being universall to all,

but made only to them persons as report and belieue: therefore they are indeſtitute in regard of whole mankind, and to believers only they are universall.

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

Aſſ. The Apostle is the best expounder of himſelfe, and hee faith in Acts to the ſame effect, *the time of ignorance God regredged not, but now hee admoniſeth all men every where to repent*. In which words, Paul addes this circumſtance of time [*now*,] to limit this good will of God conteigning all the world, after the comming of Christ in the fl. 1, and not to enlarge the ſame to all the posterite of Adam. And ſo muſt hee be underlood in the place to *Timothie*, *God would have all men to be ſaved*, that is, now in this latte age of the world. And thus the lame Apostle, 2 Cor. 6. 2, expounds a certayne proprieſt of ſelf, concerning the acceptable time of grace. *Now, faith hee is the acceptable time: to ſold, [Now] is the day of ſaluation*: Meaning the time of the new Teltament. And, Col. 1. 16. *The mystery did from the beginning now make manifest to the Saints*. And Rom. 16. 26. *The revelation of the ſecret mysterie is now opened*. All whiche, and many other places about the ſame matter, having this circumſtance of time, [*Now*,] muſt needs bee limited to this laſt age of the world. As for the note of univerſalitie, *all*, it muſt not be underlood of all particullars, but of all kinds, ſorts, conditions, and ſtaies of men, as may be gathered out of the former words: *I would that prayes be made for all men*, not for every particular man: (for there be ſome that ſinnes unto death, for whom we may not pray,) but for all ſtates of men, as wel Princes as ſubjects, poore as rich, base as noble, learned as unlearned, &c.

But the ſaying of Paul is urged, 2 Coria. 5.

18. God was in Christ, reconciling the World unto himſelfe: therefore the promife in Christ belongs to the whole World, and conſequently to every one. *Answ.* The fame Apostle thal againſt anſwer for himſelfe, Rom. 11. 15. *The calling away of the Jewes is the reconciling of the world*, that is, of the Gentiles in the laſt age of the world: for lo hee ſaid before more plainly, *The falling away of the Jewes is the riches of the world, and the diminishing of them, the riches of the Gentiles*. And ſo muſt that place to the Corinthians be underlood, namely, not of all and every man, that lived in all ages and times; but of them that were (by the diſpenſation of the Gofpel) to be called out of all kingdomes, and naſtions, after the death and aſcenſion of Christ.

Thus then the promife of ſaluation is not univerſall, without exception, or restraint: and therefore application made by the univerſalitie of the promife admitteth ſome fulloſhip.

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

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

Sect. 4.

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

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

The first Ground of grace in this; *A defreſe, repente, and beleve,* in a souched heart and conſcience, ſaint and repentance it ſelfe; though not in nature, yet in Gods acceptation. I prove it thus. It is a principle granted and confefed of all men, that in them which have grace, God accepteth the will for the deed. *If there bee a willing minde* (with the Apostle) *is it accepted, not according to that a man hath, but according to that he hath, againe, God hath annexed a promise of bleſſedneſſe, and life everlasting to the true and unaſſured deſire of grace.* Whence it is, that they are in Scripture pronounced bleſſed, which hunger and thirſt after righteousneſſe. And who are they but ſuch as feele themſelves to want all righteouſneſſe, and doe truly and earnestly deſire it in their hearts. For hunger and thirſt argues both a want of ſome thing, and a feeling of the want. And to this purpoſe the holy Ghost ſaith, *To him that is abuſt will I give to drinke the waſer of life freely.* Now this thirſtfulneſſe is that man which feeles himſelfe destitute of all grace and Gods favour in Christ, and which doth thirſt after the bloud of Christ, and deſires to bee made partie thereto. God is woon mercifully to accept of the deſire of any good thing, when a man is in neceſſity, and stands in want therof. *The Lord lyes David, heareſes the deſire of the poore,* that is, of them that are in distress, either of body or minde: *Yea, he will ſupply the deſire of them that fear him.*

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

I answe, Deſires be of two ſorts; Some be of ſuch things as men by the meere light of

The grounds
concluſion.

2 Cor. 8.12.

Maths. 5.6.

Rom. 3.1.6.

1 Tim. 10.17.

1 Cor. 4.13.

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A nature know to be good: for example, the deſire of wife, orne, or vesture, or honour, or happineſſe, and ſuch like; and all theſe nature can deſire. Others be above nature, as the deſire of remiflion of ſimes, reconciliation, and ſanctification; and they which ſeriouslie deſire theſe, have a promife of bleſſedneſſe and life everlasting. And hence it follows, that deſire of mercy, in the want of mercy, is mercie it ſelfe; and deſire of grace, in the want of grace, is grace it ſelfe.

A ſecond Ground is this; *A godly sorrow whereby a man is grieved for his ſins, because they are ſins, is the beginning of repentance, and indeed for ſubſtantiall repentance it ſelfe.* The Apostle Paul rejoiced that he had in the worke of his Minifterie wrought this godly sorrow in the hearts of the Corinthians, calling it ſorrow that causeth repentance not to be repented of. This ſorrow may be discerned in this ſort: The heart of him in whom it is, is ſo affected, that though there were no conſcience, nor devill to accuse, in hell for condemnation, yet it would be grieved in it ſelfe, because God by ſinne is displeased and offended.

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

The third ground is, that *A ſetled purpose, and willing minde to forſake all ſinne, and to turne him ſelfe to God,* (though as yet nowward conuerſion appear, as a good beginning of true conuerſion, & repentance, I thought (with David) *I wil confeſſe againſt my ſelfe my wickedneſſe unto the Lord,* and then forgoe the punishment of my ſinne. And to this is added (*Selah,*) which is not only a musical note, but, as some think, a note of obſervation, to moue us to marke the things that are let downe, as being of ſpeciall weight & moment. And surely this is a matter of great conſequēnt, that upon the very unfaſtened purpose of confeſſion of ſinne, God ſhould give a pardon thereof. Take a further prooſe of this in the prodigall ſonner, whome I take not for one that was never called, or turned to God, (though ſome doe ſo, and ſeeme to have warrant for their opinion;) but rather for him that is the Child of God, and afterward falleſ away. Now this man being brought (by ſome outward crosses & afflictions) to ſee his owne miserie, purpoſeth with himſelfe to returne to his father againe, and to humble himſelfe, and confeſſe his iniquite: and upon this very purpoſe, when he had ſaid, *I wil goe to my father, and ſay unto him, Father, I have ſinned,* &c. at his returne ſcarfe off, his father receives him as his childe againe, and after accepſion follows his confeſſion. The like is to bee ſeen in David, who being reproved

Pſal. 32.5.

Luk. 15. 17, 18.

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2 Sam. 12.13. by the Prophet Nathan, for his ſinnes of adulterie and muſter, preſently made confeſſion of them, and at the very lame time, received by the Prophet ſentence of abſolution, even from the Lord himſelfe, wherein he could not err.

The fourth Ground, *To love any man because he is a Christian, and a childe of God, is a ſensible and certaine ſigne of a man that is a partie of the true love of God, Christ.* Herby (faith S. John) wee know that we are tranſlated from death to life, because we love the bretheren, 1 J. bish 3.14. Love here is not a caufe, but only a ſigne of Gods love to us. And our Saviour Christ ſaith, Mat. 10. 41. *Him that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward.*

B Now that wee bee not deceived in these grounds; it muſt bee remembred, that theſe beginnings of grace (be they never ſo weak) muſt bee flittering and fleeting, but conſtant and ſtied, not layed or ſtopped in the way, but ſuch as diſtily grow and increafe; and then they are indeed accepted of God. And hee that can finde theſe beginnings, or any of them truly in himſelfe, may abyue himſelfe thereby, that he is the childe of God.

Sect. 5.

The true way
of ſtriving a
man within the
convenant.

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

Fifth, then triall muſt bee made, whether the partie distressed have him as yet, any of the fore-named Grounds of grace or not. This triall may bee made by him that is the conformer, in the moving of certayne Questions to the ſaid partie. And first, let him问我, whether hee believe and repente? The distressed party answers, no, he cannot repente nor believe. Then we muſt furtheraſke, whether hee deſire to believe and repente to this he will anſwer, hee doth deſire it with all his hart. In the ſame fort is he to make triall of the other grounds. When a man is in the fixe of temptation; he will ſay resoluteſly, hee is ſure to be damned. Ask him in this fit, of his love to God, he will give anſwer, he hath none at all; but ask him further, whether hee love a man becauſe he is a Christian, and a childe of God; then will hee lay, he doth indeed. Thus after triall made in this manner, ſome beginnings of faith and repentance will appear, which at the firſt lay hid. For God ſetth out of the ſine of proprieſe, by, and in diſtreſſe and affliction to worke his grace.

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

Major.
Minor.
Conclusion.

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and to the making away of himselfe.

¶ III. Finally, the partie in diff're must be taught, or to refl' upon his judgment, but otherwise of whom himselfe, and be content to be advised by others, that are men of wisdom, judgement, and discretion. A thing to be observed the rather, because the very neglect thereof hath caused many persons to remaine uncomfortable for many years.

IV. Fourthly, the partie distressed must never heare sel' of me, refel' ac idest, or somt that have beene to like, or worse case than himselfe. It is for upon the very report, the distressed conscience will talien the accident upon it selfe, and theby commonly will be drawn to deeper griefe, or deligne. The minde afflicted is prone to imagine fearefull things, and sometime, the very bare naming of the devil, will strike terror and feare into it.

V. Fifthly, the partie that is to comfort, must brate with all the wanes of the distressed; as with their forwardnesse, peevishnesse, railnesse, and with their cliptempered and disorderly affections and lusts: yea, he must put upon them, as it were, their persons, being affected with their malice, and touched with compassion of their forrowes, as if they were his owne, greeving when he seeth them to grieve, weeping when they doe weep and la-

ment.

VI. Sixthly, he that is the comforter, must not be disengaged, though after long labours and paines taking, therewill follow final comfort and easie to the partie distressed. For men will often betray their slippes in temptation, and usually it is long before comfort can bee received; and why? luely, because God hath the greatest stroke in their distresses of mind, and brings men through all the temptations, that he hath appointed, even to the last and utmost, before he opens the heart to receive comfort. The Church in the Canticles seekes for her beloved; but before she finde him, she goes about in the city, through the streets and by open places, passing by the Watchmen themselves, and after three hath used all meanes without helpe or hope at length, and not before, she finds her beloved, *bim whom her foarde deth steketh*, Cant. 3.4.

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

CHAP. VIII.

*Off the first speciall Dist're. Tr. rising of
a driv'n temptation.*

The first Distress is if eth of a *driv'n temptation*, which is a combat with God himselfe immediately. And this Distress is when the conscience feeleth some fearfull things of God, and whilste the partie distressed feels some evident tokens of gods wrath.

Sel. 1.

Examples.

Examples hereof wee shall finde many in the Word of God. One is, the example of righteous *Iob*, who having bee long in outward affliction, was withal exercised with the apprehension of the anger of God, and in that state he faith, Job 6.4, that he *arreves of the Almighty were in him*, that the *venom of his spirit did drinke up his spirit*, that the *terrors of God did fight against him*. Yea, further he addeth, Job 13.26, that *God was his enemy, and wre bitter things against him*: and made him to posse the *fin's of his youth*. And at another time he complaineth, Job 16.9, that *God's wrath had borne him*, that he *hated him*, *gnashed upon him with his teeth*, and had *sharpned his sting against him*; *yeas* that he *had taken him by the neck*, and *beaten him*, and *set him as a mark for himselfe*. In all which, and divers other places it appears, that his conscience was exercised with the sense of the wrath of God, which had now even seazed upon his soule.

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

Now as it fared with these, and divers other servants of God, in ancient times, so are wee without some instances thereof, in our dayes. Amongst many, that worthy man *Mather* writes of himselfe, that he was in this particular temptation, and that he learned in it the doctrine of the justification of a sinner, by the mere mercy of God, without any merit of works: and upon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the fifth Psalme of *David*, the scope and intent whereof, he writh to be nothing else, but a soveraigne remedy of this, and the like distresses of the minde and conscience.

Sel. 2.

The occasion.

If it bee demanded, what is the Occasion of this kinde of temptation? I answ're, that it ariseth sometimes upon the committing of some notorious sin, which doth wound the conscience, as in *Cain, Indus, and Saul*, who for their great and capitall sinnes, that stung and wounded their consciences, grew to a fearfull state, and consequently perished in this temptation. Sometimes againe, it comes when

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

Sel. 3.

The effects of this temptation are many, and very strange. For outwardly it workes a change and alteracion in the body, as it were a burning ague, and it causeth the intals to rise, the liver to rolle in the body, and it lets a great heat in the bones, and consumes the flesh more than any sicknesse can doe. And that it is so to say, before experience, it is cleare in the word of God. *David* in this distresse affirmeth, that *his eyes were eat as it were with worms*, and *sunk into his head*, Psal. 7. that *his moisture became as the droughe in summer*, Ps. 32.4, and *lob lies*, Job 30.30, that *his skin was black upon him*, *his bones were burnet with heat*, yea, that by means of this distresse, he was now full of wrinkles, and his leauenes did rife upon him, Job 16.8. It is a principle which Phyliants do hold, that *the minde followeth the temperat're of the body*, and affected according to the good or evill it considereth thereof; which though it be true, yet whilste it is as manifest on the other side, that the bodie often follow the state and condition of the minde: For a distressed heart must of necessite make a fainting and a languishing body.

Sel. 4.

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

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

Now the most fit and present remedie is, to bring the partie troubled to the *personal exercit's of faith and repentance*, *by and in himselfe*. For this end, he must examine his conscience most straitly and narrowly of all the times of his heart and life. Secondly, he must humbly confess against himselfe, all his knowne sinnes: and withall acknowledge the due condemnation that he thereby hath deserved. Thirdly, he must cry to heaven for mercy, intreating the Lord most instantly for pardon, and for the refraine of his wrath due unto him for his sinne. *David* being in this distresse, performed all these duties, as we may reade in the sixth Psalm: and he faith further of himselfe, Psalm. 52.3.5, that *whil'st he concealed his sin*, *the hand of God was heavy upon him*; *but upon his earnest confession & deprecation, he received mercy*. And if we reade the booke of *Iob*, we shall finde that the principall scope thereof is this, namely, to shew unto us, that *Iob was thoroughly exectiled with this temptation*; and that in the end having beeene rebuked both by his friends, and by

God himselfe, his recovery was made by humbling himselfe, when he firth, Job 29.27. Behold I am vyle againe, Now I abhor my selfe, and repent in dust and ashes.

Some may here demand: If it fall out, that the person himselfe cannot performe any good duty of himselfe, by reason of his distraction in soule and body, what must then bee done? *Ad 1.* If the partie can but ligh, and lode unto God for mercy and comfort, it is no doubt a worke of Gods spirite, and a practice both of faith and repentance. *We know not* (saith S. Paul, Rom. 8.26), *what to pray we ought*, (namely, in our distresses) *but the spirite* (it selfe makes request) *knoweth what it cannot be expressed*; and therein lies our comfort. Thus *Abel* at the red sea was in great distresse, Exod. 14.15, and not knowing what to say ordo, fighed and groaned inwardly in his foule unto the Lord, for help and protection: and his very desire was in stead of a loud cry in the ears of the Lord.

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

These tokens are the small beginnings of grace, which before I have declared. As for example: a griefe because wee cannot grieve for sinnes as we should; a serious will and desire to believe and repent: a purpose to sinne no more, and such like. If these bee found in the partie, then by them, as by line pledges, he may bee assured of the favour of God towards him: and where any of these be found, the saying of God to *Saint Paul* must bee uttered, 2 Cor. 12.9. *My grace is sufficient for thee: and therewithal must the distressed partie stay his minde*. Yea, we are to be content with any condition in this life, bee it never so miserabile, so long as wee are in the favour of God, though he shoulde lay upon us even the paines of hell, till the time of our death. So did *David*, who when hee was pursued by his owne ionie, uttered these words unto God; *Bekold, if I plese thee not, doe with me what thou wilt*, 2 Sam. 15.26. And the like was the minde of *Paul*, who being assured of the favour of God, was content for his glory, and the salvation of the Israelites (it had beene possible) to bee separated from Christ, and to endure the very pangs of hell, Rom. 9.3.

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

For example, that *the Lord is neare to them that are of a contrite heart*, *a wilfull soule* such as be afflicted in spirit, Psal. 34.18. Againie, *I came not (saith our Saviour Christ) into the world to sweepe up the house of Israel*, Matel. 15.24. He sayes not, to the straying sheepe, but to such as are now in the pit, ready to be drowned, or in the lions mouth, ready to bee devoured. Againie, *The spirite of the Lord is upon me*, *because he hath anointed me*, *that I should preach* the

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the Gopel to the poore: that is, to such as are distressed in conscience, and poore in spirit: hee hath sent me: at I shold heale the broken hartes: shas I shold preach deliverance to the captives. These and many other such like promises are in this case to be urged, and the party moved to endeavour to believe them, and to hold them, and rest himselfe upon them, though he losse all things else.

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

Sect. 5.

Removal of
doubts.

The fifth and last thing to bee done, is the removall of such reasons and doubts, as the partie distressed usually makes against himselfe, for his own overshew. For it is the manner of those that are troubled in minde, to dispite against themselves; and commonly they are wont to alleage three things.

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

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

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

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

Thus in the worke of our Redemption Christ gives life, not by life, but by death, and he sends men to heaven by the gates and suburbs of hell; he shewes his greatest power in the greatest weakness; *nay, his power unmade perfect through weakness.* 2 Cor. 12. 19. he wil not build upon an old foundation, but hee pulls downe and destroyes all, that man may have no hope at all in himselfe, but that all the hope he hath may be in God. First, hee kills, and then he makes alive, as *Annes* speaks: first his wounedes, and then he healeth. Hee makes man to fowin teares, that afterward he may reape in joy. And hee that knowes Gods dealing to bee this, must herewith rest content and satisfied, because in wrath God useth to remember his mercy: yea, his mercy is never sweete unto the palce of the soule, until it be seasoned with some taste of his wrath. The Paschal Lambe was eaten with *sour herbs*, to signifie, that wee can feele no sweetenesse in the blood of Christ, till we first feele the smart of our own sinnes and corruptions.

Secondly, these persons use to alleage against themselves, that if they could *feel* any comfort at all, then they would flay their minde, and yeeld to good persuasions and exhortations.

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

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

1 Sam. 2. 6.
Job 5. 18.

Exod. 12. 18.

I. Booke.

Cases of Conscience.

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

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

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

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

CHAP. IX.

Of the second speciall Distresse bearing
from outward afflictions.

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

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

Sect. 1.

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

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

a Ch. 33. 11. 12.

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

Sect. 2.

The next thing unto Practice, is the Medication of the comfortable doctries that are let downe in the word of God, touching afflictions. All which doctries may bee reduced to five principall and maine grounds of comfort, and shall bee laid downe in their order.

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

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

Secondly, God doth not only barely permit afflictions to be, but also he effecteth them and brings them into execution, as they are croſſes, corrections, trials, and punishments. *I make peace* (with the Lord, Esa. 45. 7.) *and I create evill*; that is, not the evill it selfe, but of punishment, which is evill in our senfe and feeling. For things are termed evill twaine: some are evill indeed, some are evill not indeed, but in regard of our senfe, apprehension, and estimation; and of this latter sort are afflictions, which God is laid to create. And to this purpose is the sayng of the Prophet Amos, *shall there be evill in the city, and the Lord hath not done it?* Amos 3. 6.

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

Dan. 9. 10. 14.

Lam. 3. 40.

Meditations in
case of affliction.
Grounds,
1. Gods provi-
dence,

C. 3.

Cases of Conscience.

I. Pooke

Lct. 30.11.

judgement, that is, so as he will have the whole ordering of the correction in his owne hand. *Joseph* is his brethren, that when they intended evil against him, in telling him to the Ishmaelites for silver, God disfised it for good, Gen. 30.19.20. when *Simeon* cursed David, he forbade his servants, so much as to medle with him, and why? because *faith he* is *Lord bade him to curse*; and who then dare say unto him *why hast thou done it?* 2 Sam. 16.10. And to this purpose the Prophet David saith, *I held my peace and said nothing*: *why? because thou Lord hadst done it.* Psal. 39.9.

Here some will say, if afflictions did come only from God, it were fowewhat; but oftentimes they come from men that bear us no good will; and therefore no marvell though we be impatient. *A. If When* crosses doe come from men, God useth them as instruments, to execute his judgments upon us; and in this worke, God is the chief doer, and they are as tools in the hand of the workman. And the Lord inflicted them upon us by men, to try our patience under the cross. *Joseph*, though he knew well the bad dealing of his brethren towards him, yet hee looked not to them alone, but to a higher caue, namely, the Lord himselfe, who executeth his owne good will by them: *God* (saith he) *did it to you*. And againe, Gen. 45.10. *God* did send me before you into Egypt for your preservation.

The second ground is, *The Commandement of God touching the cross, and obedience unto him thereon*. This Commandement is exprefed, Luk. 9.23, where we are commanded to take up our cross every day, and follow Christ. *Aaron* was commanded with his owne hands to sacrifice his only borne *Isaac*; and to this Commandement (though otherwise a great croffe unto him) he addreſſed himselfe to yeld obedience. And in the prophete of *Micha*, the Church faith, *Shee will bear the wrath of the Lord*, that is, shee will perforne obedience to him in the cross, because *shee had sinned against him*. And *S. Peter* saith, *that God refelleſt us proud, & giveth grace to the humble*: therefore humble thy ſelves under the mighty hand of God. And this being the commandement of God, that we ſhould yeld obedience to him in every affliction, we ought to be no leſſe careful to obey it than any one Commandement of the mortal Lawe.

The third ground is, *that God will be present with his ſervants in their afflictions*. Upon this ground, *D. vid* comforts himſelfe, *because God had promifed to bear him, to be with him in trouble, and to deliver him*, Psal. 39.15. And in another place, *Though I ſhould walk in the shadow of death, I would ſcarce ſee none ill: for thou art with me*, & Psal. 23.4.

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

A. The firſt is, to worke our deliverance from the croſſe: *Call upon me (ſayth the Lord) in the time of thy trouble, & I will deliver thee*, Ps. 50.15. This promife muſt not be unſtiled ſimply, but with an exception, *for a ſar for all as it shall be for our good*. For all premiſes of temporal deliverance are conditional, and muſt be conceived with this limitation of the Croſſe and chaffiſement, if God pleafe to impoſe it.

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

B. In the ſecond place therefore we muſt remember, that God will temper and moderate our afflictions, ſo as we may be able to bear them. *Habakuk* prayeth unto God, in the behalf of the Churche, *That her world in wrath remember mercy*, Hab. 5.2. And *Paul* faſh, that the Lord will not ſuffer us to be ſtemped above that we are able to beare, but will give an iſſue with the temptation, 1 Cor. 10.13.

Thirdly, put the caue that God doth not moderate our afflictions, but ſiffer them to remaine upon us, not onely for a time of our life, but to the very death; yet then will hee teſtifie his holy preſence another way, nameley, by giving the partie affiſſed power and ſtrength to bearre his affliction. *I me ſay it is given to th Paul*, for Christ that not onely ſee joutableeke in him, but alſo ſuffer for his ſake.

The fourth ground of comfort in affliction is, that *every affliction upon the ſervants of God hath ſome ſpeciall goodie in it*, Rom. 8.28. We know that alſo they goe together for good unto them that love God. And in regard hereof, the croſſes whic h are endurede by the children of God, are to ſirre from being prejudiciall to their ſalvation, that they are rather helps and furtherances of the lawe. Now this goodneſſe is perceived two waies. First, by the *fruit and effect* of it, and then by the *quality and condition* thereof. In both which respects afflictions are good.

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

C. Afflictions doe make men to ſee and conſider their ſinnes. *Joseph* brethren for twenty years together were little or not at all trouled for their wickedneſſe, tellling their brother, yet upon their affliction in Egypt, they began to conſider what they had done: *We have baxe (by they) overly ſinned againſt our brother, in that we ſaw the anguish of his ſoul, & hee beſought us: & we would not hearke him before ſe this trouble come upon us*. Manſe in the time of his peace, gave himſelfe to witchcraft, and the worshipping of ſtrange Gods; when he was captive in Babylon, then was he brought to the light of his ſinnes, and moved to humble himſelfe before God for them.

D. Afflictions ſerve to humble men in their ſoules before God. The young unriue in the Gofpel, called the prodigall childe, while his portion lasted, he ſpent liberally &

v. 15

Luk. 15.17, &c.

Amendment.

Heb. 12.11.

1 Cor. 11.36.

Job. 15.

Abnegation.

Invocation.

Hof. 5.15.

Patience.

Rom. 5.3.

Fruſt of

Affliction.

Confidation.

Gen. 40.11.

Obedience.

Heb. 5. 8.

Heb. 13.7.

Humiliation.

v. 15

I. Booke.

Cases of Conscience.

was grieved for nothing: but when he came to be pinched with hunger, and that through his owne folly, then he humbled himſelfe before his father, and returned home unto him. *David* diſh of himſelfe, that in his prosperity he thought he could never be moved, because the Lord of his goodness had made his mountain to stand strong: but (faſh he) thou daſt ſide thy face: I was rebuked, then crieth amiothe Lord.

C. They leue to work amendment of life. *Nochſtig* (faſh the author to the Hebrews) for the preſent ſeemeth to be joyous, but afterward bringeth the quiet fruit of righteouſneſſe to them that are therby exercized: that is, afflictions and chaffiſement that leue upon Gods children, doe leave after them amendment of life, as the needle paſſeth thorow the cloth, and leaveth the thread behind it. *When we are judged* (faſh the Apostle) *we are nurſured of the Lords*, but we might not be condemned with the world. And *David* confeffeth, Ps. 119. It is good for me that I have been afflicted, that I might leaue ſaintnes. And the good husbandman purgeth and pruneth the vine, that it may bring forth more and better fruit.

D. They cauile men to denie themselves and to relie wholly on the mercie of God. Thus *Pauſe received the ſenſe of death in himſelfe*, that he ſhould not truft in himſelfe, but in God iſhould raſher the dead, 2 Cor. 1.9. The fifth is invocation. For afflictions make us cry heartily and fervently unto God, to bring our ſelves into his preſence, and there to abafe our ſelves before him. Thus the Lord ſaid of the old Israelites, that when he ſine them, then they returned, and ſought him early, Psal. 78.4. And elſe where he faſh of his children, that in their affliction they will ſeekke him diligenty.

E. The fixth is Patience. Affliction bringeth forth patience, patiencie experience, &c. As it hee ſaith; because the love of God is ſhed in our hearts, therefore in afflictions we are patient. Now whilst we patiently bearre the croſſe, we haue experience of the mercy and love of God towards us and having once in ſome notable deliverance tried and taſted the mercy of God, wee doe by hope (as it were) promife to oure ſelves the ſaid favour and mercie for time to come.

F. The late fruit is Obedience. Thus the holy Ghost teacheth to haue beeene the fruit of the ſuffering of Christ, when he faſh, though he were the Sonne, yet learned he obedieneſſe, by the thing which he ſuffered.

G. In the next place, afflictions are good in regard of their quality and conditioſe, which is, that they are tokens & pledges of our adoption, when we make the belt ſure of them. If ye en- dure chaffiſement, (faſh the holy Ghost) Gospere himſelfe unto you as our ſonnes: that is, he comes to you in the croſſe, nor as a judge and revenger, but a kinde and loving father: and the croſſe impoſed, is as it were his faſterly hand, where with he chaffiſeth us: and

A. therefore Iob praifeſt God for his affliction, ſaying, *God hath given, and God hath taken away, bleſſed be the name of the Lord*, Job. 1.21.

H. The fixth Ground of comfort is, that the party affiſed haſt partner in the croſſe. For first, he hath Christ to be his partner, because he hath fellowship with him, in that he is affiſed, and is willing to obey God therein. Paul meant it happily, to know the fellowship of Christs afflictions, and to be made conformable unto his death, Phil. 3.10. And Saint Peter exhorteth believeres or ſpirituall as much as they are partakers of Christs suffering: 1 Pet. 4.13. Secondly, if the party affiſed reſene, Christ communicateth with him in all his croſſes, and accounts them as his owne.

I. The Apolle in this regard would have no man thinke it ſtrange, nor when he is in the fierie triall, but rather to rejoyce because he is partaker of Christs ſufferings, 1 Pet. 4.12. And Christ faſt to Saul ſecuring his Churche, *Saul, Saul, why perſeueſt thou me?* Thirdly, he that is affiſed, hath other leuaants of God, partakers with him in all his afflictions. The Apolle Peter withieth the Churche of God to reſift Saul by faith, knowing, faſh he, that the ſame afflictions are accomplished in your bretheren that are in the world, 1 Pet. 5.9.

J. Thus much generally of afflictions, and of comfort in them. It were a long and tedious work to ſet all down in particular, together with their proper and diſtinct conſideracion: therefore I will paſte them over, and ſpeak only of three kinds of afflictions, with their remedies.

K. Sect. 1.

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

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

N. 1. First, that God hath in his wiſdom ſet downe certayne and unchangeable times for the accomplishment and ſtillneſſe of all things that are. There is a time appointed for everything under the Sunne, Ecol. 3.1. The ſpeech of Solomon is general, and the meaning of it iſheth: Whatsoever there is in the world, either done or ſuffered, or enjoyed by man, whether it be of the number of natural things, or of those which are voluntary undertaken, or neceſſarily endued, God hath in his wiſdom ſetted unto them a ſetting and a ſeal, whereof dependeth the ſucceſſe of them all. And this time, himſelfe moſt freely ordereſſe and ruleth at his own good pleasure, which as no man can hinder or lay, ſo is it not in the power of any to halte or prevent.

O. This point, the holy Ghost in Scripture proveth by two instances, of the threatlings and promises of God, which himſelfe accomplishieth, at ſome certaine and unchangeable times. When the old world in the daies of Noah had

V. Partakes in the Croſſe.

Delivering of Deliverance.

Cases of Conscience.

Gen. 6.3.

Gen. 25.11.

Dan. 5.30.

Gen. 15.13.

Exod. 12.41.

Act. 7.35.

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

Again, God threatened by *Ieremie*, that the Jewes for their sinnes shal be led captive, and serve the King of Babylon 70. years. Now if we take the just computation of time, it will appeare, that soone as ever those years were expired, the foretold threat was accomplished. And therefore *Daniel*, alluding to *Ieremias* propheeties, exactly setteth it downe, when hee saith, *The same night was Belshazzar king of the Chaldeans slain*; that is, the very night wherein those 70. years came to their full period.

As there are somes allotted by God for the execution of his threatening sentences; so also hath he determined certaintly the accomplishment of all and every of his promises.

An example hereof we have in the Israelites, of whom the Lord said to *abraham*, that they shoulde bee in afflictions in a strange land 430. years, and then be delivered. This promise of God was expelye fulfilled, as we reade in the booke of Exodus. For before the end and terme of these years, they had no deliverance at al; but when that time was expired, even that selfe same day appeared all the holl of Israel out of the land of Egypt. And though *Moses*, fortie years before this time, tooke in the hande of their deliverance; yet he did it without successe; and upon a certaine accident, being himself constrained to flee to Midian, he lived there as a stranger with *father* his father in law, till the fiftme of four hundred and thirty years was accomplished; toward the end whereof, being called of God to that office, he prospereed, and not before. And in the same manner hath God dweltwne a certaine period of time within which hee will exercise his children more or leesse, and at the end whereto, and not before, hee will releue and comfort them againe.

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

First, that when they are in any distresse, and have no prelent or speedy deliverance, according to their desire, they shoulde wait the Lords pleasure, and expect with patience till the time come, which is appointed by him for their ease and relief; and in the meane while,

A. Lay their hearts, by hope and affiance in his mercy. The reason is plaine. God is sure in his Word, therefore though heinselfe may endure for a night, yet joy will returne in the morning. Psal. 30.5.

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

Secondly, hence we leare, that wee must not only believe the promises of God *generall*, that God is true and faithful in them, and that he is able and willing to fulfill them, even as he made them: but wee must believe them *in particular*, that is, with application to their proper and severall circumstantes which are the particular meanes, places, and times, whereby, and wherein hee hath given his word touching our freedome and exemption from the croffe.

Take an instance hereof in the Prophet *Daniel*, who knew well by the spirit of Propheetie, that the Lord had determined to bring upon the Jewes 70. years captivite in Babylon. He knew also, that God had promised to put an end to that captivite, at the end and terme of those years. Now what did *Daniel* in this case? Upon knowledge of the will of God in that point, during he laid time, he prayed not unto the Lord for deliverance of his people: But when he understood that the time drew neare, wherein was the will of God, that the Jewes shoulde returne out of captivite, then by faith applying the promise of God to that particular time, he besought the Lord in prayer and supplication, with fasting in fackloth and affre, and the Lord gave care unto his priates, and yeelded him a gracious answere.

III. The second point is, that God, when he defers deliverance, doth it upon great and weighty causes and considerations, best knowne to himselfe.

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

I. Booke.

Hab. 3.2.

Dan. 9.

Verse 3.

I. Booke.

Cases of Conscience.

right to be their owne masters, and have speedy deliverance from the croffe at their owne wils and pleasures.

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

Thirdly, that by the continuall of the croffe without intermission, hee may make them to distaste the world, and consequently draw them to the meditation of the life to come, wherein all matter of mourning shall cease, Revol. 21.4. And all tears shall be wiped from their eyes.

Fourthly, the Lord deferret deliverance from affliction, that he might prevent greater evils and dangers, wherinto those that are afflicted might runne, if they had their hearts desire, and were eas'd, not at his will, but at their owne wils. When the children of Israel came into *Canaan*, they were informed, that they shoulde dwel together with the Canaanites, and *Moses* rendred a reason thereof, Deuter. 7. 22. Left (saith he) the wild beasts of the field multiply against thee. And for the preventing of this evil, the Israelites must endure some annoyance by the Canaanites, Exod. 2. 29. Even so the Lord keept his servants under the crowe, for the preventing of greater sins and offences. This should stay the mindes of men, and make them content to wait upon God for deliverance, when they are afflicted.

III. The third and last point is, that God alwayes hath and doth exercise his best servants with long and continued croffles. *Abraham* was childeless till he was 70. years of age, and at those years the Lord promised him issue. But this promise was not accomplished till a long time after, when he was an hundred years old. *David* had a promise to be king of *jerusalem*, and *Iuda*: but the Lord exercised him by many and grievous afflictions, before hee came to the crowne, in so much that hee fayled of himselfe, Psal. 119. 82. that his eyes fayled with waiting upon his God. *Zacharie* and *Elisabeth* prayed to God, both of them in their youth, and many years after for issue, but the Lord granted not their request till they were old, Luk. 1. 13.

To adde no more examples; bythese wee see the Lords dealing, even with holy men and women his owne deare servants, that he doth not always grant their requests, nor condescend to their desires at the first, but as we hold them off, and suspend his grace and favour for a time. And therfore if it shall please him thus to deal with any of us, wee

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

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

Answer. Besideth that which hath been said before, for the resolution of this Q[uestion], I answer further, that first, they must still, even unto death live by faith, and say with holy Job, Lord, though *thou kille me, yet will I trust in thee*.

B. Secondly, they must stay and receve their foules in the meane time, with these and such like meditations.

I. That it is the will and pleasure of God, that we should through many afflictions enter into the kingdom of God, Ad. 14. 23. Now it is the properie of a true childe of God, to rest content in his Fathers good will and pleasure, even when he is afflicted, Prov. 3. 11. *My sonne be not grieved arsy correcion*: that is, let it not be tedious unto thee, be content to bear it. Our duty therefore is, nekly to subiect our selves unto the hand of God, as the child doth unto the correction of his father.

II. That though afflictions bee long and tedious, yet God will at length give a joyful and comfortable issue. For to himselfe hath promised, Marth. 5. 4. *Blessed are they that mourne, for they shall be comforted*. Psal. 3. 4. & 5. *Great are the troubles of the righteous, but the Lord will deliver him out of all*. Psalm. 7. 7. *Marke the upright man, and behold his just, for the end of him mans peace*.

III. Afflictions, he never so heavie in regard of continuall, yet they are in no sort comparable to the eternall joyes, that God hath prepared for them that love him. This was *Pauls* meditation, who induced the croffe, even to his dying day. *Our light affliction (saith he) is but for a moment, whereas it worketh in us an excellente and eternall weight of glory*. And elite, where he profeith, thathe doth count the afflictions of this present time unferable in value to the glory which shall be revealed unto Gods children, Rom. 8. 18. Saint Peter tels shee to whom he wrote, that in regard of their assured hope of eternall life, they should rejoice, though now for a sealon they were in heinselfe through manifold temptation, 1 Pet. 1. 6. Lastly, the Author to the Hebrews comforteth the Church by this reason, because it was yet a very little while, and he that shall com, will come, and will not tarry.

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

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Temporaie
death.

particular distresse of minde, arising of onward afflictions.

Sel. 3.

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

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

Concerning preparation, there are three duties to be performed.

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

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

Fiftly, we all meanes for the cutting off of the locke of our sinnes, whereby alone Satan hath the vantage of us; and these meanes are the dutie of humiliation, invocation, and true repenteance. We must therefore humble our selves before God, be instant in prayer, for the parson of our sinnes past and present, and in this point give the Lord no rest until we have obtained in our confidences the sweet certificate of his favour and mercie in Christ, whereby our mindes may be staled and conforde.

This done, it stands us in hand to turne unto God, to be carefull to leave none, to enter-

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

Thirdly, in way of preparation our duty is, ever before-hand (while we live in this world) to endeavour to have some true *saftey of life everlasting, and the joyes of heaven*. The due consideration whereof will be of great use. For it will stirre up in our hearts a desire and love of perfect happiness in heaven, ya a fervent expectation of Christs comming to judgement, and it will further cause us to say with *Simeon*, *Lord, now let thy seruant depart in peace: and with the Apostle, I desire to be disfolted, and to be with Christ*.

Touching this spirituall joy and comforte in the holy Ghost, their Quotations of Conscience are moved.

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

Actes. First, by a serious consideration of the evils that doe hinder or prejudice our happiness: and they are principally four.

One is, the miserie of our lives, in respect of sinne, and the consequent thereof. For there is no man in the world, he be never so righteous, that can truly say of himselfe, *I am cleane from my sinne, Proverbi. 28. 3.* Yea euerie regenerate, that have received grace to believe, turne unto God, and to live according to the Spirit, doe finde by experiance, corruption and rebellion in their minds, wils, and affections, which daily affordeth matter of sinning against God: and on the other side, hindreth and quencheth all the good motions of the Spirit, that are in them. Again, such is the irreconciliable malice of Satan, that he takes vantage of mans corruption, and neglects no time or opportunitie, to intrap the children of God in the snates of his temptacions. And hence it is, that man by reason of his owne corruption, and the wicked suggestioun of the Devil, is at continual strife with himselfe, hath daily occasion of sorrow, worketh out his saluation with feare and trembling, wading (as it were) even while he liveth, in a sea of many miseries.

The second evill, is the Vanite of all things that are in the world. For whether we consider the world it selfe, or the things therin contained, done or suffered, there is nothing so lare and steady, whereto man having attained, can possiblly rest fully satisfied, and contented, or which in the end will not prove to be most vaine vanite. And the truth hereof appeared in the experiance of *Solomon* himselfe, who (being king over Israel) wanted neither authoritie, nor abilitie, and opportunitie,

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to take knowledge and trauell of all worldly things in all estates and condicions. And having even of it selfe, carefully and earnestly searched mett them all, at length he concludes, that the issue of all was unprofitable vanite, and vexation of minde, as wee may read in his *Ecclesiastes*.

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

Fourthly, by remembred, that Christ our Head being now in heaven, and we his members upon the earth; during our life, we are in preſence separated from our Head, and consequently, from that happy and glorious fellowship which we ſhall enjoy with him, and all the Saints our fellow-members, in the kingdome of heaven. This *Paul* noteſt, when he ſaith, *2 Cor. 5. 6. Whilſt we are at home in the body, we are absent from the Lord: and therupon himſelfe defiſt to be diſſolved, and to be with Christ, Phil. 1. 13.*

Having thus entered into the due confederation of the fore-laid evils, we muſt in the ſecond place exerciſe our ſelues in the frequent meditation of the bleſſed estate of Gods choſen, in the kingdome of glorie: who being tranſlated out of this life, into the boſome of *Abraham*, are fully and perfectly freed from ſinne, from *Satan*, from vanite and miſerie: have all teaces wiped from their eies: doe be hold the face of *God*; age made like unto *Christ* in holinſe and honour: and doe with him inheri the kingdome prepared for them from the foundation of the world.

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

II. Secondly, it is demanded, how a man may truly diſcern, whether this joy diſcerned in the ſpirit be in him yea or no? For answere here-

to, it is to be remembred, that there are ſundry propertie whereby it diſſereth from carnall joy. And these are principally five.

First, the joy is brought forth (as it were) of sorrow for ſinnes, and for the want of *Christ*. *Ye shall ſerue* (as our Saviour Christ to his Disciples, meaſuring for his departure), *but your ſorrows will be turned into joy*. These words are

1 Thes. 16. 18.

not only meant of his Disciples, but of all beſteers, who upon conſideration of their ſins, and the ſpirituall war of Christ Jēsus, doe mourn and lament. For not only they, but all true beſteers, are then oppled unto the world. Again, *Actes 16. 4. Bleſſed are they that mourne*: that is, being touched with cauſe of exceeding griefe, do withall mourne for their ſinnes: for they shall be conſidered. On the other ſide, carnall joy, as it hath his beginning from the flesh, and aring of things pleaſing therunto, to it ends in sorrow and heavincle. *In the end rejoicing is turned into mourning*, saith *Salomon*, *Prov. 14. 13. And Woe be to you that now laugh, for ye shall weep*, *Link. 6. 25.*

Secondly, the joy of the Spirit is a fruit of righteouſneſſe: that is, it ariseth and floweth from Christ knowne and believed, to be made unto us of *God*, wildeſſe, righteouſneſſe, ſanctification, and full redempcion. For from hence followes peace of conſcience, and from peace comes joy in the holy Ghost. Contrariwise, the joy of the flesh ariseth onely from the ſudden feeling of ſome worldly delight: and therefore cannot bring any longe peace unto the conſcience of the man poſſeſſed of it.

Thirdly, ſpiritual joy is founded in the holy ſe of the Word, Sacraments and Prayer: and in the practice of Christian ſpirituall mercie, love, juſtice, &c. The other is not ſo. For the world conceives a joy beſides the word, out of the exerciſe of invocacion and repentance: which ſhould be the practice of cruelty, malice, oppreſſion, iuſtice, and all manner of impicie. And hence it is, that we ſpend their daies in matter of ſeizing, at length in a moment they ſe depart, *Job 21. 13, 14, 15.*

Fourthly, heavenly joy is to be fixed and rooted in the heart, that it cannot be remoſed: *Your joy shall no more take from you*, ſaith *Christ*, *Job. 16. 22.* It muſt needs therefore be true and ſound, yea able to swallow up all matter of grieſe and ſorow: whiche as the other is never ſurer, but with the ſame ſorow thereof, hath alwaies mingled ſome bitterneſſe, even in largenes (as *Salomon* ſpeaking thereof): *she breedeth ſorow*, *Prov. 13. 12.* When the face of the wicked man ſhame, and his countenaunce is pleaſing, even then is he inwardly longeſtrifful and his minde ſcorbyold.

Lastly, the joy of the Spirit is eternall, abiding, and ſupreme of men, not only for the termes of his life, but for ever in the world to come: he is not the ſeizing of the world in earthly things: for it is fading and deſtitut,

Rom. 14. 17.

as

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Luk. 18. 20.
and 16. 12.
Job. 10. 5.

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

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

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

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

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

Our third meditation is, that there is a mystical union and conjunction, between Christ and every believer, and that not only in regard of soule, but of bodie also; which being once knit, shall never be dissolved, but is eternal. Whereupon the dying, dead, rotten, and consumed body remaineth still a member of Christ, abiding within the covenant, and is,

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

B Helps in practice are two; First, he that will bear with comfort the pangs of death, must labour that he may die in faith: and that is done, by laying hold of the promise of God, touching forgivensesse of finnes, and life everlasting by Christ. *Ab iherc* (faith the Holy Ghost, Heb. 11. 13.) died in faith; namely, Abel, Enoch, Noe, Abraham, and Sarah, all laying hold on the promise of life by Christ. When Jacob on his death-bed was blessing of his children, he brake forth into this heavenly speech, *O Lord, I have waited for thy salvation.* Gen. 49. 8. In which words it is plain, that his faith rested on the mercie of God, and by hope he waited for his salvation: and our Saviour Christ faith: Job. 3. 14, 15. As Moses lifted up the serpents in the wilderness, so must the Son of man lift up his bowe before believeth in him, might not perish, but have life everlasting. Out of which words the forenamed duty may be learned: that like as the children of Israel, being stung with fierce serpents, and that unto death, were healed by looking up to the brazen serpent erected by Moses: so when we are stung with sinne and death, we must ever remember by faith to looke upon Christ. But especially when wee are dying, then is our part to fix the eyes of our soules by faith upon him; and thereby shall we escape death, and be made partakers of eternal life and happiness. Notable is the example of Christ, who as he was man, alwayes fixed his trust and confidence in his Fathers word, especially at his end. For when he was dying, & the pangs of death feasted unto him, he cries unto the Lord, *My God, my God, why hast thou forsaken me?* and againe, *Father, into thy hands I commend my spirit:* which words are full of faith, and do bewray what great affiance he placed in his Fathers love, &c. When David in an extremite, saw nothing before his eyes but present death, the people intending to stone him, at the very instant (as the text saith) he comforted him-

Sam. 30. 6.

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

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

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

D If we shall inquire, how this may be done, the answer is, when God layeth affliction upon us in our life time, then by endeavouring to bear them with patience, meeknesse, and lowlinesse. For every affliction (as it were) a partie death: and if we do it subject our selves to the hand of God, we shall the better obey him in the great death of all: and thus doing whensoever God striketh us with death, we shall with comfort endure the same.

Set. 4.

The third particular affliction or distresse, is *Satanical molestation*, whereby both persons, and places of mansions or abode, are either polluted, or otherwise molested by the malice of the devil:

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

sidered in way of answer.

F First, it is to be remembered, that possession is knowne by two signes. The one is, whether the Devil is evidently present, either in the whole body, or in some part of it. The other: when hee hath rule of the said body, either in whole or in part: so as the party himselfe hath no rule of his body which he wuld. As for example: when the Devil possesseth the instruments of the voice, as the tongue, and makes a man to speake Latine, Greeke, Italian, or other tongues, which he understandeth not. Both these things were found in them that were possessed in the time of our Saviour Christ.

G Secondly, wee must consider, it falleth out oftentimes, that strange diseases doe seize upon men, arising from corrupt humours in the body: yea, men and women may have strange passions upon naturall causes unknowne; and these will sometimes have strange and extraordinary effects in them, as the stye of Physickie neither can search out nor cure: and yet they are neither acts of Witch-craft, nor reall possessions. As when God laid extraordinary diseases on the Corinthians, for the contempt of his word and sacraments, 1 Cor. 11. 30. Like unto which hee worthily inflicted upon men in these dayes, for the same and other sinnes.

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

I First of all, it is to be remembered, that though Satan malice and power be very great and large, yet he cannot practise the same against the children of God, when, where, and how he listeth. The malice which Satan doth bear to mankind, and principally to the members of Christ, appears in this, because he is said, Revel. 13. 10. *He that occiseth em before God day and night: and as a roaring lion, so walketh about the world, seeking whom he may devour;* 1 Pet. 5. 8. Again, the Scripture notes him to be a powerful Spirit, whose strength farre exceedeth and surpasseth the might of any man or creature, that is not of an angelical nature, as himselfe is. For he is termed a Prince of the ayre, and the god of this world; his power reacheth even to the spirites and soules of men, whereby he worketh in the children of disobedience, Eph. 2. 1. His principall is so great, that no strength, no defence of man is able to withstand him, unless man take unto him selfe the whole armes of God, Eph. 6. 10.

J Now although the devil bee so malicious an enemy of mankind, that hee canst not devise what heever may be hurtfull unto them, and withall so powerfull in his attempts, that no man by his own proper strenght is able to resist him: yet hee canst put the least part of his power in execution, in what time, place, or manner he deffireth. The reason is, because God hath determined his powers, by certaine bounds and limites, which he cannot passe and they are especially two.

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The one is, his owne nature, whereby he it is a creature, and therefore finite. Hence it is, that he can neither know, nor do any thing that is beyond the reach or capacity of his nature or above the power and skill of a creature. For example, he cannot directly and immediately know the deepe things of God, unless they bee revealed unto him: nor yet the secrets of mans heart. Note verily the spirit of a man is the spirit of a man as it is in him; even so the things of God knoweth none, but the spirit of God, 1 Cor. 2.11. Again, he cannot doe that which is truly and properly a miracle, the cause whereof is hidden and utterly unknown, and which comes not within the power and order of nature. For this is proper unto God, who only doth things simply wonderful, Psal. 77.14.

The second thing whereby Satans power is restrained, is the will of God. For looke as the sea, being by nature apto overflow the whole earth, is kept in, and shut up within the shore, (as it were) with doors or gates, that it cannot breake forth: and that by the Lord himselfe, who hath established his decree upon it, Job 38. So though Satan be by nature strong, and his malice great, yet can hee doo nothing at all, no not execute his naturall power, to the hurt and prejudice of any man, without the will and permission of God. Thus the evil spirit could not goe forth to deceive Abrah, until the Lord had said unto him, Go, and thou shall prevail, 1 King. 22.23. Thus the Devil could not touch the body, children, goods, or friends of righteous Job, whilst he was fended and forsyed by the power and providence of God. But when the Lord in regard of jobs outward estate, had given leave and said, Lo, all that he hath is in thine hand, then did he exercise his power to the utmost: yet so farre only as he was permitted, and no further, Job. 1.12.

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

A second rule is this : Such persons must have recourse to God in his Word, in which he promiseth his presence and protection to his children, in their greatest danger: & namely, that there shall no evil come neare them, ney, ther any plague shall come neare their dwelling: because he wil give his Angels charge over the

A to keep sicke in all their wiles. Again, that he will be a wall of fire round about his people, 1 Cor. 1.25, that he wil extende peace over his church, like a flood, 1 Cor. 16.12. And that there shall be no viceroy agaynst Jacob, nor soule staying in Israel, Num. 23.22. And yet if God sees it to bee good for his children to bee tryed by afflictions or witch-craft, in this case the promise steech them not. For all temporall blessings are promised conditionally, so far forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit, herein lies the comfort, that though such calamities befall them, yet they shall turne to their good, rather than to their hurt. This point well considerid by the way, bewrayeth the great presumption of some, who are not afraid to say, their faith is so strong, that the Devil cannot touch them.

Thirdly, it must bee considered, that the best servants of God have been in their times molested by the devil. Christ in his second temptation was entreated by the devil from the wildernesse, to a wing of the Temple in Jerusalem, Matth. 4.5. The children of Job were destroyed by the devil, and he himselfe was filled with bouches and forces. A certaine woman, even a daughter of Abraham, was troubled with a spirit of infirmitie, eighteen years together, Luk. 13.16. And the daughter of the woman of Canaan was grievously vexed with a devil, Mat. 15.21,22.

Fourthly, men in this case ought by faith to lay fast hold upon the promise of life everlasting, & wait the Lords mercie, not hanting him in respect of time, or meanees of deuergance. This was the practice of Job, Job. 1.9, he kilde, set wil truif in him Job 1.15. And of holy Abraham, Heb. 11.17, who did not limit God, but was content to doe with Iacob what the Lord would: and though it was in likelihood a meanees to bereave him of all poorter, yet still he kept himselfe to the promise:

Lately, men, muft in this case lecke and sue unto God by prayer, either for deliverance, if it may stand with his good will and pleasure, or else for patience, that they may, meekely and patiently bearre that particular affliction.

II. In the molestacion and annoyancie of honestes & p[ro]peries, two things are to be item, numbered.

Firſt, men muft not conſort together, and abide there, where it is certaintly knowne, that the Lord hath given the Devil power and liberty: left in doing, they comprofe the Lord. Our Saviour Christ did it out of his owne private mortacion and will, bereave himselfe unto the wildernesse, but by the direction of the holy Ghost, Matthew 4.1. In P[ro]p[ri]etie in like manner did not of his owne head goe to Jerusalem, but upon the motion of the Spirit, Act. 20.22. In the light of these examples men are taught, not to cast themselves into any places of apparent danger: much leſſe to frequent those which God hath delivered

up

I. Booke.

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up into the power of Satan. And this condemnes the ralſ and heady conceit of ſome perſons, who upon confidence of their own strength, do put themſelves into needlie dangers, having neither extraordinary calling from God, nor any ſufficient warrant out of his word.

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

Secondly, that which wee doe in meats and drinkeſ, is alſo to bee done in the houſe and places where we dwell. And what that? Wee muſt ſacrifice them to our ſe, by the word and prayer. Neaſt at Gods Commandement, went into the Ark, abode in it, and came out again: and when hee came forth of it, into the earth afterward, it is ſaid of him, Gen. 8.20, that hee builte an Altar, gave thankes to God for his deliverance, and prayed the Lord to yowchafe him the ſite of the earth, as hee had before. Though Abram had a promife of the land of Canaan, to him and his posterity for ever, yet hee went not out of his country toward it, till the Lord commanded him: and when hee was come thither, hee builte an Altar for the worship and ſervice of God. The like he did afterward at Bethel. And many years after ſacrificed ſacrifice unto God, in the ſame Bethel, when hee came to dwell there. And for this very end, in the law by a ſpeciall ordination, the firſt fruits of the harveſt were offered to ſacrifice the reſt of the corne. And fo much touching the ſecond diſtreſt.

C H A P. X.

Of the third ſpeciall diſtreſt, arising of the Temptation of Blasphemie.

The third kind of trouble of minde, is that whiche ariseth of the Temptation of Blasphemie, which in regard of the ſilencie, and ſugilie thereof, is moe amift turned by forme, the ſoule temtation. And it is when a man is troubled in his minde with blasphemous cogitation, and thoughts, directly againſt the Majestie of God, the Father, the Sonne, and the holy Ghost. As for example, to thinke that God is not just, or mercifull; that he accepteth men forſauceth, he bath not knowledge of things that are here below, or at leaſt, that he doth not regard them: that God cannot doe this or that: that he is inderorne to ſome men, and partiall to others, &c. Theſe, and diſlike blasphemous thoughts there be, which are moe fit to be uttered among men, forſauceth as they are moe horriblie, and execrable, as any can be conceived.

D 2 yea,

Seſt, 1.
That we may the better knowe this Temptation, let it be couſidered, what are the fore-runners thereof, and by what meanes it takes place in the heart poſſeſſed of it.

Sometimes it cometh merely and onely of the ſuggeſtione of the Devil, which troublēth the phataſie, even of thoſe which are in that regard innocent, and caught into their hearts impure and ungodly thoughts. Sometimes againe it comes upon men by an evill cuſtome: when as they willingly lend their eareſ to lewd and curſed ſpeeches, that immediately tend to the diſhonour of God, or the wilfull abuse of his word, his judgments, and mercies: and upon the hearing, either give their applaude and approbation, though not exprefly: or do not hinder or ſtay them, as much as in their liþe. Oþerwhiles it creepeth into the heart of man by degrees, when he begins to wax cold in Gods ſervice, to make little conſcience of ſhole duties that immoſitately concerne his worʃip, and conſequently inures himſelfe to the taking of the name of God in vain, by often and cauſtelle swearing, forſweariſg, cursing, &c. By theſe and ſuch like meanes, is this ouſe and horriblie temptacion conveyed into the minde of man.

Now the danger of it, whether it ariseth from thicke, or any other cauſes, is exceeding grievous, ſpecially to thofe who have begun to chuse the way of truth, and to apply their hearts to ſerve God, and to ſeare his name. For it bringeth forth ſtrange and haſtefull effects; as namely, deſperation, and muſtold horrore and troubles of minde. Yea, divers perſons have hereupon beeene afonſhed in ſuch sort, that they have beene moved to make diſpatch of themſelves, ſo being in their owne judgement no better than the very firebrands of hell.

Seſt, 2.

Now for the curing of this wonderfull trouble and diſtencion of Conſcience, two things are to be done: wit, inquierie muſt be made into the ſecond cauſe, whence this Temptation ſhould arife: ſud after that, the Remedy is to be applied.

For the firſt: Inquierie is to be made, whether the preuent Diſtreſt, had his beginning from the thoughts of thofe owne minde, or from the ſuggeſtione of the Devil. For this is in all likelihood the next way to minister conforſto to the afflicted party.

It may be ſaid, How shall a man diſſeſe the thoughts that are from the Devil, from his owne thoughts? Af. He ſhall know them by fundy notes.

First, by the entrance of them into the minde. Forthof that comes from the Devil, come ſpeedily, as lightnings into a houſe: and they are after ſore forced into the minde by violence, ſo as the party cannot avoid them; and they come into the minde again ſo again.

yea, a thousand times in a day, so as by their [A] of the corruption of mans nature, though often comming, they weaken the memorie, dul the sensis, weary and confound the braine. These are thoughts that come from the devil, and by him are conveyed from without, into the minde of man. And if such cogitations were from a mans owne selfe, they would not come with so great vehementy and celerity, but with leasire; and they wold rise with more moderation and lesse violence. Yea, further, the frequent use of them wold not produce so many and so ferafull effects as it doth.

Secondly, such thoughts may bee discerned to come from the devil, by this signe; because they are directed against the very light of nature, the sparkes whereof are not quite extinct in us by sinne. For everie man thinkes reverently of God by nature. But these cogitations are most wicked and devilish, fathning upon God thinges that are most vile and monstrositie: wheras commonly the thoughts that arise from our selues, are not against the light of nature, though they bee most corrupt.

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

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

In the next place inquierie must be made, whether the party doth approve, love, and like these and such like thoughts, an? no? To this he will answer, if hee bearketh, that hee abhorreth them as the devil and helle it selfe. Thus even natural men will answer, and that truly.

After inquierie thus made, the remedy is to be applied. And the first and principall remedie pertaineth to doctrine, and instructiōn: in which the partie is to be informed of his or her estate, namely, that these ferafull blasphemies are not *his* sinnes, but *the devills*. For they are the devils sinnes, and he shall answer for them: and they are not ours, till we entertaine, receive, approve, and give consent unto them.

For proofe hereof, let the bee considered, That unclean thoughts which have their residenſe in the minde of man, are of two sorts: Inward, and Outward. Inward are such as have their originall from the flesh, and arid

fired up by the Devil. And heare at the very first conceiving, are our sinnes, though they have no long abode in our mindes: And they are directly forbidden in the tenth comandement. Outward thoughts are those which have relation to an outward cause or beginning: Of which sort are those evil thoughts that are conveyed into the mind by the devil: and if we take no pleasure in them, nor yeeld consent unto them, they are not to bee accounted our sinnes, but the Devils, by whom they are suggetted. The truth hereof appears in Chritts example; into whose minde the Devil call this blasphemous Tentation, thereby moving him to infidelity, coveteouſneſſe, and idolatry: which nevertheless were not his sinnes, because his holy heart gave no: the least approbation to them, but abhorred and repelled them, and therefore was free from any taint of sinne, in or by them.

This diffinition of thoughts must be remembred. From hence it follows, that blasphemous thoughts, not concived to us, are not our sinnes, but the Devils. Even as in like case, when one wickedly diſposed, solicites another to treason, or murther: if the said partie list not, nor yeeld thereto, hee cannot be holden guilty of thos crimes. Therefore men must not feare thos kind of thoughts overmuch; at least, if they please not themſelves overmuch in them: because though they bee indeed their croſſes, yet are they not their personall sinnes, for which they ſhall incurre the wrath and displeasure of God. Again, they muſt let them goe as they come: they are not to live agaſt them, for the more they labour to reſift them, the more ſhall they bee entangled with them.

The ſecond thing to bee used in way of remedy, for the ſlaying of the minde in this tentation, is, that though it ſhould be granted, that the fore-ſaid evill and blasphemous thoughts are our ſinnes yet we are to remember, that they may through the mercie and goodneſſe of God be pardoned, if they be heartily and unfainedly repented of: yea; further, that neither they, nor any other thing (exceptatiōn against the holy Churche) doe conderaine hym that prayeth againſt them, and is heartily ſorrowful for them.

It was Paul complaineth, Rom. 7:19. *Thinder did not the goodnesſe he would doe, (speaking of the inward aduenture of his heart,) and again, that he did the evill which he would not,* meaning in reſpect of the corruption of his nature. Now upon this, that hee endeauored to doe that which was agreeable to the will of God, hee loathed and detested the contrarie, and strove againſt his corruption; how did hee comfort himſelfe? Marke the words following, v.20. *If I do that I abhorre, that is to say, if I gaine my generall purpose, I ſinne againſt God;* if I bee loſt ſo ſoon, I ſeeme

displeased with my ſelfe, because I cannot obey God in that perfection I desire, *It is no more than that doth it, but ſome that dwelleth in me,* From this example of Paul I gather, that if a man have in his minde evill thoughts, and doth (as Paul did) grieve, because he hereby offendeth God; if hee doe abhorre them and pray againſt them, hee ſhall not be condemned for them; they shall not be laid to his charge. The partie then that is troubled with theſe thoughts, my upon theſe grounds lay his minde; and comfort himſelfe. For if hee ſhall not be condemned for them, then let him not ſcare them above measure.

The third point to bee remembred is, that the party ſit not be alone. For this Tentation begins, and is confirmed and increased by solitarineſſe; and the parties that diſtrefled, loue to bee apart by themſelves from the ſociety of others. And for that cauſe, in caſe they be lyable to this diſtreſſe, they muſt ſee to converte with ſuch company, as may afford them matter of ſpeech and confeſſion meet for them, and may exercife their minde with heavenly meditations in the Word, and ſinging of Psalms, and ſuch like fit and convenient recreations. Our ſaint parent Eve was tempted by Satan, whenſhe was apart from Adam: and our Saviour Christ, when hee was alone out of company and locality, then did the devil moſt maliciouſly affault him with ſtrong and powerfull tentacions in the wilderneſſe.

The fourth point to be remembred of the party troubled, is, that hee muſt as heartily and earnestly repente him of thos his evill thoughts, as of evill words and deeds. For the truthe is, because men are looſe-minded, and have no more care of their thoughts, than commonly they have; wherefore the Lord justly ſuffers the devil to plague and torment them, by conveying into their hearts moſt vyle and damnable cogitations. Furthermore, the ſaid party muſt labour to be renewed in the ſpirit of his minde, that is, to have his minde inlighened by the Spirit, whereby hee may know and understand the will of God in his Word. After reparation for evill thoughts, there muſt follow watchfulneſſe, and a careful circumſpection over all his waies; but principally hee muſt have an eye unto his heart, the fountainne of all: *Keep thine heart with addiſione,* faith Solomon, Prov. 4:23; that is, above all things, fee that thou counterquard thy thoughts, deſires, motions, and affections.

That the heart of a man may be guarded, two ruleſ are to bee obſerved. First, that the word of God dwelleþ plentifull in it, Col. 3:18 by daily medication of the Commandments, promises & threatenings revealed in the fame. It is noted by David, as a property of a bleſſed man, that hee exerciſed himselfe in meditation of Gods lawe ſtudyngh, Psal. 1. By this means the heart will be cleanned, and purged from uncleane and polluted motions, and ſo

guided and directed, that it ſwarve not from God. This rule is of ſpeciall uſe. For therefore do men hate, and breed evill thoughts in their hearts, because they are not taken up with hoſtly meditations: and hence it is, that the heart of man is made even a prey unto the devil, because Gods word is not lodged therein. Exceſſe was David; practice in this caſe, who kept the word of God in his heart, that he might not ſinne againſt him, Psal. 119.11.

The ſecond rule of the keeping of the hart, is to ſtablish our thoughts by confeſſion. It is the wife mans aduice in ſo many words, Pro. 20:18, wherein hee would teach us, that it is the property of a worldly wife man, in matters of weight, not to truthe to his own wir, but to follow the direction and counſel of wife and ſkilfull men. And if the bee a ſound courfe in matters of the world, much more ought it to be take in the maieſtary of religion, and confeſſion, concerning the heart and foule of man. And therefore by the law of proportion, it gives us direction, not once to think or conceive ſo much as a thought, but upon aduice and direcſion taken at God and his word. *I by testimonies (faith David, Psal. 119.44,) are my delights, and my conſolers.* And what benefit had he by taking ſuch a courſe? Surely by the word of God, which was his continual mediation, he gaſt understanding, he became wiser than the ancient: it made him to haſt all the ways of falſhood: it kept him from declining from God, either to the right hand, or to the left. The laiue rule muſt bee practiſed of us, in the ſale of our ſenes, our ſpeeches, and actions, and then ſhall the heart be kept cleane, and free from thicke temptacions.

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

C H A P. XI.

Of the fourth diſtreſſe, arising from a mans owne ſenes.

D The fourth diſtreſſe of mind, is that which ariseth from a mans owne ſenes, or rather from ſome one ſpeciall in committēd. And this kind of Tentation is two-fold: For either it is more violeant, and leſſe common; or leſſe violeant, and more common.

Seſt. 1.

The violent Diſtreſſe of minde, ſhewes it ſelfe by feare and terrours of the Conscience, by doubtings of the mercie of God, by laſtent and foreſee complaints made to others.

Now Question is moved, How this violent diſtreſſe of mind, ariseth from our owne ſenes, is to be cured? Answ. That it may be cured

The violent

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

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

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

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

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

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

The firſt Ground of poſſibility of pardon is, That the mercy of God is infinite, yes, over all his works. Psal. 145. 9. That the death of Christ is of infinite price, merit, and value, before God. That God is much in sparing, Isa. 55. 7. That with the Lord is mercie, and with him is plenteous redemption, Psal. 130. 7. That Christs ſatisfaction is not only a ſprice, but a counterprice, 1 Tim. 2. 6. able to ſatisfie for the ſinnes of all men, yea for them that have ſinned againſt the holy Ghost. For that ſinne is not therefore unpardonable, because the offence thereof is greater than the merit of Christ, but because the partie offending, neither doth, nor can apply the merit of Christ unto himſelfe. An ancient Father upon Caius words, ſaith, My punishment is greater than I can bear. Thou leſt Cain: for Gods mercy is greater than the finnes of all men. The mercy of God was very great to Manuels to Salomon, to Peter, and to many others, though they were great offendres.

The ſecond ground. Men of yeare, living in the Church of God, and knowing the doctrine of ſaluation, but not condemned ſimpli for their ſinnes, but for lying in their ſinnes. Upon this ground I ſay, that men distressed must bee grieved, not ſo much for committing of ſinne, as for lying and continuing in ſinnes committed.

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

The fourth Ground is this: The promises of God touching remiſſion of ſins, and life eternall reſett of believers, are general, and in regard of all and every man in diſtrefſe: chaceſt, they do not define or exclude any peron, or any ſinner, or any time: only they admit one exception of ſmall impenitencies. Here a question may bee moved, How long hee that ministreth comfort, muſt stand upon the poſſibility of pardon? I anſwer, until hee hath brought the partie distressed to ſome meaſure of true repenſance: and this being done, then he is to proceed to the ſecond degree of comfort.

The

Grounds of poſſibility of pardon.

b Augſt. 2.
c Auſt. 2. 2.

Augustin.
a Chro. 23. 13.
14. 15.

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The ſecond degree of comfort is, to teach, that the ſinne, or ſinnes of the partie distressed, are indeed pardoned. But it may be asked, upon what ſigues may this comfort bee applied? I anſwer, upon thicke two. First, if the partie distressed confesse, that hee or ſhee is heartily grieved, that by their ſinne or ſinnes, they have offended to loving and to merciſfull a God. Secondly, if they protest, that they defile with all their heart, to bee reconected unto God in Christ: and at leaſt doe cleare to repeat for their ſinnes; and withdrawe doe early in heart a purpose to ſinne no more, but in all things (as much as in them lyeth) to performe new obedience unto God, Luk. 15. 11. &c. Now for the better enforcing of this comfort, ſome texts of Scripture fitting this poſſibility must be reſearched: as for example, Matthe. 12. 13. I cam not to call the righteous, that is to say, thofe that judge themſelves righteous, but ſinners, that is, thoſe which are grieved, becauſe in their owne conceit they are vile and heinous offendres, to repenſance. Again, Matth. 11. 28. Come unto me all ye that are weary, and beare laden, and I will refresh you. And Christ ſaith, it was the end of his coming, to preach deliverance to the captiuitie, and to ſet at libertie them that are bruſied, Luk. 4. 18.

To conclude this point, there remaineth a further queſtion to be refolved, and that is this. A man after repenſance for ſome grievous ſinne, falſe into it againe, and is distressed more than before: It is a caſe ſomewhat grievous. For we know that if a man be recovered of an ague, and through dittiper, or otherwife, makes a relape into it againe, his caſe is often desperate, and ne hardly ſcarpeth with his life. In the ſame manner it is a dangerous caſe, if after repenſance, men make a relape into the ſame ſin againe. It may then be asked, how ſuch perons may be recovered after a relape?

I anſwer, though we finde not any one particular example in Scripture, of any one peron, that was restored againe after a relape: yet nevertheless there is ſome comfort for ſuch perons. Upon what grounds may one ſay? eſt. in. Men that have not ſo much as a drop of mercie, in comparison of God, muſt forgive their brethen often and many tiimes, yea, as our Saviour Christ ſaith to Peter, till ſeventy times ſeven times, if they reſtue and ſay, it repente them. Now God is infinite in all his attributes. He is much in sparing with him is plenteous redempſion: and therefore hee will queſtioneſſe, upon true repenſance, often forgive and forget, even the ſame ſinne iterated againe and againe.

Now perons are to bee relieved in this fort. Firſt, they muſt have their Conſciences ſettled in this point, that their relapse is pardonable, though very dangerous. For prooſe hereof, read Eſay 1. 8. where meaſure is made of divers Apoſtates, that were by

A God called to repenſance, with poſſiſment of pardon if they turned unto him. And in Luke 15. the prodigal childe, by whom I understand one that after grace received, fell from his reparation and obedience to God) when he did purpose in his heart to returne againe, was pardoned, and received into favour. In the Cor. 5. 10. Paul ſaith to the Corinthians, that were fallen away, We pray you in Chrifſts ſteadther to be reconciled unto God.

Secondly, being thus ſettled in conſcience, they muſt againe repeate them of their ſinnes.

Thirdly and laſtly, they are to be comforted, with the poſſiſment of remiſſion of ſinnes, a ſetting ſome ſignes of renewed repenſance for ſinnes, path haue bene given.

Sel. 2.

The ſecond kinde of this Tentation or trouble of minde, which is more common and leſſe violent, bettaſt the children of God: and it is a griefe of corr. more or leſſe, whereby men are troubled in the reſent of the want of grace in their hearts, and defects of obedience in their lifesp. Paul the deare ſervant of God, was perplexed with this trouble of minde, as we may read, Rom. 7. 23. And indeed there is no child of God, but more or leſſe, one time or other, hee feeleſt hee flings of ſin, and the buffeting of Satan, which cauſe griefe in his heart. But this griefe is a notable grace of God, and therefore they which want it, muſt labouer to haue it, and they which haue it, muſt not ſecke to put it ou, but to keepe it in meaſure and order.

And the Grounds of comfort, whereby the heart may be ſtait in this ſorrow, that it be not immoderat, may be theſe,

I. Ground. It is Gods will, that the worke of ſanctification, or regeneration, ſhould be imperfect in this life, and remaine unfiniſhed till death. This point needs no prooſe, it is manifest both in the Word of God, and in daily expeſience. Thereafors, for which God will haue it to be ſo, may be theſe.

First of all, God gives grace, according to the meaſure and manner of our receiving of it, which in this life is imperfect. Some gifts of God in Christ, beſtowed on his ſervants, as remiſſion of ſinnes by his death, and justification by his obediencie, are not, pat in to us, but are only applied and made ours by impoſition. Some other gifts ſhewe he, which are infiſhed and put into us, as namely, ſanctification, regeneration, the love of God and man: and by one of thicke two meaſures, to wit, either by impiation, or infiſhion, are all the gifts of God in Christ made ours. Yet before wee can haue them, we muſt receive them, and the meaſes whereby wee receive them is faith, which God hath ordained, to be the hand of our foules, to receive his benefits beſtowed on us. Which faith becauſe it is weake and imperfect in this life, therefore the gifts which we receive thereby, are alſo imperfect. For though Gods benefits be like a bottomleſſe

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

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

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

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

First of all, we must heartily bewaile our sinfull lives past, and seriously humble our selves in regard of our owne sines, both of heart and life; and if by occasion wee fall into any sin, we must not le the sin, but by penitentie repente, recover our former estate.

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

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

For proofe hereof; First, consider the examples of this practice in Gods childe. All that David, that worthy servant of God could doe, after his sines committed, to bring him-

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

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

The first Rule. If there be in the minde a purpose not to saine: in the will, a desire to please God: and in the whole man, an endevour to performe the purpose of the minde, and the desire of the will: marke what folowes upon this: God in mercy accepteth the purpose & will to obey, for obedience it selfe. Yea, though a man faile in the very act, and doe not so well as he shoulde, yet Lord accepteth the affection and endevour for the thing done. Excellent is the saying of an ancient father, God accepteth that which is his, and forgives that which is thine. His is the grace whereby we are enabled to endevour to obey in the want of obedience, and that he accepteth: ours is the saine and weaknesse in performance of the duty which he requireth, and that he doth in mercy forgive. Herein appeareth the great goodness of God unto us, and we can never be sufficiently thankfull for the same. But yet that we may not here delude our hearts with conceits, and blisse our selves in vaine; we must know, that God doth not always accept the will for the deed, unless there be a constant purpose in heart, a true desire in wil, and some resolved endevour for the same. Malach. 3. 17. God sheweth them that fear him, as a fasher spares his owne child. How

Acceptsuimus
& remittimus.

I. Booke.

Cases of Conscience.

How is that? Though the sicke or weak child being commanded some busynesse, goeth about it very unhandsome, and so the deed be done to little or no purpose, yet the father acceptes it as wel done; for he see the child yeeld unto his Commandement, and doth his endevour to the uttermost of his power. Even so will God deal with those that be his children, though sicke and weake in obedience.

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

B A second Rule is laid downe, Rom. 7. 19. where Paul saith to this purpose, the good which I would, I doe not, and the evil which I would not, that doe I. In their words is set downe the flfe of all regenerate men in this life, and the meaning is this: The good things which God hath commanded, I doe them, but nor as I would; and the evil forbidden I avoid, but not as I would. This we shall see to be true by comparing the voices of three kinds of men together. The carnall man saith, I doe not that which is good, neither will I doe it; and that which is evil I doe, and I would doe it. Contrariwise, the man glorified, he saith, That which I say I doe, and will do it; and that which is evil I do not, neither will I do it. The regenerate man is in a middle betweene them both, he saith, The good things commanded I do, but not as I would; the evill things forbidden I avoid, but not as I would.

C And this is the estate of the childe of God in his life, who in this regard is like unto a diseased man, who loves his health, and therefore observes both diet and physike: and yet he often faile into his againe (though he be never so careful to obserue the rules of the Physician) by reason of the distemperature of his body: and hereupon is faile to goe to the Physician the second time for newe counsell like manner, Gods childe shalwe indeede their hearts a care to please and obey Gods, but by reason of saine that dwelleth in them, they faile often, and so are faine to trouble themselves againe before him, by newe repentaunce. Againe, the servants of God are like a man, who in striving to save himselfe from drowning, puts to all his strenght to swim to the shore, and being come almost anioynto it, there meets him a wave or billow, which drives him cleane backe againe, it may be a mile or further; and then the former hope and joye conceived of escape, is sore abated, yet returnes againe, and still labours to come to the land, and never restes till he attaine unto it.

D III. Ground. He that is indeed regenerate, hath this privilege, that the corruption of nature is no part of him, neither doth it belong to his person; in respect of divine imputation. Paul saith of himself, Rom. 7. 14. I was

A no more I, but another dñecketh in me. In which words, he distinguishes betwixt his owne person, and saine that is in him: For in man regenerate, there be three things, the saine, the soule, and the gift of Gods image restored againe. Now touching the corruption of nature, that is in his person, and so may be said to be his, but it belongs not to the man regenerate: it is not his, because it is not imputed to him, and so indeed is as though it were not in him. Two Appells, 1 Cor. 15. 51. 53. prayes for the Thessalonians, that God would sanctifie them throughout, and preserve their whole spirite, soule, and body. Of which place (amongst many) this exposition may be given: The Apostle speaking of men regenerate, and sanctified, makes three parts in them, bodie, soule, and spirit: and by spirit, we are to understand nocht the conscience, but the gift of regeneration, & sanctification, which is the whole new man, in body and soule, opposed to the flesh, which is a naturall man called the old man, Rom. 7. And the prayer which Paul makes in the behalfe of the Thessalonians, teacheth us effect thusmuch, that though corruption remaine in the regenerate after regeneration, yet in respect of divine acceptation, he is accounted as righteous, and to condemne, his saine (by the mercie of God in Christ) not being imputed to him to condemnation. And so much for that point.

Now the Grounds of comfort, and quietnes of the like nature, may serve to solace and uphold the hearts of the children of God, when they shall be pessed and trobled, in consideration of their glorie in this life, which cannot till death bee fully freed from much weakelesse and manifold imperfections.

E CHAP. XLII. continuit.

Of the fifth fearefull Distresse, touching those a man shal be in his body.

T He shal be laid lowe of Temptation or Troubles outside, ariseth from answr

owne body.

B Before I enter to speake thereof, one Question, whose meat and mirth, must be answered, namely whether the body being earthly substance, shal trouble or annoy the minde, considering that the minde is not bodily, but spirituall: for nothing can worke above it owne power; and it is againturature, that that which is bodily, shal either alter or trouble aspites. For answr: he comande, these things must be considered, 1 Cor. 15. 39.

Firſt of all, the actions of man, though they be fudry, yet they all proceed from one only fountaine, and commone, i.e. the minde; and are done by the power thereof. The body of it selfe is not shalgeous in anye worke, but as it were a dead instrument, in which the soule produceth all actions addredded. Secondly,

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

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

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

The Temptation followeth. The bodie caueth the trouble of minde two waies, either by Melancholy, or by some strange alterati-

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

Sell. 2.

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

1. And first of all, if it be asked what Melancholy is? I answer, It is a kinde of earthly and blacke blood, specially in the spleene, corrupted and distempered; which when the spleene is stope, conveyes it selfe to the heart, and the braine; and there partly by his corrupt substance, and contagious qualite, and partly by corrupt spirites, annoieth both heart and braine, being the seat and instruments of reason and affections.

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

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

Examples her of are well knowne, I will only touch one or two. One is called the Belliall or Beatefull Melancholy, a disease in the braine whereby a man thinkes him to be a beast of this or that kind, and carries himselfe accordingly. And herewith have all shocbin troubled, which have thought themselves to be 'wolves, and have practised wolish behaviour. Again, it is said of Nebuchadnezar, Dan. 4:6, that he was driven from men, and did eat grass as the oxen, that is, be-
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Melancholy.

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

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

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

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

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

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

4. Fourthly, the way to cure Melancholy is this. Enf., the perlon troubled must bee brought to this shart he will content himselfe, to be advised and ruled by the judgement of others, and cease to rest upon himselfe touching his owne estate; and by this shall hee reape much quiet and contentation.

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

Thirdly, when hee is brought to faith in Gods mercy, and an honest purpose not to sinne any more; then, certayne mercifull promises of God are to be laid before him, and he must be exhorted to rest upon these promises, and at no time to admit any imagination or thought, that may crose the said promises. Now the promises are these, and such like. Psal. 34:9. No good thing shall bee wanting to them that fear God. Psal. 91:10. No evill shall come neare the godly man. 2 Cor. 1:5. The Lord is with you, while you are with him, & if you seek him, he will be found of you. Jam. 4:8. Draw near to God, and he will draw near to you. And the best meanes to cause any man thus deafeled to be at peace with himselfe, is to hold, believe, and know the truth of these promises, and not to suffer any by-thoughts enter into his heart, that may crose them.

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

Sell. 3.

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

the
Strange altera-
tion besides
melancholy.

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2. Booke.

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

The remedie hereof is this. *First*, it is still to bee considered, whether the partie thus troubled, hath the beginnings of true faith and repentance, or no. If he hath, it is so much the better; if he hath not, (as usually such persons are neare natural men) then the first dutie is, to use all meanes, to stir up in him some godly sorrow for his sinnes, to bring him to the exercises of invocation, and to come confidencely in God's mercy for pardon.

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

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

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

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

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

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

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

The end of the first booke.

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

C H A P. I.

Of the order of the Questions.

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

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

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

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

C H A P. II.

Of the Godhead.

Touching the Godhead, there are two maine Questions.

I. Que-

2. Booke.

Cases of Conscience.

I. Question.

Whether there be a God?

Before wee come to answer the Question, this one casement must bee remembred, that it is a maine ground and principle in all Religions whatsoever, not to bee doubted of, or calld into question, That there is a God. *Hebreus 1. 6. He hath commandment God, must believe that God is.* As for those that are commonly termed Atheists, which denies that there is a God, they are to bee punished with death, as not worthy to live in humane society; and the greatest torment that can bee devised by the wit of man, is too good for them. For if those bee holden as Traitors to an earthly Prince, and are most deservedly adjudged to death, that revile his person, and deny his lawfull authority: then they that call into question the God-head, are much more worthy to be esteemed traitors to God, and consequently to bear the just punishment of their rebellion, death it selfe.

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

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

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

^A the light of grace ministerteth the ground, and gives further proofs and evidence: and the light of glory yeilds perfection of assurance, making that perfectly and fully knowne, which by the former degrees was but weakly and imperfectly comprehended. Of these threefoldes,

Sec. 1.

The light of nature is that light, which the view and consideration of the creatures both in general and p[er]icular, affordeth unto man. From the light of nature, there are five distinct argume[n]ts, to prove that there is a God: the consideration whereof will not be unprofitable, even to him that is best satisfied in this point.

1. The first is taken from the creation and frame of the great body of the world; and the things therein contained. *Romans 1. 20. The invisible shippes of him, that is, his eternall power and God head, are knowne by the Creation of the World, being consider'd in his works.* And out of this excellent frame of the world, the truth of the God-head may bee sundrie wayes proved and maintayned.

First, I would askethis question: This godly frame of the world, had it a beginning, or no beginning?

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

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

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

Cases of Conscience.

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

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

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

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

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

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

II. The second sort of arguments drawne from the light of nature, are taken from the preservation and government of the world created; and these are touched by the Holy Ghost, when he saith, *Acta 14. 17. That God left him selfe without witness, in that by his providence he did good, and gave raine from heaven, and fruitfull seasons, filling our hearts with joy and gladnesse.*

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

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

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

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

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

Arguments from the government of the world.

was spontane-

2. Booke.

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was within the egge, and within the shelle. It therefore was some other wondrous worke and wisdom that made it, and brought it forth, that suspalght the power of a creature.

A Against, let us consider the generation of the like creature, one, of the least of the creatures, and from it we haue a wonderfull demonstration of a divine providence.

This little creature the fowl is but a small fowl, like ame linn-fowl, the same, haud fed breedeth, and bringeth forth, forth. The worme brought forth, and growing so great bigesse, at length wrayeth the fikel; having woven the shell, it wendes it selfe within it, as it were in a shell: and there having lodged for a time, so conceiveth a creature of another forme, which being within a shorn space perfected, breaketh the shell, and commeth forth, a flicke. The flicke, like a dunfull creature, bringeth forth the feld againe, and so continueth the kinde therewith from yeare to yeare.

Here let us remember, that the shill having once brought forth the feld, leaves it, and dieth immediately: and yet the feld is selfe, though exposed to winds, and weather, and utterly neglected of man, or any creature, at certayne time within few moneths becomes a worme. Whence shoulde all this proceed, but from a Creator infinitely powerful and wise, who by his admirable power and providence dispensed life, being, and propagation, even to the least things in their particular sorts and kindes.

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

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

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

A more onto, when it is a witness? whether any man in the world, Angels, feele it impossible that any man or Angel, should be able to hear the voice of conscience, or receive the good illumination of reason, without it? consider in the lawes of man, that we haue a lawe, that there is no libeftape, - and wildest, most powerfull ring hollie, that feedeth and knoweth all things, vnder whose compaines bearded roosters sing, and that is God him selfe, or some boord or led of his selfe.

B And touching the judgement of conscience, let us now consider yee, if you haue offence, though but a little, forsooth, and easie sealed from the knowledge of any man for living: yet Conscience, that judgeth it, will accuse him, straitly, before God, and give him poor ret. Where, or where is the reason? man knoweth notheing of the wronge committed: And if there be no God, wher, shall hee fear? And yet how feareth this, also necessarily proven, that there is a just, and mighty God, that will take vengeance upon him, for his sinne.

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

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

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

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

(Ground of Conscience)

2. Bookes

university : it raineth ; if thunder, it is the way to halfe. For, by their kids, one while they saye godly, and are thankfull, and otherwhiles they scorne, and are disfained. They say not, *Nomine Domini*, either abundantly, for then they would neither obeye, or contene. In that case, they speake this commonly, *formidatio regnante*, and sometimes, fearing god may probably be thought that they have alledge a divine power which causeth the raine to fall, and the thunder to bee so commen, insomuch as

-10 Argum. for bevere proove herof, it seeme bee confeſſed, that furethe world beginne, there could not yet bee found, oblongall forth ay me, that ever manieſter, published a discourse, more or leſſe to this purpose, than that was no God.

on this bee ſaid, that ſome hiftories doe make mention of fondaſy, which haue in plaine termes denied there is a God, and thereby this is no leſſe dangerous, than if a treatise of that ſubject ſhoulde bee written, and let forth to the open view of all.

Brauer, indeed in the writings of men, wee doe reade of ſome that did blaſphemate God, and lived as without God, and they haue always bee properly and defervely taemde Atheiſts. Other haue denied, that made and ſigned gods, that is, Idols are Gods. And amoung the Heathen that lived only by the lighte and diſcretion of nature, all that can be broughte to this, that ſome men in their writings haue doubted whether there were a God or no, but none did ever poſitively ſet downe reaons to prove that there was none.

V. The fift and laſt Argument from nature is that which is ued by all Phyloſophers. In the world there is a beſte ſcene an excellent wife ſtame and order of all things. One creature dependeth upon another by a certayne order of cauſes : in which ſome are ſift and above in higher place, ſome are next and inferior, ſome are the baſeſt and the loweſt.

Now theſe loweſt are moved of thoſe that are ſuperior to them, and alwayes the ſuperior is the caufe of the inferior, and that whereof the inferior depends. Some thing then there muſt bee that is the caufe of all cauſes, that muſt bee cauſed by none, and muſt be the caufe of all : For in things wherein there is order, there is alway ſome firſt and ſovereign caufe : and where there is no firſt nor laſt, there the creatures are infinite. But beeing all creatures are ſiuite, there muſt bee ſomewhat firſt, as well as laſt. Now the firſt and laſt caufe of all is God, which mo-veſt all, and to whom all creatures do- tend, as to their end, and which is mo-ved ſomewhat.

A. Notwithſtanding all theſe ſoſt grounds inſinuate nothing; for they bee lone man- wilday. I never ſaw God, anoynted ſhull it know that therer is God, & author. Why? be-cause thou belieue no more than thou feeleſt. Then never gaue the windes ſtroke ſoone, and yet thou belieue not that there is a heare. Nay, diſt never ſtand before the windes face bare in a glaſſe; and yet cometh out of a glaſſe, and yet ta- contenteſt theeſe? Why thonampt worthis this coſt- dene thy heare, and refleſt chear of the God- head, in that thou geſt him in the glaſſe of the creatures? *but* *in* *the* *light* *of* *Glory*.

B. Argum. from the light of Glory.

Sect. 2.

Arguments
from the light
of grace.

The ſecond Ground of prooves is taken from the light of Grace. And it is that light which God affordeth to his Churche, in the writings of the Prophets and Apolleſt, and this gives a further confirmation than nature doth. For the light of nature is only a way of preparation to faith ; But this light ſerves to brighten faith, and cauſeth us to believe there is a God.

Now in the holy Scriptures of the Prophets and Apolleſt, wee shall ſee amoung the rest, three diſtinguished prooves of this point.

D. First, exprefſe testimonies which doe in plaine termes note unto us the God-head.

Secondly, exprefſe Prophecies and Revealations of things to come, even many hundred and thouſands of yeares before they came to paſſe. Yes, things that are to come are fore-told in the word of God, ſo, and in that very manner, that they ſhall be in the time, wherein they are to bee fulfilled. Now there is no man able of himſelfe to know or fore-fee theſe things to come, therefore this knowledge muſt reſt in him alone, who is moſt wile, that perfectly understandeth and beholdeſt things that are now, and to whom all future things are preſent, and therefore certaine.

Thirdly,

2. Booke.

Cases of Conscience:

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

Sect. 3.

The third Ground of prooves is fetched from the light of Glory. And this is that light which God affordeth unto his ſervantes after this life ended, in the kingdomde of heaven, wherein all imperfection of knowledge being taken away, they ſhall fee God faceto face, and have a full and perfect knowledge of all Godhead.

To this purpoſe the Apolleſt ſaith, *1 Cor. 13. 12*: *that in the world we know in part, and we fee as we were in a glaſſe*. The comparison is worth the marking. For there hee compareth our knowledge of God, that we haue in this life, to a dim righted man, that can fee either verely little, or nothing at all, without his ſpectacles. And iſch is our fight and comprehension of God, dark and dimme, in that we can not behold him as he is, but onely as he hath manifested himſelfe unto us, in and through the glaſſe of the Word and Sacraments, and by the ſpectacles of his creatures. But the time will come, when the ſkales of our eyes ſhall be waſhed off, and that ſhall be made as cleare as cryſtal, when the imperfection and weakneſſe of our understanding ſhall be clean removed, and then wee ſhall bee abled to fee God clearly and fully face to face. Thus the firſt Question is anſwered, that there is a God.

II. Question.

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

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

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

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

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

He that ſhall come of the ſeed of Abraham, and David, and in time ſhall be born of a Virgin, that ſhall preach the glad tidings of the Goffet, ſatiſſe the Law, offer up an oblation of himſelfe for the ſins of them that believe, overcome death by his death and reſurrecſtion, ſend an angel to heare, and in ſubſeſt afte rime come againe to judge both the quick and the dead, is the true Meffiaſ and Savioſe of the world.

But Iesu of Nazareth the Son of Mary, is he in whom alone all theſe things ſoalce to paffe. Therefore he only is the true Meffiaſ and Sa- vioſe of the world.

B. The propositio or firſt part of the Argumen is laid downe in the old Testament, the aſſumption or ſecond part in the new; the concluſion is the queſtion in hand, the Kope and drift of them both.

11. Ground. In *Daſ. 24*. it was propheteſt that after the time of 70. weeks, that is, 450. years, the Meffiaſ ſhould be exhibi- tione.

By which propoſe it is manifeſt, that the Meffiaſ is already come into the world. For from that time till now, there are at the leaſt 2000. years, as may plainly bee ſeen by humane histories, and by the motions and courſe of the heavens. It is alſo plaine from hence, that having beene exhibited and come in the fleſh, hee hath made ſatiſfaction by his deaſt to the wrath of God for ſinne. Hence it fol- lowes, that hee iſt the very true Meffiaſ, and Redeemer of the world, becauſe from that time there was never any to whom this title and the fore-named properties might ſo truly agree, as to this Iesu the Sonne of *David*.

I. II. Ground. Iesu the Sonne of *Mary*, did teach, professe, and diſpute, that he was God, that he and his Father were one, and he tooke unto himſelfe the honour of God, *Joh. 7. 21* & *8*. An evident argument that he was ſo, as hee profelle and preached himſelfe to bee. For never any creature challenged to himſelfe the honour of God falſly, but was diſcovered and confounded.

I am for affecting and aſpiring to it, was cast out of Paradise. And *Herod* while he was dyed miserably, *Act. 12.* And divers Popes are recorded in Ecclesiatical storied, to haue taken this honour unto themſelves; and there was never any ſort of men in the world that had more ſcarcefull judgements upon them, than they. But Christ challenged this to himſelfe, and proſpered; and God did molt ferely re-venge his deaſt both upon *Herod* and *Pilate*, as also upon the Jewes, and Emperours of Rome, that persecuted the Church.

I. V. Ground. Christ while he was on earth before hee ascended into heaven, promised his Disciples to ſend his Spirit unto them, to affiſt them, that they ſhould be able to doe greater workes than himſelfe did, *10. 14. 12.* &c. Now when Christ was ascended, hee event

was

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2. Booke.

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

The V. ground is borrowed from the testimony of the Heathen, who have recorded in their writings the very same things touching Christ, which are revealed in the Scriptures. *Iaphetus a Jev.*, and an enemy to Christ, in his 8. booke of antiquities, Chap. 4. speaks the same things of Christ that *Matthew* doth; that he was a most worthy man, that he wrought many miracles, and that he arose from the dead. Others affirme, that he was crucified, under *Pilate* in the time of *Tiberius*, and that *Tiberius* would have put him in the number of his Gods. Again, heathen writers report, that at his death, under the reigne of *Tiberius*, all the oracles of the world sealed, and that the great *Tan* (as they say) then died.

CHAP. III.

Of the Scriptures.

The second maine Question is touching the truth of Scripture:

whether the scriptures be the true word of God?

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

Sect. 1.

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

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

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

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

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

and discover the falsehood of the false Prophet *Hanan*, *Ierem. 28. 16.* And Gods heavy hand, no doubt, would long since have beeene upon the Ministers and Preachers of the word if they had unjustly and wrongfullie fatered it upon him.

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

Sect. 2.

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

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

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

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

The matter of Scripture.

Effects of Scripture.

2. Booke.

Cases of Conscience.

should God be al justice without mercy. Now because he hath revealed himselfe to bee as well mercifull, as he is just, reason concludes there is a Redeemer. Againe, that this Redeemer shoulde be God and man, is above reason; yet nor against it. For reason teacheth, hee must be God, that he might satisfie the infinite justice of God for sinne; which none but God can doe. Againe, that he must be man, because man having sinned, man must be punished for the sinne of man.

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

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

Againe, Balaam, Num. 24. 24. foretold that *Kition*, that is, the Grecians and the Romanes shoulde subdue *Ebor*, the people of the East, and that also was afterward verified. For the Hebrewes and the Affrycianes were afterward overcome by the Grecians and Sicilians.

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

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

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

Sect. 3.

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

I. The doctrine of Scripture in the law,

and specially in the Golipel, is contrarie to the corrupt nature of man. Whereupon *Pau. 1. 18. 2. 1. Rom. 8. 7.* *The wisdom of this world is emprise against God.* And yet the same word being preached by the Minister appointed by God, converteth nature, and turnes the heart of man unto it, in such sort, as in this last age it hath won a great part of the world to the embracing thereof. Now in reason this is impossible, that a thing which is so flat against mans corrupt nature, should notwithstanding prevail with it. So fare, as to cause man to live and die in the profession and maintenance thereof. We are wroght to reject the writings of men, if they please not our humors; whereas the Word of God is of force to move and incline our affections, though never so much confuted, crossed, and controlled by it. And this shewes that God is the Author thereof, from whom the word of creation came, to which every thing at the first yeedled

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

Sect. 4.

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

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

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

Cromatius.

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

Sect. 5.

The fifth reason drawne from the Contraries. The Devill and wicked men are, in judgement and disposition, as contrary to Scripture, as light to darkness. I prove it thus: Let a man read any booke of Philosophie, and labour to bee refolved of any one point therein, he shall never be tempted to infidelity. But if the same man read the booke of Scripture, and labour to understand them, he shall have within himselfe many motions and temptations, to not to believe and obey it. Now what shold be the cause thereof, but that these bookees are the word of God, which the Devill laboureth to oppugne with might and maine?

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

Sect. 6.

The sixth reason is taken from sundry testimonies.

Fift, of holy Martyrs, in the old and new Testamant, who have given their lives for the maintenance of this word, and sealed the same with their owne hearts bloud; yea suffered the most horrible and exquisite torments that the wit of man could devise, and that most patiently and willingly, neboing daunted or dismayed. The florries of Martyrs in all ages confirme this truth, especially of those that suffered before, in, and after the times of the ten bloody persecutions. And unless they had beene supported by a divine power in so good a cause, they could never so many of them have suffered in such manner.

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

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

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

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

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

First, by refyning our selves to become truly obedient to the doctrine taught, Job. 7. 17. If any man will doe my Fathers will, (faith Christ) he shall know of the doctrine whether it be of God. Secondly, by praying unto God for his Spirit, to certifie our consciencies, that the doctrine revealed is the doctrine of God. Ask (faith our Saviour Christ) and it shall be given you: seek, and you shall find: knock, and it shall be opened unto you. For he that asketh, receiveth, Mat. 7.7. 8. Againe, Your heavenly Father will give the Holy Ghost to them that desire him, Luk. 11.1. 3. And, if any man lacke wisedome, let him ask it of God, who giveth to all men liberally, and reprecheth no man, and it shall be given him, Jam. 1.7.

Sect. 7.

Now having set downe the proothes of this point, before I come to the next Question, some special Objections against this doctrine are to bee answereed and refolved. For there haue not bene wanting in all ages both Atheists and others, who haue professedly excepted against it, and of let purpose haue undertaken to call the written word of God into Question. Such were Celsus, Lucian, Iustus, Porphyr, Apelles, & others. From whom of late times having received the poyson of Atheisme and popishnesse, have not ceased as much as in them lieth to oppugne sundrie parts and portions of Holy Scripture. Their principall reasons and exceptions I will proouide and answere one by one.

And fift, they except against that which is written, Gen. 1.16. where it is said, God made the sunne the fourth day. Now, say they, the sunne is the cause of the day; and therefore there could not bee three daies, before the sunne was created, confidering that the effect is not before the cause, but the cause before the effect.

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

Testimonies.

Objections
against the
Scripture.

Object. 2.

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Object. 4.

highest and first cause of all creatures is God himselfe, from whom all things, at the first immediatelyflowed; without any relation to their creases in nature. And thus were the first food, and third daies created and appoynted immediately from God; and differinge from the night by an innumerable of ligges, goddeyed by him for that purpose.

But the subordinate and inferior cause of the day, is the order of nature, and that by the same appointment of God, vnde this cause, wherein lies the cause, as the cause of the day before the fourth day of creation; for then it pleased him to make it his instrument, to distingue the day from the night, as also for other ends and uses. And therfore it is no marvel, though the day was created before the night, and the instrumentall cause thereof: considering that it was created before the sunne was set in the heauen, by the Creator himselfe.

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

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

The second Objection is, touching the light of the Moone. Moses saith, Gen. 1.16. it is one of the great lights which God made. Now, say they, in all reason according to humane learning, it is one of the least of the planets, and lesse than many stars.

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

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

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

Anf. Moses speacheth only of two which were the principall; and them include the other two, as the earth before and after the deluge, and the water before and after the flood; and third daies created and appoynted immediately from God; and differinge from the night by an innumerable of ligges, goddeyed by him for that purpose.

But the subordinate and inferior cause of the day, is the order of nature, and that by the same appointment of God, vnde this cause, wherein lies the cause, as the cause of the day before the fourth day of creation; for then it pleased him to make it his instrument, to distingue the day from the night, as also for other ends and uses. And therfore it is no marvel, though the day was created before the night, and the instrumentall cause thereof: considering that it was created before the sunne was set in the heauen, by the Creator himselfe.

The fourth Objection, Gen. 3. 10. Iudg. 9. 11. Adam before his fall was deceived by the Serpent. Now this, saith the Aches, is absurd: Posset in the estate of corruption before the fall; there is no worthie to simple daie, and yet eichem speche; or rather his selfe to bee deceived by a Serpent; much less would *Eve* in the state of her innocencie.

Anf. Though Adam and *Eve* in their innocencie had an excellent knowledge, yet they had not all knowledge. For then they should have beene as God himselfe. But in that estate ignorant besy *Eve* in these things. First, though Adam himselfe was a Prophet in the time of his innocencie, yet both he and *Eve* were ignorant of the issue of future things which hee contayned. Secondly, they knew not the secret of each others heartes. For to know the issue of things contayned certaintly, and the secret of the heart, belongs to God onely. Thirdly, though *Eve* knew the kinds of creatures, yet shee knew not all particulars, and all things that were incident to every kind of creature, but was to attaine unto that knowledge, by experience & obseruation.

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

It will be said, that all ignorances finne: but *she* had no fin: and therefore *shee* could not be ignorant. Anf. Ignorance is twofold; somē ignorance, (4) ariseth of an evill disposition, (5) as we are ignorant of those things which we are bound to know, and this is fin properlie. But there is another ignorance, (6) which is no fin, when as we are ignorant

of ignorantie
privative
ignorantia
merita privationis
negligentie
omnipotency

Object. 4.

Objec. 5.

of those things which we are not bounden to know. And this was Christ: for he was ignorant of the fig-tree bearing fruit; and he knew not the day of judgement, as he was man. And this also was in *Eve*, now therewer.

The fifth objection is about the Ark: Gen. 6. 15. God commanded *Noah* to make an Ark of 300 cubits long, of 50 cubits broad, and of 30. cubits high. This Ark, hath the Arkis being so small a vessel, could no possibly containe two of every sort of creatures, with their food, for the space of a year.

The first author of this cavill, was *Aries* the hereticke, that casill'd with Christians about the Ark. And the answer is as follows: as the heretike namely, first, that the cube of the Ark must be understood of the Egyptian cubit, which is with some six foot, and with otheres nine foot, by which measure the Ark would be in length halfe a mile at the least: And by this measur, any man may see a possibility, by reason that the Ark might containe and preserve all creatures, with their food, and room to spare.

The second answier is, that as the Jewes had a stekle of the sanctuary, which was greater thanke the ordinary stekle, so they had before the ordynarie cubit, a sacred cubit, the cubit of the sanctuary, whereof mention is made in the prophetic of *Ezechiel*, Chap. 40. and that was bigger by the half than the ordynarie cubit. And by this measure some say the Ark was made. But both these answiers are only conjecturall, without good ground in the Scripture.

To these therefore I add a third. In the dates of *Noah*, the stature of man was farr bigger than it is this day, and looke as the stature of man was great and large, so was the cubit proportionall thereto, containinge the length of the arm, from the elbow to the longest finger end. And this being confirmed, that the Ark was built by that measure, and not by the ordynarie cubit as it is now, it will appere, that the Atheist hath greatly deceived himselfe, & abused that part of Gods Word that declare, the stoy of the Ark.

Again, the length of this vessell being 300. cubits, it is plaine that it was fifties times the length of *Solomon* Temple, which contained onely 60. cubits. The breadth being 58. it was twice and a halfe the breadth of that, which was but 20. broad.

Besides that it is to be remembred, that in the Ark were three lofts or stories, one above another, whereof each contained 10. cubits in height, and a chamber or floore of square meane, but 1000. cubits.

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

lodged in the Ark. And the beasts of the earth, (such being excluded, as were bred either by accidentall generatione of Mules, or by pumfication as leprosy, and other corrupting things, which might afterward be reportid in other creatures that were preserved,) though for multitude and greatness they exceeded the rest, yet (as some write) there are of them in all not above 150. differente kindes. And though there were as many more not knowne, yet in probability they could not be either many or great. And of those plus are great, there are thought not to be above 400. kindes.

Now though it be granted, that there were in the Ark 300. differente kindes of beasts, yet this number compared with the ayre, it will easily appear, that there might be allotted to every kind, in one only foorce, 50. square cubits, which in all likelihood might well suffice them all one with another, specially seeing all were not of an equall greateesse: and therefore some might have that or more space, and some lesse. A litle things duly considered, the vessell being of such capacite, might comprehend all those beasts and many more, together with their provision for a longer time than a year. Other doubts touching this histore (of Iesse moment) I omit, and passe to the next.

The fift Allegation is out of Gen. 11. 9. where *Iacob* is said to mocke *Isaac* when he was wained, at which time *Isaac* was fiftene years of age at the least: for he was borne when *Abraham* was 86. years old; Gen. 16. and *Isaac* was borne, when *Abraham* was about an hundred, Gen. 21. 5. both which put together make 14. years, whereof one year being added before *Isaac* was wained, makes the age of *Isaac* as before. And yet afterward in that chapter, v. 14. *Hagar* is said to carrie her childe in her armes, and to cast him under a tree, when he and his mother were cast out of *Abrahams* house: which argues him to have beene born a litle childe: whereas before he was said to be 15. years old.

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

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

children, Gen. 46. 21. How can these two

stand together?

Auf. This cavill ariseth from the gross ignorance of the Atheist, in the original text. For *Benjamin* is called *held*, which word commonly signifies a child, but sometimes also a young man. Thus *Yeshua* themselves 15. years old, is called *held* in Gen. 20. 14. And (Job. 4. 23.) *Leamech* saith, *I will lay a man to my wound, and stoned, or laying men in my hure*; that is, if a man shoulde wound me, and a young man hue me, I would slay him. Now it is not like, that this childe could hurt *Leamech*. Neither must this seeme strange: for the most valiane men that *David* and *Iobeth* had, are called *hamorim*, who bodies *Abner* and *Iaob*, v. Sam. 2. 14. and the like phrase is used in other languages: For the Grecians doe call young men by the name of [μικροί] and the Latines by the name of [pauci] boyes or chilidri.

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

Auf. Some answier, That the water which the Magicians turned, was newly digged out of new pits, and therefore they understand the former: of all the waters that were seene, and that they only were turned into bloud: Others answier more fully, that the waters which the Magicians changed, were fetched out of Gothen, from smotth the Irlatrices, where the waters remained pure, & were not turned as the other was. Either of these anwers may suffice, but specially the latter.

The ninth Allegation, Exod. 9. 6. *Moses* saith, that all the beasts in Egypt died of the murrain, and yet, v. 23. in the seventh plague, it is said, the beasts were killed with thunder, and hale, and lightning: both which cannot be true.

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

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

The tenth Allegation, Exod. 10. 22. we read that one of the plagues was a palpable darkness, and greatest, that for three daies together no man either saw another, or rose up from the place where he fad. And yet, v. 23. *Moses* is sent for, and called to come before *Pharao*: How shoulde this be, seeing no man could stirre from his place, nor have any light to goe before him? for there was none to be had, the darkness was so palpable, and the air was so thickke.

Auf. Take it the word [Then] v. 24. is to be meant thus: that *Pharao* sent for *Osroes* after the darkness was ended, not by candle or other light in the time of darkness. And this answier may very well stand without further exception.

The eleventh Allegation, Inde. 16. 29. the Atheists make a mocke at the history of *Sampson*, as fabulos, where it is said, that all the Philistines came together in one house to make sport with him, and on the roote side about 3000. persons to behold him while he played: and yee there were but two pillars whereupon the whole house stood, and those also standing in the midle, so neare together that a man might reach them both with his arms. This (say they) is most absurd and impossible.

Auf. Although the full resolution of this cavill belongeth to them that have skill in Architecture, yet thus much may bee said in way of answier: That the hodie might bee capable of so many persons, and they also that stood about might well see and behold *Sampson*. For first, the whole house was not sustaineid by two pillars onely, but by many more, wherof two were the principall. For in likelihood the middle part whereon the building was knitt together, from the bottome to the top, being the weightiest of all, was supported by two master pillars. The other which was more outward, and leste weightie, might bee uphelden by lesser props, which Asiricars in that kinde call by the name of filo pillars. Hence it appeareth, that the two main ones, standing iough together, with them must needs fall. Neither will this seeme strange, that two pillars should bear up a building of such capacite, if we doe but consider what is recorded of *Cassius* the Romane, who devised the frame of a great Amphitheatre, two parts whereof were supported onely by two hinges; and yet was so large, that it contained the whole people of Rome. Secondly, old buildings in those countries were made for the most part with open roote. Again, they were full of windows on every parke like unto great gretes: and that they might be the more fit for sight from above, they were reared up in some sort after the

Objec. 10.

Objec. 11.

Joseph Antiq.
Iudaic. i. 4.Plin. nat. hist.
lib. 34. cap. 2.

Object. 12.

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Israel is sometimes put for a true worshipper of God, that is, for him that is Jew notwithstanding, but within, not in the letter, but in the spirit, Rom. 2. 29. Thus our Saviour saith of Nathaniel, John 1. 42. Behold a true Israelite in whom is no guile, that is, a man of an upright heart, that serveth God in spirit and in truth. And in this sense Iohosaphat might bee termed king of Israel, because hee was a king and patron of all true worshippers of God. For even then the Israelites forsooth themselves together, and the godly among them came to live under him in Iudah, though the distinction of the kingdomes did still remaine.

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

3. *Answ.* That Abrahams name is here put for his posterite, as Israels name is elsewhere given to his children, yea nor only to his children, but also to his fathers, Ioseph, and Abraham. For Exod. 12. 40. it is said, The abode of the children of Israel while they dwelt in Egypt, was 430. years, which cannot bee true, unleesse the abode of Abraham and Iacob be therin included. Now if the name of the successor may be given to his ancestors, much more may the name of the ancestors be given to the posterite.

CHAP. IIII. Of Religion.

D The third Question concerning man as he stands in relation to God, touching Religion, where it is demanded :

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

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

Object. 14.

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formed to the Majestie of God. And being thus taken, it is called by the name of piety or godliness in the Scripture. And in this second sense I take it in this place.

Now Religion or Piety hath two distinct parts. The first is Knowledge of God ; the second, the Worship of God. These two are notably described by David, in his last will and Testament, wherein he commands unto Solomon his sonne before all other things the care and love of Religion and Piety ; the summe whereof he reduceth to these heads, the knowledge of God, and worship of God, 1 Chron. 28. 9. And thou Solomon my sonne, K N O W thyself the God of thy father, and SERVE him with a perfect heart, and with a willing minde.

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

I. Question.

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

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

This Ground being laid, the full anwer to the question I propound in four rules.

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

2. Rule. God must bee conceived of us, not by his nature, but by his attributes and

works. By his attributes, as that he is infinite in mercy, judic, goodnes, power, &c. By his works of creation, and government of the world, of redemption, &c. Thus the Lord revealed himselfe to Moses, Exod. 6. 1. I AM hath sent me unto you : that is, one which hath his being in himselfe, and of himselfe, that gives being to all creatures by creation, and continues the same by his providence : one that gives a being and accomplishment to all his merciful promises. When the Lord appeared to Moses, hee shewed not his face unto him, but pased by him with a voice, The Lord, the Lord, strong, merciful, and gracious, long sufferer, and pleased in goodness and truthe, Ex. 34. 6. In which place, the Lord proclaims his name by his attributes. So in the Prophecy of Jeremias, for 9. 24. I am hee that benneth mercy, judgment, and justice in the land. The summe Daniel confesseth in his prayer, when he saith, Dan. 9. 4. O Lord God, mighty, great, and merciful, keeping covenant and mercy toward them that love thee, and keepe thy commandments. And lastly, the author to the Hebrews, Heb. 11. 6. He that cometh to God, must believe that God is, and that hee is a rewarder of them that sole him.

3. Rule. God must not be conceived absolutely, that is, out of the Trinity : but as hee subsisteth in the person of the Father, Sonne, and the holy Ghost, so hee must bee knowne and conceived of us. The ancient rule of the Church is, that the Unite must be worshipped in Trinity, and the Trias in Unite.

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

4. Rule. When we direct our prayers, or any worship to any one person, wee must include the rest in the same worship ; yes, further, we must retaine in minde the distinction and order of all the three persons, without severing or sundering them : for so they are named, and propounded in the Scriptures. The reason is, because as they are not sever'd, but conynged in nature, so they neither are nor must bee sever'd, but conynged in worship. For example : the man that prayes to God the Father for the forgiveness of his sinnes, must aske it of him for the interest of the Sonne.

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A Israel is sometimes put for a true worshipper of God, that is, for him that is a Jew not without, but within, nor in the letter, but in the spirit. Rom. 2. 29. Thus our Saviour saith of *Nathaniel*, John 1. 48. Behold a true Israelite in whom is no guile, that is, a man of an upright heart, that serveth God in spirite and in truth. And in this sense *Iehosaphat* might bee termed king of *Israel*, because he was a King and patron of all true worshippers of God. For evn when the Israelites forsooth themselues together, and the godly among them came to live under him in Judah, though the distinction of the kingdoms did still remaine.

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IV. Rule. Wheare we direct our prayers, or any worship to any one person, wee must include the rest in the same worship ; yes, further, we must retaine in minde the distinction and order of all the three persons, without fearing or fundring them : for so they are named, and propounded in the Scriptures. The reason is, because as they are not severall, but conynged in nature, so they neither are nor must bee severall, but conynged in worship. For example : the man that prayes to God the Father for the forgiveness of his sinnes, must aske it of him for the miness of the Sonne :

Object. 13.

Exod. 33. 13.

God heares not sinnes : that is, such as lie in their sinnes, and turne not unto God by true repentance, 1 John 3:2. By this we know that God heares our prayers, if we keep his commandments. I adde further, that the man which hath before time repented must againe renew his repentance, if he defile that his prayers should be accepted. For the very particular sinnes of men, whereinto they fall after their repentance, doe hinder the course of their prayers, from having access unto God, if they bee not repented of. And for this cause, the worthy men of God, the Prophets in the Old Testiment, doe usually in the beginning of their prayers, still humble themselves, and confess their sinnes ; as we may see in the example of Daniel, chap. 9v. 5, 6, &c. and of Ezra, chap. 9v. 6, &c.

Secondly, before a man make a prayer, he must first (if need require), be reconciled unto his brother. If then he have thy gift to the other, and thereto rememb'ret that thy brother hath ought against thee, leave there those offering and go thy way, to be reconciled to thy brother, and come no more and offer thy gift. Mat. 5:22; when ye shall stand upon thy forgive, if ye have any thing against thy man. & Mark. 11:25.

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

In this preparation four things are required : First, the minde is to be empied of all carnall and worldly thoughts; secondly, there must be in the minde, a consideration of the things to be said; Thirdly, a lifting up of the heart unto the Lord. Psal. 25:1. Fourthly, the heart must bee touched with a reverence of the Majestie of God, to whom we pray : Eccles. 5:1. Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God. For the neglect hereof, the Lord threatneth to bring a judgment upon the Israelites, Eze. 19:13, 14.

Sect. 2.

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

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

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

A that cannot be expressed, Rom. 8:26.

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

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

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

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

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

V. Our prayers being thus framed, (as hath bene said) are to bee presented and offered to God alone, and to none but him. For first, none else can hear all men in all places, at all times ; and helpe all men in all places, and at all times, but only hee. Again, the Spirit of God makes us to pray, and in prayes to call him *Abba, Father.* Furthermore, all prayer must be grounded upon the Word, wherein wee have nothe last warrant, either expressly set downe, or by consequent implied, to preferre

preference, our fuits and requests to any of the creatures.

VI. Prayer is to be professe'd to God, in the name, mette and mediation of Christ alone. For woe to seuerance, unworthyness of any thing, but shame and confusson. Therefore we cannot pray in our owne names, but thust pray one ymme in the name of Christ. Our prayers are our sacrifices, and Christ alone is that Alter, whereon we must offer them to God the Father. For this Alter must sanctifie them, before they can be a sacrifice of a sweet smelling favour unto God. Hence it is, that not only our petitions, but all otherthings, as Paul wisteth, are to bee done in the name of the Lord Iesu, Col. 3:17. And Christ himselfe saith, *Whatsoeuer you ask the Father in my name, he will give you.* John 16:23.

VII. There must be in prayers, Inflancie and Perseverance. The heart must be instant, not only in the act of prayer, but afterwards till the thing asked be granted. This inflancie is commended unto us in the parable of the widow, and the unrighteous Judge, Luke 18:1. Hereto the Prophet Eschyrtht, when hee saith, *Keep not silence, and give the Lord no rest, &c. Eze. 5:17. And St. Paul in like manner wisteth the Romans to strive with him by prayers to God for him, Rom. 1:10.*

VIII. Every true prayer must have in it some thanksgiving unto God for his benefites. In allling, let thy request be stedfast unto God in prayer and supplication, with giving of thankes, Phil. 4:6. Christ himselfe gave direction touching this, in that forme of prayer which he taught his Disciples, *For thine is the kingdom, power and glory.*

C. Sect. 3.

Conditions after Prayer.

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

The first is, a particulaer faith, whereby he that prayeth must be assured that his particulaer request shall be granted, Mat. 17:20. *Whosoever ye be before whey ye pray, believe that ye shall have it, and it shall be done unto you.* And that he may have this particulaer faith, he must first have that whence it ariseth, namely, true justifying faith, standing in a perfaision of his reconciliation with God.

The second is, that a man must *doe and practise* that which hee prayes for ; and hee ianor only to pray for blessings, but also to use all lawfull meanes that he can, whereby the blessings hee asketh may be obtained. For example : Aschur prayest for the pardon of thy sinnes, to whom must leaveth thy sinnes, and use all good meanes, whereby the same may bee mortified and crucified. And the like is to be done in all otherthings which wee ask of God.

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

A pray obnoxious, as much as in him lyeth, all their condicions before, in, and after prayer.

B. Question, to this purpose, is, *whether we may remain lawfully make Impetracione, that is, to pray with the same intent, and how farre forth is it lawfull.*

C. Sect. 4.

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

First, wee must distinguish betwixen the *heire* and the *person* aboue defendeth and mainaines the cause. The evill daunce which answell man defendeth, is to be condemned of us, and wee may alwayes, and chare lawfully, pray against it ; but wee may now in like sorte condemne and pray against his person.

Secondly, we must distinguish of the person of our enemies : Some bee private enemis, some publicke. Private I call those, which bee enemies of some particular men, and are against them, in regard of this or that cause or matter, and yet are no enemies of God, or of his truth. Publicke are those, which are not only our enemies, but the enemies of God, of his kingdome, of his truth, and religion. Now we may not pray against private enemis : we may (as before) pray against their evill couise, but not against their persons. Mat. 5:46. *If they that thou curse, doe good to them that hate you, and pray for them whiche hurt you and persecute you.* And wee are commanded to love our enemis as our selues.

Again, publicke enemies of God and his truth are also of two sortes : either incurable, or incurable. Curable are such as offend of ignorance, or some other humaine frailtie, so as there is some hope of their conversion and reparation. Wee must not pray against the persons of these, but only against their deallings and bad causes, and pray for their persons, and for their conversion. Thus Christ prayed for those that crucified him : *Father forgive them, and Stephen, Act. 7:57, for them that stoned him.* Incurable are those that sin obstinately and of malice. To asther is no hope of their amendment and conversion.

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

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cially in the 109. P. d. which Psalme is full of terrible curses against his particular enemies, and typically against *Iudea*. For he had the spirit of discerning, by which he knew that they were incurable enemies : and a pure zeal of the glory of God which made him break out into such imprecations. So *Paul* praises *God*, 12. that they might be cut off which troubled the Church, &c. 2. 13. - 14. he praises directly against the person of *Alexander the Copper-mitche*, that had done him much wrong, *The Lord reward him according to his works*, which must not seem strange, for *Paul* had in that imprecation the spirit of prophecy, and consequently both the spirit of discerning, and of pure zeal : and therefore he might pray against him as he did.

But for ordinary men, such as have nothing but ordinary gifts, and want the spirit of discerning, and have also zeal; mingled with choler, tempeste, anger, and hatred, they may use no extraordinary prayer against the person of any man. All that they may do, is to pray, that God would restrain their malice, hinder their bad practices, and tune them to his glory, and the good of his Church. Therefore, Act. 4. 19. when there had been a council holden at *Jerusalem*, against the Apostles *Peter* and *John*, in the first beginning of the great persecution of Christians, in the Primitive church, it is said that *they departed from the assembly, and prayed together with the rest of the church in this manner; And now, O Lord, behold their threatening, &c.* Wherein they prayed not against the Council, nor against the men that sat in council, but against their proceeding, courses, devices, and threatenings. And their practice may be a pattern for ordinary men to follow. In Luke 9. 54. the Disciples asking our Saviour Christ whether they should call for fire from heaven to destroy his enemies, he sharply reprehended them for their impetrate heat against the Samaritans, and told them, that they had not that extraordinary Spirit, to effect such a thing because they were but ordinary men. Ordinary men therefore may not pray against the persons of God's enemies. The Pope at this day is a professed enemy to Christ and his Gospel, yet no man may pray against the person of the Pope, but only against his state, kingdom, and regiment, which is Antichristian; whereby he sets himself against God and his kingdom.

Sejt. 2.

Upon the answer to this Question, there followed another. Sundry Psalms of *David* are Psalms of imprecation, wherein *David* curseth his enemies fearfully, especially in the 109. P. d. now altho' these Psalms were penned for our use : it may therefore bee demanded, how we may use these, and speach like, when we reade or sing them ?

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

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

III. Question.

what is the particular Circumstances of Prayer?

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

Sejt. 1.

Concerning the Voice, this Question may be moved? Whether voice or words are to be used in prayer or no?

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

Now in private prayer, made in private and secret places, by private persons, the voice is profitable, but not simply necessary. It is profitable, because it stirreth up the affections of the heart, it serveth also to keepe the wandering minde in compasse, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not simply necessary. For a man is not bound in conscience to use a forme of words, in all his prayers. If he prayed, he speake never a word, and yet it was a prayer: for the Lord sayes unto him, *Exod. 13. 19. why criest thou?* *Answ.* praying in the temple, her lips did move, only her voice was not heard, and yet she is said to pray; 1 Sam. 1. 13. Again,

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Again, the spirit is said to pray to the elect *with groanings cannot be uttered*; and yet the holy Ghost gives them the name of prayers, Rom. 8. 16. *Paul bids us pray continuall*, 1 Thess. 5. 17. which is nocht to bee understood of a continuall use of a forme of words, but of the groanings and sighes of the heart, which may be made at all times.

Out of this question ariseth another;

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

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

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

It is alledged, that set forms of prayer doe limit and bind the holy Ghost.

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

Sejt. 2.

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

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

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

but in them all, we must have regard, that they serve always to expresse the humilitie of our hearts before God. Thus have the holy men of God behaved themselves; yea, the holy Angels standing before the Ark, doe cover their faces, in token of reverence of the Mysterie of God, Exod. 24. 5. Thirdly wee must in publicke prayer, content our selues to follow the laudable fashion and custome of that particular Church where weare. For to decline from customes of particular Churches in such cases, often causeth schisme and dissensions.

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

Sejt. 3.

The third Circumstance, is the Place. Where Question is made, In what place wee must pray? *Auf.* In regard of conscience, holiness, and religion, all places are equal & alike in the new Testament, since the comming of Christ. The house or the field is as holy as the Church. And if we pray in either of them, our prayer is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretold by the Prophet, wherein *a clean offering should be offered to God in every place*, Mat. 23. 11. which Paul expounds, 1 Tim. 2. 8. of pure and holy prayer, offered to God in every place. To this purpose, Christ laid to the woman of *Sainte*, *That the time should come, when they should not worship in Jerusalem, or in Samarie, but in the true worshippers of God should worship him in spirit and in truth*, whereover it bee. Yet nevertheless, for order, decencie, and quietnes sake, publicke prayer must be made in publicke places; as Churches and Chappells appointed for that use. And private prayer, private houses and closets, Mat. 6. 5. Now the opinion of the Papist is otherwise. For he thinks that in the new Testament, hallowed Churches are more holy than other places are, or can be and doe make prayers offered to God in them, more acceptable to him than any other: and hereupon they teach, that private men must pray in Churches, and private prayers must bee made in Churches, if they will have them heard. For profe of herof, they allege the practice of some particular person in the Scriptures. Of *Anna*, who prayed privately in the Temple, Luk. 2. 37. Of *David*, who in his exile, desired greatly to have recourse unto the Temple. And of *Daniel*,

The place
of prayer

Job. 4. 15.

Again,

1 Sam. 7.

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

Af. These places are abused by the Popish Church. For there is a great difference betweene the Temple at Jerusalem in the old Testament, and our Churches in the new. That was built by particular commandement from God: so were not our Churches. That was a type of the very body and manhood of Christ, *Heb. 9. 11.* and of his mystical body, *Col. 1. 17.* Againe, the Ark in the Temple was a pledge and signification of the covenant, a signe of Gods presence, a pledge of his mercy, and that by his own appointment: for it was his will there to answere his people: but the like cannot be shewed of our Churches or Chappells.

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

Sel. 4.

The fourth Circumstance is the Time.

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

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

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

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

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

make a daily supply by his grace.

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

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

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

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

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

IV. Que-

IV. Question touching prayer is,

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

These Accidents are principally three.

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

For removing of which trouble, let them remember this one thing: That the unfaidnesse of the touched heart is a prayer in acceptance before God, though knowledge, memorie, and utterance, to frame and conceive a forme of prayer in words, be wanting. *Psal. 10. 17.* *God heares the desire of the poore, that is, of humble persons, and them which are in distresse.* *Psal. 145. 13.* *God will fulfill the desire of them that feare him: he also will hear their criе, and will save them.* *Rom. 8. 26.* *We know not how to pray as we ought, but the spirit of God, that is, the spirit of adoption maketh request for us by groans and sighes, which can not be uttered.* Where we may obserue, that the prayer of the holy Ghost, which must needs bee an excellent prayer, is made by groans, which cannot be uttered in words.

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

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

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

I. The man that is thus troubled, is to examine himselfe, whether he hath made his prayer to God aright, or not? For if he pray amisse, he may pray long and never be heard. Our Saviour would not grant the request of the sonnes of *Zebadus*, because they asked them knew not what. *Matthew 20. 2, 3.* *Iam. 4. 3.* *Takke and receive not, because ye aske amisse,* that ye might confune it on your luds. *Paul* prayed three times, and had the repulse, because he asked things inconvenient for him to receive. therefore answere was made, *My grace is sufficient for thee,* *2 Cor. 12. 9.* the man therefore that would make a prayer aright, must have respect unto the matter

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

II. Though men make lawfull prayers unto God, and aske things that are to be asked, and which God wil graunt, yet God will somewhat deferre the accomplishment of their prayers, and not give easie unto them at the first. *David* prayed night and day, and yet was not heard. *Psal. 22. 2.* *Againe, His eyes failed, his throat was drye, while he waited for his God by prayer.* *Psal. 69. ver. 3.* *The Angel Gabriel said to Zacherie, Lk. 1. ver. 13.* *Their prayer is heard.* Now in all likelihood, that prayer of *Zacherie* was made long before, even in his youth, yet it was not granted him till he was old.

The Lord deferrteth the grant of our requests upon good reason. For hereby he stirreth up the dulnesse of our hearts, and quickeneth our faith and hope. Againe, he makes us when we enjoy these blesings desired, to have them in higher estimation, and to bee more thankfull unto him; yea, in the want thereof, to strive the more earnestly with him by prayer for them. The woman of Canaan was repulsed and called a dog by our Saviour Christ, yet for that he intended to reject her prayer, but to stirr up her faith, to make her more earnest in asking; as also more thankfull for the benefit, when shee had received it.

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

IV. Wee must thinke this sufficient, that we can and doe pray unto God, though we never have any request in that world granted. For by whole grace have we alwaies continued in prayer, but by the gift and grace of God? *Paul* in like case was awpered by God, *My grace is sufficient for thee,* *2 Cor. 12. 9.* that is, thine infirmite shall not be remedied: content thy selfe in this, that thou art in my favour, and hast received my grace, by which thou dealest with stand this temptation. To this purpose *St. John* saith, *If we know that we have the spirit of grace which we desir'd of him, 1 Joh. 5. 5.* this meaning is, if we can perceive, and discerne that God listneth to our prayers, hereby we may assure our selues, that he grants our requests. Now by this we may per-

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

CHAP. VII.

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

Thus much touching the first head of outward worship, namely, prayer. Now follows the next, which is the Hearing of the word preached.

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

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

How any man may profitably, to his own confor- and salvation, hear the Word of God?

The necessity of this Question appears by that speciall Caveat given by our Saviour Christ, *Luk. 8. ver. 18. Take heed how ye hear.*

Answ. To the profitable hearing of Gods Word three things are required: Preparation before we hear, a right Distinction in hearing, and Duties to be practised afterward.

1. In Preparation, sundry Rules of direction are to be observed.

First Rule. *We must be swift to hear, Jam. 1. 19.* And this we shall doe by disburdening our selves of all impediments which may hinder the effectual hearing of the Word. These impediments are especially three; all which are named by the Apostle *James*, together with their severall remedies.

The first is presumption; when the hearer presumes of his wilsome, knowledge, and abiuitie to teach (if need were) his teachers. The remedie hereof is, to be lowly & speakethar is, not to presume upon our owne gifts, thinkeing our seives better able to teach others, than to be taught by them. For so the Apostle afterwards expouneth himselfe, when he saith, *My brether, be not many masters, Jam. 3. 1.* Let not private persons take upon them to become instructors of other men: but *Paul* saith, *1 Cor. 4. 18. If any man among you seemeth to be wise, let him be a shole, that he may be wise: that is, let himbe willing to learn, even of his inferiors.* And in this regard, let him follow the practice of *Nathanael*, who submitted himselfe to the advice and counseil of his maid.

The second impediment is troubled affec-
tions, specially rancour, either against the Teacher or others. The remedie of this also is laid downe in the place before alledged,

*Be slow to wrath, v. 19. The third is superfluity of maliciousnesse, that is, the abundance of evill corruptions and sinnes, which hearers shall by experience finde in their owne hearts and lives. This impediment hath many branches, principally three. 1. Hardnesse of heart, noted by the stony ground, in the parable of the sower, *Matthew 13. 20.* 2. The Care of the world, signified by the thornie ground, v. 22. 3. The itching care, 2 Tim. 4. 3. when a man will heare no othe doctrine, but that which is furable to corruption, not being willing to frame his heart to the word, but to have the word framed to his wicked heart.*

The remedies of this impediment are these. First, every hearer of the Word must lay apart all superfluity of maliciousnesse, that is, cut off as much as in him all corrupti-
ons both of heart and life. Hence it is, that God speakest thus to the wicked man, *Psal. 50. 16. What hast thou done, to take my word in thy mouth, seeing thou hastit to be reformed, and hast cast my words behinde thee?* To this purpose the Prophet *Ieremie* exhorteth the Jewes to be circumcised to the Lord, and to take away the fore-skin of their hearts, &c. *Jer. 4. 4.* And Moses by Gods commandement was to sanctifie the people three daies before they came to heare the Law delivered by himselfe in Mount Sinai, *Exod. 19. 11.* Again, every man will and ought to have a care to prepare himselfe more or lesse to the receiving of the Lords Slipper: which duty is as well to be performed before the hearing of the word, considering that in substance it differeth not from the Sacraments, they being the visible, and preaching the audible voice of God. Secondly, every hearer must receivethe word with meeknes, that is, with quietnesse, subjecting himselfe to the word of God in all things, *Esa. 57. 13. I dwell with him that is of an humble spirit, to revive the spirit of the humble, &c.*

The second Rule of Preparation. Wee must lif up our hearts in prayer to God, that he would give us the hearing eare. This hearingeart is a gift of God, enabling the heart when it heareth, to conceire and understand the doctrine taught, and to yeld obediency thereto.

The third Rule. The hearer must in hearing set himselfe in the presence of God. Nor therefore (saith *Cornelius* to *Peter*, *Act. 10. 33.*) are we all here present before God, to heare all things commanded thereby God. The reason is, because God is always in the congregati-
on where the Word is preached.

11. The second thing required to profit-
able hearing, is right distinction. Wher-
en two rules are to be obeyed.

First, when the Word of God is in deliv-
ering, every hearer must heare with judgment. But some will say, many Preachers beow-
faults and infirmities in their preaching. To
this *Paul* answereth notwithstanding, *Despit-*

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not prophete, 2 Thes. 5. 12. Yea, but what if they deliver untruths? *Pau* answers againe, in the next verfe, *Try althings, and keepe that which is good*: and *Saint John* to the like purpoſe, 1 John 4. *Believe not every spirit, but trie the spirits whether they be of God.*

Here by the way wee must remember one caveat. There bee three kindes of judgement: The first is private, whereby every private person may judge of the doctrine which is taught; For hee must not heare, hand over head, but judge of that he heareth. Of this *Saint Paul* speakes to the Corinth. *Judge ye what I say, 1 Cor. 10. 5.* The second is, the judgement of the Prophet or Minister: And this is a surer kinde of judgement than the former, proceeding from a greater measure of Gods grace. The third is, the judgement of the holy Ghost in Scripture; and this is sovereigne and absolute. For the holy Ghost judgeth all, and is judged of none. These three kindes of judgement are set in this order. The first depends upon the second, the second upon the third, and the third is absolute and judged of none.

Upon this caveat, two things doe follow: First, that a private hearer, though he may judge of doctrine delivered, yet hee may not censure the Teacher, or his Minister. Ministers are to be judged, but their spirit is not subject to every private man; but to the Prophets for the spirte of the Prophets, that is, the doctrine which the Prophets bring being inspired by the Holy Ghost, is subject to the Prophets, 1 Cor. 14. 2. Secondly, a private man is not to publish or breake any point of doctrine, but that which is plainly propounded in the word, and taught by the Ministers thereof. This is ane caceffay rule; and the want of observation therof, is the cause of many schismes and heresies in the Church. The Lord commands the people, *Mal. 2. 7. To re-quire the Law at the mouth of the Prophets in all maine points of faith and manners.*

The second rule to be obserued in hearing; Every hearer must have care that the word of God be rooted and grounded in his heart, like good feed in good ground: which *Saint James* expoufeth, *Jam. 1. 21. receive with meek- ness the ingrafted word.* Here generally it is to be remembred, that not onlie ignorant people, but even the most learned ought to be hearers of the word preached. For the preaching thereof serveth not onlie for the increaing of knowledge, but also for the reformation of the affection, which may bee inordinate, where knowledge doth abound.

Now for the reading of the word of God in our hearers, sundry things are required.

First, a true and right understanding thereof.

Secondly, it must bee mingled with faith, *Heb. 4. 1.* For the word is as wine, or water of life: our faith is the sugar that sweeteneth it, and gives it a pleasant relish. The word there-

A fore must be tempered, and mixed with our faith, that it may become profitable unto us. Now in this mixture, there is required a double faith: the first general, whereby we believe the doctrine delivered to be true, so as we never call the same into question; Our Go-
deth *is* you (saith *Paul*) *was in much assurance.* 1 Thes. 1. 5. The second speciall, whereby we apply the word preached unto our selves, for the humbling and comforting of our hearts.

Thirdly, wee must labour to be affected with the word. Thus *Iosaphat* his heart is said to melt at the reading of the aw, *2 Chron. 34. 37.* And the people rejoyned greatly, because they understood the word which the Levites had taught them, *Neh. 8. 12.* The hearts of the two disciples that went to *Emmaus*, burned within them, when Christ opened unto them the Scriptures, *Link. 24. 32.* And the Jswes at *Peters* sermon were pricked in their hearts, and said, *Men and brethren, what shall we do?* *Act. 2. 37.*

Fourthly, the Word of God must dwell plenteously in us, *Col. 3. 16.* This it doth when it rules, and bears the greatest sway in the heart, and is not overturned by any corruption.

11. The duties to bee performed after Hearing, are these.

First, the doctrine delivered must be treasured up in the heart, and practised in life, *Psal. 119. 11. I have hid thy word in my heart, that I might not sinne against thee.*

Secondly, a man must meditate on the word which he hath heard, with lifting up of his heart unto God. The beasts that were clovenfooted, and chewed the cud, were fitted both for meat unclean, and for sacrifice to God, *Lev. 11.* It was the old and ancient opinion of the Church, charchis chewing the cud signified holy meditation. And he that heares the Word, must doe as he bath doth, fetch up the meat out of his bellic againe, and chew it over new. The man that doth so, is the fittest for the Lordes use.

Thirdly, he must have experience of the word of God in himselfe, *Psal. 34. 9. Taste and see how gracious the Lord is.*

Fourthly, hee is to examine himselfe after he hath heard the word. Thus *David* fith of himselfe, *Psal. 113. 59. I have confesed my waters, and turned my feet unto thy testimonies.*

Fifthly, he must be obedient unto it, and refuse his obedience, though not at all times, yet whensoever occasion is offered: *1am. 1. 22. Be ye doers of the word, and not hearers onely; deuise your selves.*

II. Question touching Hearers is,

How are they to be comforted, who after long hearing of the word, either prize very little, or not at all?

Cases of Conscience.

For resolution of this Question, the Causes of not profiting are distinctly to be considered. And they are of two sorts.

The first sort of Causes are the causes of the hearers. And that times are the causes of not profiting, it will appear by this sign; if the memory, understanding, and other parts of the mind in common matters bee strong and present, but dull and weak in apprehending and retaining the doctrine taught. Now their times are principally two.

First, *Hardenesse of heart*, when a man is not inwardly moved and affected with the word preached, but remains in the same state hee was before. This is set forth by the hard ground that is by the high way side, and by the stony ground, *Math. 13.4,5*. And such is the heat that is not moved nor affected either with joy, sorrow, fear or consolacion. The hardnesse of heart ariseth from a custome in sinning, and from the deceitfulness of sin, *Heb. 3.13*.

Secondly, *worldly care*, that is, a heart possessed with desires of profit, pleasures, honours, preferments, and such like; which be as thornes that choke the seed of the word, and hinder it not to grow and fructify yea, that fill the heart full of wandering imaginations, which steele away the minde from attending to the word preached. Those that are thus hindred from profiting, are rather to be reproved, than comforted for that the cause of their non-profits is in and from themselves. They are therefore to use all good meanes for the removall of their sinnes, that of hard hearted and carnall, they may become good and profitable hearers of the word. The meanes are these.

First, they must labour to bee touched in heart, with lense and feeling of their spirituall povertie, and want of Gods favour and mercie in the pardon of their finnes. The reason is given of David, *Psal. 25.6*. *The Lord teacheth the humble his wayes*: And by Mary in her song, *Luk. 1.53*. *He hath filled his hungry with good things, and the reb[ell]e hath sent emptinesse*. The second meane is, to heare the word of God with an honest heart, joyned with a constant purpose of not sinning. The third, to be as carefull to bring good affections, as a good understanding. For affections are the feet that carrie the heart, and *Salomon* bids us to take heed of our feet, when we enter into the house of God, *Eccles. 4.17*. They are the very key of knowledge and memorie, and therefore David sayes, *The secret of the Lord is revealed unto those that fear him, and his covenant is a greater understanding*, *Psal. 25.14*. And that which he saith of Fear, may be said also of other good affections.

The second sort of Causes, are ordinary and usual defects of natural gifts; as of capacite, or concier, of memorie, and understanding. For all men have not the like gifts of nature, and therefore all men cannot expleke

2. Booke.

A benefit by the Word preached. These wants may bee discerned thus; If the minde and memorie bee weake or wanting, as well in common worldly matters, as in divine things that belong to Gods kingdome. And to this kind of men, which are thus troubled for not profiting, there belongeth comfort; yet no simply, but upon these conditions. First, if they know the principal grounds of religion. Secondly, if they have care to profit and increase in knowledge. Thirdly, if they live according to the measure of their knowl-edge in obedience to Gods will. These being observed, such parties are to comfort themselves in this, that God in mercy will accept of their endeour, forgive their ignorance, and bear with their infirmities. This is to bee seen in the example of Peter, whose faith was highly commended by Christ, when he laid the gates of hell *bould not prevale against us*, *Math. 16.16*. And yet at that very time, Peter was ignorant of many main points of Religion, as of the death, resurrection, and ascencion of Christ. And in his person, the other Disciples are commended also for their faith, because they held Christ to be the Messias and Saviour of the world, though they were ignorant of the manner of his redemption, thinking he should have bee an earthly King. *Act. 1.1*. Again, the want of knowledge in such as have natural defects, may be supplied by good affection, if they be not wanting in an honest heart, and carefull endeour of godly life. Thus the Church of the Jewes in the old Testament did farre exceed the Church of the new in good affection, though it came faire short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in general, the receiving, and use of them.

IN the next place follow the Questions of conscience touching the third part of Gods Outward worship, namely, the Sacraments; and these concern either the administration, or the receiving of them. The Administration on I will here let passe, and handle those Questions only that concern the receiving and use thereof, both in general and in particular.

Touching the receiving of the Sacraments in general, there is one only Question:

Whether the Sacraments ministered by Heretics, Idolaters, and ungodly Ministers, be sacraments not?

For answere hereunto, wee are to know, there are three sorts of men that may administer the Sacraments. Some are true and lawfull

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full Ministers, lawfully called by God and man to that function, keeping the right forme of the Sacrament according to the institution. Some againe are mere private persons, that have no authority at all to administer, whom we may oppose to the former sorte, as contrarie to them in this action. Others againe bee admitted to stand in the roome of lawfull Ministers, by the acception and consent of men, or by custome, though corrupt: and these are in a meane betweene the two former sorts. Of the first there is no question. But the Sacrament admittid by the seconde sort is a mere nullite, because they have no caling thereto, neither can they doe it of faith: for as much as they have neither precept nor example out of the word of God. Now for the third sorte, though they be not indeed lawfull Pastors, yet being in the place of such, by the consent, allowance, and custome of men, though corrupt, their action is of force, and the Sacrament which is admittid by them, is indeed a true Sacrament; which I prove by these reasons:

...First, the preaching of the Word, and administration of the Sacrament are all one in substance. For in the one the will of God is seen, in the other heard. Now the word preached by Heretics is the true word of God, and may have his effect. The Scribes and Pharisees, great Doctors of the Jewes, were not all of the Tribe of Levi, but defended from other Tribes. Again, even the principall of them lived by extortion and bribery, and were wicked men, yea Heretics and Apologists, depased and excommunicated persons. And yet because they occupied the places of good teachers, and late in the chaire of Moses, that is, read the doctrine of Moses Law, Christ biddeth his Disciples to *bear them*, *Math. 23.1*; provided only that they sooke heed to the beaten of their false doctrine & wicked life. Now if the word taught by their ministerie was powerfull, why may not the Sacraments ministred by the Heretics standing in the roome of shewre Ministers, bee true Sacraments? In the dayes of Paul, *Phil. 1.15*, some preached Christ through envy and strife, and some of good will: what was the Apostles judgement in this case? Himselfe answere, ver. 1. *What then? yet Christ is preached in manifold of waies; whether by shewre prouesse, or sincerely, and shewre joy, yea, and will ye, that Christ should be shewed in flesh?*

...Secondly, shewre is plaine by examples. The Levitical Priests under the Law were Heretics, and shewre priests after the breach of the Morall Law. Yea, they held justification by works, *Rom. 10.3*, and yet Circumcisio[n] was by them administered vian in force; neither was the Pascover celebrated by them, or the sacrifices which they offered, any other than the true Pascover; and true sacrifice. *Iudas* was a vere hypocrite, yea, Christ cast him a Devill, *Joh. 6.70*; and yet hee preached

at the word at Christis commandement, and baptizid with the rest of his Disciples, *ibid. 4.12*.

Thirdly, the Sacrament, if it bee administered in the name and by the power of Christ, is the ordinance of God, being received by faith, yea, a true Sacrament of Christ; and the force and efficacie thereof doth not depend upon the worthinesse of the Minister, but upon Christ. The letters or Epistles sent from one man to another are authentical, and serve fully to expresse the minde of the author, though the messenger or carrier bee a wicked or a naughtie man. And in like manner, the minde of any man that stands in the roome of a lawfull Minister, doth not nullifie the Sacrament, and therefore not heretic or infideli-

S. Cyprian, who lived neare 300. years after Christ, was of this opinion, that Sacra-ments administered by Heretics were wo Sacraments. But the Churches of Africa in those times concluded the contrary, altho him according to the doctrine then had been delivered.

The V^e. I. By this doctrine they are infly to be blamed, who would have their chidden re-baptized, which were before baptizid by the Popish Priests; because the Sacrament, though administered by a Papist, if he stand in the roome of a true Pastor, and keepe the forme thereof, is truly a Sacrament. II. Others by this doctrine come to be dis-approv'd, that refus to receive the Sacra-ments at the hands of unpreaching Ministers. For though the Minister bee un-sufficient and preach not, yet if hee bee callid by the Church, he hath the place of a lawfull Pa-tor, his administration is warrantable, and the Sacrament by him administered a true Sa-crament.

If it be said, that then the true Sacra-

ments may bee out of the true Church, as in the Church of Rome at this day, because Heretics and such like Ministers are not in the Church; I answer, that here is in the Church of Rome the hidden Church of God, altho the Sacra-ments are there used, not for the Romish Church, but for the hidden Church, which is in the middest of Papacie: like as the lan- home beareth light nor ferte, big for the passengers: yet hence it follows not, that we shoulde communicate with Idolaters, Heretics, and wicked persons.

And somuch of the administration of the

Sacra-ments in general. I come nowe to the

particular Sacra-ments for the ministrants.

...The first Sacra-ment in order is Baptisme:

And the Questions touching it, I reduce

to five heads.

G. Que-

L Question.

whether Baptisme bee necessarie to Salvation, or no?

For answer to this Question, wee must rightly distinguish of necessaries. A thing is said to be necessary two manner of wayes; either absolutely and simply, or in part. Absolutely necessary is that, which is in all respects necessary; and the contrary whereof is utterly unnecessary. Necessary in part is that, which in some respects, or upon certaine causes and considerations is necessary. This distinction premised, answer:

Sect. 1.

First, that Baptisme is necessary the second way, in part and respectively, that is, in divers and sundrie regards.

I. As the lawfull use thereof is a note, whereby the true Church of God is differred and distinguished from the false Church. Note that the Church of God cannot bee a Church without the Sacrament; for it may want Baptisme for a time, and yet remaine a true Church, as well as the Church of the Jewes in ancient times wanted circumcision for the space of fortie years, *10/b.5.6.* and yet ceased not to bee a true Church and loved of God.

II. As it serveth for necessarie uses and purposes to men of years, that are to bee baptiz'd: as first, to testify unto the Church and themselves, that they are received into the bodye of Christ, which is the company and societie of the faithfull. Secondly, to testify their obedience to Gods commandement, and their subjection to his ordinance appointed by him for their good. Thirdly, to bee a necessarie prop to uphold their weakesse, a seale to confirm their faith in the covenant of grace, and an instrument to convey Christ unto them with all his benefits.

III. It is necessary to infants, as it serveth to enter and admit them into the visible Church, and withoutto signifie their interest in the covenant of grace, and consequently their right and title to life everlasting.

Sect. 2.

Secondly, I answere, that Baptisme is not absolutely or simply necessary, so as the partie that dies without it, remaines in the state of damnation, and cannot bee saved. My reasons are these:

I. Baptisme is appointed by God, to bee no more but a seale annexed unto, and depending upon the covenant: therefore we must put a difference betweene it and the covenant.

The covenant of grace, and our being in Christ, is absolutely necessary: for no man, woman, or childe can be saved, wchlesse they

A have God for their God. But the signe therof is not. For lookas to the essence of a bargaine, the consent and agreement of the parties alone is of mere necessarie required; and this being yelded, the bargaine is a bargaine, though it bee neither sealed, subscribed, nor confirmed by witness; so likewise a man may be saved, if he be within the covenant of grace, though hee have not received the seale and signe thereof, the Sacrament of baptism.

II. The bare want or privation of baptism (when it cannot bee had) is pardonable, and doth not condemn the partie unbaptized. The theefe upon the childe was saved, though hee was never baptiz'd, *Luk.23.* And sundrie Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and visible baptism, yet by Gods mercy they were not desitute of the inward, and consequently were not condemned, but saved. And so many children under the Law died before the eighth day uncircumcised. Yea, when any among them were weake, and could not endure to have the foreskin of their flesh cut, in probability their circumcision was deferred, and some of them died in the meane time: which nevertheless being borne of believing parents, were undoubtedly saved, according to the promise of God made to Abraham, *I will be thy God, and the God of thy seed.* For as Christ faith of the Sabbath, so may we say of circumcision; It was made for man, and not man for it. And it were a judgement both rash and uncharitable, to thinke that all the moles of the children of Israel that died before circumcision were condemned.

Yet on the other side, the willfull contempt and carelesse neglect of this ordinance, when it may conveniently bee administered and received, is deadly and damnable. And to them that are guiltye of this sinne, is the threat of God justly denounced, *Gen.7.14.* Even that person shall be cut off from his people.

III. The grace and mercie of God is free, and not tied or bound to the outward elements, *1ob.3.8.* The wind bloweth where it listeth, char. God gives grace, and vouchfirth favour, to whom, where, and when it pleaseth him. And hence it is, that they whom hee would noe have perissh, but come to eternall life, shall be saved, though they be not partakers of this Sacrament.

IV. Infante borne of believing parents are holy before baptism, and baptism is but a seale of that holinesse, *1 Corin.7.14.* The children of believing parents are holy, *Rom.11.16.* If the first fruits be holy, so is the whole lump; and if the root be holy, so are the branches. Yea, so them belongs the kingdom of heaven as well as to others. Christ faith, *Saf. for little children, &c. for to them belongeth the kingdom of heaven.* *Mark.10.14.*

It is alledged, that thole which are sanctified

How Baptisme
is necessarie,
and why?

How Baptisme
is not necessarie,
and why?

had have faith, which infants have not. *Anf. God first, I will surely God, and the God of thy seed.* By vertue of this promise, is the parent layes hold on the covenant for himselfe and for his childe, and the childe believes because the father believes.

Reobjected againe, that infants are borne in original sinne, and therefore cannot bee borne holy and sanctified. *Ans.* Everie believ'ing parent sustaines a double person. First, as he is a man descending of *Adam,* by corrupted seed; and thus being himselfe corrupt and uncleane, his children also are corrupt and impure. Secondly, as he is an holie and believ'ing man, ingrafted by faith into Christ the second *Adam.* And thus by his faith comes his childe to bee in the covenant, and partaker of the benefits and privileges thereof; and by the same faith hee being a believer, the guilt of original corruption which is in the infant new borne, is not imputed unto him to condemnation. And for these causes the Sacrament of Baptisme is not absolutely and precisely necessarie to salvation, but so in that sort as hath beene declared.

Against this doctrine it is objected, that Christ saith to *Nichodemus.* Except a man bee borned of water and the Holy Ghost, hee cannot enter into the kingdome of God, *John.3.5.*

To this objection sundrie answers are given. First, if the place be understood of Baptisme, then the words may carrie one of those two fentes. First, that our Saviour dieth this speech principally against *Nichodemus,* who was a timorous profecutor, and remained ignorant, and had long neglected his baptism. Secondly, that the kingdome of heaven is here put, not for everlasting happiness, but to signifie the visible estate of the Church of the new Testament; and then the meaning is, no man can be admitted into the Church, and made a vible member thereof, but by the water of baptism: neither can any man bee made a lively member of Christ Jesus, but by the Spirit, that is, by regeneration, which alone makes the partie that is entred into the Church by baptism, to be a lively member of the bodye of Christ. Secondly,

others answere, that this place is to bee understood not of Baptisme, but simply of regeneration, and that Christ alludes to the sayings of the Prophets, which speake of cleane water, *Exod.26.5.* and expounds the same in this sort; Thou *Nichodemus,* art by profession a Pharisee, and usest many outward washings: but know this withal, that unlesse thou bee washed inwardly by cleane water, that is, bee regenerated and renew'd by the Holy Ghost, thou canst not enter into Gods kingdome. Lastly, it is answere, that the necessarie of salvation lies not in both, but only in the new birth by the Holy Ghost; as if Christ shoulde say, Except ye be regenerate and borne anew of the Spirit, which as cleane water purgeth

and cleanteth you from your sins, yee cannot be saved.

The p[ro]f. By this doctrine touching the hecclesie of Baptisme, are justly challenged two sorts of men.

The first is the Popish sort, who build the absolute necessarie of Baptisme upon false and unsittable grounds. For they teach in their writings, that all men are borne in sinne and corruption, and unsittle they be cleansed from it they can never be saved. Now Baptisme (they say) is appointed by God, as the only remedie and sole means, wherby they may be purged from sinne, and come to salvation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the only remedie for the cure of thole which were stung by serpents, so in this Sacrament the only meane set apart by God, to keepe them that are partakers thereof, from the sting of death and eternal destruction.

But the answere is plaine out of the former doctrine; That though all men bee concealed and borne in sinne, and cannot enter into the kingdome of heaven, except they bee cleant; yet Baptisme is not of absolute necessarie for this purpose. For it is not appointed by God, as the only remedie of this evill, but only to bee a signe and signification of the purging and cleansing of sinne, by the blood of Christ. Now those that are within the Covenant may have their sinnes remitted by the mercie of God, and that according to the forme of the Covenant, though they receive not the signe thereof; so bee it they doe not wilfully concerne nor neglect the same when it may bee had. Againe, the Serpent lifted up by *Moses,* in it selfe and by it owne vertue was a bare signe, and was no remedie to cure the diseased Israelites: but they were cured by their faith in the word of Gods promise annexed unto the signe: according to which *David* faith, *He sent his word and healed them.* *Psal.105.20.* And to the same effect *Augustine* faith, *That the cure and health of the Israelites cometh not from the Serpent, but from Gods commandement obeyed, and his promise believed.* And lois Baptisme a remedie, and no otherwise.

The second is, the common ignorant sort of people, who think that an infant dying without baptism, dies without christendom; and that it cannot possiblly bee a Christian, unlesse hee be baptiz'd. This their opinion is verie erroneous. For by it they make baptism the seale of the covenant, to bee a necessarie at the covenant it selfe. Whereas on the contrarie, baptism is not simply and absolutely necessary, so as the partie dying without it cannot bee saved, but only in part, as it serveth to distinguish the true Church from the false, to be a necessarie signe of our admision & entrance into the Church; yea, to confirme our faith in the promise of God. Neither is baptism of force to make a Christian, but only

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to signifie and declare a man to bee a Christian, by being within the covenant of grace.

II. Question.

whether witnesses, which we commonly call Godfathers and Godmothers, bee necessary?

To this there are given two answers.

First, that these of Godfathers and Godmothers is not simply necessary to the Sacrament of Baptisme. For first, it seemeth of ancient times the parents of children which were Heathens, and newly converted to Christian Religion, were either ignorant and could not, or, were cleftie, and would not bring up their children agreeably to the word of God, and the Religion which they newly professed. And hence it was thought meet, that some persons of good knowledge and life should bee called to witness the Baptisme, and promise their care for their childrens education. But now parents among us being better taught and qualified, the other is not of such necessity. Secondly, Christ hath instituted and ordained in his Word, all things fit, convenient, and necessary unto lawful Baptisme, amongst all which he hath not any where expressly prescribed the use of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the childe to the Lord, and are witnesses that the childe is admitted into the Church, and externally in the Covenant. And therefore I take it to bee a fault, when the congregation doth depart before the childe bee baptized. Fourthly, that which is required of them to promise and performe, may, yea must and ought to be performed by the parents of the baptized, who are by the word of God to bring up their children in the fear of God.

The second answer is, that though such persons are not necessary to the essence of Baptisme, yetthey are not simply to be rejected; this alway presupposed, that they be fit men, and well qualified. Their fitness stands in four things.

First, that they be of years of discretion, sufficient to undertake such a charge. And therefore it is a fault, when children are called to bee Godfathers and Godmothers, which neither are come to years of discretion, nor able to consider what they doe, or ought to doe.

Secondly, that they have at least some knowledge and understanding, not only in general of the principles and grounds of religion, but also of the nature and end of the Sacrament, and of the substance of the promise wherewith they bind themselves in the behalfe of their Godchildren. It was in

A ancient time required of such persons, as were to bee witnesses, that they shold know and understand the Creed, and the Lords prayer. Therefore those are justly to bee blamed, that call such persons to bee witnesses to their children, which though they have years sufficient, yet they have little or no knowledge of the ground of the Catechisme, or of the bond whereby they oblige themselves for the good and godly education of the infants in time to come.

Thirdly, that they be known to be of an honest and reformed life, not jolly chargeable of impisite, incivilitie, or dishonestie; that by their example the children may in time to come bee drawn to holiness of life and conversation. For how can hee that is of a dissolute and wicked life, bee able to bring others committed to his charge, to the embrasing of true religion?

Fourthly, that they be careful to performe their promise made in the face of the Church, for the good education and instruction of the childe in the fear of God, specially when the parents be negligent and careless in their behalfe.

Now the reasons why these Sureties are not to be simply rejected, if they be qualified, as hath beene said, are these. 1. Because this custome though it be not directly grounded upon Scripture, yet it is not repugnant thereto. For being rightly used and kept, it tendeth to the furtherance of religion and godlinesse in particular families, and consequently to the edification of the Church. 2. It is no new thing, but an ancient commendable practice, continued in the Church of God above the space of 120 years. 3. Because these parties doe supply the defect of natural parents when they be wanting, either by death, or by negligence while they live; if they bee answerable to their promise made in the behalf of the children, touching the things that belong to their salvation.

Yet further touching these persons, three questions are moved.

I. Q. What dutie are they to doe in the behalfe of the partie baptized?

Answ. Papists teach, that the principall and proper act of the Suretie is, the taking of the infant baptized from the hands of the Priest, into his owne armes and custodie. But this, though it bee an action neither good nor evill, yet considering it may as well be done by another as by him, and the doing of it by another is no whit prejudiciall to the end for which such persons were first appointed in the Church, namely, the good education of infants baptized, it cannot bee the principall dutie of the Suretie.

But the things required of them are especially these:

I. To be speciall witnesses of the admission and entrance of the partie baptized into the Church of God.

II. To

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1. To binde themselves by solemn promise, in the name of the childe, before the whole Church assembled, that they will be carefull so soone as hee comes to years of discretion, that hee be brought up in the feare and service of God, and bee instructed in the principles of faith and reparation; and acquainted with the promise made by them in his behalfe, that he may frame his life thereafter.

2. To have speciall care of the performance of their promise, that by all good meanes which God hath appointed, both publicke, as hearing the Word, and receiving the Sacraments; and private, as exhortation, and admonition, in time to come hee shall bee moved and enticed to forsake the Devil, &c. and to pay his vowed service at his Baptisme.

3. Q. Whether children baptised come to bee of spirituall kindred with the whole Church, by reason of their Godfathers and Godmothers?

The Papists answer, yea, and they explain their answer in this manner: Lookes by carnall propagation a man hath naturall being; so by the Sacrament of Baptisme he hath a spirituall being in the state of grace, according to which he is borngaine. Now, as by carnall propagation ariseth a bond of kindred betweene one man and another; so by the receiving of Baptisme there ariseth a bond of kindred betweene the members of the Church; by means whereof, the Sureties become as fathers and mothers to the parties baptiz'd.

Wee on the other side answer negatively, that persons baptiz'd doonot bythen Baptisme become spirituall akin to the Church. Now that this is the truth, and the contrary doctrine of the Papists erroneous, will appear by their reasons:

I. The Sacrament it selfe doth not give a spirituall being to any man that is partaker thereof; neither is it of force to make a man a Christian, or a member of the invisible Church of God. But that which doth thus, is the Covenant of grace, wherein is promised remission of sinnes, and life eternall, in and by Christ. And the Sacrament is only a seal of that covenant, and no more.

Now if baptism can make a Christian, much lesse can it give unto him a spirituall being in the boode of Christ, and consequently any such spirituall alliance, whereby one member may bee allied unto another.

II. There is not the same reason of baptism, that is of carnall propagation or birth. For baptism is not regeneration it selfe, but the Sacrament, that is, the signe and seal of regeneration. And therefore though natural kindred comes by carnall seed and birth, yet spirituall kindred can come to any by baptism. III. The Scripture mentions only

A two sorts of kindred, and no more; the one, which ariseth properly from sacerdotie and communion of bloud, which we call *Coniunctione*; the other, which comes by carnall conjunction of man and woman in the estate of marriage, commonly termed *Affinitate*. And besides this, the Scripture acknowledgeth none.

If it bee said, that God is the father of all believers, and that they are his sonnes and daughters, and Christ their elder brother: and therefore there needeth be a spiritual alliance betweene them all: I answer, it is true: but that this kindred hath his originall from baptism, and beginneth with that relation that is betwix the Sureties and their God-children in that Sacrament, it is a Popish invention, devised by the wile of man, without ground or warrant in the word of God.

III. Q. But bee it, that the Papists opinion were true, then a further question may be moved;

Whether spirituall kindred contracted by Baptisme, can be a just impediment of mariage betweene the witnesses themselves, or their children?

The Papists in their writings answer, that spirituall alliance being farre more excellent than carnall, is of much more force, both to hinder a man from mariage before hee marrie, and to break off mariage when it is contracted.

But this doctrine (as the former) is not warranted. For first, they themselves affirme, that this impediment doth not depend upon the Law of Nature, but upon the judgement of the Church. But the estate of mariage standes by Gods ordinance, who hath given libertie of entrance into it to all men, that are out of degrees forbidden in his Law without exception: and therefore the lawes and constitutions of men cannot prejudice or take away mans libertie in that behalfe.

Secondly, all persons are brethren and sisters in Christ, and therefore are spiritually allied each to other. Now if this spiritual alliance be polluted by mariage, or makes mariage undertaken a mere nullite, then no believer shall marrie in the Lord: for Christians by this means must never march with Christians, but with Pagans and Infidels.

Thirdly, this impediment is a superstitious invention of Popish Canonists, only to increate the treasurie of their Church, by their multitude of dispensations. And it feenes that they are either ashamed of it, or wearie to bear the imputation thereof. For some of their owne Canons are against it, which doe allow Godfathers children to marrie, and a man to marrie his Godfathers wife. And the Council of Trent hath drawn this affirme into a narrow compassie, which before was so farre enlarged, allowing the Wives themselves to bee man and wife, not urging all

Lib. fere. ap. dicitur. ac. 1. impedit. coniunctionem. maritum. & diuinit. contrah. & diuinit. matrib. i. cap. 30.

Deo. Greg. 1. statut. Consil. Tid. Satis. decret. De reformacione eccles. &c. &c.

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all the three kindes of kinred, but only some degrees of compatriotrie.

III. Question touching Baptisme.

whether children of excommunicate persons, which are cast out, and not holden as members of the Church, have right to Baptisme?

For better resolving of this question, the ground of the answer is first to be laid downe, and then the answere will be made.

There are two distincte Scripture causes allegged, concerning the fode and use of Excommunication. The first *Mathew 18:18*; the second is *1 Corin. 5:5*. The scope of these books is to shew, that hee which is excommunicate is banished from the Kingdome of Heaven. For hee is not to bee holden a true member of the Church, but as an Heathen and a Publican: and therefore is put out of Gods Kingdome, and delivered up to Satan. Of this weight is Excommunication.

Now in Excommunication there are three judgements to bee considered: The first, of God; the second, of the Church; the third againe of God.

The first is, when God doth hold any oblique sinne guilty of his offendre, and consequently guilty of condemnation, while hee require. This is the first sentence. The second is, the judgement of Gods Church upon the offender, after that God hath holden him guilty. For the judgement of the Church followeth the judgement of God, and doth indeed nothing, but pronounce the partie guilty and subject to condamnation. And the difference betweene them both is only this: That God holds the offender guilty, and the Church declareth him so to be. Now the second judgement is not to bee given absolutely, but with condition of repenteance, and so farre forth, as man can judge by the fault committed, as also by the word, which gives direction, how to differnce of the impenitencye of the sinner. The third and last judgement is Gods, whereby he ratifieth and confirmes that in heaven, which the Church hath done on earth: and this in order followest the second.

This ground being laid downe, I come now to the answere.

First therefore, the parties excommunicate are in some respects members of Christs body, and in some respects they are.

They are not in two regards. First, in that they are cut off from the company of believers, by lawfull excommunication, & so have no participation with them, either in prayer, hearing the Word, or receiving the Sacraments. The reason is, that the action of the Church stands in force, God ratifying

A than heaven, which the Church doth upon earth. Secondly, because by their sinnes they have (as much as in them lieth) deprived themselves of the effectual power of Gods spirit, which might rule and govern them.

But in other respects they are members, as will appear, if we consider the divers sorts of members.

Some are members *of alreadie*, and in present, but *in the eternall counseil of God*, and are to be in time when they shall be called. Thus was Paul before his conversion, and therefore he saies of himself, that *God had spared him from his members number, and callid him by his grace, Gal. 1:15*. Also of himselfe and others, beverore he saies, *When we were enemies, we were reconciled to God, by the death of his son, Rom. 5:10*. Some againe are members *only in shew and appearance*; of which for an hypocrite, which deceiveth by their outward profession, to be that they are not in deed: wherein they resemble the wooden leg that is cunningly fastened to the bodie, but indeede no leg, nor part of the body, whereat it is adjoynted. A third are lively members, which are united unto Christ by faith, and have fellowship with God in him, being justified, sanctified, governed and preserued by his spirit; and wherell doe feele, and shew forth the power of the same spirit dwelling in them. Of thisl Paul speacheth, *Rom. 8:14*. As many as are led by the spirit of God, they are the sons of God. The fourth sort are *deceased members*, wh^t though they belong to God's election, and are plants truly ingrafted into the vine Christ Jesus, yet for the present, have not a lively sense of the power and vertue of the spirit of Christ in them. These may stily be resembled to the leg of a man, or some other part, that hath the dead pulse, which though it remaine for some time without feeling, and uncapable of nourishment, yet being joyned to the body, it may by warrue of some strong medicine be recovered, and made whole as the other.

Of this sort are excommunicate persons. For in regard of their ingrafting, they are true members, and cannot bee quite cut off from the bodie of Christ, *1 Cor. 10:18*. though otherwise they are not holden so to bee, in a threefold respect.

One in regard of men, because they are excluded from their holy Communion with the faithful, by the Churches censure. The second, in regard of God, because that which the Church rightly bindeth on earth, is bound in heaven. The third, in regard of themselves, because for a time they wanthe the power and efficacie of the Spirit, untill they be thorowly touched with repenteance, and begin (as it were) to live againe.

Now, though in these respects, they bee not alreadie members of the Church; yet the truth is, they are notwithstanding cut off from the societie of the faithful. For the seed of faith remaneth in them; and that knits the bond

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bond of conjunction with Christ, though the soule thereof be lost, until they re-geen.

In this case, the partie excommunicate is, as a free man in bonds, who until he gettis out of prison, hath no se^t of his freedom, and yet continues a free-man still, though he remaine in prison. So also the children of God may still be the children of God, though excluded from the congregatiōn of the Church, for some offences.

From thence that hath beene said, ariseth the Answer to the Question proposed; namely, that the children of such persons, as are excommunicated, are (notwithstanding their excommunication) i.e. *baptized*, because they are indeed, and in the judgement of christians, true members of the body of Christ, though in some other regardes, they are not in prefare holden so to bee.

Yet further, besides the former grounds, consider the reasons.

First, children of parents, that are professed members of the Church, though cut off for a time, upon some offence, committed, have right to baptism, because it is not in the power of man, to cut them off from Christ, though they bee excommunicated. Secondly, the personall issue of the parent may not keepe the blessing from the childe: and therefore doth not deprive him of participation of the ordinance of God. Thirdly, we must alway put a difference betweene them, which do not make separation from the Church, and yet are grievous offenders: and open Apostates, that joyne themselves with the enemies of the Church, to the ruin and overthrow of the truth of the Gospel. Fourthly, we must put a difference betweene those, that have given up their names to Christ; though fallen grievously; and Turkes, and Infidels, that are forth of the Covenant, and never belonged to the Church. Lastly, if the mercie of God enlarge it selfe to thoulands, yea infinitte generations: why shoulde man bee so hard hearted, answere question; whether such Infants belong to the Covenant, and consequently keepe cheare from the Sacrament of Baptisme?

Out of this Question, arises a second:

Whether children borne in fornication,

have right to baptism?

An. They are noz to be kept from it.

For the wickednesse of the parent oughten to

prejudicē the childe, in things that belong to

his salvation.

Yer in this case, some Cauions are carefully to be observed; as first, sheet the parent hold the true faith and religion; secondly, that hee be by the Minister excommunicate, to a true humiliation of himselfe, and to earnest repenteance for his sinnes committed, and that before the childe be baptizē. Thirdly, that therē bee some appointed, to answer for the Infant, be-

fore shee parcur, and to make folome proime openly to the Church, that it shall bee carefully brought up, and instructed in the faith. And the same is to be observed and practised, before the baptizing of the children of parties excommunicate.

IV. Question.

How men are to make a right use of their Baptisme when they bee come to years?

The vte observing hereof is the cause of many illus, and corruptions in the lives of men. It is commonly holden a great fault in civil masters, for a man to keepe his conueniences, much more is it a sinnes fault before God, not to keepe promises, and pay the wages made vnto him.

For swicher therefore as the Question, we must take this for a ground: That baptism both for signification, force, use, and fruit, continuall, not for a moment of time, but for the whole course of a mans life. It doth not respect only the time past or present, but that which is to come, yea, that whole time that a mannathe to spend, from the very act of his baptisme to his death. Again, Baptisme is the true Sacrament of Repentance, for remission of sinnes: which being once received, remaineth a perpetuall testimony and pledge of the everlasting covenant of God, and of the continual waing away of sinne in the blood of Christ.

This Ground premised, I come to the use of Baptisme, which is two-fold.

The first is, that it serveth to be a token and pledge of Gods favour towards us, and that principally three waies.

First, in that it leageth and confirmeth to us the free pardon and forgiuenesse of our sinnes. Thus Cornelius was baptizē of Peter, after hee had heard the Gospel preached, and received the holy Ghost, that is might be unto him a pledge of the remission of his sinnes, *Act. 10:48*. And in like manner doth Peter exhort the converted Jewes, to reapeire them of their sinnes, and to receive the sacrament of Baptisme, as a token and pledge of Gods mercies, the forgiuenesse thereof by Christ, *Act. 2:38*.

In regard of this use, baptism is of great force, to releve the childre in distresse. For when any childe of God feeleth himselfe laden with the burthen of his sinnes, the consideration and remembrance therof, that God hath pardoned them all, and given him a special & certaine pledge of his pardon in baptisme, will serve to stay and support his soule. Yet, though his sinnes were of force to make a separation betweene God and him, yet remeving that his name is written in the Covenant of God, and that he hath by Gods mercies received the seal of the Covenant, hee shall not need to bee much dismisseid. When Sarah

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Satan tempteth him to doubt of his owne estate, in regard of his corruption; even then let him have recourse to his Baptisme, and think of the earnest and pledge of Gods favour, which he hath received. Let him draw out his evidences, signed with the seale of Gods covenant, made unto him in Jesus Christ: and that shall bee sufficient to stop the mouth of Satan, and to repell his temptations.

Secondly, Baptisme is a pledge of the vertue of Christs death. *Do you not know (saies Paul) that all we which have beene baptizied into Iesus Christ, have beene baptizied into his death?* Rom. 6. 3. For they that believe, are by baptism conformed to Christ their head; because they are by it buried together with him into his death, verfe 4.

This point is of excellent use in our lives. For it teacheth a man, when his owne corruption moveth him to sin, and he is now even in the combat, the spirit lusting against the flesh, and the flesh against the Spirit: even then, to call to memorie his Baptisme, wherein it pleased God to seal unto him the mortification of his sinne, by the power of Christs death: and consequently to pray earnestly unto him, for the continuance of the same power in his heart; for the continual crucifying of the old man, and the utter destroying of the bodie of sinne, Rom. 6. 6.

Thirdly, Baptisme is a pledge unto us of the life of Christ, and of our fellowship with him therein. For looke, as hee being dead in the grave, raised himselfe to life, by his own power; even so, and more than so, being now in heaven glorified, doth he by the power of his Deitie raise up his members from death to life, Rom. 6. 4. A certaine pledge whereof he hath given us in this Sacrament. Which also affordeth singular comfort and joy unto a man, even in his greatest extremite. True it is, that man by nature is dead in sin; yet God of his mercie sealeth unto him in baptisme, his rising from the death of sin to newnesse of life. True it is againe, that all men must die. Yet this is our comfort, that in Baptisme God hath sealed to us, even our rising from the grave to life everlasting, and all by the vertue and power of Christs resurection. This is a comfort of all comforts, able to uphold the faule of man, even in the houre of death.

The second Use of Baptisme is, that it serves to bee a notable meane of our death unto sinne, and that three waies.

First, by putting us in minde of mortifying the flesh, and crucifying our owne corruptions. For if we bee baptizied into Christ, as Paul saith, Rom. 6. 3, then ought we not to continue sinne, but to labour by all meanes, aby prayer, by fastynge, by the word preached, and by avoyding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednesse of our hearts, Gal. 5. 24.

Secondly, it causeth us to dedicate our selves wholly unto God and Christ, remembraunce that wee once offered our selves to be baptizied, (in the presence of the whole congregation) in token that wee should ever afterward consecrate our soules and bodies unto the Lord, and wholly renounce and forsake the flesh, the world, and the devil.

Thirdly, it causeth us to labour to keepe and maintaine peace and unitie with all men, but specially with Gods people. For Baptisme is a solemne testimonie of the bond of mutual love and fellowship, both of Christ with his members, and of the members one with another. To this end Paul saith, *that we are all by one spiri baptizied into one body.* 1 Cor. 12. verfe 13. yea, and Baptisme is one of those things, whereby the unitie of the spiri is presevered in the bonds of peace.

Eph. 4. 5.

V. Question.

whether a man falling into sinne, after he is baptizied, may have any benefit of his Baptisme?

Answe. He may, if he repente. And the reasons are these :

Fist, his Indeuctures and Evidences remaine whole in respect of God, and his name is not put out of the covenant. Which is otherwise in the Evidences of men. For if they bee once cancelled, a man cannot have his name put into them again.

Secondly, Baptisme is indeed (as hath bin said) the Sacrament of Repentance, and (as it were) a plank or board to swimme upon, when a man is in danger of the shipwracke of his soule. Therefore if a man repente, and bee heartily sorry for his sinnes committed, hee may have recourse to his baptisme, whereto was sealed unto him the pardon of all his sinnes past, present, and to come : he standing to the order of his baptisme, believeng and repenting.

Thirdly, to them that fall, even after Baptisme, there is hope of repentance, and consequently of the favour of God, if they bee touched in heart with true remorse and sorrow for their offences. For hence it was, that Paul calleth the Galatians (fallen after they had bin baptizied) to the remembrance of the favour of God promised unto them in the Covenant, and sealed in their baptisme, Galat. 3. verfe 3, 19, 27. In the same manner doth Iohn call the Churches of Asia, that had left their first love, to repentance and conversion, Spec. 2. verfe 5, 16. And the said Iohn, in the Ecclesiastical historicall is said to have reclaimed a young man, who had most grievously fallen after his Baptisme.

Euseb. Ecclef.
Hist. 3. c. 3.*CHAP.**2. Booke.**Cases of Conscience.**CHAP. X.**Of the Lords Supper.*

THUS much concerning the Sacrament of Baptisme. Now we come to the Sacrament of the Lords Supper: concerning the use whereof there are two principall Questions moved.

I. Question.

How farre forth men have libertie to use or not use the Lords Supper?

For the answering hereof, I propound three Rules.

The first Rule: Every man of yeares, living in the Church, and being baptizied, is bound in conscience by Gods commandement, to use the Lords Supper. In the institution of the Supper, the Lord gave a sacramentall Word: whereof there bee two parts: a Commandement, and a Promise. The commandement is expressed in these termes: *Take, eat, drinke, dñe yestis.* And it binds all men in the Church that are baptizied, to the use of the Lords Supper.

The second Rule: Every man of yeares baptizied, is to receive it often. 1 Cor. 11. 26. *As oft as ye shall drinke it in remembrance of me.* The reason is, because we have need continually to feed on Christ. And herein the Lords Supper differeth from Baptisme: because by Baptisme a man is once only grafted into Christ; but being in Christ, hee hath need often and continually to be fed in him to life eternall. And this often nourishment of the believer is sealed unto him by the often use of this Sacrament.

The third Rule: Every man is to receive and use the Lords Supper according to the laudable custome of his Church wherof he is a member, unless there bee a just impediment. A just impediment is that which barres a man from the use of the Supper, as Suspension, Contagious and incurable sicknesse, Absence upon a just and weightie cause, as when a man is in his journey and such like.

The reason of the Rule is, fist, if any man refuse to receive it, when he may conveniently, having no just impediment; so doing, he neglects and contemnes the ordinance of God. Secondly, for a man to abstaine, when he is called to receive it, though haply hee may be excused, in regard of some reaon inwardly knowne to himselfe; yet his abstinance is a bad example, and may give offence to others. Thirdly, the man that may receive and yet will not, doth in effect suspend and withhold himselfe from the benefit of this holy Sacrament.

Now these three Rules, as they serve directly to answer the Question in hand, so they do

A plainly discover some errors and faults in the practice of sundry persons in these daies. Some there bee that thinke it sufficient to receive the Communion once by the year, namely, at Easter time. Whereas on the contrary it is to be used as oft as may be; considering that it is nothing but the shewing forth of the Lords death till he come: which is not once or twice in the year, but often, yea continually to bee remembered. Other there are that take libertie to themselves, to come to this Table, and abstaine at their pleasure, as if it were a thing arbitrarie to themselves, which notwithstanding the Lord hath enjoyeded by expresse commandement, as hath beene said.

But some allege for this their practice, that they are avairance with such and such persons, that have done them wrong, and whom they cannot forgive; and in this respect, they were better abstaine, than come unprovided. To whom it may bee said, that their unkinesse in this and other respects, ought to be a strong motive to induce them, at least to use all holy endeour, to prepare themselves every day, rather than a meane to keepthem backe. For if a man should abstaine upon every occasion of variance, discontentment, and infirmite, he should never receive, and so consequently have no benefit by this ordinance of God. Daily preparation therefore is the more necessarie, that when they be called and have opportunitie, they may come as welcome guests unto that heavenly banquet.

II. Question.

How may a man rightly use the Lords Supper to his comfort and Salvacion?

Answe. Threethings are required therunto; Right Preparation, right Receiving, and a right Use of it afterward.

Set. 1.

That Preparation is needfull, the commandement of the Apolitie plainly shewes, which is directed to all Communicants without exception: 1 Cor. 11. 28. *Let a man therefore examine himselfe.*

Now that a man may be rightly prepared, bee must bring with him soule severall things.

First, Knowledge of the foundation of Religion, specially of the use of both the Sacraments. That this is necessarielie Preparation, it appeareth by that which Paul requireth a good Communicant, 1 Cor. 11. verfe 36. to wit, *the shewing forth of Christes death,* which is done by confession and thanksgiving; and these two cannot bee performed without knowledge.

The second thing required is Faith: For all Sacra-

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Sacraments are seals of the righteousness of faith, Rom. 4.11. Now Faith is hereby discerned, when the heart of the believer contents it selfe only with Christ, the matter of salvation; and doth believe, not only that there is a remission of sinnes in general, but that his sinnes are forgiven to him in particular.

The third is Repentance, standing in a heartie sorrow for sinnes committed, in a hatred and detestation of the same, and in a resolved purpose of amendment, and obedience for time to come.

Here we must remember, that renewed Repentance for sinnes committed, is principally required before the Sacrament. For the Apostle chargeh the believyng Corinthis, with unorthwiche receiving, because they came in their sinnes, without renovation of their repentence.

The fourth is Charitic towards man. For this Sacrament is a Communion, whereby all the receivers, jyntly united together in love, doe participate of oþre and the same Christ. And therfore, as no man in the old law might offer his sacrifice, without a fore-hand agreement with his brother; so no Communicant may partake with others at this Table, without reconciliation, love, and charite.

Now further touching Preparation, there are three Cases of Conscience to be resolved.

I. Casf. What shall a man do, after preparation, he findes himselfe unwarie?

Anf. There are two kinds of unorthwishes; of fawfull conscience, and of infirmite: Unorthwishes of an evill conscience, when a man lives in any sinne, against his conscience. This we must especially take heed of. For it is proper to the Reprobate; and he that comes to the Table of the Lord unorthwily, in this sense, questione he shal eat his own judgement, if not condemnation. The unorthwishes of infirmite is, when a man truly repents and believeth, and makes conscience of every good dutie, but yet fees and feels want in them all, and in regard thereof, himselfe unfit to the Supper. Such unorthwishes cannot fully hinder a man from comming to this Sacrament, neither is it a sufficient cause to make him to abstaine. The reason is, because the Lord requires not therein perfession of faith and repentence; but the truth and sincerenesse of them both, though they be imperfect.

If it be demanded, how the truth of faith and repentence may be known; I answyr, by these notes. 1. If our faith bee directed upon the right object, Christ alone. II. If there be a hanging and thirsting after his bodie and blood. III. If we have a constant and serious purpose, not to sinne. IV. If there follow a change in the life. Thus we read, that many of the Jewes, in the daies of Hezechias, came to Hierusalem, and did eat the Pascover, which had not cleansed themselves, according to that which was written in the Law. And yet, for those among them that had pre-

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A parred their whole hearts, to seeke the Lord, the text saith, that God heard the prayer of Hezechias, and healed his people, though they were not cleansed, according to the purifications of the Sanctuary, 2 Chro. 30. 18, 19, 20.

II. Casf. Whether it be requisite to preparation, that a man should come fasting to this Supper?

Anf. It is not necessary. For in the Primitive Church, Christians did first fast, and at the end of their fast received the Lords Supper. And if receivers bring with them attentive mindes, reverent and sober hearts, it matters not whether they come fasting or not. *The kingdom of God standes not in meat and drinke,* as Paul saith, Rom. 14.17.

III. Casf. Whether such percos as are at contention, and goe to law one with another, may with good conscience come to the Lords table? The reason of the Question is, because men thinke when they goe to law that they do not forgive.

Anf. There be three kinds of forgiveynesse; of revenge, of the penalty, and of judgement. Of revenge, when men are content to lay aside all hatred and requital of evill. Of penality, when being wronged, they are content to put the masterup, and not proceed to revenge by inflicting punishment. Of judgement, when a man is willing to esteem and judge things badly done, as well done, and to judge a bad man no evill person, nor an enimie, though he be an enimie.

Of these three, the first is alwaies necessary. A man is bound in conscience to forgive the revenge, and leave that to the Lord, to whom vengeance properly belongeth. But to the forgiveynesse of penality and judgement we are not alwaies bound. We must then and decline injuries offered, as much as possibly we can; but when they be offered, we may with good conscience feele a remedy of them, and use any lawfull meanes to defend our selues.

Therefore I answyr to the Question thus: That if a man going to law with another, for gives him in regard of revenge, when hee comes to the Lords table, hee doth his dutie. For doing that, he is not bound to the other, as hath beene said.

Seft. 2.

The second thing, in the right use of the Lords Supper, is the right receiving of it. Wherein there be two things required.

First, the renewing of our Knowledge, or generall faith. And then seconde, the renewing of our Speciall Faith in Christ.

Let the reasoun of both be observed. This Sacrament containeth many particullar signes; as not only the bread and wine, but the actions about the same. The signes may be thus distinguished. Some of them are representing signes, some are signes applying.

Representing signes are such as doe lively set forth unto us Christ with all his benefits, as the bread and the wine, the breaking, and the

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the powring. Applying are those, that doe appropriate the same; as, the giving and receiving of the bread and wine. The first sorte serve properly to renew our knowledge: the second, to confirme the same by application.

Now answerable to the scope of the Sacrament, must bee our right receiving, which consisteth in renewing of our knowledge and faith, in the myghtyness thereof.

Our knowledge is renewed principally, by meditation in the use of the Supper, after this manner.

First, when we see two signes to be received, we must call to minde, that Christ is our perfect Saviour, that is, both bread and water of life, as Paul saith, Rom. 14.17.

II. Casf. Whether such percos as are at contention, and goe to law one with another, may with good conscience come to the Lords table? The reason of the Question is, because men thinke when they goe to law that they do not forgive.

Anf. There be three kinds of forgiveynesse; of revenge, of the penalty, and of judgement. Of revenge, when men are content to lay aside all hatred and requital of evill. Of penality, when being wronged, they are content to put the masterup, and not proceed to revenge by inflicting punishment. Of judgement, when a man is willing to esteem and judge things badly done, as well done, and to judge a bad man no evill person, nor an enimie, though he be an enimie.

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On the other side, our Faith is renewed by apprehension and application in this manner. When the Minister gives the bread and wine, and the Communicant receiveth them, at the same time are we to lift up our hearts to heaven, to apprehend Christ by faith, believynge him, with all his benefits to be ours: that he was made man for us, that he suffered and died for the remission of our sinnes. For these outward symbolical or sacramental actions serve to no other end, but to signifie unto us these inward actions of the minde and will, whereby we apprehend and receive Christ, our salvation.

Here by the way two Casfes are propounded.

I. Casf. What is to be done, if a man after often receiving, still doubteth whether he hath faith or no?

Anf. He must strive against doubting, and endeavour to believe; being heartily sorrie for the weaknesse and infirmite of his faith: And let him without consider and remember, that God hath not only given his promise, but set apart this Sacrament, to bee a speciall signe and pledge of his mercie contained in the promise, for the upholding and strengthening of mans faith.

But some man will say, Mine endeavour is nothing, if doubting prevale. *Anf.* It is not so. For if a man can be heartily sorrie for his

infirmitie, if he strive to believe, if in heart he hangreth and thirthleth after Christ, faith is begin, and he in some sort doth apprehend Christ. The poore begger by the high way enjoyeth the almes that is given him, though he receive it with a lame and leprosous hand. The flomacke that loathes physick, if it receives into it at the first, but one drop of the potion prescribed, and that in very weak and fainting manner, it will be able at length to take benefit by a greater quantite, and in the meane time it receiveth good. The man that is in clofe prison, if he sees but one little beame of the Sunne, by a small crevise, by that very beame he hath life of the Sunne, though he leeth not the whole body of the Sunne. In like manner, though our faith, the hand of our soule, be mingled with weaknesse and corruption; though we feele never so little measure of Gods grace in us; yes, though our knowledge be never so small, yet it is an argument, that the Spirit of God begins to worke in our hearts, and that we have by Gods mercy begun to lay hold on Christ.

It will be said further: If I feele not Christ given unto me by God, I doe not, nay, I cannot believe. *Anf.* In nature it is true, that Experience begins first, and then follows Assurance, but in spirituall and divine thynge, there is a contrary course to be taken. For here we must begin with faith, and in the first place simply believe Gods promises, and afterward we come, by the goodness of God, to feele and have experience of his mercie. This point was notably practised by Iacobus abipat, who being in a great extremite, and seeing no way to escape, practised his faith in the first place, and said, *Lord, we know not what to do, but our eyes are towards thee,* 2 Chro. 20.17. And the like he taughte the people at the same time, ver. 20. *Put your trust in the Lord, and ye shall bee assured.* Thus Abraham is said, *above hope to believe under hope the promise of God, even against sense, reason, and experience,* Rom. 4.18.

II. Casf. If in the very instant of receiving a man feele his heart so hard, that he cannot lift it up unto God, what is then to be done? *Anf.* First, hardness of heart is twofold, sensible, and insensible. The insensible hardness of heart is a great and dangerous judgment. But the sensible and felt hardness, which is in Gods children, and which they feele and bewaile in themselves, is rather a blessing than a curse. Of this, the people of God complained, Esa. 63. 17. And it must not discourage any Communicant, but rather comfort him, because it is a signe of grace. For if there were no grace in the heart, corruption and hardness could not be fel.

Secondly, I answyr, that the benefit of the Sacrament is not tyed to the very instant of receiving: but if before and after a man lift up his heart to God, hee shall finde comfort, though for the prelere he hath not so lively sense and feeling thereof as he desireth. This alway

Adoration due unto them, wee acknowledge none; because neither wee have to deal with them, nor they with us. Therefore Romish Adoration of them wee renounce, as flat idolatry; considering it giveth unto them a Divinity, making them present in all places, to know our hearts, and heare our prayer at all times, which is the prerogative of God alone.

Now for unreslonable creatures, no Adoration at all appertaineth to them, but only a reverent and holy use of them. For Adoration is a signe of Subjection of the inferior to the superior; but man is their superior: and therefore he is to do them no worship or service. And herewpon we justly condemne the Adoration of the reliques of Saincts, of the bread and wine, the Sacrament, &c.

The third sort of things is the works of the creature, to wit, Images. Where, if it bee demanded, what Adoration is due to them? I answer, none at all. Reasons. 1. Wee have an express inhibition to the contrary, in the second Commandement, *Thou shall not bow downe to them, nor worship them, &c.* The superiour must performe no Adoration to the inferior. Now though it shold bee granted, that they were the images of God, yet man is more excellent image than they, and they are inferior not only to him, but even to the baser sort of creatures. The worste is one of the baske creatures upon the earth, yet it is the worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason and better, worship the worste, than the Image.

CHAP. XII.

Of outward confession.

The fifth head of Gods outward worshippe is Confession. I meane not the Ordinary or Ecclesiasticall Confession, but that which is made before the Adversary. Concerning which, there bee many Questions commonly made.

I. Question.

Whether Confession of faith bee necessary, and when?

Answ. That confession is necessary, it appeares by manifest testimonies of Scripture: 1 Pet. 3.15. *Be ready to give an answer alwaies to every man, that asketh you a reasen of the hope that is in you.* Here is a flat Commandement for Confession. Againe, Rom. 10.9.10. *If thou shouldest confess with thy mouth, and belieue with thy heart, thou shouldest be saved.* For with the heart man believeth unto righteousness, and with the mouth man confesseth salvation. And Marke 1.38. *Whosoever shall be ashamed of me in this*

awfuler generation, of lina bisq; the Sonne of man bee abhamed also, when hee commeth in the glory of his Father, with his holy Angels. This is granted of all Divines, save ouely of some pestilent Hereticks.

> The second part of the Question is, *whether Confession is to be made?*

For answering whereof, this must bee remembered for a Ground, that there is a distinction to bee made betweenne Commandements affirmative and negative. The negative bindeth at all times, and to all times. For it is not lawfull at any time, for a man to doe evill. The affirmative bindeth and in all times, but not to all times. For it commandeth a duty to be done, which nevertheless is not at all times to bee done. For example: To give Almes, is precluded by an affirmative Commandement, and yet Almes are to bee given only at fit times and occasions. Hereupon it please the Lord to propound part of the Morall Law in negative terms, because negatives are of greater force. Now confession being commanded not by a negative, but by an affirmative Commandement, wee are not bound thereunto, at and to all times, but when just occasion is offered.

When then (may some say) are the especiall times, in which Confession is to be made before the Adversary?

Answ. There are two principally, to which all the other may bee reduced. The first is, when wee are examined touching our Religion by them that are in authority, as by Magistrates, Princes, Judges, &c. For at such time we are lawfully called to make confession of our faith, and may do it with boldnesse. Thus much the place before named importeth, where wee are injoined to *be ready to make an account, &c.* 1 Pet. 3.15. that is, not to every examiner, but to those alone who have power and authority given them by God, for that purpose. And the same is implied in Christs speele to his Apostles, Matthe. 10.18. *And ye shall be brought before governors and Kings for my sake, in witness to them, and to be Gemesiles.* And in this case, not to make profession of our faith, is in effect to deny Christ, to scandalize the Church, and greatly to prejudice the truth. The second time of confession is, when in the wane thereof, Gods glory is directly impeached, the salvation of men hindered, and our neighbour offended. And then we are necessarily to confess, though no examination be made.

It see hereasked, How wee may be able to discerne of this time? The answer is, by Christian wisdom, which teacheth us, that when by our silence wicked men are emboldened to speake evill of Gods word, and weakenes occasioned to fall from the faith, then is the fiftetime to stand in the defence and maintenance of the truth. Out of these two times and cases, Christians have liberty not to confess, but may lawfully conceale their

their faith; nay (which is more) their persons; by changing their habit and attire, upon this ground, because the affirmative Commandement doth not alwayes bind.

Here it is objected, First, that we are saved only by faith, and therefore confession is not necessary. *Answ.* wee must consider faith two ways. First, as an instrument created in the heart, whereby wee apprehend and apply Christ with his benefites to our selves, for our justification and salvacion. Secondly, faith must bee considered more largely, as it is a way to bring us to life everlasting. Now in the first acceptation, it may bee truly said, that wee are saved by faith alone. For there is no grace of God whereby wee take hold of Christ but faith. But if wee take it in the second sense, as a way to life, then weymay truly say, that it alone availeth not, but hope, love, repartance, good works, and all divine vertues. In this sense Paul saith, *We are saved by hope, Rom. 8. verse 24,* because by it wee wait for our salvacion: and hope is the way in which all must walke that looke to bee saved. Againe hee saith, *A momentary affliction doth work into us an eternal weight of glory, 2 Corin. 4. verse 17.* But how? Not a easie, but as wayes, signes, and markes, that give us direction to our journeys end. And thus the woman is said to bee *savably bearing of children, 1 Timothy 2. verse 15.* Which bearing and bringing up of children is no cause, but only a way wherein shee must constantly walke to glory. And though in mans judgement, that may seeme a way of misery and death, yet indeed it is otherwise, if the children *continuer in faith, love, and holynesse with modesty.* Againe, the Apostle James saith, *that Abrahams faith wrought together with his works, Jam. 2. verse 22.* which are likewise not to be understood as working causes, but as testimonies, and evidences, declaring and manifesting, that hee was full in the sight of God.

Secondly, it is objected, that confession of our faith to God is sufficient. For so Saint Paul seemes to say, Rom. 14. verse 22. *Have then faith, have it with thyself before God:* therfore confession before man is not needfull. *Answ.* The Apostle speaketh not of that faith whereby wee are justified and saved, but of that which standeth in a perfowal of the use or non use of things indifferent. And this a man may keep to himselfe, that is, hee may so iuste, as hee shall not thereby offend his brother. That Commandement was given by Paul for those times, when men were not fully perswaded of the use of Gods creatures, as meats, drinke, &c. but to these times it is not.

II. Question.

whether it bee lawfull for a man being

urged to go to idol-service, and ware miffling, so as he keepe his heart in God?

Answ. It is not: and I prove it by the scope of the eighth and tenth chapters of his first Epistle to the Corinthians, where the Apostle disputes the Question, whether the Corinthians might go into the Temples of idols, and eat of meat offered unto them: in the meane time, not partaking with Idolaters in the worship of the Idols? This hee avoucheth to bee utterly unlawfull, and for that purpose tells the Corinthians, *That they can no drinke of the Lords cup, and of the cup of deviles.* Now as this was wilfull for them, so it is unlawfull for any Protestant to goe to any Popish assembly to heare Mass. Againe, God is the Creator of the body and soule; therefore hee is to bee worshipped in both: and consequently wee robeth him of his due, when wee refuse our heart to him, and give our bodies to Iudas. To this purpose Paul exhorteth the Romanes to give up their bodies a living sacrifice, holy, and acceptable unto God, Rom. 12.1. which place utterly condemneth the error of some, who thinke that God will be content with the soule, and that they may betray their body in the service of the devills.

But against this doctrine sundry things are alleged. The first is the example of *Nathan*, 2 King. 5. 18. 19. who laid to the Prophet, *when I saw my selfe in the house of Rimmim, the Lord be merciful to me in this thing.* To whom Eliezer answered, *God in peace.* Hereby (say the) Prophet gives leave to *Nathan* to worship in an idols Temple.

To this there bee sundry answers given. Some affirme, that *Nathan* speaks only of Civil and Politike worship, and not of Religious. For his office was to keepe downe in the temple, that the King might lie downe upon his shoulder, when he worshipped the idol. And *Nathan* makes open protestation, verse 7, that he will worship no God but the God of Israel.

Others answere, and that more truly, that *Nathan* doth acknowledge it a time, to goe to the houle of *Rimmim*, and therefore hee receaveth pardon for it at Gods hands, twicetogether, ver. 18. And whilch makes a vow, that hee will thenceforth offer neither burnt offering, nor sacrifice, to any other God, save only to the Lord: and herewpon *Eliezer* answerte, *God in peace.*

Yet further it is answered, that *Nathan* in requested the Prophet to pray for him, that hee mighte continue in the service of the true God. And (in case hee were drawne against his purpos by humane traitie, to bow againe before *Rimmim*, with his King;) that the Lord in mercy would pardon his offence. And to this the Prophet yeedeth, saying, *God in peace.* As if he shoulde lay *Coro-*

H 2 *to* this end and pur-

point, his text therefore gives no warrant for bodily prelence in idolatrous assemblies.

The second Object. *Iehu* openly professed the worship of *Baal*, and yet hee dissembled, meaning nothing lesse, 2 King. 10. 18. And the Lord commands him for his diligent execution of that which was right in his eyes, ver. 30.

Answ. *Iehu* is commended, nor for his dissembling, but for his diligence in destroying *Ahab's* house, his Religion, and the Priests, with all that belonged unto them: though in other matters belonging to the service of God, he departed not from the times of *Ieho-bom*.

The third Object. *Daniel* 3. 6. *Nebuchadnezzar* made a decree, that whosoever would not fall downe and worship the golden Image, should be cast into the midst of burning furnaces. Now we do not read, that any more refused to obey but these, and therefore it seemes that *Daniel* did worship the Image, as well as others.

Answ. *Daniel* was not accused as the three children were, and for that cause there is no mention made of his refusal. Againe, put we case hee had beene accused, yet the Kingooke no knowledge of his accusation, because hee was in favour, both with him, and with people.

The fourth Object. *Paul* together with four men that had made a vow, yeldeed to partie himselfe according to the law of *Mosias*, because hee would not offend the weake Jewes, Act. 21. 24. and yet that Law concerning purification, as also the whole body of Ceremonies, was abrogated in the death of Christ. Now if hee might doe that which was unlawfull, to aitcavinding of offence; why may not a mangoe to Malle, and to prevent the canall, which may like taken on the behalf of the Papists?

Answ. It is true, that there was an end put unto the ceremoniall Law by Christ's death; yet it was not at the first wholly to be abolished, but by little and little. Againe, the use of the ceremoniall law was no sinne; provided, that it were not noigen or urged, as a thing necessary to salvation.

Now whereas it is said, that we may be prelent at the Malle, for the avoiding of offence; it may further be answered; first, that we are to doe our duties, though men bee never to make offer; for it was the rule of Christ to like cat., i.e. *bemalons*, my bee, the blinde lessers of cl. 2. *Cor.* 10. 15. 14. Secondly, we ought not to doe evil, that good may come thereby.

The fifth Object. The Masse is Gods or-

dinance, appointed by Christ, though note it bee corrupted by men. *Answe.* It is a most damnable idol, yea worse than an idoll of the Gentiles; and the Adoration performed therein is most abominable, and hath more affinity with grosse Gentilisme, than with the infiniti- tude of our Saviour Christ.

III. Question.

Whether any man, effectually a Minister, may with good conscience fly in persecution, and if he may fly, whence?

Whether it be lawful to flee.

Set. 1.

This Question consisteth of two parts. Touching the first, many men are of opinion that it is utterly unlawfull to flee in persecution: as *Tertullian*, who hath written a whole booke of this argument: and besides him, certayne Hereticks named *Circumcelliones* in this part of Africke, which we now call Barbary, and some also of the felts of the Anabaptists. But the truth is, that sometimes it is lawfull to flee, though not always. For prooof whereof, consider these reasons.

First, Christ's Commandement, *Math.* 10. 23. *If* then they persecute you in one City, flee into another. If it be laid, that this Commandement was limited to the times wherein the Apostles preached in Jewry, and therefore is temporarie: I answere, No: for there cannot any text of Scripture bee brought, to shew that it was ever yet repealed. And the Apostles (who had received this Commandement, even after Christ's ascension, and the giving of the holy Ghost,) being persecuted, did flee from one place to another, as we may read, *Act.* 9. 25. 30. 2 Cor. 11. If it bee alledged, that if this be a commandement to flee, then all must flee: I answer againe, that though the commandement be general to all persons, and therefore every Christian may lawfully flie, upon apparent danger: yet the same is particular, in regard of circumstances of time and place. For though all may fly, yet there be some places and times wherein men may notwithstanding liberty, as shall appear afterward.

The second reason is taken from the example of many worthy men recorded in Scripture. *Isaac* the Patriarch fled from the pretence of his brother *Esaia* into Haran, to *Laban*, *Gen.* 27. and againe, from thence to the land of his fathers, *Gen.* 31. *Aholiab*, after hee had flamed the Egyptian. *Heb* out of Egypt into Madian, where hee lived 40 years, *Exodus* 2. And this was no rash flight, but a worke of faith, *Heb.* 11. 27. *Obadiah* the Governor of *Ahab's* house had *asunder* men of the *Lord's Prophets*, by fliting in a cave, and fed them with bread & water, whereof they would have destroyed them, 1 King. 18. 13. *Elijah* being in feare of his life, fled from *Iez. b. 1.*

into

into Mount Horeb, 1 King. 19. 7. *Agag*, in the new Testamente, our Saviour Christ being in danger with his humefife, *John* 10. 39, and that sumtyme, still in houre of his pifition was come. *Paul*, when the Jewes strooke countell together to kill him, was let downe by the *brethren* in a basket through a wall in *Damascus*, *Act.* 9. 25. And when the Grecians went about to lay him, hee was brought by the brethren to Cesarea, and sent to Tarsus, *ver.* 9. 20. *Agag*, being in danger, hee used Christian policy to save himselfe. For by saying he was a Pharisee, hee made a division betweene his accusers, the Pharisees & Sadduces, and so escaped, *Act.* 23. 6. 7. And if that were lawfull for him to do, then is it also lawfull for a man by flight to save himselfe, in case of danger, whether he be a private man, or a Pastor. Yet for the better clearing of the Answer, some allegations to the contrary are to be examined.

Object. I. Perfection is a good thing, and that which is good may not bee eschewed. *Answ.* Good things are of two sorts. Some are simply good, and by themselves; as vertues, and all moral duties: and those are not to bee eschewed. Some againe are good onely in some respects. Of this sort are things indifferent, which bee neither commanded nor forbidden, but are good or evill, in respect of circumstances. And these may bee eschewed, unlesse we know that they bee good for us. Now persecution being of this kinde, that is to say, not simply good, but only by accident, may be avoided; because no man can say that it is good bad for him.

Object. II. Perfection is seen of God, for the triall and good of his Church. *Answ.* First, evill things least of God may bee avoided, if wee shewe a meane or way, how they may bee avoided. For example: God sendeth sickness, famine, the plague, and sword: hee sends also meanes, and remedies for the preventing and removing of them, as Physicke, and food, &c. And these we may lawfully use for the laid purposes: and in like manner may perfection bee avoided, if God offer meanes of escape. Secondly, therer is a two-fold will of God, his *revealed* & his *secret* will. By his revealed will he hath appointed, that in case of present danger, when meane of escape be offered, they may bee used. Now because they that flee lawfully are assurid of Gods revealed will, therefore in obedience therunto, they use the meane to save themselves from danger. As for his secret will, because it is unknowne, and therefore uncertaine unto us, we may not rashly presume thereof, and against his expresse will refuse the meane offered, but use them rather, till God reveale the contrary.

Object. III. To flee in persecution is a kinde of denial of Christ, and against confession: he therefore that flees, seemes to make no confession, but rather to deny Christ.

Answ. Christian confession is double, open

or implicit. Open confession is, when man boldly confesseth his faulfe before the Adversarie, even to the death. This is the greatest and highest degree of confession, and in it the holy Martyrs in former times continued, even to the losse of their lives, undergoing the punishment of death, inflicted upon them by the Adversaries of Christ Jesus, for the maine-tainance of the truth. Implicite is, when a man to keep his Religion, is content to forfie his countrey, friends, and goods. This is a feare-degree, inferior to the former, and yet it is a true Confession, acceptable to God. And under this kinde comes flight in persecution. Whence it appears, that lawfull flight in times of danger is no denial of Christ, nor yet against confession. For sometimes it pleasheth God to call men to profess his name openly, by suffering: sometimes againe, not openly by suffering, but by flying: and diuerser way, though it be not so high a degree as is the former, yet it is in deed and in truth, in the measure, a true profession of Christ, and pleading unto God.

Object. IV. Our Saviour Christ commands us, *Fear not them that can kill the body*, *Mat.* 10. 28. Now if a man must fear them, then hee must not flee.

Answ. The text speakest not of all feare, but of such fear as tendeth to Apostacie, and causeth men to renounce faith and good conscience. Againe, it speakest of that feare, whereby man feareth man more than God. Thirdly, it speakest of such fear, as by which a man is urged to tempeste God, by doing some thing that is repugnant to his will, and that out of his calling. Now when the Quetione is of flight in persecution, we understand not such a flight as tendeth to Apostacie, or argueth the feare of man more than of God, or that is repugnant to Gods will; but that alone, whereby we use the meane offered, according to his appointment; lest wee should seeme to tempt him, and bring upon our selves unnecessary danger. And thus the first part of the Quetion is answere.

Set. 2.

The second is concerning the time, when a man may flee, Minister, or other? And for better resolution thereof, we are to remember, that there bee eight Conditions required in Christian flight, especially that which pertaines to the Minister.

The first is, if there bee no hope of doing good by his abode in that place where the persecution is. But while hee conceives any hope of doing good, by teaching, preaching, or otherwise, hee may not flee. This is the Minister shall easilie discern in Christian wifdom. To this purpose *Paul*, *Act.* 18. *ver.* 1. 0. having a while preached at Corinth, and finding that the Jewes derided him and his ministrarie, intended a present departure thence. But the Lord appearing unto him by night in a vision warned him to stay: for (saith he)

I have

*Cases of Conscience.**2. Booke.*

I have much people in this city : that is, many that are to be converted, and brought unto the faith. Every Minister in his place must have a special care of furthering Gods kingdom, whether he by flying, or not flying.

The second condition. Consideration must be had, whether the persecution be *personal*, or *publick*. Personall which is directed against this or that man person. Publick, which is raised against the whole Church. If it be directed against the person of the Pastor, he may use his liberty. For it may be that his flight will bring peace to the Church.

But what if the people will not suffer him to flee? Ans. They should be so farre from hindering of him in this case, that they ought rather to succour and relieve him. Thus, when Demetrius had raised a tumult against Paul, under pretence of Diana, and hee would have presented himselfe unto the people, in the common place; the disciples suffered him not, Act. 19. 30. And what care they had of his preservation, the same ought the people to have of their Pastor, in case of like perill. But if the persecution bee common to the whole Church, then he is not to fly. For it is necessary, at such times especially, that those which are strong shoulde support and confirme the weak.

The third Condition. If there be in the Pastor a man of moderation. For hee must take heed of these two extremitie, that hee be neither overcome with excessive fear, nor through overmuch confidence, run headlong into apparent danger. And that he may avoid these extremitie, hee must first pray to God for wisdom, courage, and conftance : and secondly, use the consent and advice of the Church, for his direction in this behalfe : that all things may be done in wisdom.

The fourth condition of lawfull flight is, that the Minister withdraw himselfe only for a time, and not utterly forsake his charge, and calling. Yea, if hee principally abymed in the persecution, he may lawfully go apart; and it is the duty of the Church also, to see him conveyed away in safetie, till the persecution be over. And thus doing, hee neither forsakes the Church, nor casteth ; but only useth the meane of his preservation, for the keeping of faith, and a good conscience. This warrant our Saviour gives to his Apostles, Mat. 10. 23. *When they persecute you in one city, fle into another.* The end of that Commandement was, that the Apostles might preserve themselves in safety, till they had preached the Gospell to all the cities of Israel, as the new words do declare.

The fifth Condition. If after due triall and examination, hee finde not himselfe sufficiently armed with strength to resist or bear the extremitie. For then hee may retire himselfe into some places of safetie, where he may live to the glory of God, keeping faith and a good conscience.

A The sixth Condition is : If hee be exiled, or banished by the Magistrate, though the cause be unjust. For sujection is simply to bee yielded to the punishments and corrections of Magistrates, though wee doe not alwaies tender obedience to their Commandements.

The seventh is, If God offer a lawfull means and way of escape; and doth (as it were) open a doore, and give just opportunity to flee. In this case not to the (especially if hee have not strength sufficient to stand out) is a tempting of God.

The eighth condition. If the danger be not only suspected, surmised, and seeme affar off, but certaine and present. Otherwise the Pastor falleth into the sinne of *Iacob*, who foecateth dangers in his calling, and therefore pescived them by flying to *Laurum*.

These Conditions being observed, it may bee lawfull both for Pastor and people to flee in times of persecution.

Seit. 3.

In the next place it may bee demanded, When a Pastor, or other may not flee?

For answere hereunto, the lignes of unlawfull flight are to bee considered, and they are principally four.

The first is, when God puts into a mans heart the Spirit of courage and fortitude, whereby hee is resolved to abide, and stand out against the force of all enemies. Thus Paul, Act. 20. 22. *went bound in the spirit to Jerusalem.* Where, though he knew that bonds and afflictions did abide for him, yet hee would not be disswaded, but uttered these words of resolution, *I passe not at all, neither is my life deare to my selfe, so that I may fulfill my course with joy, & the ministracion which I have receaved of the Lord Jesus to testifie the Gospell of the grace of God.* This motion of the Spirit is not ordinary, yet in the time of hot persecution it hath been found in many worthy instruments of Gods glory, as may be seene in the histories of sundry Martyrs, in the dayes of Queen Mary. But one especially, (of whom I was credibly informed) that having this motion, to stand out, and yet flying : for that very act, sett such a thing in his conscience, that hee could never have peace till death.

The second signe is, when a man is apprehended, and under the custody of the Magistrate. For then hee is not to flee, because hee must in all his sufferings obey the Magistrate.

Here a Question is moved. Whether a man that is imprisoned may breake prison?

To this Popish Schoole-men answere, that hee may, if the cause of his imprisonment bee unjust. And sutable to this affection, is the Common practice of Papists. Woe on the contrary say, and that truly, that no man being in durance, may use any unlawfull or violent meane to escape, for we may not at any hand resist the Magistrate in our sufferings. Servants are commanded to subject themselves

When a man
may not flee.

2. Booke: *Cases of Conscience.*

selves with patience, unto the unjust corrections of their masters, 1 Pet. 2. 19. And this reason is given, *For it is shewynge, if man for conscience toward God endure grise, suffering wrongfully.* The Apostles being in prison, used no meanes to deliver themselfes ; but when the Angell of the Lord had opened the prison doore, then they came forth, and not before, Act. 5. 19. And that which Peter and the other Apostles did, must Pastors and other men also doe in the like case, for religions sake.

The third signe. When a man is bound by his calling and ministerie, so as in hys mee may gloriye God, and doe good to the Church by preaching ; then hee must not flee. For the dutie of a man calling must bee preferred before any worldly thing whatsoever, whether body, goods, friends, or life, &c.

The fourth signe. When God in his providence cuts off all lawfull meanes and wayes of flying : hee doth then (as it were) bid that man stay and abide. I say lawfull meanes, because we may not use those that are unlawfull ; but rather rest contented, and refigne our selves wholly to Gods will and pleasure. We must not doe any evill, that good may come thereof ; and of two evils, not only not the less, but neither of both is to be chosen. So much of Confession.

*CHAP. XIII.**Of an Oath.*

T He sixth Head of Gods worship, is an Oath: concerning which, three Questions are to be handled.

I. What an oath is?

II. How an oath is to be taken?

III. How farre forth it bindeth, and is to be kept?

Seit. 1.

I. Question.

What is an Oath?

Ans. An Oath is a religious necessary confirmation of things doubtful, by calling on God to be a witness of truth, and a revenger of falsehood.

Fiftly, I call it a *Confirmation*: for so the holy Ghost speakeith, *An Oath for confirmation is among men an end of strife.* 11. b. 6. 16.

Secondly, I terme it a *religious confirmation*, because an Oath is a part of Gods religion and worship. Yea, it is sometimes put for the whole worship of God : Esa. 19. 18. *In that day shall they swear by the Lord of hosts : that is, they shall worship the true God.*

Thirdly, I add a *necessary confirmation*, because an oath is never to be used, in way of

confimation, but only in case of mere incelicie. For when all other humane proothes doe fail, then it is lawfull to fetche witnessē from heaven, and to make God hymselfe our witnessē. In this case alone, and never else it is lawfull to use an Oath.

Fourthly, I say, in which God is called upon, as a witnessē of the truth, and revenger of falsehood. This is added in the last place, because herein alone standes the forme and life of an Oath, that in things doubtful we call God as a witnessē of truth, and just reverger of the contrarie. There bee sundrie kindes of confirmation, as the affirmation, the alleveration, and the obtestation. And by this Clause, an Oath is distinguished from them all : because in it we call upon God to give witnessē to the thing avouched, but in the other three we doe not.

Now touching this last point of the forme and life of an Oath, three Questions are to be answered, for the better clearing of the whole doctrine.

1. Question. Whether an Oath taken by creatures, be a true oath, and to be kept?

Ans. An Oath by creatures, is an Oath, though unlawfull. For though there be not in it a direct invocation of God for witnessē, yet when we call the creature to give testimony, we doe then indirectly call upon God, because hee is seene in them, and looke how many creatures there be in the world, so many signes are they of Gods presence. This answer Christ himselfe maketh, Mat. 23. 21. 22. *Hee that sweareth by heaven, sweareth by the throne of God, and by hym that sitteth thereon,* that is, by God himselfe.

2. Question. Whether an oath by false gods be a true oath or not? for example : the oath of the Turk by *Mahomet*, the oath of *Laban* by the gods of *Nachor*, that is, by his Idols : when as in them there is no invocation of the true God of heaven and earth.

3. Answer as before, though it be not a lawfull oath, yet it is in value and effect an oath. For though that thing be a false god indeed, by which it is taken, yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turk in stead of the true God, and is honoured of him as God : and therefore his oath by *Mahomet* is a true oath. Thus when *Jacob* in the covenant that hee made with *Lazarus*, sweareth by the Fear of his father *Iacob*, and *Laban* by the Idols of *Nachor*; *Jacob* accepted the oath which was tendered to him in the name of a false god ; which he would not have done, if it had not bee an oath at all. And hence the Law is plaine, that swearing by a false god is an oath, and therefore bindeth the swearer in conscience, though it be unlawfully taken.

4. Question. If in every oath God ought to be cited as a witnessē, how then can God sweare by hymselfe, seeing none can witnessē unto him?

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Answ. This description of an oath whereby the creature sweareth, includes not that oath whereby God sweareth. For the end why God sweareth is, to bind himself (as it were) with a bond unto man, whereby he would have man to reprove him a liar, and no God, if he faileth and keepeth not his promise. Thus the Lord sweareth in his wrath, *Heb. 3.11.* If they shall enter into my rest. The words of the oath are to be understood with this clause, *Ifc.* then let me be holden as a God, or as a false God. And in this manner is God said to swear, when he manifesteth to man that he is content to bee counted no God, if that which he avoucheth by oath bee not performed.

Furthermore, in every oath there be four distinct things. First, an Affeeration of the truth; which should bee avouched, though there were no oath taken. Secondly, a confession or the om̄ipotent power, wilisme, justice, and truth of God; whereby we acknowledge, that he is the searcher and knower of the heart; yea, that he is both witness, judge, and revenger of falsehood and lying. Thirdly, Prayer and invocation, whereby God is called upon, to give testimony to the conscience of him that sweareth, that he speaks nothing but the truth. These two actions of Confession and Invocation doe make an oath to bee no lesse a true and proper part of Gods worship, than prayer it selfe. Fourthly, Imprecation, in which a man acknowledging God the just revenger of a lie, bindes himselfe to punishment, if he shall swear falsely, or speake in untruth wittingly or willingly.

Now though these be the distinct parts of an Oath, yet all of them are not expressed in the forme of every oath; but sometimes one, sometimes two of the principal, and the other concealed, but yet always understood. For example: the Prophet *Ieremie* teacheth the people of Israel a forme of swearing, *Thou shalt swear by the Lord Ieremie, Jer. 4.2.* In which there is exprested only the second part, Confession, and in that, the rest are to be understood. Again, the words of *Ruth to Naomi, Ruth. 1.17.* The Lord doest so me and more also, if ought but dea b̄ deport me and thee, are only an imp̄ecation, in which the other parts are intollid. So the oath which God maketh, *11.1. 3.11.* If they shall enter into my rest, is exprested only by Imprecation, and the other parts understood, though they be not mentioned. In common speech betweene man and man, intollidly avouched, (though I molt wicketly,) If it be vnitious or thus, let me be banished; and if I were dead, would I mght never more hence, &c. Now this avouchment, howsoever it may be taken, is indeed a forme of swearing, in value and force all one with the oath of God, where he faulth. If they enter into my rest, let me be no God, but a deceiver.

Sometimes two parts of the fourre are exprested, and the rest understood: *2 Cor. 1.23.*

A Now I call God to record unto my soule. Here Invocation with Imprecation is uttered in speech, and the other two conceived in the minde. By these particulars, wee see it fittall in Scripture, to propound formes of swearing by expressing some one or two particular parts instead of the rest; yefco, as the parts conceale be all understandid: for otherwise the oath is not formal and entire.

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III. Question.

How an oath is to be taken in a good and godly manner?

B For the answering hereof, two Rules are to be remembered.

The first Rule. He that will take an Oath by the name of God, must swear in truth, in judgement, in righteousness, *Jer. 4.2.* Here three vertues are required in a lawfull Oath.

Fif. haic be made in truth. And we must know that there is a double truth; the one of the thing spoken, the other of the minde wherein it is conceived. Truth of the thing is, when a mans speech is framed according to the thing as it is indeed, or as neare as possibly may be, and that because God is truth it selfe. This is called by Schoolemen, *Logical verity.* Sometimes by reason of mens frailtie, the truth is wanting, because we know not things as they are. The truth of them made is, when a man speaks of swearas as he thinketh, or is in conscience persuadid of the thing; and this the Schoolemen terme *Moral verity.* Now though the first of these two be wanting, yet the latter must necessarily be in an oath, left we fall into perjurie.

The second vertue is *Judgement*, that is, prudence or wilisme. This Judgement requires discretion and consideration, principally of twentys. Fifth, of the thing in question which is to be confirmed. Secondly, of the nature of the oath that is taken. Thirdly, of the minde and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, and before whom he sweareth. Fifthly, of cheueur or issue of the oath. All these are duly to be regarded, that we swear not rashly or unadvisedly.

The third is *Justice*, wherein also care must be had of two things. First, that the point to be confirmed be lawfull. And it is then lawfull, when it may stand with pietie and charitate. Secondly, that the occasions of taking the oath be also just; and they be chiefly four. 1. When it may further Gods glory and worship, or serve to prove some doctrine of salvation, in whole, or in part. 2. When it may tend to the furtherance of brotherly love, or to the preservation of our neighbours life, goods, or good name: or further, to the confirmation

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formation of some league, covenant, or contract made betwixt parties upon good ground, and for good and necessary purposes. III. When it serveth to releve a mans owne private necessitie; as when one sweares to maintaine his owne good name, goods, or life; to confirme his owne faith and truthe in contracts. An example hereof wee have in *Paul*, who to confirm the Romaines in the perswasion of his love and care of their salvation, saith, *God is my witness whoso I serve in my spirit, in the Gospel of his Son that without ceasing I make mention of you, Rom. 1.9.* And againe, to keepe his owne credit and good name among the Jewes, *I say therefore in Christ, let not my coniecence bearing me witness in the holly Ghost, Rom. 9.1.* IV. When the Magistrate doth exact it by order of judicature. This though be a just occasion and warrant for an oath, yet three Caveats are in it to be observed.

Fif. that the oath bee ministered lawfully, not against pietie or charite. Secondly, hee which takes an oath tendered by the Magistrate, must swear according to the minde and meaning of the Magistrate, who exacts the oath, and not according to his own private intent. Thirdly, hee must not swear ambiguously; but in a simple sente, so as the words of his mouth may be agreeable with that which hee conceiveth in his heart, as *Psalm 15.2.* And whatsoever oath is taken without observation of these Caveats, the same is not taken in truth, but in fraud and deceit. Popish teachers affirme, that in some cases they may swear in a doubtfull meaning. And this they practise in time of danger, when being convented before the Magistrate, and examined, they answer *Yes* in word, and conceive a negation, or *No* in their mindes. A practice most impious, and flat against this excellent Rule of the Prophet, that a man should swear in truth, judgement, and justice.

The second Rule is, That the forme in which the oath is propounded, must be a plaine, simple, and direct forme, wherein God is directly called to witness. For his worshyp is directly to be given to him: and therefore the oath also being an Invocation of his name, and a part of his worship, is directly to be made.

That the meaning of this Rule may the better appear, one question is to be answered; Whether in the forme of an oath, a man may not swear directly by creatures, and indirectly by God?

Most of the Papish sort, and some Protestants hold that hee may. But the truth is otherwise. *I swear unto you (saith our Saviour) swearer not in all, neither by heaven—nor by the earth—nor by thy head, &c. Matt. 5.34.* In which words, he forbids all indirect oaths whereby men sweare indirectly by creatures, and directly by God: for so did the Pharisees. Again, if a man might swear by creatures, and concle the name of God, it would

diminu his Majestie and authority, and much decerteing might be used: for the swearer might say that hee swore not, but only used an oblation.

Against this it is objectid. 1. That *Joseph* swere by the life of *Phebus*, *Gen. 41.25.* therefore it may seeme that oaths by creatures are not unlawfull. Ans. First, it may be told, that *Joseph* finned hit to swearing: for then he imbraced the Egyptians, who swere by the life of their King. Secondly, it may be answered, that *Joseph* doth only make an affirmation, and not an oath.

Object. II. The church in the Canticles takes an oath by the creatures, *Cant. 2.7.* I charge you daughters of Jerusalem, by the roses and by the budis of the field, &c. Ans. It is no oath, but an oblation, whereby the church calleth the creatures to witness her earnest affection to Christ. The like is made by *Moses*, *Deut. 30.19.* when he saith, *I charge you and earth to record against us in your day. And by Paul in his charge to *Timothy*, *1 Tim. 5.21.* I charge thee before the elect angels, in which and the like speeches, therell no swearing, but a kind of elevation, or summoning of the creatures as witnes. And there is great difference betwixt an oath and an oblation. In the Oblation, there is no more but a calling of the creature to give testimonies, the matter being alreadie apparent and manifest. But in an Oath, where the matter is not so manifest, God is made not only a witnesse, but also a judge and revenger.*

Object. III. *Saint Paul* swears by his rejoicing in Christ, *Cor. 15.1.* which rejoicing was a created passion, or a creature. Ans. That was also an oblation, or a word of avouchement and affeeration; and not an oath. For it is all one as if he had said thus; My sorrows and afflictions, which I endure for Christ would testifie (if they could speake) that as certainly as I rejoice in Christ, so certainly I die daily.

Object. IV. *Abigail* sware to *David* by the creature; As the Lord liveth, and as thy soul liveth, *1 Sam. 25.26.* Ans. The former part of her speech may be called an oath, but the latter is truly an oblation, or earnest avouchement joined with an oath.

Now, although it be in no sort lawfull to swear by creatures, yet when a man sweareth directly by God, hunc y name the creatures in way and forme of an oath; specially if hee make them as his pavvies and pledges set before God, that he may in justice be revenged upon him in them, if hee lieth and sweareth not a truth.

Scil. 3.

III. Question.

How farre forth doth an Oath binde, and is to be kept?

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The answer to this Question is large, and therefore for order sake I distinguisht it into two parts; and first I will shew when an oath binds; secondly, when it bindeth not.

For the first; an Oath taken of things certaine, lawfull, and possible, is to be kept, yea and binds alwaies, though it be rendered even to our enemies. To this purpose God hath given special commandement in sundry places, *Numb. 30. 3. Whosoever swareth an oath to bind his soule by a bond, he shall not break his word, but shall doe according to all that proceeds out of his mouth.* *Matth. 5. 33. Thou shalt not fowleweare thy selfe, but shal performe thine oaths unto the Lord:* *Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vain;* that is, lightly and rashly. But Gods name is taken in vain, when an oath made of things lawfull and possible is not kept. *David at the humble reuele of Shemuel, (who had before cursed him,) pardons his fault for the time, and fweares to him that he should not die,* *2 Sam. 19. 23. David made conscience of this oath, knowing himselfe to be bound thereby, and therefore till his death he kept it; only he charged *Solomon* not to count him innocent,* *1 Kings. 2. 9.*

Now for the better clearing of the answer, we are to consider fourte particular cases touching this point.

I. Case. What if a man take an oath by false gods, whether is hee bound to keepe it yea or no?

Ans. He is, and the reasons are these. First, from the like. There was a question among the Scribes and Pharisees, *Mat. 23. 16.* whether a man swearing by the creature were a debtor or no? The Pharisees taught, that if a man swore by creatures, the oath did not bide: But Christ, ver. 20. affirmeth, that he, that swears by the Temple, or by the Altar, or by heaven, fweares by God indirectly, and so takes an oath, though nor a lawfull oath, and thereupon remains bound and is a debtor: now by proportion hee that fweares by false gods, fweares by God indirectly, because the false God is in the opinion of him that fweares, a true God, and to his oath bindeth, and is to be kept. Secondly, *Abraham accepteth the oath that Abimelich tendereth unto him in the name of a false God,* *Gen. 21. 23. So doth *Jacob* accept of the oath made unto him by *Laban,* *Gen. 31. 53.* which they could not have done, if their oaths had not beene sufficient bonds to bind them to observation and performance.*

It will be said, Hec that admits of an oath by an Idol, doth communicate in the sinne of him that fweareth. *Ans.* In case of necessity, a man may admit of such an oath without sin. A poore man being in extreme want, boroweth of an usurer upon interest: it is finne to the usurer to take it, but it is not so in the poore man, who is compelled by the usurer to give interest: Thus the poore man

A doth use well the inquierie of the usurer. So it is in an oath: A godly man may well use and take benefit by the wicked oaths of idolaters, so faire forth as they shall serve for the ratifying and confirming of lawfull covenants.

I. Case. If a man take an oath, and afterward endure hurt or damage by it, whether is he then bound to keepe his oath or no?

Ans. If the losse be but temporarie and private, (the oath being made of a thing lawfull) it must bee endured. For *David reckoneth it among the properties of a good man, That he fweareth and changeth not, though it be to his hars.* *Psal. 15. 4.*

And here a difference is to be made betweene a *promise* and a *single promise.* A single promise may bee reverled by the will and consent of him to whom it is made, but a promise made by an oath to be kept, though losses and hinderances enflue thereupon. For the reverence we bear to the name of God used in the oath, ought to be of greater force with us, than any private hinderance or inconvenience which may befall us upon the performance of the same.

II. Case. Whether doth an oath binde conscience, wherewsoe a man is drawne by fraud and subtiltie?

Ans. If the oath be of things lawfull and possible, it bindeth and is to be kept, though wee were induced to it by deceit. *Isaiah deceipted by the Gibeonites, was brought to make covenant of peace with them, and to bind it by an oath: now perceiving after three daies, that they had wrought it by craft, he would not touch them in reverence of the oath that he had taken,* *Isa. 9. 18. 19. 20.* And about 300. years after, when *Saul* had slaine certaine of the Gibeonites, the Israelites for that fact were punished with three years famine, which could not bee stayed, till seven persons of *Saul's* house were hanged up in *Gibeat,* *2 Sam. 21.*

IV. Case. What if a man take an oath by feare and compulsion, is he to keepe it yea or no? For example: A man falling into the hands of theives, for the safety of his life is urg'd to take a solemn oath, that he will fetch and deliver them some portion of money, and will never disclose the parties. The oath being thus taken, the Question is, whether he be bound to keepe it.

Ans. Some Divines are of opinion that the oath is to be kept, and some say no: but generally it is answered that it must be kept, because this swear did not abolish the consent of his will. But if it be alleged, that in so doing he shall hurt the common wealth: Answer is made, that if he do not fweare secrety, hee may in probability bring greater damageage to the weale publike, indepriving it of a member by the losse of his owne life. But it will be said, by this meane he maintains a theef. *Ans.* Be it so: yet he remaines excusable, because

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cause that was not his intent, but only to preseve his owne life to the good of the Common wealth.

Thus the most and best Divines doe hold. But for my part I leave it insuffisent; though it seemes in likelihood that the partie which fweares silencie, doth after a sort maintaine theft, and communicate with the fme of the robber: and further gives occasion, that others may fall into the like hazard and jeopardy of their lives. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes: namely, to shew when an oath bindes not. An oath doth not binde in six cases.

I. When it is against the word of God, and tends to the maintenance of sinne. The reason is, because when God will not have an oath to binde, it must not binde. For an oath must not be a bond of iniquity. Hereupon *David having sworne a rash oath, to destroy Nabal and his house, and being stayed from it by the Lord in the meanes of Abigail, he praefeth God in this manner: Blessed bee the Lord God of Israel, which sent thee this day to mee: me, and blessed be thy counsell, and blessed be thou which haft kept me this day from comming to bieldbrand,* *1 Sam. 25. 32. 33.*

II. If it be made against the wholesome lawes of the Common wealth; because every soule must bee subject to the higher powers, *Rom. 13. 1.*

III. If it be taken of such persons as want reason; as of children, mad-men, or fooles; because they know not whatthey fweare; and there can be no binding of conscience, when he that fweareth wanteth reason to discerne what he doth.

IV. If it be made by those who are under the tuition of their superiours, and have no power to binde themselves; as by children which are under the government of their Parents: For these are parts of their parents goods; and therefore not fit to undertake an oath without their consent. Neither are they to chuse a calling, or make any contract of themselves, but only by the direction and advice of their parents, though some of the Popish lort doe erroneously teach, that a child may binde himselfe by oath, to become a Monke of this or that order, without consent of parents.

V. If it be made of things impossible: for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and unlawfull. For such oaths God himselfe may be laid to reverse. Thus if a man binde himselfe by oath to live a single life without mariage, and after findes that God hath not given him the gift of continency, in this case his oath becomes impossible to be kept, and therefore being reverled by God, and becoming unlawfull, it may be broken without impiecie.

To these six, the Papists adde two other. The first, when the oath is made upon custome. And they put this example; If two men going out of a doore, or over a bridge, the one fweares by God that he will not goe sicke, likewise fweares the other: yet at the last after contention, one of them goes sicke. In this case, failes the Papist, the oath bindest not. *Ans.* Custome cannot make that which is sine to bee no sinne, or perjurie to be no perjurie: but rather doubles the sinne, and makes it above measure more vile and abominable; and they that give themselves to this usual and customary swearing, cannot but oftentimes become guiltye of false perjurie.

The second Case, when the Superior power, that is, the Pope or other inferiour Bishops give order to the contrary, by relaxation or dispensation. *Ans.* It is false. For in every lawfull oath there is a double bond, one of man to man, the other of man to God. Now if in the oath taken, man were only obliged to man, the oath might be dispensable by man: But seeing man when he fweareth to man, fweareth also to God, and therby is immediately bound to God himselfe, hence it followeth, that an oath taken cannot have release from any creature. Therefore our Saviour Christ commandement is, *Thou shall not fweare thy selfe, but shall performe thy oaths: to whom? to the Lord,* *Mat. 5. 33.* And the oath that passed betweene *David and Jonathan,* is called *the Lords oath,* *2 Sam. 21. 7. and 1 Sam. 20. 8.* God will have the oath to binde, as long as seemeth good unto him, yea and eache bindeing when it please him. And that which himselfe binde: h, or will have to bee bound, no creature can loose: *The things which God hath coupled, let man not separate,* *Mat. 19. 6.* And herein the Pope shewes himselfe to bee Antichrist, in that he challengeth power to dispense with a lawfull oath, made without error or deceit, of things honest and possible.

Out of this answer, another Question may be resolved, namely, when doth a man commit Perjurie.

Ans. I. When a man fweares that which he knowes to be false. II. When he fweares that which he means not to doe. III. When he fweares to doe a thing, which hee also means to doe, yet afterwards doth it not. In these three, the not performing of an oath made is flat perjurie.

That we may yet be informed concerning the sinne of Perjurie, one Question of moment is to be scanned. In Societys and Corporations, there be Lawes and Orders, to the keeping whereof, every one admitted to sae office takes a corporall oath: Afterward it falleth upon occasion, that he breakes some of the said Statutes: The Question is, whether he be not in this case perjured?

Ans. Statutes are of two sorts. Some are principall or fundamental, which serve to maintain the state of that body or corporatis. Others

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Others iſſe principall or mixt, that ſerve for order or decencie. In the ſtatutes principall, the law-maker intends obedience ſimply; and therefore they are neceſſarie to be kept. But in the leſſe principall, hee exacts neceſſarie obedience ſimply, but either obedience or the penaltie; because the penaltie is as much beneſciall to the ſtate of that body, as the other. The breach of the former makes a man guilty of perjurie; but it is oþerwile in the latter, to bee it, the delinquent partie bee content to bear the mulet, if it be impoſed. Thus ſtuđents and others belonging to ſuch ſocieries, may in ſome ſort excuse themſelves from the ſinne of perjurie, though not from all fault, in breaking ſome of the leſſorall ſtatutes, etc few could live in any ſocierie without perjurie.

Yet one more Question is propounded touching perjurie; whether a man may exact an oath of him whom bee ſteas or knows will forswear him ſelfe? Anſwer. A private man muſt not; but a Magistrate may, if the partie offer to take his oath, (not being urged thereto,) and be first admonished of the grievouſneſſe of the ſaid ſinne of perjurie. In the execution of Civil Justice, Magistrates muſt not ſtay upon mere ſumes: Moses expected the Iſraelites reuenge for their idolatricie; but preſently proceeded unto punishment. Neither muſt the publike good of the Commonwealth be hindered, upon the likelihood or ſuſpition of a mans perjurie.

CHAP. I.

Of Vowes.

The ſeventh head of the Outward worſhip of God is concerning a vow. All the Questions wherof may be reduced to theſe fourre.

I. Question.

What is a Vow?

Anſwer. A vow is a promife made to God of things lawfull and poſſible. I call it a *promise*, to diſtinguiſh a vow from a ſingle purpose. For a purpose may be changed, but a vow lawfully made cannot. Again, there is great diſference betweene theſe two: for in a vow, there is firſt a purpose to do a thing: ſecondly, a binding of our ſelues to do that we purpose. For this cauſe I terme it a *promise*, because it is a purpoſe with a bond, without which there can be no vowede.

In the next place I ſadde a promife made to God; not to Saint, Angel, or Man. The reaſons are theſe. Firſt, a vow is properlie the worke of the heart conſtituting in a purpoſe. Now God alone knowes the heart, and he alone is able to diſcerne of the purpoſe and intent of the

A ſame: whichao Angel, Sain, or other creature can poſſibly doe. Secondly, when the vow is made, none can puniſh and take ſer-venge of the breſh thereof, but God. Thirdly, in the old Teſtament, the Jewes never voweſed but to God; because the vow was a part of Gods worſhip: Deut. 23. 22. *When thou ſhale ſwear a vow unto the Lord thy God, thou ſhale not be ſlacke to pay it, for the Lord thy God will surely require it of thee; and ſo ſhale hee ſome unto thee.* Where by the way, we may take notice of the ſuperiotion of the Popiſh Churche, that enkech voweſ to Saints and Angels, which is in effect to make them gods, and to worſhip them as the Jewes worſhipped God in the old Teſtament.

II. Question.

Whether a vow be now in the new Teſtament, any part of Religion or Gods worſhip?

The anſwer is threefold.

Firſt, if a vow be taken for a promife of morall obedience; the anſwer is, that a vow is indeed the worſhip of God, and ſo shall bee to the end of the world. For as God (for his part) promiſeth mercie in the covenant of grace; if we in Baptiſme doe make a vow and promife of obedience to him in all his commandements; and therefore Peter calleth Baptiſme a *ſiparation*; that is, the promife of good conience to God. This promife once made in Baptiſme is renewed ſo often as we come to the Lords Supper, and further continued in the daily ſpiritual exerciſes of Invocation and Repentance.

But it may be ſaid, wee are alreadie bound to the obedience of the Law, by order of divine Justice; therefore wee cannot further bind our ſelues. Anſwer. He that is bound by God, may also bind himſelfe. David, though he was bound by God in conience, to keepe the Law; yet he binds himſelfe freely by oath to helpe his own weakneſſe, and to keepe himſelfe from falling, when he ſaih: *I have ſworne and will performe it, that I will keepe thy righteous judgments, Pſalm. 139. verſ. 106.* and the ſame bond is no leſſe necessary and behouefull tor us, if wee confide how prone and readie we are to fall from the worſhip of God.

The ſecond anſwer. If a vow betaken for a promife of ſome ceremoniall dueſ, as of Sacrifices and Oblations, or of giving houſe, lands, and goods to the Temple, then wee muſt put a diſference betweene the Old Teſtament and the New. In the Old Teſtament, the vow of ſuch dueſ was part of Gods worſhip, but in the New it is not, and that for theſe Reaſons.

Firſt, the Jewish ceremonies were to the Jewes a part of Gods worſhip, but to us Gentiles they are not; conſidering they are all in Christ abolished, and none of them doe now stand

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ſtand in force by Gods Law to us. Thus the Paſteover was a ceremonie, or ſervice appointed by God to be obſerved of the Iſraelites and their posterite, Exod. 12. 24, 25; and therefore stood as a part of Gods worſhip to them for a perpetuall ordinaunce. But to us in the new Teſtament, both it and other Legal ceremonies are abrogated, and we have only two Sacraſments to be administered and recev'd, as ſcales of the promiſes of God, and parts of his worſhip, baptiſme, and the Supper of the Lord.

Secondly, that which is not commanded unto us by God, in the name of worſhip, is no worſhip to us. Now the ceremonies of the Jewes are no where commanded unto us in that name; and therefore it is a vaine ſling for any man to vow the obſervation thereof.

Thirdly, voweſ of ceremoniall dueſ did in a peculiari manner, and upon ſpeciall respects, pertaine to the Jewes. Hereupon, when they vowed houſe, lands, goods, &c. to the ſie of the Temple, this they did, as beeing the Lords Tenants, of whom alone they held their poſſeſſions: and hereby they acknowledg'd, and also reſtiſed their Homages and Services due unto him. And this particular respect concerneth not the Churche and people of the new Teſtament; where it followeth, that they are not tied by the ſame bond to perorme worſhip unto God by the voweſ of ceremonies, gifts, oblations, and ſacrifices.

The third and laſt part of the Anſwer. If a vow bee taken for a promife of ſome bodily and outward worke or exerciſe, as fatiſhing, giving of Almes, abſtaining from certaine meats and drinkeſ, &c. then it is not any part of Gods worſhip, but only an helpe, stay, and furtherane of the fame. For firſt, we have liberty of conience in Christ, to ſe, or not to uſe all indifferent things. Now Gods worſhip is not a thing of that nature, but abſolutely neceſſary. Secondly, Paul, 1 Tim. 4. 8. affirmeth, that bodily exerciſe profiteth little, but godlineſſe is profitable for all thiſſe: In which words he oppoſeth godlineſſe to bodily exerciſe; and therefore godlineſſe or the worſhip of God, conſidert not in them.

But the words of David are alleged to the contrary, Psalm. 76. 11. *Vow and perorme unto the Lord thy God.* Where we have a double command, one to make voweſ, another to pay them. To which I anſwer: firſt, if David ſpeaketh of the vow of all morall dueſ, then the Commandement concerneth every man, because the thing commanded is a part of Gods worſhip. For it is as much as he had ſaid, Vow thankfull obedience unto God, and perorme it. Again, if the place bee meant of the vow of ceremoniall dueſ, then it is a Commandement peculiar to the Old Teſtament, and ſo bindes the Jewes only: howbeit not all of them, but only ſuch as had just cauſe to make a vow for otherwise they had liberty to abſtaine from vowing, Deut. 23. 22. When

they abſtaine from vowing, it ſhall be no in un-ther. Of one of theſe two kindest maſt the place alledged neceſſarily be underlood, and not of the third, which is of bodily exerciſe: for then it ſhould teverie Christian libertie in the uſe of things indiſterent, which no com-mandement can doe.

By light of this Anſwer, wee may diſcern the error of the Popiſh Churche, which maſt voweſ a part of religion and the worſhip of God. Nay further, teacheſt that ſome voweſ, as namely thoſe of Poverty, Contineſtie, Regular Obedience to this or that Order, are works of merit and ſupererogation, tending to a ſtate of perfection, even in thiſſe; and deſerving a further degree of glory in heaven, than the works of the Moſeſ Law.

III. Question:

when a Vow made doth bind, and when not?

Before I give anſwer to the Question, I will lay downe the Ground.

In making of a lawfull Vow, foure Condiſions are to be obſerved.

The firſt concerneſt the peron of him that voweſ, that hee bee a fit peron. His ſimilitude may be diſcerned by two thiſſes: firſt, if he be at his own liberty, (as touching the thiſſe whereof hee makes his vow,) and not under the government of a ſuperior. Thus in the old Teſtament, if a daughter had made a vow without the conient or allowaunce of her father, it might not stand in effect, Numb. 30. 4, 5: Secondly, if the party keepe himſelfe within the compaſſe of his calling genetall and particulaſ. Hence it followeth, that voweſ of going a Pilgrimage, to worſhip this or that idoli, in thiſſe or that place, for example, Saint James of Campofella and the Lady of Lareto, &c. are utterly ualuel, becauſe ſuch perons by this practice doe leave their calling and conditions of life, and take upon them a calling not warranted by the Lord.

The ſecond Condition is concerning the matter of a Vow. It muſt be Lawfull, poſſible, and Acceptable to God. Hereupon it follows that there bee foure thiſſes which cannot bee the matter of a Vow. The firſt is ſuſe. Thus the Jewes bound themſelves with a Vow, that they would neither eat nor drink, if they had killed Paul, Ad. 23. 12. 14. This their vow was nothing elſe but a threatening of God himſelfe, and therefore utterly unlawfull. Secondly, triſſies, and light matters, as when a man votheſt not to take up a straw or ſuch like. And this is a plaine mocking of God. Thirdly, thiſſes imposſible, as to fly, or to goe on foot to Jerafeim. Fourthly, thiſſes merely neceſſary, as to die, which cannot be avoided.

The third is touching the Forme of a Vow. It muſt bee voluntary, and free. And that

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that it may be so, three things are necessarily required. First, that it be made judgement, that is, with reason and deliberation. Next, that it be done with consent of will. And thirdly, with liberty of conscience.

Hence it appears, that the Vowes of children, mad-men, and fooles, or such as are taken upon rashnesse, or constraint; also the vow of perpetuall abstinance from things *imperit*, indifferente, are all utterly unlawfull; for the first sorte are not done upon judgement, the next without due consideration, and the last are greatly prejudicill to Christian liberty.

The fourth concerneth the End; which is not to bee a part of Gods worship, but only a stay and prop to further and helpe in the lame. Nowhere thene be three particuler ends of a vow. First, to shew our selves thankful to God for blesings received: secondly, to prevent sinne to come, by keeping sobrietie and moderation: thirdly, to preserve and increas our faith, prayer, repentance, and obedience.

This Ground being laid, the Answerto the Question pre-pruined is this: When in vowing wee obserue the conditions pre-required, the vow is lawfull, and consequently bindes the party vowed, so as if he keepe it not, he dishonoureth God. But when the said conditions doe not concurre in the action of vowed, it becomes unlawfull, and the party remaunes free, and not bound to performance.

Here by the way a Question of some moment is made; Whether *Iephise* upon his Vow did offer his Daughter in sacrifice or no? considering that it is pisane, even by the light of nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundry answers, according to the divers opinions and judgments of men, upon the place written, *Judges* 11. 39. And my purpose is not to examine that which others have brought in way of resolution, but briefly to deliver that which I take to bee the truth. I answerto therefore, that *Iephise* did not offer his daughter in sacrifice upon his vow; but only dedicated her unto God, after the manner of the Nazarites, to the end of her daies, to leade her life apart in a kinde efface. The truth of this answer will appear by their reasons:

Fist, in the 37. verse of the Chapter, the daughter of *Iephise* craves leave of her father to goe apart into the mountaines, for two moneths space, to bewaile her Virginie. Where it may bee observed, that shee went not to deplore the losse of her life, but her future estate and condition, because shee was (upon her fathers vow) to live a perpetuall single life. And why? Surely because (as the text saith, v. 39.) shee had not knowen a man; and it was accounted a curse in *Judea*, for a woman alwayes to live unmarried.

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Secondly, in the last verse it is said in our common English translation, that the daughters of Israel were yearly by yeare to lament the daughter of *Iephise*; but I take it, it may be as well, or better translated out of the Hebrew, *they were to take or confer wth her, and so to comfort her*; that this interpretation is not leane strange, the very same word is observed in this sense, *Jude 5. 1.* there shall they *take or conferre of the righteousness of the Lord*. Now if they were yearly by yeare to comfort her, then she was not put to death.

Thirdly, *Iephise* is commended by the holy Ghost, for the excellency of his faith, and that out of the same history. Now the commendation of his faith, and the unnatural murther of his daughter, cannot stand together. But it will bee laid, that *Iephise* vowed, that whatsoever came out of his doores to meet him should be the Lords, and he would offer it for a burne offering, verfe 32. *Answ.* The words may more truly be read thus; *or I will offer it to sacrifice*; and the meaning of the vow was this: That thing which first meeteth me, if it be a thing to be sacrificed, I will sacrifice it: if not, I will dedicate it to the Lord. For it seemes to consist of two parts, wherof the latter is coupled to the former, by a difficile conjunction, as the Grammarians speake. In this manner the word *iselle*-where taken, so as it may either way be expounded. In the fourth Commandement, *Exodus* 20. verfe 10. in our common translation it is read, *thou and thy sonne, and thy daughter*; but out of the Hebrew it may bee translated either *adorer*.

It will be said againe, that *Iephise* rent his cloathes, because his daughter met him, when hee returned from the victory. *Answ.* That was in regard of her vowed virginie, which was a curse among the Jewes. And besides, he had but one daughter, and by this meane of sacrificing her, all hope of posterity after him was cut off.

But it seemes that Monasticall vowed virginie by this example are lawfull. *Answ.* Indeed the custome of vowed virginie began in those dayes, but they thought it not a state of perfection, but rather an estate of misery, as may appear, in that he rent his cloaths when he met him; and the daughters of Israel went to comfort her, as being now in a wofull and miserable estate.

Upon these reasons I conclude, that *Iephise* did not offer up his daughter in sacrifice, but onely seher apart, to live a singlie life, to the honour and service of God. And *Iephise* might know, even by the light of nature, that it was a sinne to vow his daughters death, and a double sinne to kill her.

IV. Question.

whether Monasticall or Monkissh vowe bind or no?

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To this the Papists answer affirmatively, placing the greatest part of their Religion, in practice and obseruance of these vowe.

That we may know them the better, they are in number three. The first is the vowe of contynency, whereby a man renounces Marriage for ever, and voweth unto God perpetuall virginie. The second, of Voluntary Poverty, which is, when a man gives over all property of his goods, and bindes himselfe to live by begging. The third, is of Regular obedience, when a man refuges himselfe in conscience to be ruled by another, and to keepe some devised order, in all actions and duties pertaining to religion.

Now for the Question being, whether these vowe bind or no? I answerto in a word, they B do no, and that for these reasons.

I. First, they are flat against the law of God, which I make manifest in the particulars. The vowe of perpetuall chasttie is expressly against Gods commandement, *1 Cor. 7. 9.* *If they cannot abstaine, let them marry: for it is better to marry than to burne.* To this text the Papists answerto three wayes.

First, they say that this place of Scripture is onely a divine permission, and not a Commandement: we reply againe directly, that it is a plaine Commandement. For the intent of the holy Ghost in that text, and in the whole chapter is, to ordaine a necessary remedie for incontinency, which *Paul* calls *burning*, and for the avoiding of fornication, which brings destruction to the soule. And for that purpose, he speaks not in permitting manner, but in imperative termes, *Let them marry*.

Secondly, they answerto that the words concern onely incontinent persons, that commit fornication. Wee on the other side affirme, that they are not only given to them that live incontinently, but to all persons, which are subject to *burning*, which *burning* may bee without incontinency.

For the better understanding whereof, let it bee considered, that there bee three distinct degrees of lust in man. The first is, when the temptation is first received into the minde. The second, when the same temptation prevaleth, though with some resistance and trouble of the minde, and conscience, which also (though no outward offence as yet followeth) is a degree of *burning*. The third is, when the temptation so farre prevaleth, that the heart and will is overcome, and the dutys of religion for the time utterly hindered. This is the highest and worst kinde of *burning*. And if we consider these degrees well, it will easily appear, that there may be *burning*, without incontinent living.

Thirdly, they answerto that this text speakes of those persons alone that are free, not of those who are bound from mariage by solemnie vowe. Wee contrariwise affirme and hold, that the words are general, and plainly directed to all persons bound by vowe or

A otherwiche; and that appears by verfe 35. where he fies, *I speak not this to stangle you in a snare*. These words do shew, what *Pauls* mind was, touching the vowe of perpetual virginity: For hee leaves every man according to Gods ordinance, to his owne liberty, willing none by vowe to binde himselfe from the use thereof.

Now for the vowe of Regular Obedience, that also is against the word of God, *1 Cor. 7. 27.* *We are bought with a price, is not the seruants of men.* Where the Apostle forbids us to subject our hearts and coniences to the laws and ordinances of men, in matters of Religion; and consequently overthrowes the vowe of Regular obedience. For in that man bindes himselfe to be ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superiour, yea, to eat drinke, sleep, to be clothed, &c. according to a certaine rule given and precribed by him; whereas in regard of conscience we are bound only unto God.

Lastly, the vowe of voluntary Poverty is also a plaine abuse of Gods owne ordinance and appointment, *Deut. 15. 5.* *that there should be no begger in Israel.*

But it may seeme, that this law is not perpetuall. For in the New Testament we read, that there were beggers, as namely one that was laid at the gate of the Temple, daily to take almes, *Act. 3. 1.* *Asf.* This Law neither was then, nor is now abrogated by God, but the observation of it (at this time, and since) was much neglected. And the neglect of provisior for the poore is the cause of begging: and the vowe of perpetuall poverty still remains as a manifest breach of Gods holy ordinance, notwithstanding any thing that may be pretended to the contrary.

II. The second reason followes. Monkissh vowe, as they are against Gods Commandement, so are they also against the libertie of Conscience, which wee have by Christ touching the use of the creatures, and ordinances of God; as riches, marriage, meates, drinke and apparel. Stand soft, saith the Apostle, in subtlety wherwith Christ *Asf.* made me free, *Gal. 5. 1.* Againe, *Let no man judge you in meat, or in drinke, or in respect of an holy day.* *Col. 2. 16.* In these places there is granted unto man, a free use of all things indifferent, so it be not in case of offence.

Now in Monkissh vowe, those things which God hath made indifferent, and put in our libertie, are made necessary: where as no ordinance of man, can make things simply necessary, and parts of Gods worship, which hee himselfe hath made indifferent, and left free to the will of man. And hence it was, that the forbidding of meate and mariage were termed by the Apostle, *The doctrine of devils*, *1 Tim. 4. 1.*

But (will some say) doth not the civil Magistrate in our Common-wealth forbid

The use of some meats? *Answ.* He doth. But by his Commandement hee takes not away the liberty that wee have in the use of things indifferent, but doth only moderate it for the common good, which he may lawfully.

III. The third reason. Some of them are out of the power and ability of him that voweth; as the vow of perpetual chastity in single life. For our Saviour saith, *Almen cannot receive this word, but they to whom it is given, Mat. 19.11.* that is, Contingency is a gift of God, whereof all men are not capable, but those only to whom he giveth it, when, and as long as he pleaseth him: neither is it denied unto some because they will not, but because they are not able.

Against this the Papist objecteth, that wee may receive any good gift of God, if we pray for it; Christ hath said, *Ak, and ye shall receive, Mat. 7.7.* And if false, Gods gifts are of two sorts: some are common to all that belieue, and necessary to salvation; as faith, repentence, obedience, the fear of God. Some againe are speciall gifts not given to all, nor needful to salvation, but peculiar only to some: as health, wealth, contynency, single life, &c. Now the promise of our Saviour, *Ak, and ye shall receive,* is meant of things necessary to salvation, and not of particular and speciall gifts. For some may pray for them, and yet never receive them. Thus Paul praieth thrice, that the pocke in his flesh, the messenger of Satan, might bee remov'd from him, yet hee was not heard, nor his petition granted. And why? because that which hee praieth for was not a common gift necessary to salvation, but a speciall grace, for the time of the temptation, whereupon hee was presently assaulted: whereupon Answere was given, *My grace is sufficient for thee.*

And hence wee learne in what manner to aske things at the hands of God, when wee pray. Such as are necessary to salvation, wee may aske absolutely and simply; but things that are lesse necessary, with this condition: If it may stand with the good will and pleasure of God.

Again, the Papist alleageth an example of two married persons; the one whereof being smitten by the hand of God with the dead pale, the other must needs pray for the gift of contynency. *Answ.* In this case a married partie may aske it, and by Gods mercy obtaine it, because now there remaines unto him or her no other remedy. But it is not so with single persons, considering that they have another remedy, which is marriage; and therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say God hath given to all men sufficient aid and strength, that if they will use the meanes, they may have the gift of chastity. For sufficient grace is given to all, though not effectual. *Answ.* It is false, there is neither sufficient, nor effectuall grace given to all, to live a single life: but it is a rare and speciall gift

given only to some, *Paul, to Timothy, whereto younger women, not to endeavour to forbear, when they have not the gift, but in want therof summary, 1 Tim. 5.14.* Where hee takes it for granted, that they had no such power given them of God, to live in perpetual chastitie though they would.

IV. The fourth reason. Popish vowes do abolish that order which God hath set in the society of mankind, to wit that men shoulld not onely serve him in the dures of the first Table, but in the dures of the second, by seruing of men, *Gal. 5.13.* *Love, serve one another.* Againe, *Rom. 12.10.* love is called the fulfilling of the Law: because the law of God is practised, not apart by it selfe, but in and with the love of our neighbour. From this order it followeth, that every man beside the general calling of a Chriftian must have some particular kind of life, in the which hee must walke, and therin doe service to men: which if hee refuse to doe, *he must not eat,* according to the Apostles Rule, *2 Tim. 3.10.*

Now these vowes make a separation betwixt these two: for they bring men into a general calling, but they utterly frustrate and make void the particular and the duties of it; so as a man keeping them cannot bee serviceable to man, either in Church or common wealth. Besides, by the vow of povertie, the Apostles rule is disanuished, *1 Tim. 5.16.* which is, that if a man bee abled to maintaine himselfe, or have any kinred able to doe it, hee shoulld not bee chargeable to the Church: and so there might bee sufficient Almes to them that are truly poore.

V. The fift Reason. They bring in againe Judasisme: for lewish Religion by Gods appointment, flood in bodily rites, and outward ceremonies, actions, and gestures, yea in outward things, as garments, meats, drinke, and their rule was, *touch not, taste not, from all which we are wholly freed by Christ.*

VI. Sixthly, these vowes are Idolatrous and superstitious: for they are made and observed with an opinion of Gods worship of merit, & of the flake of perfection, wheras nothing can be made Gods worship, but that which himselfe commandeth. And bodily exercises are unprofitable, as Paul saith, and therefore they cannot be meritorious. And further to dreame of a state of perfection beyond the Law of God, is to make the Law it selfe imperfect: whereas contrariwise, the Law of the Lord is perfect, righteous, pure, *1 Tim. 5.7,8.*

VII. Lastly, these vowes are against the preervation of nature; for by them, specially that of perpetual chastitie, men are brought to destroy even their owne bodies and lives, whiche they are bound to preserve and maintaine, *Eph. 5.29.* *No man ever yet hated his owne flesh, but easieseth and cherishest it.* The Apostle, even in his daies, noted it as a fault in a voluntary Religion, that was then taken up by some, that for the maintenance thereof,

thereof, they spared not their owne bodies, *Col. 2.23.* And like unto that is the practice of the Popish Votaries, which tendeth to the ruine and overthrow of nature and life it selfe.

These be the reasons. In the next place wee are to consider the Allegations that are commonly made in the favour and defence of Popish Vowes.

And first it is objected: In the Old Testamente, Vowes were a part of Gods worship: therefore they are so to be holden in the New. *Answ.* There is great difference betweene them. For first, they had their warrant out of Gods word; whereof we have not found, there be expresse testimonies of Scripture against these vowes.

Secondly, in their vowes there was alwaies right reserved to superiours, to reuise them, if they liked them not. But in Monastical vowes all right is taken from superiours. For children are permitted to vow, and their promises must stand against Parents consent. And wives (according to Popish doctrine) may vow against the expresse consent of their husbands.

Thirdly, they were not perpetuall, but ceased with the ceremoniall law: But these are supposed to have a perpetuall equitie, that must continue till the end of the world.

Secondly, they allege that which is written, *Math. 19.12.* *Some have made themselves chaste for the kingdome of heaven.* *Answ.* The meaning of the text is not, that some have vowed single life, but that there are some who being assured that they have the gift of contynency, upon that gift, doe endeavour to maintaine their present estate, that so they may be the better serve God, and advance his kingdome both in themselves and others.

Thirdly, they object, *1 Tim. 5.12.* where Paul speaks of certayne young women, which haue damnation, because they haue broken their first faith; that is, (as they interpret it) their vow of single life. *Answ.* The words are not to be understood of the faith of the vow; but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of service and releefe to bee performed to the poore; and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say Christ himselfe was a begger, and therefore why may not wee also be beggers? *Answ.* Though Christ was poore, yet was hee no begger. For hee kepte a family, and had a treasure: *Iudas was the steward of his family, and bare the bagge, John 13.27.* Againe, there is mention made of 300. pence, *John 6.7.* which in likelihood was in the bagge that Iudas kept: yea, of the money which he had, the Disciples are said to buy meat, *John 4.8.* And though it were granted, that Christ was a begger, yet is followed not, that wee should be so. For his povertie was expiatorie, and part of his sufferings. So saith the Apo-

stle, He being rich, for his sake became poore, that we through his poverty might be made rich, 2 Cor. 8.9.

Fifthly, they alleage, that the Disciples forsooke all, and lived in poverty: and this example is propounded for our imitation. *Answ.* They forsooke all indeed, yet how? not for ever, but for a tyme; and that not by vow, but only in affliction and diffision of their hearts. For after they had forlaiken all, we reade, that they came to their nets and boates againe, *John 21.3.* Againe, the Apostle Paul speaks of himselfe and the rest, when he saith, *Habent power to lead about a wife being afflitti, Cor. 9.5.* By which it is plaine, that they put not away their wives.

Sixthly, *Math. 19.21.* *If shew with thyselfe Christ to the young man, goe with him, shouldest aff, and give to the poore, shoult haue treasure in heaven, and come and folowe me.* Here (saith the Papist) our Saviour prescribeth penall poverty by expresse counsell.

Answ. The words are nononfull, but a speciall Commandement of Christ, directed to this young man. And the end of it was, to discover unto him his secrete pride and hypocriete, in that he boasted, that he had kept all the commandments, wheras indeed hee knew not what they meaneid.

Lastly, they object the example of the Recabites, who according to the Commandement of their father Jonadab, would drinke no wine, nor dwell in houles, nor build, nor plant, nor sow, *1 Kings 3.8,9,10.* and the Lord approveth their practise. *Answ.* They did obey their fathers command in these things, as being things indifferent, but not as parts of Gods worship, in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might induce themselves unto hardship. Secondly, in their obedience touching these things, shold not by any vow, much less was it perpetuall. For then they shoulld have observed all the thinges which they vowed, equally, which they did not; for they dispensed with their fathers voluntary injunction for dwelling in Tents: and as we reade, *vers. 11.* *They abode up for yeare of the Chaldeans that were in them, and dwelt at Jerusalem.*

And so much touching Popish Vowes, whereof to conclude thismay be said. That they are all but a mere will-worship, resting upon no ground or warrant of Gods Word, and therefore of no force to bind the consciences of men, but are so holden as they are in truth wicked and abominable.

The eighth Head of the outward worship of God is fasting.

By Fasting I understand the Religious Fast, which is joyned with the duties of Religion; and namely, the exercises of Prayer and Humiliation. Touching it, there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Ans. It is voluntary and extraordinary abstinence, taken up for a religious end: what this end is, we shall see afterward.

First, I call it *voluntary*, because the time and particular manner of Fasting is not imposed or determined, but left free to our owne liberty. Again, I term it *extraordinary*, to distinguish it from ordinary Fasting, which stands in the practice of temperance and sobrietie, whereby the appetite is restrained in the use of meat and drinckes, that it does not exceed moderation. Now this kind of fast is to be used of all Christians at all times: whereas the extraordinary is ordinarily and ordinarily to be practised, but upon speciall occasions, and at speciall times, inasmuch as it is a more strait and severe abstinence than the other.

II. Question.

How a Religious Fast is to be observed?

Ans. For the observation of it, three things are required.

- I. A just and weighty cause.
- II. A right manner.
- III. Right ends.

Sel. 1.

Fasting is then to be used, when a just and weighty cause or occasion thereof is offered. There be two just causes of a fast.

The first is, when some judgement of God hangs over our heads, whether it be publicke, as Famine, Pestilence, the Sword, destruction, &c. or private. The Prophet *Isaiah* in the name of the Lord, calls the Jewes to a strait and solemn fast, and that upon this just occasion, because the Lord had sent a great dearth upon the land, *Isa. 2: 14, 15, &c.* *Ezeier* and her company fasted when she had heard news of the intended destruction of the Jewes, *Ezeier 4: 6, 7, 15, 16*. The people of Nineve, which were not Jewes, but foreigners in regard of the Covenant, when the Prophet came, and denounced destruction unto them for their sins, they gave themselves generally to fasting and prayer, *Jon. 3: 5, 8*.

The second cause of fasting is, when wee are to sue and seeke by prayer to God for some speciall blessing, or for the supply of some great want. Thus when *Daniel* desired to obtaine the deliverance of the children of Israel out of captivity in Babylon, hee gave himselfe to fasting, *Dan. 10: 3*. Thus Christ fasted, and spent the whole night in prayer

A unto God, before hee chose his twelve Apostles, *Luk. 6: 12*. And in like manner, *Paul* and *Silas* when they were to found and plant Churches, used prayer and fasting, *Act. 14: 23*, because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna*, that shee might bee more fervent in prayer, fasted night and day in the Temple, *Luk. 2: 37*.

Sel. 2.

The second point is the right manner of fasting, which standeth in three things.

B The first is abstinence from meat and drinck: for therin consisteth the very nature of a fast: and if that be wanting, it is no fast at all. Thus *Ezeier* commanding the Iewes to fast for her, bids them neither eat nor drinck for three daies, *Ezeier 4: 16*.

The second is an abstinence from all delights, which may any way cheare and refresh nature. In this sort *Daniel* fasted three whole weeeks of daies, abstaining from all pleasant bread, flesh, wine, and ointments, *Dan. 10: 3*. So when *David* fasted, it is said that he lay all the night upon the earth, that he neither washed, nor unointed himselfe, nor changed his apparel, *2 Sam. 12: 16, 20*. In the solemn fast of the Iewes, the bridegroome and bride must come out of their chambers, *Isa. 2: 15, 16*. By these places it is manifest, that in a true fast there is required not only abstinence from meat and drinck, but from all delights, recreations, and other things that might refresh the nature of man. By this the Popish fasting is justly reproved: wherin though men are injoyed to abstaine from flesh, yet there is given liberty to use other delicacies.

The third thing in the manner of a fast is, so farre forth to abstaine from meat, and other delights, as the body may be thereby satisfied. *Ezeier* proclaims a fast, and he gives a reason thereof, that himselfe and the people might afflict themselves, *Ezeier 8: 2*; this affliction of a mans selfe is expounded by *Paul*, *Cor. 9: 27*, where he saith, *I beat downe my body, and bring it into subjection*. Now though wee must humble and afflict our bodies by fasting, yet wee ought not to weaken, abolish, or destroy nature, or do that whereby the strength of nature may be taken away. For such afflicting is forbidden, *Col. 2: 23*. And contrariwise, we are commanded by Christ to pray for *daily bread*: that is, such food as is fit to sustaine our substance; and therefore we may not by such exercizes overthrow the same.

Yet for the better understanding of the manner of fasting, three Questions are to be answered.

I. Question. How long the Fast must continue?

Ans. The beginning and end of a Fast is left unto our libertie. But it is solong to be kept, as the principall actions of the fast, that

is, humiliation and prayer, doe continue. And though the beginning and end thereof bee free to us, yet it is most meet and convenient that solemn fasts should begin in the Morning, and last till the Evening. This was the usuall custome of the Church in the old Testament.

II. Question. Whether in the day of a solemn fast a man may eat aythyng or no? and if he may, what? and how often?

Ans. We may eat, and that if need require once or twice. Yet here wee must take with us two cautes. First, concerning the quantity of our meat: it must be less than ordinary, and onely that which is necessary to preserve nature, and no more: for if it be otherwise, we abolish our fast. Secondly, concerning the qualitie of that we eat: it must not be dainty and pleauant, but the meanest food, and such as hath least delight, compasse and diliency in it. Thus *Daniel* fasted for three weeeks of daies, from morning to evening; in which time he eat but a small quantite of meat, and that which was none of the daintiest, *Dan. 10: 3*.

This caute observed, a man may lawfully take some sustenance, even in the time of a solemn fast. For there is no kinde of meat but may then be eaten, quantity and quality being observed. In the old Testament, no cleane beast was forbidden to be eaten in the day of a fast. And in the new, *To the pure, fast Paul, Tit. 1: 15*, all things are pure. And *thaking done of God, standes not in meat and drink, but in righteousness, peace, and joy in the holy Ghost*.

III. Question. Whether all persons are bound to keepe the forme precribed, in the day of the solemn fast?

Ans. All that are able and can abstaine, are bound. Yet because Gods worship standeth in eating or in not eating, some persons are here exempted.

First, al those that are weake, as children, aged persons, and those that are sickly. Secondly, they that by reason of the constitution of their bodies, doe find themselves unfit to pray, and heare the word cheerfully, when their stomacks are empty. These persons may eat in the day of a solemn fast, so that they obserue the cautes before remembred. It is not with us in these countries, as it was with the Jewes. They could, at one, two, or three daies together, without any inconvenience; we cannot doe the like. And the reason is plaine. Men that live in those hot countries have cold stomacks, and so may fast the longer, but in collier climates, such as ours is in respect of theirs, men being of hottes stomacks, are not able to continue fasting so long asthey.

Sel. 3.

The third point is, concerning the right ends of a religious fast, and they are four.

The first is, to subdue the flesh, that is,

A bing the body, and so the bodily lusts into subjection to the will and word of God. By eating and drinking the body is made hearie, the heart opprest, the sensies dull, and the whole man unfit for the dutys of humiliacion, on prayer, and hearing of the word, *Luk. 21: 32, 34*. That therefore this unfitness may be taken away, not only the body it selfe, but the unright lusts of the flesh are to bee mortified and subdued, by this exercise of fasting.

The second end is, to stirre up our devotion, and to confirme the attention of our mindes in hearing and in prayer. To this purpose in the Scripture fasting and prayer are for the most part, if not alwaies, joyned together, because when the stomacke is full, the body and minde are lesse able to doe any good dutie; and contrariwise, when a fast is used, the heart is lighter, the affections in better order, the whole man more quicke and lively in the service of God. For this very cause *Anna* is said to *worship God night and day with fasting and prayer*, *Luk. 2: 37*. And the intent of the holy Ghost there is to command her for the fervencie of her prayer, which shee lifteth, in that by such exercises she stirreth up and increaseth the attention of her minde.

The third end is, to tellifie the humilitie and contrition of our hearts, that is to say, our inward sorrow and griefe for sinne, and our repentance and effectual turning unto God.

Without this end, the fast is but a vaine ceremonie. And therefore the Prophet *Isaiah* calls upon the people to turne unto the Lord with all their hearts, with falling, weeping, and mourning; to *rent their hearts and not their garments*, *&c. Isa. 2: 12, 13*. The Prophet *Ezay* in like manner reprocheth the Jewes, because when they fasted they would *fill their soules for a day, and bow downe their heads as a bullock, and lie downe in faceclothes and abides*; but made no conscience to turne from their evil ways, *Ezay 8: 5, 6*. Therefore their outward humilliation was but hypocritie.

The fourth end of a fast is to admonish us of our guiltinesse before the Lord, and to put us in minde of the acknowledged gement of our sinnes, whereby we become unworthy of any blessing, gift, or mercy, yes, unworthy to goe upon the ground, to breaste in the sike, to eat, drinke, sleepe, or enjoy any other benefit. In a word, that we have deserved by our sinnes all the plagues and punishments threatened in the Law against sinners. The Malefactor in the day of Assizes cannot give greater testimonie of the true confession of his guiltiness, than by comming before the Judge with the rope about his necke; neither can we bring a more notable signe of our true humilliation before God, than by comming before him in the day of the solemn fast, with open confession and proclamation of our guiltiness, both of sinne and punishment. Hence it was, that in the fast of Nineve, not onely men, but even the beasts were forbidden to feed or drinke water;

water; for this very end, that the Ninevites might acknowledge their sins to be great, and heinous in the sight of God, that in regard thereof, not only the reasonable creatures themselves, but also the beasts of the field, for their sakes, were unworthy of life and nourishment.

III. Question.

whether Popish Fasts be lawfull, and approved of God?

Ans. They are wicked, and therefore neither approved of God, nor to be observed by man, and that for three special causes.

First, the patrons and maintainers of them doe appoint set times of fasting, which are necessary to be kept, upon paine of mortall sinne. And abstinence from flesh (with them) is made a matter of conscience. Now to prescribe set times necessarily to be observed, is contrary to that libertie which the Church of God and the governours therof have for this purpose, onely upon speciall occasion. When the question was moved to our Saviour by *John* Disciples, Why they and the Pharisees fasted often, whereas his fasted not, Answer was given in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroom is with them? But the daisies will come, when the bridegroom shall be taken away from them, and then shall they fast,* *Matth. 9. 15.* From whence we may gather, that times of fasting must be according to the times of mourning. For Christ gives them to understand, that they were to fast, as occasions of mourning were offered. As therefore there can be appointed no set time for mourning, no more can there be enjoyned a set time for fasting, but must be left to the libertie of the Church, to be prescribed as God shall give occasion. Again, the Apostle reproacheth the Church of Galatia, for observing set daies, and moneths, and times, and years, in way of Religion, *Gal. 4. 10.* *Montanus* the Hereticke is thought (in Ecclesiastical stories) to have bin the first that made lawes of set-fasting. And the Churches of God in ancient times fasted of thicke own accordes freely, not enforced by law or commandement, but as time and occasion served.

It is alledged, that this doctrine seemes to challenge the Church of England of Heresie; for it appointhe and obserueth set times of fast. *Ans.* Nothing lesse. For our Church enjoyneth and approoves these times, not upon necessity, or for religions sake, but for civil and politike respects: whereas the Romish Church holds, a mortall sinne to putt off a set fast appointed, so much as till the next day following.

The second reason, They of the Church of Rome make a distinction of meats: For

A they wholly forbid flesh to bee eaten upon daies of fast, and allow whit-meats only then to be used; and that of necessity. Now this difference of meats is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake. For since the comming of Christ, there is a libertie given to all men whatsoever, to eat of all kindes of meats without any distinction, commanding abstinenesse from nothing which God hath created to be received with thanksgiving. It is true indeed, we hold a difference between meat and meat, but how? not in way of religion, but in regard of temperance and health for civil and politike uses and respects. As for the other, we rest upon the word of God, and hold it with *Paul*, a doctrine of Devils, to command forbearance of meats, in regard of conscience, *1 Tim. 4. 3.*

But to this place of *Paul* they give answer and say, that it is spoken of Heretikes, such as the Manichees, and Novatianis, &c. were; that held meats in their owne nature uncleane. We on the other side reply, and say, that this text condemnes those that make meats *any*, *may unclean*. And that the Papists doe put this difference, in way of religion and conscience; as appeareth by their streight prohibitions of flesh as uncleane, and that for conscience sake. And this text shall never be able to shifft off: for it plainly condemneth any such distinction, seeing to the pure all things are pure: and every creature of God is good, and nothing to be refused, if to be received with thanksgiving, *1 Tim. 4. 4.*

Furthermore, this difference of meats is also foolish. For first, the light of nature and common sense teacheth, that in such meats as they permit, there is as much delicacie, pleasure, and contentment, yes, as much (if not more) strength: for example: in some fish, fruits, and wines, as in flesh by them forbidden. Yea, Saint *Paul* alcribbs flesh unto fishes, *1 Cor. 15. 39.* There is one fish of men, another of flesh, another of fishes. &c. Secondly, I call it foolish, because in their set Fast they forbid flesh, but per-mit divers wines, and the daintiest juncates that the Apothecaries shop can afford: wherefore in a solentime fast, all meats, drinke, and all other delights, of what kinde of nature soever, are to bee forborene. For this was the practice of the Church in former times, to forbear not only ordinarie food, but fast apparel, sweet ointments, and whatsoever it was, that served to refresh, and cheare the herte, as hath bene shewed.

The third Reason: The Church of Rome giue to their fastings faste and erroneous ends: as namely, to merite something at the hands of God thereby, to satifice his justice, for sine, and to be true and proper parts of his worship. And that these are false and erroneous, I prove by these reasons.

First, they doe wholly frustrate the death-

of

of Christ, which is the only thing in the world appointed by God, to be meritorious and satisfactorie.

Secondly, Fasting of it selfe is a thing indifferent, neither good nor evill. For though it be referred to a religous end, which is the humbling of the soule; yet it is not good in it selfe, but onely in regard of the end. Neither is it any part of Gods worship, being beforetold; but onely a prop and furtherance, serving (in the right use thereof) to make a man more fit for the duties of Gods service.

Thirdly, these ends if they be well considered cannot be the true ends of fasting, as will appear by this example. A begger at our doores entreats an almes, we give it, and he receiveth it. But will any man say, that by begging he doth merite or deserve his almes? In like manner we are all beggers that have nothing of our owne, neither food, nor rayment, nor any other blessing we doe enjoy, but all we have commencht unto us only from God. Well, upon ijd occassione, we give our selves to fasting, we pray earnestly unto him for mercie, in the pardon of our finnes. In this case, it is not great madnesse to thinke, that wee by begging mercie can merite mercie at the hands of God? But prayer (saith the Papist) as it is prayer merits nothing, but as it is a good worke. *Ans.* Prayer as it is a good worke is no other than begging: and then it is impossible, that it should bee meritorious, unless it bee granted, that begging is meritorious, which cannot be.

These reasons considered; I conclude, that Popish fests, which stand in force among them at this day, are wicked and damnable, and consequently to be abolished, if it were no more, but for the blasphemous ends which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heads of Gods outward worship.

C H A P. X VI.

Of the Sabbath day.

T He fourth maine Question touching man as he stands in relation to God is concerning the Time of Gods worship. Wherein certaine particular Questions are to be resolved touching the Sabbath day.

The first, and most principall of all the rest, is this:

whether it be in the liberty of the Church of God upon earth, to leare the Sabbath day from the seventh day to any other?

In answering to this Question I will not reuoluedly determine, but onely propound that which I thinke is most probable.

First therefore I answere negatively: That

A it is not in the Churches libertie, to alter the Sabbath from the Seventh day. The reasons are these.

I. Reason. The substance of the fourth commandement is unalterable. Now the sanctifying of a rest upon the seventh day is the substance of the fourth commandement. Therefore the sanctifying of the rest of the seventh day is unalterable in regard of any creature.

That the truth of this reason may appear, two things are to be considered. First, what is changeable and temporarie in the Sabbath: and then what is mortall and perpetuall.

S. 1.

The things which are temporarie and ceremoniall in the Sabbath day are these,

I. That rigorous and precise rest prescribed to the Jewes, which stood in the straight observation of three things.

First, the Jew might not on the Sabbath goe forth, to take a journey any whither, for any matter of busynesse of his owne. For of this there was a speciall commandement given, *Exod. 16. 29.* *Let every man in his place, let no man goe out of his place the seventh day,* namely, to do any worke or busynesse of his owne whatsoever.

Secondly, the Jew might not kindle a fire upon the Sabbath day. For so saith the Lord by *Moyses*; *Ie shall kindle no fire throughout your habitacions, &c. Exod. 35. 3.* It will be then said, How did they for meat and fire in winter? *Ans.* They prepared and dressed their meat the day before: as they were commanded, *Exod. 16. 24.* And for fire in winter, if they had any upon the Sabbath, it was necessary (as I suppose) that as they dreid their meat the day before, so they should then begin their fire also, which being thus begun, might bee pretyed on the Sabbath.

Thirdly, the Jew might not carrie a burden. This the Lord did expressly forbid them by the Prophet *Jeremie*, *This saith the Lord, Carre no burdens upon the Sabbath day, neither bring them in by the gates of Jerusalem, &c. Jeremie 17. vers. 1.* And *Nehemias* charged the men of Judah, with the prophanation of the Sabbath in that kinde, *Nehemias 13. 15, 16, 17.* In these three particulars stood the strict observation of the Jewish rest; which is altogether temporarie, and doth not concern the times of the New Testament; because it was onely typical, the Sabbath bearing (in regard of that manner of rest) a signe of the most strict spiritual rest from all time, in thought, word, and deed, required of every true believer.

II. Again, in the Sabbath this was ceremoniall and temporarie, that it was a speciall signe betwix God and his people, of the blessings that were propounded and promisid in the Covenant, *Exod. 31. 13.* And these were

What is ceremoniall in the Sabbath

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were principally two. First, it was a signe of their iustification to teach them, that as the Lord had set apart a day of rest, so he did and would sanctifie the obseruers thereof unto himselfe, by forgiving their sinnes, and receiving them into his favour, and by the Meſias to come. Secondly, it was ordained by God, to figure and signifie the everlasting rest of Gods children in the kingdomes of heaven. Of thisthe Proprietie ſayes, when hee faith, *that from mochtis to moneths, and from Sabbath to Sabbath, all felis shall come to worship before God, Eze. 66. 23.* And the authour to the Hebrewes, *There remaynes therefore a Sabbath, which is ſet apart to the people of God, Heb. 4.9.*

III. Furthermore, this was temporarie in the Sabbath, that it was to be obſerved upon a ſet day, namely, the seventh from the Creation, and that with ſeruices and ceremonies. So faith Moſe, *The seventh day is the Sabbath, Deut. 5. 14. Again, On the Sabbath day, ye shall offer two lambs of a year old, without ſpot, and two tenth deſt of ſhe ſlower, for a meſteſing mingled with oyle, and the drink offering thereof: and the burn offering of every Sabbath, before the continual burnt offering, and the drink offerings thereof, Numb. 28. 9, 10.*

This also was Ceremoniall, that it was to be obſerved in remembrance of their delverance out of Egypt. Remember that thou wast a ſervant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and stretched out arme: therefore the Lord thy God commanded thee to obſerve the Sabbath day, Deut. 5. 15.

Sect. 2.

Now, as there were ſome thinges temporarie and Ceremoniall in the Sabbath, so therare ſome thinges in it perpetuall and Mortall: and thoſe I take it are three especially.

First, that there ſhould be a day of rest, in which man and beaſt might be refreſhed after labour.

Secondly, that this day ſhould be ſanctified; that is, ſet apart to the worʃip of God. These two firſt are therefore morall, because they are expiely mentioned in the Commandement touching the Sabbath.

Thirdly, that the seventh day ſhould bee ſanctified to an holy reſt, and that this holy reſt ſhould be obſerved in a ſeventh day. I ſay not in this or that ſeventh day, but in one of the ſeven.

Now that this alio is morall, it appears by theſe reaſons.

First, the Sabbath of the seventh day was inſtituted and appointed by God in Paradise, before the fall of man, and the revealing of Christ; yea even then, when there was one condition of all men. This is plainly ſet downe in Gen. 2, as also in the fourth Commandement.

And upon this ground it is manifest, that a Sabbath of a ſeventh day can not be a Ceremonie in ſay, conſidering the

A ordination thereof was in time long before all Ceremonies. If it bee objected, that it was made a Ceremonie afterward: I anſwer, that the reaſon is naught. For matrimony was ordained in Paradise, and afterward made ceremoniall, to ſignify the ſpirituall union betwix Christ and his Church. And yet Matrimony is perpetuall: and ſo is a Sabbath of a ſeventh day. If it be againe alleged, that God did then keepe a ſeventh day in his owne perfon, and afterward injoyed it to man by his commandement: I anſwer, that the iuſtification of the Sabbath in Paradise conſifted of two parts; Blessing, and Sanctification: and the meaning of the holy Ghost is, that God did both blesſ it in regard of himſelfe, becauſe he kept it in his owne perfon, and hallowed it alio in regard of man, by commanding it to be ſanctified, and kept in performance of holy duties.

Secondly, the reaſons of the fourth Commandement are generall, and the equitie of them is perpetuall, and they have this end to urge the rest of a ſeventh day. Let them bee conſidered in particular. The firſt in theſe words, *Six days ſhoulde thou labour.* Which ſome take to be a permiffion: as if God ſhould have ſaid thus; If I permit thee ſix, thou ſhalt allow me a feveth. But they may be alio taken for a commandement, injoyng labour in the ſix days; firſt, becauſe they are propounded in commanding termes: ſecondly, becauſe they are an expositiōn of the curse laid upon Adam, *thou ſhalt eat thy bread in the ſweat of thy face, namely, in the ſix days:* and thirdly, becauſe idlenesse, the ſpoile of mankind, is there forbidden. This being ſo, there muſt needs be a ſeventh day, not only of reſt, to caue them that labour in the ſix daies, but alio of an holy reſt, that God might bee worshipped in it. The ſecond reaſon is taken from Gods example: *For in ſix daies: he Lord made heaven and earth, &c.* That which the Lord himſelfe hath done in perfon, the ſame muſt man doe by his commandement: But the Lord himſelfe in ſix daies laboured, and reſted the ſeventh: therefore man muſt doe the ſame. This reaſon made by God to the creature muſt stand in force till he reverſe it, which yet he hath not done, nor doth. If then theſe reaſons doe not only inforſe a reſt, and an holy reſt, but a reſt on the ſeventh day, then this reſt on the ſeventh day is a part of the fourth Commandement: and conſequently, the Church cannot alter it from the Sabbath day, becauſe they cannot alter the ſubſtance of that Commandement which is eternall.

11. Reaſon. The Sabbath day in the new Testament (in all likelihood) is tyed to that which we call the Lords day, and that (as I take it) by Christ himſelfe. The reaſons thereof are theſe:

1. The Sabbath day of the new Testament is called the Lords day, Apoc. 1. 10. Now I ſuppoſe,



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suppoſe, (for in theſe points ſtill we muſt goe by likelihoods) it is called the Lords day, as the laſt ſupper of Christ is called the Lords Supper, for two cauſes: Firſt, as God reſted the ſeventh day after the Creation, so Christ having ended the worke of the new creation, reſted on this day from his worke of redempcion. Secondly, as Christ did ſubſtitute the laſt Supper, in roome of the Paſſover, to he ſubſtituted the firſt day of the weeke in roome of the Jewes Sabbath, to be a day ſet apart to his owne worſhip.

II. The Churche of Corinth every firſt day of the weeke made a Collection for the poore, as we may read, 1 Cor. 16. 2, and this collection for the poore in the Primitive Churche followed the preaching of the Word, Prayer, and the Sacraments, as a fruit thereof, Act. 2. v. 42. For theſe Sabbath exerciſes, that were alwaies together in the Apotholicall church. But it will be ſaid, that collecting for the Saints is a matter of indifferencie; and may be done upon any day, as well as upon the Sabbath. To thiſ I anſwer, that Paul commands the Corinthiſts to doe it, as he had orſtaid it in the churche of Galatia: where he makes it to be an Apotholicall, and therefore a divine ordinance: Yet, that very text doth in ſome part tranſlate thus much, that it is an ordinaunce and iuſtitution of Christ, that the firſt day of the weeke ſhould bee the Lords day. For Paul commandeth nothing, but what he had tranſlate from Christ;

III. Christ and his Apoſtles kept the firſt day of the weeke as the Sabbath. For Christ rote againe the firſt day of the weeke, and appeared to his Disciples, Job. 20. 19, and eight daies after hee appeared agaide to Thomas, verſ. 26, which was the next firſt day of the weeke. And thiſ hath beene the opinion of ſundrie ancient Divines. Cyril upon Iohn fayes, that this eighth day was without doubt the Lords day, and ſo ought to be kept, becauſe it is likeli Christ himſelfe kept it holily. And the ſame is affirmed and taught by Ambroſe and Cyprian. Againie, the Apoſtles alio kept it. For when the Holy Ghost descended upon them, they were againe assembled upon thiſ day, Act. 2. v. 1, which I prove thiſ. The day of Pentecote was the firſt day of the weeke: for the Jewes were commanded to bring a ſheaf of their ſirt fruits, the morrow after the Sabbath in the Paſſover, Levit. 23. 9. &c. and hee wixt that Pentecote they were to reckon fifty daies. Hence it followeth, that the day of Christs reſurrecſtion, falling the morrow after the Jewes Sabbath, which is the firſt day of the weeke, Pentecote muſt needs fall on thiſ day: and therefore the Apoſtles ſet the firſt day, and not they only, but alio the whole Churche gathered themſelves together, and celebrated thiſ day with preaching of the Word, and admiſſion of the Sacraments, Act. 20. 7. And according to thiſ iuſtitution of Christ,

A and the examples of his Apoſtles, hath bene the conſtant practice of the Churche, from their times until now.

IV. That which was prefigured, in that it was prefigured, was preſcribed: but the Lords day was prefigured in the eighth day, wherein the children of the Jewes were circumcized: therefore it was preſcribed to bee kept the eighth day. Thus the ancien Fathers, by name Cyprian and Auguſtine, have reaſoned and taught. Againie, the day of Christs reſurrecſtion was prefigured by thiſ day, wherein the ſtone which the builders refiued was made the head of the corner, Pſal. 118. verſ. 4, and in that it was prefigured, it was appointed by God. For then it appeared to bee true which Peter ſaith of Christ, that God had made him both Lord and Christ, Act. 2. 36. And the fame may be ſaid of the Sabbath of the new Testaſment: that it was in the figure preordained, and therefore limited and determined by our Saviour Christ unto the Lords day. Other reaſons might be added, but they are only conjectures: thiſe be the principall.

11. Reaſon. God is Lord of times and ſeasons, and therefore in al equity, the altering and diſpoſing thereof is in his hands, and beſtong to him alone, Act. 1. 10. *Times and ſeasons the Father hath kept in his own hand.* Againie, Christ is called the Lord of the Sabbath. And Amioſe, Epiphane, is condemned by the holy Ghost, becauſe hee tooke uppon him to alter times, *Dafyū. 5.* Beside that, Daniel faith, that it is God alone that changeth times and ſeasons, *Dan. 4. 21.* Now if it be proper unto God, as to create, ſo to appoint and diſpoſe of times, then he hath not leſſe the ſame to the power of any creature. And therefore, as the knowledge thereof, to the appointment, and alteration of the ſame, either in generall, or particullar, belongs not to the Churche, but is referred to him. The Churche then neither my nor can alter the Sabbath day. And thiſ is the firſt part of the anſwer.

Sect. 2.

The ſecond is thiſ: If the Churche had libertie to alter the Sabbath, then thiſ alteration muſt be made within the compaſſe of the weeke, to the fifth, or ſixth, or fourth, or ſecond, or third, or firſt day; and not to the eighth, or ninth, or tenth daies, without the compaſſe of the weeke. The reaſon is plainē. The Churche of the new Testaſment hath more knowledge and more grace, than the people of the old Testaſtent had; and in that regard, ought to have more zeale, and greater alacrity in the worſhip of God than they had, that it may exceed the Jewes according to the meaſure of grace received. And thus the firſt and principall queſtion concerning the Sabbath is anſwered and refuted.

Sect. 3.

Now, before I come to the next, let us in the meane while ſee and examine the Reaſons that are brought againſt the anſwer, briefly

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lently made. First therefore it is alleged; that in the new Testament there is no difference of days. For if we have or make a difference of days, we are in truth no better than Jewes. That there is no distinction of days, they prove out of two places. The first is *Coloss. 2. 16.* where the Apostle saies, *Let no man condemn you in respect of holy day, or of the new Moone, or of the Sabbath day.* The second, *Gal. 4. 10.* where the same Apostle reproves the Galatians for observing dayes, and moneths, and times, and years.

To this I answer, that both the places speake of the feasts of the Jewes, and of difference of dayes, that stands in force by the Jewish ceremonial law. *Paul* to the Colossians, warres them to give no occasion to others, whereby they might justly condemne them, for observing dayes in superstitious manner, upon opinion of holiness and necessity, as if mens consciences were bound to such observation. And he reproves the Galatians, for observing dayes (as it is likely they did) not only in the Jewis, but also in the Heathenish manner. To which purpose *Paul* saith, ver. 1. *He is afraid of them.* His meaning was, because they placing their salvation (in part) in their Jewish observation of dayes, after they had beene informed touching their libertie in Christ, did thereby mix the Gospel with the Law: And therefore he feared, lest by that meane Christ should become unto them unprofitable, and so his preaching to small or no purpose.

Agaime, they allege, *Rom. n. 14. 5.* where *Paul* saith, *One man eateth one day earlier than another, and another man cometh every day alike.* In which words the Apostle blameth not them which think all dayes as one.

A. f. In the new Testament, all dayes be as one, in regard of the apostles thereof to the worship of God: and yet there may be difference of dayes in regard of order: and this *Paul* no where condemnit. That we may the better conceive this distinction, we must consider a difference betwene the Jewes Sabbath and ours, which is this, That the Jewes Sabbath was both the time of worship of God, and also a partie of his worship. But the Sabbath of the new Testament, though it be a necessary time of Gods worship, yet it is not a part thereof. If it be said, that it is commanded, therefore it must needs be a part of Gods worship! Answer, It is commanded not as Gods worship for substance, but in respect of the duties of the worship, that are to bee kept and performed in it. And hence it is manifest, that in regard of Gods worship, there is no difference of dayes in the new Testament, but in regard of order.

Thirdly, they object, that *Paul* kept the Jewes Sabbath, as well as the Lords day. For he and *Barnabas* came to *Anneschia*, and went into the Synagogue on the Sabbath day, *Ad. 13. 14.* And againe, he and *Timothy* conver-

ted *Lydia* upon the same day, *v. Ad. 16. 13.*

Ans. The Apostle did this upon very good ground, not because hee held the observation of it as necessary as the other; but in regard of the weakness of the Gentiles and Jewes newly cailed. For the Church that consisted of such persons in those daies, was not yet fully perfawed and resolved of the Abrogation of the Jewish Sabbath; and therefore for the time, hee yielded to their weaknes, and observed it as well as the other. But afterward when they were confirmed in that point, hee forbade that libertie, and taught the full abolition of both of them other ceremonies.

Fourthly, *Ad. 18. 3. 4.* *Paul* is said to come to Corinth to *Aquila* and *Priscilla*, and to worke with them in their trade of tent-making: and further it is said, that he dispised in the Synagogue every Sabbath day, that is, on the Jews Sabbath, and abhorred the Jews and Grecians. Hence it is gathered by some, that *Paul* did only keepe the Sabbath of the Jewes, and the both on the Lords day, and on the weeke dayes, hee wrought with *Aquila* and *Priscilla*.

Ans. First, we must remember this rule, that Characie and necessitie doe dispense with the Sabbath, and with ceremonies. If a Towne shoule bee on fire, or if a Cittie or Countrey shoule bee presently assauled by the enemie, in the time of the word preached, on the Sabbath day; the preaching of the word, in these daies, must cease for a time, till by convenient helpe the fire quenched, and the enemie be taken, or driven backe. Now whereas *Paul* in the ordinary dayes of the weeke made tents, and on the seventh too, not obseruing it, but the Jews Sabbath we must know, that he did it upon necessity, for the saluation of the Jewes. For *Priscilla* and *Aquila* were Jewes unconverted, and Christ was not yet revealed unto them. And if *Paul* had but once named Christ, hee could have done no good among them. Yet afterward, when he saw better opportunity, at the coming of *Silas* and *Timotheus* from Macedonia, then hee could no longer contain himselfe, but *burned in the spirit*, and *testified to the Jewes*, that *Iesus was the Christ*, ver. 5. Now if there was cause why he did not speak of Christ for the time, then was there cause also why he did not make profession of a Sabbath. Secondly, I answer, though *Paul* did not then openly sanctifie the Sabbath; yet it is to be supposed, that hee kept it privately by himselfe, referring some speciall time for that purpose: and the contrary cannot be shewed.

The second Question touching the Sabbath.

How the Sabbath of the New Testament is to be observed;

Ans. In obseruing a Sabbath of the new Testament, there are two things required; a

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rest, and a sanctification of the same rest to an holy use. This awter is made out of the verie substance of the fourth Commandement, which is moral, and hath nothing ceremonial in it. And the fourth Commandement (for substance) consisteth in ceasing from labour, and an holy dedication of our rest to an holy use, that is, to the worship and service of God.

Sec. 1.

Now touching the first point, the rest of the Sabbath, there are three several opinions, whereof two are contrarie, and the third is meane betweene both.

The first opinion is, that we are bound strictly to keep the outward rest of the Lords day, as the Jewes were to keep the Sabbath, and sundrie men are of this minde. But I take it, this opinion is not warrantable. For (as we said before) the Jewish manner of keeping the Sabbath in straitenes is a Ceremonie. And if we bee bound to keepe it as straitly as the Jewes did, then Judaisme must still remaine, and the Ceremonial Law (at least in some part) must still be in force.

But in favour of this opinion it is alleged; First, that the fourth Commandement is a Law given as well to Christians, as to Jewes, and therfore it bindes both alike. *Ans.* The fourth Commandement bindeth Christians to keepe a seventh day for the Sabbath, both in respect of rest, as also in regard of sanctification thereof; but this it bindeth them to the same strait manner of keeping the rest, as it did the Jewes, we utterly deny.

Secondly, that the reasons used to enforce the Commandement, doe equally binde all; therefore the Commandement is selfe. *Ans.* It is true for the due command, but not for the manner of performance. Againe, the reason alleged doth not follow: for sometimes the Holy Ghost useth a reason that is perpetuall, to enforce a ceremonie. That *Lewi* should have no part nor inheritance among his brethren, was a ceremony commanded by God, and yet the Lord enforced it with a reason that was perpetuall, namely, because himselfe was the part and inheritance of *Lewi* among the children of Israel, *Numb. 18. 20.*

Thirdly, that the Sabbath is a figure (to believers in the new Testament) that God is their God, and they his people, and the same it was to the Jewes: therefore the bond is as strait to the one as to the other. *Ans.* 1. Believers under the Gospele have two only signes of the Covenant; Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe only to the Jewes, *Is it a signe between me and you in your generations, Exod. 11. 11.* Againe, ver. 16. the children of Israel shall keep the Sabbath for an everlasting covenant. 3. The Sabbath was not a signe in the first institution in Paradise. For the covenant of grace was made after the fall of man, and the signe thereof must

needs bee appointed after it, considering that before the fall, ceremonies signifying sanctification had no place. And this is the first opinion.

The second opinion touching the rest of the Sabbath is flat contrarie to the former; namely, that on the Sabbath day, (after the publike worship of God is ended, and the Congregation dissolved) men have libertie either to give themselves to labour, or to honest pleasures and recreations. This opinion doth quite abolish one of the Commandements of the Decalogue. For it purloppeth all dayes to be alike, this only provided, that the publike worship of God bee solemnly kept. Now this may be done in any day of the weeke, and ther will be no need of appointing a set time for Gods service, if all dayes be equall, without any distinction or distinction. But the fourth Commandement (for substance) is strait, and requireth (uppon paine of the curse) both rest from labour, and a keeping a part of the same day, the duties of honestie and religion. And if commandments affiuence with ordinarie labour, then much more from pleasures and recreations.

The third and last opinion holds the meane betweene the two former extremitie, and that I take to be the best and safest. The substance hereof consisteth of these two conclusions. 1. That upon the Sabbath day of the new Testament, menare to rest from the ordinarie laboure of their callings. Thus much is commanded in the fourth Commandement. For the rest it selfe was not a Ceremonie (as I said before) but the strait and precise manner of resting. Againe, it is most necessary, that Religion and the power thereof should be maintained amongst Gods people, which cannot possibly bee, unless men (at sometime) set themselves apart unto it. The Student that desires learning doth not attaine unto knowledge, unless hee doe daily conserue and devote himselfe to the studie thereof. In like manner, Religion cannot be preserved and maintained in the Church, except men doe wholly and continually imploy themselves in the practice of the same. Furthermore, it is the libertie that Gods Law giveth to servants, ye to and to hefts, that they shall not be profifid with laboure by working on the Lords day, and this libertie is grounded upon the Law of nature, and common equite.

Here the common form are wote to reply, and say; If wee must rest from the laboure of our calling the whole day, wee shall not bee able to maintaine our selues and our families. To which it may bee answered, that they which gathered Manna only in the six dayes, had as much as they that went out to gather it on the seventh day: for though some of the people went out thereon to gather, yet they found none. They therefore which take rest on the Sabbath day, must not bee distressted with needless care; but live by faith, and

and depend upon Gods providence for meat, drinke, and cloathing. And the labour of the calling then used, when it is expelyt forbidden by God, brings rather a curse with it than a blessing. Again, such persons must remember, that godlynes hath the promises of his life, and his life to come, 2 Tim. 4.8; and that if they will first seek the kingdom of God & his righteousness; all things necessary shall be cast unto them in way of advantage, Mat. 6.33. Therefore if they keepe his commandment, and rest upon the seventh day, God wil in mercy give a blessing, and they shall no lesse receive from him their daily bread in that day than in another.

II. Conclusion. In this resl sundrie kindes of works may bee done, and that with good conscience, principally two.

The first are works both *holy*, and of *present necessitie*. And they are such as cannot be done before or after the Sabbath. These are likewise of two sortes. The first are those that doe necessarily pertaine to Gods worship, so as without them God cannot be worshipped. Of this kinde is the Sabbath dayes journey, Act. 1.12, allowed among the Jewes to the people to goe and heare the word preached: Thus we read that the Shunamite went ordinarily upon the Sabbath and new Moone, to the Prophet to heare him. For when she demanded leave of her husband to goe to the Prophet, he asked her, Why wilt thou goe, seeing it is neither new Moone, nor Sabbath day, 2 King. 4.23. Of the same sort were the killing and dierling of sacrificed beasts in the time of the Law, whereof our Saviour faith, *Have ye not read in the Law, how that on the Sabbath dayes the Priests in the temple break the Sabbath, and are blameworthy?* Mat. 12.5. The next sort of works of present necessitie, are those that belong immediately to the preservation of the temporall life of man and beast, or that serve to the good estate of them both. Such are works of mercie, the watering of cestell, Mat. 12.11, the drawing of a beast out of a pit, Luk. 14.5, and such like.

The second kinde of works that may bee done upon the Sabbath, are works of *Christian libertie*, out of the calke of necessitie. These were such as the Jewes might not doe, and yet we in the new Testament may do them. For example; provision and dierling of meat, making fires, and carrying of burdens. Yet upon this libertie men ought not to gather that they may doe what they will, because they mult cease from the ordinarie execution of the works of their callings. For the word of God giveth no such warrant; men are in this case to submit themselves to his will expressly revealed, and to use their libertie according to the same.

Here two cases are propounded.

I. Case. Whether we may not lawfully use recreations on the Sabbath day, as shooting, bowling, hunting, hawking, wrassling, &c.

An. I take it, we are not denied to rejoice

and solace our selues upon this day. For to some men, at some times, recreations may be more necessarie than meat, in case of weaknesse, for pretent preservation of health. And though not in that regard, yet being well used, it may bee a furtherance to men in the performance of the duties of godlinesse, as well as in the duties of their calling. But this rejoicing must be such, as was the rejoicing of the Jewes, Nehem. 8.12, which was only spirituall and in the Lord. For they rejoiced only for this, that they understood the Law of God that was taught them.

But as for the recreations and pastimes aforesaid, as bowling and such like, they are not at this time to be used. My reason is this: That which is the more principall and necessarie, namely, labour in the execution of a mans calling, is forbidden; recreation therefore which is with labour, must cease on that day when labour ceaseth. Again, if the duties of the ordinarie vocation, otherwise lawfull and commendable, bee therefore forbidden, because they destroy the rest commandement, and take up the minde, that it cannot be freely employed in the affaires of God, then much more are the works of pleasure forbidden, because they doe the same thinge much more, though otherwise in themselves they be not unlawfull. **Obj.** Servants must have recreation, otherwise how shall they bee able to worke in the weeke day? **Answ.** True, but their recreation must bee granted them in the dayes of labour. For recreation pertaineth not to rest, but to labour, and is therefore used, that a man by it may be made more fitto labour.

II. Case. Whether men upon any occasion may not doe a worke of their callings, in the morning or evening of the Sabbath day, as Tradesmen for example. I answer, that they may, so be it they obserue fourte cauteats. 1. That the worke done be no scandall to any person. 2. That it withdraw not the minde of the worker or any other, from sanctifying the Sabbath, either publickly or privately. 3. That it be not a worke of game, but a worke of mercie, or tend to a worke of mercie. 4. That it serve for the immediate preservation of life, health, or goods. Of life, thus Elies continued his flight from Jezebel many Sabbathes together, 1 King. 19.8. And the reason is good; the Sabbath was made for man(faith Christ) that is, not for the hurt, but for the good of man. Of health, and thus our Saviour Christ visited the sickle, Job. 5.13, and cured the blinde man upon the Sabbath, John 9.14. By whose example the Physician and the Chirurgian may lawfully goo, not only to give necessarie counsell, but to minister necessarie physick, and do cure. Lastly, of goods which are in pretene danger of losing. Thus Christ would have the oxen presently pulled out of the pit, Luk. 14.5, and the ship full fraught with wares requires pretene helpe,

helpe, if it bee in apparent danger of losing. Thus much concerning the first thing required in the observation of the Sabbath.

Sanctification of rest.

The second thing required in the hallowing of the Sabbath of the new Testament is the sanctification of rest, which is stowinge else but the dedicating of rest a religiouse rite, that is, the practice of divine worship. This sanctification is either publike or private.

The publike is the solemne performance of spirituall works commanded by the second and third Commandments, and tending to publike worship. And this may bee reduced to foure principal heads. 1. The reading or preaching of the word, when the Minister publiquely in the Congregation assembled, dutielly faithfully deliver unto the people pure and sound doctrine, and applies the same as necessarie requireth and occasion serveth, to the edification and salvation of all and everie hearer in publike audience: and the people on the other side, doe reverently & attentively heare the same word read and preached.

II. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. III. Publike prayer, wherein the Minister calleth upon the name of the Lord, and the whole Congregation in fervent affection lift up their hearts unto him, and in minde give attente to the prayers made in the name & behalfe of them.

IV. Collection and giving of almes for the releefe of the poore, whether they be captives and strangers, or those that dwel among us, the sickle, the needie, orphans and widewo, and such like. Upon these four heads doth stand the whole publike worship of God. For proofe and declaration hereof read these places, Mat. 8. 16. 2. 4. 2. Act. 13. 14. 15. Act. 16. 13. Act. 20. 7. 1 Cor. 16. 2. 2&c.

Private sanctification (which serveth to answer the second opinion) stands in these things: I. That everie man in the beginning of the Sabbath, in the morning, doe privately prepare himselfe to the publike service that followeth, by private prayer, by examination & humbling of himselfe before God, in respect of his particular sins. This the wife man exhorteth unto, when he faith, Take heed to thy fire when thou comest into the huse of God, Ecclef. 4.17, and his meaning is, that before a man betaketh himselfe to the publike Congregation, there to performe service and worship unto God, he shoulde looke into his heart, and examine his affections & thoughts, that hee come not unprepared: which dutie, though it bee alwayes to be done, yet principally on the Sabbath day. The children of Israel rose up early in the morning on the Sabbath day, to offer up burnt offerings and peace offerings to an Idol, Exod. 23.5.6, much more ought we, &c. And it is said of our Sa-

viour Christ, that hee rose verie early in the morning before day, and went into a solitarie place to pray, and the day following was the Sabbath when hee preached in the Synagogues, Mat. 4. 35. 39. II. That when the Congregation is disloied, we spend the rest of the Sabbath in meditation and conference of the Word before preach, and of creatures. Thus it is said of some that heard Paul preach, that they received the Word with all readinesse, and ferche the Scripture whether those things were so; Act. 17. 11. And the whole 92. Psalme was permited that it might be a song of the Sabbath, and it contains nothing but a meditation of the works of God.

III. That men privately exercise themselves in the works of charite and mercie, as in visitinge the sickle, in making peace between those that are adisord, in relieveng the poote, in teaching and instrucing the ignorant, in comforting those that are distrefed, and comforted, Neh. 8. 12. Then all the people went to eat, and to drinke, and to send parts abroad to the poor, and to make great joy.

The third Question touching the Sabbath
when the Sabbath doth begin?

To this some doe answier, in the evening, and some in the morning. My answier is this, that the Sabbath of the new Testament amongst us is to begin in the morning; and to continue till the next morrow, and not in the evening till the evening.

Thereafors be these. I. The Sabbath is to begin when other ordinary dayes begin, according to the order and account of the Church wherein we live. It was the practice of Christ and the Apostles. For Christ (as it hath beene thought of ancient times) consecrated the Sabbath, in that hee rose from the dead early in the morning, when the first day of the weeke began to dawne, Mat. 28.1, and therefore it is fit that the Sabbath day should then begin when hee rofe, for as much as it is kept remembrance of his resurrection. The same was the practice of the Apostles. For Act. 20.7, the first day of the weeke the Jewes came together at Tros in the morning, and there Paul preached from that time till midnight, being the next morning to depart, having stayed there, as is plaine out of the sixth verse, seven daies. In that text I note two things. First, that the night ther mentioned was a part of the eleventh day of Pauls abode at Tros. For if it were not so, then hee had stayed at least a night longer, and so more than seuen daies, because he shoulde have staid part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apostle keepes it in manner of a Sabbath in the exercises of pietie and divine worship, & namely, in preaching. Yea further, he continueth there till the rest was fully ended: He communed with them till the dawning

of the day, and so departed, ver. 11. Besides this text, David saith in the Psalm of the Sabbath, that he will declare God's loving kindness in the morning, & his truth in the night, Ps. 92. 2, making the night following a partie Sabbath.

Against this doctrine it is alleged, first, that the Sabbath is to begin in the evening, because in the first of Genesis, it is said, six several times, there began and the morning made the sixth day, and to the second, and third, &c.

Ans. First, in that text where it is laid, the evening and the morning made such and such days, by the evening is understood the night, and by the morning this day, and the evening was the end of the day, and the beginning of the night. This exposition is ancient, and yet, in Scripture, we finde not one place where the evening is put for the night. Secondly, answer, that the collection from that place is of no force: for thus the reason must needs be framed. That which God did in appointing of days, she same must we doe in using of them: But God in appointing of days, began the day at the evening, Erg. &c. The consequent is false. For the cause is otherwise in the constitution of time, than it is in the use of time constituted: and there is not the same reason of things in doing, as there is of the same things in being and use. Thirdly, this did not bind the Jews: For they in all likelihood began their Sabbath in the morning. Indeed their solemn feasts, as the Passover, and such like, began and were kept from evening to morning, as wee may read, *Lxx. 23. 5.* But their ordinary Sabbath was

kept from morning to morning. Whence it is, that S. Matthew calle the dayning of the first day of the weekke, the end of the Sabbath of the Jewes, Mat. 28. 1, and there is nothing (I take it) that can be brought to the contrarie.

It is objected that Moses saith, *Exo. 23. 32.*

From nowe henceforth shall ye celebreate your Sabbath.

Ans. The words must be understood of the feast of reconciliation, being the tenth day of the seventh moneth, which was solemnized and kept from even to even. And it is called a Sabbath, because it was by speciall commandement appointed to bee kept as the Sabbath day, and that in two respects. First, because it was to be kept holy by the Jewes, in holynge themselves and offering sacrifices, ver. 37. Secondly, because upon that day it was not lawfull to doe any servile worke upon paine of death, ver. 35. 30.

Again, it is alleged that Joseph of Arimathaea could not embalme Christ, by reason that the Sabbath was at hand, and this was the evening. I answer, that the Jewes Sabbath there meant concurred with the day of their Passeover, and hence it was that their Sabbath began in the evening.

By this that hath beene said, the answer to the third Question is plaine to wit, that in the new Testament the Sabbath is to begin at the morning, and so to continue the next morning, and not as some suppose, to begin at the even and continue till the next even. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to man, as he stands in relation to God.

The end of the second Booke.

THE THIRD BOOKE OF THE CASES OF CONSCIENCE, Concerning Man, as he stands in relation to Man.

C H A P. I.

Of the nature and differences of Vertue, and the order of the Questions.



Hus farre we are proceeded in the handling of two sorts of Questions, whereof some doe concern man, as he is considered apart by himselfe, without respect unto another: some againe concern man, as he stands in the fifth relation, namely to God.

Now wee come by order to speake of the

third and last head of Cases, propounded by the Conscience of man, as he stands in the second relation to man. And under this head are comprehended all those Questions of Conscience that are incident to the lives of men, and which doe belong unto man, as he is a member of some societie, whether it bee the Family, the Church, or the Commonwealth.

For the better and more orderly proceeding

dng in this discourse, some convenient subject or matter is to be propounded; wherunto all the Questions that follow may fitly be reduced. Now of all other, the most convenient subject in this kinde is *Virtue*, and therefore according to the differences of Virtue, wed will distingvish the Questions into three severall sortes.

But before we proceed to particulars, it shall not be amisse to speake somewhat generally of Virtue, to fare forthas the knowledge thereof may give light to the things that follow.

Touching Virtue, two things are briefly to be remembered: first, what it is: and then what be the distinct kindes thereof.

Virtue is a gift of the Spirit of God, and a part of regeneration, whereby a man is made apt to virtue.

I call it first, *a gift of the spirit of God*, because in whomsoever it is, whether in Christians, or in Heathen men, it hath the nature of a gift that floweth immediately from the spirit of God. And that I put in the first place to confute the received error of the wretched Heathen Philosophers, which call Virtue an habit of the minde, obtained and confirmed by custome, use and practice.

Secondly, I call it such a gift as is also a part of regeneration: and this is added for two causes.

First, that wee may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name are, and may be found, both in them that profess Christ, and those also that are ignorant of the true Good; yet they are in them after a divers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that bee true Christians, they are indeed not only the gifts of Gods spirit, but also essentiall parts of regeneration.

That wee may the better yet conceive this difference, we must understand that the grace of God in man is twofold: *restraining*, and *renewing*.

Restraining is that which bridleth and restraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that societies may be preserved, and one man may live orderly with another. Renewing grace is that which doth not only restraine the corruption, but also mortifieth sinne, and renewes the heart daily more and more. The former of these is incident to Heathen men; and the vertues which they have leive only to represe the act of sinne in their outward actions: but in Christians, they are graces of God not only bridling and restraining the affection, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen be graces of God, yet they are but generall and common to all: whereas the vertues of Christians

are speciall graces of the Spirit, sanctifying and renewing the minds, will, and affections. For example, chastitie in *loppo* was a grace of Gods spirit renewing his heart; but chaste in *Xerxes* was a common grace, serving only to curb and refraine the corruption of his heart. And the like may be said of the jurface of *Abraham* a Chritian, and of *carsten* a Heathen.

Secondly, I addde this clause, to meet with answere of some learned Philosophers, who caught that the vertic nature of Virtue standes in a meane or middelcrite of affection. This that they say is true in part, but not wholly. For the middelcrite of which they speake,

B without renovation of affections is nothing: and therefore all vertues that are not joyned with a renovation and change of the affections are no better than faines. This point the Philosophers never knew, and hence it was that they stood only upon a middiericie, defining a man to bee truly vertuous, that did wittily obserue a meane betweene two extremes.

Lastly, I say that this gift of God makes a man fit to live well. In which clause standeth the proper effect of vertue, which is, to make those in whom it is, to lead their lives well. And by this we are advertised to take heed of the opinion of Philosophers concerning some particular vertues: For in their moral discourses, they give both the name and the nature of Vertue to those things which are either false and counterfet vertues or untrue none at all. For example, *Aristotle* makes *arbitrarie* a vertue, which is indeed a vice, being nothing else but a dexterite in making & delecting uponous prifons and names: and this is reckoned by *Paul* amongst greevous sinnes and vices, which are to be avynded, *Eph. 5. vers. 4.*

Again, the Philosopher calls *magnanimitate* (whereby a man thinkes himselfe worthy of great honours, and thereupon enterpriseth great things) a vertue which notwithstanding in deding is to bee holden a flat vice. For by the Law of God, evrie man is to range himselfe within the limits of his calling, & not to dare once to goe out of it. Whereas on the contrary, the scope and end of this vertue (as they terme it) is to make men to attempt high and great matters above their reach, and to go beyond their callings. Besides, it is directly opposite to the vertue of humilitie, which teacheth that a man ought alwayes to be base, vyle, and lowly in his owne eyes. The Prophet *David* cleares him selfe of this in, *1. I. 12. 1.* when hee saith, *Lord, I amo high minded, mine eyes are not humile, I have not walked in things that be great and aboue my reach.* Furthermore, no vertue must make vs to foriske good life, but evrie one forche for this end, to make us fit to live a godly life.

The next point to be considered is, What be the kindes of vertue. Virtue is either in the minde of man, or in the

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the will. The vertue of the minde is Prudence. The vertue of the will is that that orderrs mans will, and it is two fold : for it respecteth either our selves, or others.

That which respecteth our selves is conuersant about two maine things in the heart of man, the revenging and the lustyng power. That which respecteth the revenging power is Clemencie ; which standeth in the ordering and reforming of the raging power of anger. The next which respecteth the lustyng power is Temperance.

Virtues that doe respect others are either concerning Courtesy, as Liberalitie ; or concerning Equite. And these consist partly in doing of equite, as Justice ; partly in defending and maintaining it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to bee distinguished in this sort. Some of them concerne Prudence, some concerne Clemencie, some Temperance, some Liberalitie, some also concerne Justice, and some Fortitude. Of all which in order.

CHAP. II.

Of Questions concerning
Prudence.

There are two maine Questions of Conscience which concerne Prudence.

I. Question.

How a man should practise Prudence or wisdome.

This I acknowledge is an high point in the life of man, and such as cannot be resolved as it ought without great deliberation : notwithstanding, I will doe mine endeour to answer something.

Concerning Prudence, there are sundrie things to be considered.

First, what is the beginning of the practice of this vertue, and that in a word is the Feare of God. This feare standeth principally in tworthinges : the first is a reverent awe of the Majestie of God in all places, and at all times, whereby we are resolved, that wherefover we are, we are in his presence, and whatsoever we thinke, speake, or doe, it is wholly & perfectly known unto him. The second is a resolved care to walk as in the presence of God, that is, to keep his Commandements, and to yeeld obedience unto his Majestie in al thinges. Now that this feare is the beginning of wisdome, it appears by sundrie places of Scripture, Psal. 111. 10. *The beginning of wisdom is the feare of Jehovah.* Prov. 3. 7. *The beginning of knowledge is the feare of the Lord; foolishnesse, wisdom and understanding.* Moses tells the children of Israel, that herein stood

A their wisdome and understanding before the eyes of all people, that they obserue and practise all the ordinances and judgements of God, which he had commanded them. Deut. 4. ver. 6. And David professeith of himselfe, that by his daily meditation in the Law of God, and keeping his Commandements, hee became wiser than his enemies, Psal. 119. 98. *yea more understanding than all his teachers,* ver. 99. *yea further, more prudent than the enemys,* ver. 100.

Secondly, wee must consider the rule of Prudence ; and that is spirituall understanding, whereby wee are enabled to know and conceive spirituall truth and falsehood, good and bad. This Saint Paul wisched unto the Church of Coloss, when hee saith, *Wee caste not our prayes for you, and desire that you mighte be filled with knowledge of his will, in all wisdome and spirituall understanding.* Colos. 1. 9.

And the same Apostle exhorteth the Romans to give up their bodies a living sacrifice, holy and acceptable unto God, and not to fashion themselves like unto this world : hee makes the ground of his exhortation, and consequently the rule of their obedience thereto, *the renovation of their mindes or understandings;* to this end, *That they mighte prove what is the good will of God, acceptable and perfect,* and unswervably doe and performe the same, Rom. 12. 2. And his reason is good, because though prudence be the rule of all vertues, as the ancient Philosophers among the Heathen have affirmed, yet it selfe must be ruled by an higher rule which the knew not, namely, by spirituall understanding and knowledge, according to the word of God.

Thirdly, wee are to consider what is the practice of Prudence, and wherein it consisteth.

In the practice thereof two actions are required : the one is *Deliberation*, whereby according to spirituall understanding, wee advise what is good and bad, what truth and falsehood, what is to bee imbraced and done, and what not. The other is *Determination*, whereby we resolve upon former deliberation, to imbrace, to doe, to follow, and pursue the best things in everie kinde. And therein stands the verie nature and forme of true Christian prudence, when a man (upon due consideration of things and actions, together with their properties and circumfrentes) proceeds to a holy and godly resolution, according to the rule aforesaid. Now the practice of Prudence in these two actions is very large, and consisteth of hundred branches. I will onely touch the principall, and propound them in these Rules following.

The first Rule is this : A man must in the first place, and above all things in the world, carefully provide for the *forgiveness of his sins,* and *the salvation of his soule.* This our Saviour Christ commandeth as a speciall duty, Mat. 6. 33. *Seek ye first the Kingdom of God and his*

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bisrighteousnesse. And sinners and unrepentant persons are sundry times in Scripture termed *fooles*, as in many other respects, so principally in this, because they fail in this first point of wisdome, going on in their sin without re-pentance. The five virgins in the Gospel are for this very cause pronounced *fooles*, or *foolish*, because they provided not for the oyle of Faith, but did only content themselves with shining lampes, that is, a naked profession of religion and vertue ; and for want of wisdome and prudence in this point, they were justly deprived of accessie into the bridechamber. Thus the rich man, that had great reuenues and abundance of worldly wealth, is notwithstanding taerned by God himselfe a foole, because he gathered riches to himselfe, and was not rich in God ; that is, he minded earthly things, and placed his chiesse felicity in value and transitorie riches, not once fore-saing, how to come into the favour of God, that he might be saved.

To this Rule I adde that, which Paul by way of caveat commandeth to the Ephesians, Ephes. 5. 16. *Take heed that ye walk circumspectly not as unwise, but as wise, redeeming the time.* As if he should say, *Play the part of wise men ; take time while time serues, lay hold on the meanes of salvation, sene no delays in heavenly matters, deferre not your re-pentance from day to day ; for the daierare evill,* and you may be surpised in your sinnes before you bethave.

II. Rule. *We must use continually watchfullnesse against our enemies, but specially against our spiritual enemies.* This watchfullnesse our Sauiour commandeth often in the Gospell, but specially in Mark 13. 33. *Take heed, watch, and pray ;* 25. *Watch therefore, for ye know not Es 37. Those things that I say unto you, I say unto all men.* Watch, And S. Peter exhorteth in like manner, *Be sober, and watch, for your adverstary the Devil is as a roaring Lyon, walketh aboue, seeking whom he may devoure.* 1 Pet. 5. v. 8.

Now this dutie standeth principally in two things. First, that we diligently obserue the danger, wherin we are, by reason of temptations. Secondly, that we daily labour to search and finde out the secret counsells, practices, and enterpryses of our enemies, and withall feele to prevent them. To this purpose, we must watch against the corruptions of our hearts, the temptations of the Devil, and the day and houre of our death, that we be not found unprepared. For our owne sinnes are many ; Satan is strong and subtill in his suggestions, and temptacions ; and death, though of all other things it be most certaine, and cannot be avoided, yet it is most uncertaine in regard of the tyme when, the place where, and the manner and kind, of what and how a man shall end his dayes.

III. Rule. *Every man must measure himselfe by his owne strenght, and do nothing beyond his abilitie.* This Rule is set downe, though ex-

A pressed in other tymeas, Rom. 12. 3. *No man may presume to understand, above those which he meete to understand, but on his to be wise according to his proportion.* As God hath dealt so every man according to his owne estate. An example of the transgression of this Rule, we have in Davids three Wohlthes, who brake into the holt of the Philistines, & fetch David the king water from the well of Bethlehem, 2 Samuel 23. 16. Which two of them was a soft impudent, and such a one, as God himselfe condemned in that Chap, because they went beyond their strength, & encounter with a whole garnison of men, by being themselves but few, namely three in number.

IV. Rule. *We must distinguish betweene the necessary works of our calling, that pertaine to me, and other workes that are out of our callings, and yet are not unprofitable.* and such as unto us : and we must darke others, though we leave these undone. This Rule is propounded in 1 Thef. 4. 11. *Middle with your own busynesse,* that is, doe the necessary workes of your calling that belong to you, though you leave the other for the time undone. The contrarye is to live or to behove himselfe inordinately, 2 Thef. 3. 7. And we have an example of the transgression hereof in Peter, 1 Pet. 5. 21. whom when Christ had commandned to follow him, he would needs ask him what John shoulde doe ; Christ gives him this answere, *what is that to thee ? In which words, he teacheth that not only Peter, but also every man must attend upon the necessary and proper workes of his owne vocation, and not deale with other mens busynesse, which because Peter did, he is by that answere severely reproved, and justly condemned of curiositie in that behalfe.*

V. Rule. *Weo must put a difference betwixne things honest and of good report, and thynge un-honest and of bad report, and those we are to losse, and only to dñe the other.* Phil. 4. 8. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.* To this may be added one caveat, that of two evils which are both sinnes, we must not only not chuse the better, but we are to chuse neither. For their damnation is just, who affirme that men may doe evil, that good may come of it, as the Apostle saith, Rom. 3. 8.

VI. Rule. *Things of profit and pleasure must give place to things that belon to vertue and benefite.* This conclusion the light of nature teacheth. Worldly men say, *who will shew us any good but Davids prayes, Lord lift thou up the light of thy countenance upon us,* Psal. 4. 6. *Gadlinnes is the greatest, therefore all gaine must give place to godlinesse,* 1 Tim. 6. 6.

VII. Rule. *We may not trust man upon faire pretences, but they make unto us, without further trial.* This point was practised by our Sa- viour

vior Christ, who, though many believed in his name, when they saw the miracles which he had done; yet he did not commit himselfe unto them, because he knew them all, John 2. 24. And it is also verified by the common proverbe, *First trust, and then distrust.*

VII. Rule. *We must give place to the sinnes of the times; wherein we live, so far forth as may stand with keeping of faith, and good conscience.* We may not be temporizers, and change our Religion with the time; but yet we may and must give place to time, as we give place to the stream, so that it be done with keeping of true religion, and good conscience. This rule was practised by Paul, Act. 18. 11. whiliving among the Heathen was constrained to speak as they, and therefore he saith, that he departed in a ship to Rome, whose badge was *Cæsar and Pallas.* Again, Act. 19. 10. he was three years in *Ephesus* an idolatrous place, where the great goddess *Diana* was worshipped; yet in all that time he containted himselfe, and spake nothing in particular against *Diana*, but only in general against false gods, saying, that they be no gods that are made with hands, v. 29. Nay *Alexander* could not charge him with this, that he had in all that while blasphemed their goddess *Diana*. Paul therefore was faine to yield to the sway of those times, that so he might do some good in *Ephesus* by his ministry. Whereas, if he had spoken against *Diana* directly, it had not bin possible for him, to have done that good by preaching, which otherwise he did. Again, in the primitive Church, the Apostles for the weakenesse of the Jewes did yield to the use of Circumcision, and permitted abstinance from blood, and that which was strangled, &c. so far forth, as it flood with pure religion, and good conscience: and if they had not done, they shoud not have wonne the Jewes to the faith, as they did.

IX. Rule. *If we cannot doe the good things that we desire, in that exquisite manner that we would, we must content our selves with the mean; and intitlings which are good, and to be done, is the safest course to satisfie our selves in doing the least, left in venging to doe the more, which cannot be, we grow to be extremity, and so faile or offend in our action.* It is a good and wile counsell of the preacher, to this purpose, Ecc. 7. 16. *Be not too exact: and his meaning may bee this;* Be not too strict or curious, in effecting that which thou intendest exactly, when thou canst not; but rest contented in this, that thou hast done thine endeour; and take to the leste, when the greater cannot be effected. In some countries, Poppish Images erected in Churches do stand undefated. The good desire of the people is, that they may be pulled downe; but this cannot be brought to passe. What then are they to doe in this case? they must not grow to extremite, and pull them downe themselves; but they must mitre the lawfull Magistrate for their

A remooval so to doe; and in the meane time, rest content with that they have done, and waite the Magistrates pleasure. In the Judiciall law, by reason of the hardness of the Jewes heart, sundry sinnes could not utterly be taken away as divorcements, polygamy, surce. Hereupon the Lord makes a law of Toleration, without approbation, asv did not remoue them quite away, for that was not possible, in regard of man, for the time was restrained the evill, that could not be quite cut off and abolished otherwise. And herein appeared the great wisedome of God, in making a Law not to allow of, nor yet utterly to take away, but to moderate the practice of these sinnes in the Jewes, for the hardness of their hearts. In like manner, in this our land there is the practice of usurrie, a sinne that cannot, nor ever shall be rooted out utterly. For this cause, the States of this kingdom, have out of their wisedome provided a Law for the toleration thereof after a sort, and that upon a speciaall cause. For if the Magistrate shoud have enacted a Law utterly to abolish it, it would before this (in likelihood) have growne to great extremity. The same was the practice of the Apostles in their times, who yelded to bear with the use of Circumcisyon for a time, when they could not otherwise utterly cut it off.

II. Question.

whether a man may lawfully and with good conscience use Policie in the affaires of his life?

An. There be fourre principall Caveats, which being obserued, Policie may bee used, and is not aginst Christian religion. I. Nothing must (in policie) be said, done, or intended, to prejudice the truth, specially the truth of the Gospel. II. Nothing is to be said, done, or intended, against the honour and glory of God, either in word, in deed, or shew. III. Nothing must be wrought or contrived against justice, that is due to man. IV. All actions of policie must be such as pertaine to our callings, and bee within the limits and bounds thereof. For if any action whatsoever be done out of that calling, wherein God hath placed us, or at least, be not answerable therunto, though it bee plotted and attempted in never so great wisedome and policie, it is unlawfull and not warrantable.

These Caveats obserued, it is not unlawfull to use that which we commonly call policy. And the reason is this; when any busynesse is to be done, we must make a twofold inquierie. First, into the thing to be done, whether it be good or bad, lawfull or not lawfull, commanded or forbidden. Secondly, into our selves, whether the work in had be agreeable to the calling of the doer, or answerable to that duty which he owe st to God and man. Now because both these are grounded upon the former

cautions,

cautions, therefore wee conclude, that whatsoever busynesse is taken in hand, and putteth unto them, it hath not good warrant, and so cannot bee done with good conscience.

Yet for better clearing of this subject, let us a little consider the scriptures, and the examples there recorded touching this policie. In 1st. Sam. 13. we shall find, that *Saul* with *Mackiell* goynge to the besieging of Ascalon, putte out of his camp a dogmome, in an ambusche, and causing the other part to fly: for by this meane, the men of *Ascalon* comeng out of the citie, and purlling shose, that stod, the fourtiers that lay in ambusche, roote the city and besayled it. In 2nd. Samuel 13. 13. *David* seeing makyng warre against the Philistines, asketh council of God, and God saith him, peradix, and answere specially those wife, and peccatis shose in warre, which were still stans, gemes or peccatis of the field. We have also the example of *Paul* for this purpose, (Act. 22. 15, 16.) fauours him selfe to have made a vow to bee a Nazarite, that he might yeld somwhat to the wretchednesse of the Jewes, who were not sufficiently informed in the doctrine of Christian liberty. This practice was wrongeable, neyther was it a fone in *Paul*: for he did it by the counsell of the Church at Jerusalem, verle, so. 24. And *Paul* himselfe never made mention of this, as of a shone, which he would undoubtedly have done, had it beeue a fone. Again, Act. 23. 6. when he was brought before *Ananias* the Priest, and the Counsell at Jerusalem, being in some daunger, he useth policie: for he pretended that he was a Pharise, and by that meane raised a dissencion betwene the Pharisies and the Sadduces. And this was no fone in *Paul*; for he spake no more but the truth, only he concealed part of the truthe.

Now if it fall out otherwise: that policie be used, and any of these fourre Caveats be not obserued, than it loseth both the name and nature of true policie, and becomes fraud, craft, and deceit, and so is condemnable. Example hereof we have in *David*, 1 Samuel 21. 14. who when he came to the court of Achish king of Gath, and saw himselfe in daunger, he faines himselfe mad. Which though he did to save his owne life, yet his policie was not to bee allowed of: for intended to his owne disgrace, (he being King of Israel,) and it was also dishonourable unto God, who had appointed him to be the King of Israel. Again, that which is commonly called the policie of *Machabel*, is here to be condemned. For it is not answerable to the Caveats remembred. Besides that, it is not only against the written law of God, but even against the law of Nature. And the very foundation thereof standeth only in the practice of lying, swearing, forswearing, in fraud, deceit, and injustice.

CHAP. II. Of Questions concerning Clemencie, &c. *Of Questions concerning Clemencie, &c.* Clemencie or meeknesse is a vertue, that streyneth moderation by faith and frenge. Touching Clemencie, here be these questiones, and whereof followe these.

I. How a man may carrie himselfe in respect of minnies and offences done unto him? II. When a man shal remede his selfe and unstranger? III. How a man shal remede his selfe? IV. How a man shal remede his selfe in respect of injuries and offences done unto him? V. How a man may behave himselfe so as to compinch a Christian in these casis, hee must in the first place imputre to the nature and qualite of the wronge done.

Now. Offences that are done to us by others are of three sorts.

The first sort, and the least, are, when some things are done to us, that doe only displease us, but bring no losse or hurt to us. These bee light offences, and of this kinde are opinion infirmitiess, as hastiness, selfnesse, pride, ignorance, basenesse, povertie, and such like. The first degree then of Clemencie is, not so much as to take notice of these slight offences, but to let them passe, and bury them in oblivion.

Salomon saith, *A man understanding deferreth his anger, and it is credit to passe by an offence.* Proverb. 19. 11. his meaning is, that when small offences are done, which cannot be avoided, then in deferson a map shold withdraw his anger, and not take notice of them, but pacifie them and let them goe: for this shall be a faire greater orname unto him, than if upon the deed done, he shold have haldly proceeded to revenge.

The second sort of offences are small injuries, such as doe not only displease us, but withdrawe some little hurt to us: either in our goods, life, or good name. Now the second degree of meeknesse is, to take notice of these, but withdraw to forgive them and put them up. The reason is, because alwaies greater care must be had of peace and love, than of our owne private affaires. Reade the practice hereof, 1st. Kings. 8. 49. It was objected to *Chaut* wrongfully, that he was a Samaritan, and had a Devil. *Christ* takes knowledge of the wronge & fathy, you have reproched me: but withdraw he puts it up, only denying that which they said, and clearing himself, I have not a devil, but I honour my Father. *David* had received great wrong at the hands of *Oreb* and *Nimrod*, as appears in the historie of his life, but principally, when he came first to be King of Israel, 2 Sam. 3. and yet he takes nota hattie coufe,

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cource, presently to be revenged upon his adversaries: but proceeds in this order. First, he takes notice of the fact, and commits his cause to God, v. 19; and then afterward, as opportunity served, gave the parties their just desert. The reason was, because being newly invested in the kingdom, his adversaries were strong, and himselfe weak, even by his owne confession, and therefore not able at the first to redresse the injury done unto him. But when he had once established himselfe, then he durst not only beginne, 2 Sam. v. 14; but proceeds to full execution of punishment upon them, as we read; 1 Kin. 2. ver. 5, 6, 14, 35.

The third sort of wrongs are greater injuries, such as are not only offensive to our persons, but withhold due prejudice or lives, and bring a ruine upon our estates, both in goods and good name. These are the highest degree of injuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemency, which stands in three things. First, in taking notice: secondly, in forgiving them: thirdly, in a full and lawfull defending ourselves against the wronging parties. This is the summe and substance of the answer.

For the better conceiving whereof, sundry Questions are further to be propounded and resolved.

First in general, it is demanded, how a man should and ought to forgive an injury.

Af. In forgivensesse there be fourte things. The first is forgivensesse of *Rengeance*, that is, of requiring will for evil, either by thought, word, or deed. This must alwayes be practised. For vengeance is not ours, but the Lords, and great reason then, that we shoulde evermore forgive, in regard of revenge and hatred. This the Apostle teacheth, when he saith, 1 Cor. 13. 5. *Love not vngodlynesse, it is never thinketh, much less speakes or does, evill.*

The second is forgivensesse of *private punishment*, which is, when men returne punishment for injuries done, in way of requitall; and this must alwayes take place with us, because as vengeance it selfe, to allo punishment in way of revenge, is Gods alone.

The third is, forgivensesse of *judgement*, when we judge an injurie done to be an injurie. This judgement we are not bound to forgive unto men. For we may with good conscience judge a fine and a wrong to be as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be forgivensesse, even in regard of judgement.

The fourth is forgivensesse of *satisfaction*. This we are not alway bound to remise, but we may with good conscience alway require satisfaction where hurt is done.

Secondly, for the further clearing of this general Question, we are to answer some particular Cases usually propounded in the lives of men, and namely, five.

A. I. Whether a man may defend himselfe by law?

II. How he may defend himselfe by law?

III. Whether a man may defend himselfe by force?

IV. How?

V. Whether a man may defend himselfe by combat?

1. *Cafe.* Whether a man may with godly conscience and a mecke Spirit, defend himselfe by law, for wrongs that are done unto him?

Af. I answer affirmatively: A man may, with good conscience, defend himselfe against great injuries, by the benefit of law. For Magistracie is Gods ordinance, for the good of men, Rom. 13. 4; and therefore men may use the benefit of authoritie, judgement, and iudicition of Magistrates, without breach of conscience. Again, it is the expresse law of God, that when a false witness falleth up against a man, to accuse him of a trespass, that both the accuser and the accused should stand before God, that is, before his Priest & Judges for the time being, and have remedie at their hands. An example of which judiciall defence we have in Paul, who in case of wrong makes his appeal to the judgement seat of Rome, Act. 25. 10.

But it is alleged out of Scripture, to the contrarie, Luk. 6. 29. *To him that smiteth thee on the one cheeke offer also the other, Marth. 5. 40. If any man will sue thee at the law, and take away thy coat, let him carry thy cloake also.*

Af. These places are spoken of private persons, that wante the defence and assistance of the publike Magistrate; and such must rather suffer wrong upon wrong, blow upon blow, and losse upon losse, than right their owne wrongs, by revenging themselves.

Again, it is objected, that Paul saies, Lawing is a fault, 1 Cor. 6. 7. *There is utterly a fault among you, because ye go to law one with another, &c.*

Af. We must distinguish betweene things themselves, and the manner of doing them. When Paul failes, it is a fault, he condanneth not lawing absolutely in it selfe, but the Corinthian manner of going to law, which was this. First, they went to law with scandall, before the Tribunals of Heathenish and unbelieving Judges, and so made the Gospel to be flandered and reproached. Secondly, they went to law upon light causes, and for small injuries, which they might well have put up, and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage and envy, so as they could not temper themselves, but must needs goe to law in the first place, which should rather have beeene the last and the desperatetremede of all. And this bad manner of living one another at the law, is it which Paul rebukes as a fault. And it is to be obserued, that Paul nores their fault by a word that signifieth *Weaknesse or impotencie* of their affe-

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affections; whereby it came to passe, that being overcome by the strength of their owne desires, upon injuries offered, they were unable to bear them in any degree of Christian moderation, and therupon hastyed proceeded to the Courts of Heathen judges, for determination of controversies and contentions among them.

It is further alledged, that when a man is any way wronged, it is Gods will it should be so, and therefore he ought not to seeke redresse, but to rest himselfe in the will of God.

Af. It is Gods will we shoulde have diseases, and yet it is no leſſe his will, that we shoulde use good meaneſſe to be cured of them. So is it in wrongs and injuries done unto us. As his will is, we shoulde be afflicted, so also hath he appointed our deliverance, by ſuch meaneſſe as himselfe hath appointed.

But our Saviour would have his Disciples to be *sheep among wolves*, and therefore we ought to endure all wrongs without revenge. For the ſtreke takes all wrongs, and doth not much as defend it ſelfe againſt the wolfle.

Af. So Christ commandeth that wee ſhould be *ſimple as doves*, Marth. 10. 16. and yet withall he commandeth us to *be wiſe as Serpents*, to defend our owne heads, and to ſave our ſelves.

Lastly, it is alleged, 1 Cor. 13. 5. *that love ſeckes not her owne: therefore love muſt not defend her owne.* therefore love muſt not defend her owne.

Af. Love doth not ſo ſecke her owne things, as that he neglegeth the good of others; but ſecking her owne, he ſekeſ the good of all. And this praice is not againſt, but according to the law of Charitie.

2. *Cafe.* How is a man to defend himselfe by law?

Af. For the resolving of this Question we muſt take two Rules.

The firſt is this: We muſt ſtirke all meaneſſe, and ſeek all remedies that may bee, before we uſe the remedie of Law. It is our Saviours direction, Mar. 1. 25. *Agree with thine adverſarie quickly, while thou art in the way, that is, before the conterrore be ended by order of law.* Again, Mar. 1. 15. *If thy brother reſpoſſe againſt thee, ge and tell him his fault betwix thee and him alone.* And Saint Paul in this caſe preſcribes a course to bee taken before hand; namely, firſt to bear and ſuffer as much as may bee, 1 Cor. 6. 7. *Why rather ſuffer ye no wrong? why rather ſuſſaine ye no harme?* Then if bearing will not end it, to commit our caufe to private arbitrement of one or two, v. 5. *It is ſo that there is not a wife man among you, no not one that can judge betweene his brethren?* Law is to be ſecked in this caſe, as the Physician ſelecteth poſion, and that is, only in desperate caſes.

The ſecond Rule is, That our patient mind muſt bee made knowne to all men, Phil. 4. 5. In taking the benefit of Law, we are to ſeke great moderation of mind, and that in three respects; before we goe to law; in lawing; and by himſelfe by force, when he is wronged?

Af. In ſome Cafes he may lawfully defend himselfe by force. Reasons: First, becauſe the Gopel doth not ſtoilish the law;

when the ſuit is ended.

The moderation of minde before the beginning of ſuits in law stands in three things: First, wee muſt consider, that all injuries whatsoever they be, doth not fall by the providence of God, and that for our ſumes. Upon which conſideration, we ought to submit our ſelves to Gods will, to obey him, to ſet our ſelves with quietneſſe, and to lay aside all anger, enuie, malice, and impudence.

Secondly, we muſt conſider before-hand, that courses of justice are the ordinances of God, in which he plenarily commandeth to reſtitue his preſence, poſſeſſe, and goodness; and upon this ground, wee muſt be induced to depart with our owne right, and to yield our ſelves and all the right we have into the hands of God, in the uſe of the meaneſſe appointed; in the meane time depending on him by faith, for the issue and event of our ſuit.

And hence (by the way) it appears, that few or none doe ſit this ordinance of God as they ought, because the greater force of men that commence ſuits in law, doth not conſider either the nature, or end of civill Courts. No man ordinarily will yeeld his haire of hitright; but every one fixeth his eye wholly upon the event of his action by extremitie of law; and ſo ſwivelleth from that Chriftian moderation required by the word of God: in this caſe.

Thirdly, we muſt ſeck our ſelves with our ſelves lawfull and just ends of our actions, not unjuſt and unlawfull. These just ends are: first, Gods glorie in the execution and manifeſtation of justice: ſecondly, the honest defence of our owne right: thirdly, publike peace; fourthly, the amendment of disorderd perſons, and not the defamatiōn or hurt of any man.

The moderation of the minde in Lawing stands in these particulars. 1. In ſeeking after peace to the utmost, Rom. 12. 13. *If it be poſſible, as much as you ſe, have peace with all men.* In love of our enemies, with whom we are at conterrore in law. 3. In neither ſuing nor ſhewing extremitie in our proceedings, Marth. 5. 25. Marth. 18. 22.

After the ſuit is ended, the moderation of our minds muſt be exprefſed, by our behaviour, in regard of the event of our action. For if the Law goe with us, we are to give God thankes for the manifeſtation of his juſtice, in the caufe taken. If on the other ſide it goe againſt us, we may not rage or be discontentedly grieved, but command our caufe quarely to God, and accuze our ſelves for our owne ſumes, and ſay with David, Righteouſe are thou, O Lord, and iuste are thy judgments, Psal. 119. 137.

4. *Cafe.* Whether may a man defend himselfe by force, when he is wronged?

Af. In ſome Cafes he may lawfully defend himselfe by force. Reasons: First, becauſe the Gopel doth not ſtoilish the law;

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of nature, nor the positive lawes of all countries; but it doth establish them. Now, it is the Law of nature and nations, that a man may defend his life and health, in some case upon just occasion. Secondly, this is Gods Law, Exodus 22.2. If a thief be found breaking up a house, and be smitten that he die, no man shall be shed for him: Abraham was stronger in the land of Sodome, and yet he smote his brother Lot, and destroyed all his substance that he had lost by force and armes. Gen. 24.14. and his action was approved of God. For Mels of Jacob sent him, at his return from the slaughter of the Kings, and blessed him: yes, and blessed God for his deliverance, v. 19. Again, in some cases may give himself for his brother. So saies St. John 1.10. 3. 26. Who ought also to lay downe our lives for the brethren.

V. Case. When may a man defend himselfe by force?

An. Not alwaies and upon every occasion, but only in these cases. First, when violence offered is so sudden and unexpected, that when it comes, there can be no escape, either by yielding, or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to rescue our selves, but by striking or killing. Thirdly, when violence is offered, and the Magistrate absent: either for a time, and his stay be dangerous; or altogether, so as no help can be had of him, nor any hope of his coming. In this case, God puts the sword into the private mans hands. Fourthly, when the defence is just and done in a right mannerne.

A just defence stands in these things. I. It must be done innocent and forthwith so soon as ever violence is offered. For if there be delay, and it come afterward, it loseth the name of a just defense, and becomes a revenge, if it be supposed malice, as the Lawyers use to speake. II. There must be an intention, not to revenge principally, or to kill, but only to defend himselfe. III. There must be a just and equal proportion of weapons; therefore it is no just defence to shooe a naked man through with a musket, or other piece of ordnance, when he offers violence.

V. Case. Whether a man may rescue himselfe or others by Combat?

An. It hath beeene of ancient times, an usuall manner of defence, in some countries, that in case of difference, betweene people and people, in matters of weight, two men should be chosen out amongst the rest, who by fighting hand to hand, and killing one another, should end the controversy. But this way of defence, how soevir it be, is utterly unlawfull.

Reasons are these. First, it is the express commandement of God, *Thou shall not kill.* In which all private men are forbidden to kill or slay, but in the case of just and necessary defence. Secondly, we may not hazard our lives, without some special warrant from God: if

we doe, it is a flat temptation of God: and this is done in every combat. Thirdly, if Magistrates will permit such fightes as this is, then theyre bound to defend and save the life of the innocent. For by such petitioning, often times innocent blood is shed, and she mortall hemmefest party goes by the worke.

But it will be, and is objected, First, that a Combat is a trial of innocencie. Answ. Its for: For he that is stronger, usually overcomes in the combat, not he that hath the more righteous cause. Again there be other means to try a truth, beliedeth this, by examination, and by oath. Lastly, trial by the combat, is of the same nature with the trial of a murdier by the bleeding of a coms touched, or handled; which is very doubtful, and of all other most uncertaine.

Secondly it is alledged, that if a man take not a challenge, he is disgraced for ever. Answ. There is no warrant in Gods word, for a private man to accept a challenge. Nay, it is rather flat against the word. For God saies, *Revenge is mine.* The private man faies the contrary. The wrong is mine, and I will be avenged of him that hath done it. Again, it is better for any man to endure a little reproch with some men, than to hazard his life.

Thirdly, it is objected, that the Philistines offered to try the victory by a single combat with the Israelites, and appointed Goliath (on their side) to give the Challenge; and that David (on the Israelites side) accepting the Challenge, encountered with him, and had good success. It may seeme therefore, that combats are lawfull. For it is better that one man should perish in warre, than that a whole army should incary. Answ. That was a special and extraordinary example of trial, and David was a champion in that fight, not by ordinary appointment, but by extraordinary propheticall instinct of Gods spirit. Again in warre, though there be less danger in hazarding ones mans life, than a whole armie: yet a good and just cause is to be maintained, with all the strength that may be made, and not to depend upon the power and courage of one man, who in probability, unless he be supported by speciall calling and assistance from God, may be overcome and lose the victory.

Fourthly, it is alledged, that an army may fight against an army, therefore one man against another. Answ. The reason is not like. For warres and armies are Gods ordinances; and so are not combats; and it is not Gods will that men should devise and establish new waies and meaneas of trial, not allowed by his word, but rather rest content with that he hath appointed.

Fifthly, *for* he did hazard his life, by casting lots, therefore a man may by combat. Answ. To say that *Jacob* did put his life in hazard by lots, is an untruth. For there was only a conjectural triall made, who should be the cause

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cause of the pernicious danger. And when the lot fell upon him, he was not cast into the sea by the lot, but by his owne advise and counsell. Again, the casting of *Iacob* into the sea did not befall him by lot, but by his owne voluntarie resignation of himselfe into the hands of God; willingly undergoing it, as a just punishment of the neglect of his calling, which himselfe confessed in these words, *For I acknowledge, that for my sake this great tempest is upon you.* Gen. 1.12.

Sixtly, *Moses* and the Egyptian fought a combat, and Moses slew him. Answ. Moses tooke upon him publike revenge in his action as a Magistrate, and not private, as a private man. For though as yet his calling was not fully manifested to his brethren, yet the truth is, God had called him to be their deliverer out of the hands of the Egyptians; and this very action was a signe of their deliverance, which was to come to passe afterward. It was (say) a signe thus: As he defended his brother, and avenged his quarrel upon the Egyptian, so in time to come the Lord would by his hand give them full redeme and deliverance from the tyranny of *Pharaoh*, and all his and their enemies, Act. 7. 25. Being then a publike person, his example can prove nothing for this purpose.

II. Question.

When anger is a vertue, and so good and lawfull, and when it is a vice, and consequently evill and unlawfull?

This Question hath two distinct parts: of which I will speake in their order.

Sect. 1.

The first part is, when anger is a vertue, and lawfull?

For answer hereof we must understand, that in just and lawfull anger there be three things, a right beginning or motiue, a right object, and a right manner of being angry.

To the right beginning of anger, three things are required.

First, that the occasion of anger be just and weighty, as namely, a manifist offence of God. Take an example or two. *Moses* in sundry places is said to be angry, and the occasions of his anger were great, as appears in the particulars. First, because some of the Israelites, against Gods commandement, had reserved Manna till the next day, Exod. 16. ver. 20. Again, he was angry because the Israelites had tempted God, in worshipping the Golden Calfe, Exod. 32. 19. In Num. 16. 15. *Moses* again is wroth, because *Corah*, *Dathan*, and *Abiram* rebelled against him, and in him against God. *Phinees*, Numb. 25. 8, 11, is said to have been zealous; that is, angry for God: the occasion was,

Israelties committed fornication with Heathenish women. *David* in like manner, 2 Sam. 13. 20, 21, was angry upon this occasion, because *Ammon* his sonnes had deflowered his girl *Tamar*. *Elias* was angry, 1 King. 19. 14. and why? because the Israelties forsooke Gods covenant, cast downe his altars, and had slain his Prophets with the sword. *Nehemias*, chap. 5. ver. 6, is verie angry, because the Israelties oppressed one another with usury, and other kindes of exactions. *Jeremie* also, chap. 6. ver. 11, was angry for this, because the Israelties were of uncircumcised hearts and ears, and the word of the Lord was unto them as a reproof, and they tooke no delight therein.

Secondly, it is required that anger be conceived upon counsell and deliberation. Prov. 20. ver. 18. Establish thy thoughts by counsell. If thoughts must be established by counsell, then the affections, and so our anger also. And the Apollie saith, Jam. 1. 19. *Be slow to wrath.* Now the reason is plaine, Counsell ought to bee the foundation of all our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, just and lawfull anger must bee kindled and stirred up by good and holy affections, as namely, by desire to maintaine the honour and praise of God, by the love of justice and vertue, by hatred and detestation of vice, and of all that is evill. One fault well to this purpose, that anger must attend upon vertue, and be stirred up by it against sinne, as the dog attends upon the Shepherd, and waits upon his eye and hand, when to follow him, and when to pursue the Wolfe.

The second thing in good anger, is a fit object or matter to worke upon; touching which twy things must be remembred:

First, we must putt a difference betweene the person, and the offence or sinne of the person. The sinne of the person is the proper object of anger, and not the person, but only by reason of the i[n]e. Thus *David* layes of himselfe, that he was confusid with anger, now because the men with whom he was angry were his enemies; but because they kept not Gods Law; Psal. 119.139. Thus *Moses* was angry at the idolatrie of the Israelites, wherewith they had sinned against God for dayes together, and yet he prayes earnestly unto God for their persons, as we read, Exod. 32.

But is alledged to the contrarie, that *David* directes his anger against the persons of his enemies, especially in Psalme 109. Answer. First, Prophets (as hath been said herefore) were endued with a speciall measure of zeale; and their zeale was a pure zeale, taken up specially for the glorie and honor of God; but our zeale against our enemies is commonly mixt with hatred, envie, and selfe-love; therefore wee must not, nay wee cannot follow their examples. Secondly, imprecactions used

used by *David*, were predictions rather than prayers: for he rather fore-told in them what should come to passe, than prayed that it might come to passe. Thirdly, *David* in his imprecations accurst his own private enemies, but the enemies of God, and not all them, but such only as were incurable; for by the spirit of prophecy, he knew the state of those against whom he did pray, so do we.

Secondly, we must put a difference between the cause and offence of God, and the cause and offence of man. Now just anger must bee directed against persons for the offence of God properly, and not for private offence, but only so far forth, as it tendeth to the offence of God. Thus *Miriam* and *Aaron* murmured against *Moses*, because he had married a woman of Ethiopia. But this was only a private offence, and therefore *Moses* behaved himselfe meekly towards them, *Numb. 12.3.*

The third thing in good anger is the right manner of conceiving it. Wherein these cautions are to be observed. First, that our anger be mixed and tempered with charitie & love. It is the propriete of God himselfe, in wrath to remember mercie, *Job. 3.2.* and herein wee must be like unto him. This was the practice of *Moses*, who out of his love prayed for those with whom hee was angry, *Exod. 22.* Secondly, anger against any offence must bee mixed with sorrow for the same offence. Thus Christ was angry with the Jews, but withal hee sorrowed for the hardness of their hearts, *Mark. 3.5.* The reason hereof is this: In any society whatsoever it be, if one member sinnew, the fine of that one member is the punishment of the cell that hee is in that society; even as it is in the bodie, if one part bee affected and ill at ease, the rest will be distempered. *Paul* sayes of himselfe, that hee was afraid, lest when hee came to the *Corinthis*, God would humble him for their sinesse, *2 Cor. 12.21.* Again, hee teacheth, that thole which are fallen into any fault, must bee reboren by the spirit of meeknesse, because wee our selves are subject to the same tentations, *Gal. 6.1.* And in this regard hee would have men to mourne with them that have in them the cause of mourning, *Rom. 12.15.* Thirdly, just anger must be contained within the bounds of our particular calling and civill decencie: that is, so moderated, as it make us not to forsake our duties which we owe to God and man, nor breake the rules of comeliness. Thus *Jacob* was angry with *Leah*, and yet hee speaks and behaveth himselfe as a sonne to his father, even in his anger, *Gen. 31.vers. 36.* *Jonathan* was angry with *Saul* his father, and yet hee withdrawes not any reverent or dutifull respect from him, *1 Sam. 20.*

Sett. 2.

The second part of the question is, When anger is a vice & unlawfull?

A. sive. It is a sinne in five regards, contrarie to the former.

A First, when wee conceive it without counsell and deliberation. This rash, hasty, sudden, and violent anger, is condemned by our Saviour Christ, *Math. 5.22. Whosoever is angry with his brother unadvisedly, shall be culpable of punishment.*

Secondly, when it is conceived for no cause, nor for a light or trifling cause, *Prov. 10. vers. 12. Love covers a multitude of sins.* Therefore evety light offence must not bee the cause of open anger. *Prov. 19. 11. It is the glory of a man to pass by some infirmities.* *Eccle. 7. vers. 32. Take not notice of all the words that men speake, nor of all those which servants speake unto their masters.* Besides that, causefled anger is many times forbidden in the Scripture. And *Paul* sayes, that *love is hardly provoked*, because it will not bee moved to conceive hatred, but upon weighty and important causes, *1 Cor. 13. vers. 5.*

Thirdly, when the occasion is just, yet the measure of anger is immoderate, *Eph. 4. 6. Be angry, and sinnot;* and if by iniurie thou fall into it, *let not the sun goe downe unþ thy wrath.* The reasoun is added in the next words, *Give no place to the Devil;* because hee is always at hand to inflame the affection, as he did *Saints*, who therefore in his rage, would have killed him that was next him.

Fourthly, when it makes us to forgo our due to God or man, and to fall to brawling, cursing, and bantering. Thus was *Shemes* angry when he railed upon the King, and flung stones at him and his servants, giving him bad and unmerciful terms, and calling him a man of blood, and a man of *Betis*, *2 Sam. 16. 5. 6. 7.* Thus did the Disciples forger their dutie of love unto their brethren, and in anger desir'd that fire might come downe from heaven and destroy the *Samaritans*, *Luke 9. 59.* Thus the Jewes in undecent and uncharitable manner, gnashed with their teeth at *Steven*, *All. 7. 54.* And *S. Paul* sayes, that the fruits of wicked anger are clamours, and crying speeches between person and person in their fury, *Eph. 5. 31.* And thence it is, that we finde *Balaam* in his anger, to have been more void of reason than his Ass, *Numb. 22. 27.*

Fifthly, when we are angry for private respects concerning our persons, and not concerning the cause of God. Thus *Cain* is said to be exceeding wroth, and to have his countenance cast downe, only upon a private respect, because he thought his brother *Abel* should be preferred before him, *Gen. 4. 5.* Thus *Saul* was wroth with *David*, taking himselfe to be disgraced, because the people (after the slaughter of the Philistines) ascribed to *David* ten thousandes, and to him but a thousand, *1 Sam. 18. 7.* In like manner hee was angry with *Jonathan*, for his love that he bare to *David*, and for giving him leave to go to *Bethlem*, *1 Sam. 20. vers. 20.* Thus *Nebuchadrezzars* wrath was kindled against the three children, because hee tooke himselfe to bee contemned of

of them, *Dan. 3. 19.* Thus *Haman* merely in regard of private disgrace, groves to great indignation against *Mordecai*, *Ester. ch. 3. v. 5.* Thus *Aja* was angry with the Prophet *Hannah*, because he thought it a discredit to him, to be reproved at his hand, *2 Chron. 16. 10.* And in this sort were the Jewes filled with wrath at Christs reproove, *Luk. 4. 28.* shewing thereby, as it is truly expounded by the Commenter, that they were very hot in their owne cause, and not in the cause of God.

II. Question.

what is the remedie of unjust anger?

Ans. The remedies thereof are two-fold: Some consist in meditation, and some in practice.

Sch. 1.

The remedies that stand in meditation are of three sorts, some doe concerne God, some our neighbour, some our selfe.

The Meditations concerning God are specially fix.

1. Meditation. That God by express commandement forbids rafh and unjust anger, and commands the contrary, namely, the duties of love. Read for this purpose, *Mat. 5.21.22.* where we may observe three degrees of unjust anger. The first wherof is that which is inwardly conceived, and not outwardly shewed. The second, when unjust anger shewes it selfe by signs of contempt, as by snuffing, frowning, changing and casting downe of the countenance. The third is railing (*thonstoe*) which is culpable of *Gehenna* fire, the highest degree of punishment. Now all these three degrees are murcher, and the punishment of a murcherer is to bee cast into the lake of fire, *Rev. 21.8.* Again, Christ commandeth us to reward god for evil, to *bless* them that curse us, and to *doe good* to them that hate us, if we will be the children of our Father which is in heaven, *Mat. 5.45.* And *S. Paul* wisheth us, to overcome evil with goodness, *Rom. 12.21.*

II. Meditation. That all injuries which befall us doe come by Gods providence, whereby they are turned to a good end, namely, our good. Thus *David* saith, that *God had bidden Shimei to curse me*; *2 Sam. 16.10.* And this was the ground of Christs reproove of *Peter*, *Shall I not (sathe he) drinke of the cup which my Father hath given mee to drinke off* *10b.18.11.*

III. Meditation. God is long-suffering even towards wicked men; and wee in this point must be followers of him. In regard of this, God is said to be merciful, gracious, slow to anger, abundant in goodness and truth, *Exod. 34. 6.* Hence it was, that he spared the old world 120. years, *1 Pet. 3.19.* He spared the Israelites after their idolatry 300. years, *Exod. 4. 5.* Besides this, we have example of

A the lownesse and long suffering of Christ, who saith, *Mat. 11. 29. Learne of me, for I am humble and meek;* and of whom it is said, *1 Pet. 2. 22. When he was reviled, he reviled not again;* when he suffered, he threatened not, but committed his cause to him that judgeth righteousnes. Now because some may haply lay, that these examples of God and Christ are too perfect for man to follow, who cannot imitate God in all things: therefore besides them, consider further the examples of some of the servants of God. *Mat. 5.* when the people murmured at him, did not answer them againe by murmurring; but cried unto the Lord, *What shall I do to these people for they be almost ready to stone me*, *Exo. 17.4.* And *Steven* when he was stoned, prayed for his enemies, *Lord, lay not this sin to their charge*, *Act. 7.6c.*

IV. Meditation is concerning the goodness of God towards us, an argument whereof is this: That he doth ever day forgive us farre more offences, than it is possible for us to forgive men.

V. Meditation. All revenge is Gods right, and hee hath not given it unto man, *Rom. 12. 19. Vengeance is mine, I will repay,* saith the Lord. And man by revenging his owne quarrel, maketh himselfe both the Judge, the wife, the accuser, and the executioner.

VI. Meditation is, touching Christs death. He suffered for us the first death, and the forrows of the second death: much more then ought wee at his commandement, to put up small wrongs and injuries without revenge. His commandement is, *Reffest not evill, but whoeuer haileth thee on the right cheape, turne to him the other also*, *Mat. 5.19.* Again, *Defreynt him with thy meaſe, for whom Christ dieth*, *Rom. 14.19.*

The Meditations concerning our neighbour are two. The first is, the condition of him with whom weare angry, namely, that he is a brother. *Let there be no strife betwix me and thee, for we are brethen*, *Gen. 13.8.* Again, he is created in the image of God; we must not therefore seeke to hurt or destroy that image. The second is, concerning that equitie which we looke for at the hands of all men. If we wrong any man, we desire that he would forgive us: and therefore we must forgive him the injurie that hee doth unto us, without unjust anger. This is the verie lawe of nature, *Whosoever ye would haue men dole to you, even so do you unto them*, *Mat. 7.12.*

Meditations concerning our selves are fix.

First, hee that conceiveth rash anger makes himselfe subject to the wrath of God, if hee cherishe the same without relenting, *Math. 6.5. If ye do not forgive men their trespasses, no more will your Father forgive you your trespasses.* And *Math. 7.1. Judge not, that ye be not judged.* Yea, when wee pray to God to forgive us, and doe not resolve to forgive our brethen, we doe in effect say, *Lord condemne us, for we will be condemned.*

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1 Joh.3.10.

Secondly, we are commanded to love one another, evenas Christ hath loved us, Ephes. 5.2. It is the property of love, to suffer and to bear, and not to bee provoked to anger, 1 Cor. 13. And it is a marke whereby Gods children are discerned from the children of the Devil, *that they love their brethren.*

Thirdly, wee are ignorant of mean mindes in speaking and doing: wee know not the manner and circumstances of their actions. And experience teacheth, that much anger comes upon mistaking and misconstruing them. Whereas contrariwise, if they were thorowly known, we would not be so much incensed against men as commonly we are.

Fourthly, in rash anger we can doe no part of Gods worship that is pleasing to him, wee cannot pray: for hee that prayes must lift up pure hands without wrath, 1 Tim. 5.8. Wee cannot bee good hearers of the word; for St. James willch us to bee swift to hear, and slow to wrath, because the wrath of man doth not accomplish the righteousness of God.

Fifthly, we must consider what are the fruits and consequents of unjust anger. For first, it greatly annoyeth the health. It annoyeth the braine & pulles, it cauleth the gall to flow into the stomack & the bowels, it killeth and poisoneth the spirites, and is the next way to procure distempfer of the whole body, and consequently losse of health. Secondly, it makes a man captive to the Devil, Ephes. 4.17, which we see to be true in Sauls example, who being a man full of wrath, and giving place to his ouerrage and furie, an evill spirit entered into him by the iut judgement of God.

Sixtly, we must consider the causes of unjust anger. It is commonly thought, that anger is nothing but the flowing of choler in the gall and in the stomacke: but the truth is, anger is more than choler. For it riseth first of a debilitie of reason and judgement in the minde. Secondly, from evill affections, as from envie and hate-love. Thirdly, from the constitution of the body that is hot and drie. Again, we read in histories, that men having no gall, have notwithstanding beeene full of anger: and choler indeed is a furthenance, but no cause of anger.

Sect. 2.

The remedies of unjust anger that stand in practice are specially five.

The first is, in the chise of anger to conceale the same, both in word and deed. *The hid-ing of a foole* (saith Solomon, Prov. 12.16.) will bee knowne the same day, but the wife man covereth his shame: that is, hee restraines his anger, which if it shoulde preferrely breake forth, would be a reproach unto him. Answere able to this notable speech of Solomon, was the wise counsell of Ambrose to Theodosius, that after sentence given, he shoulde take 30. dayes respite before execution. And not unlike hath beene the practice of the vrite Heathen in their time. *Socrates* said, *I had beaten thee,*

Ambros. de obit. Theod.

A but that I was angry. *ambrosius* gave *Augustus* this rule, that when he was angry, he shoulde first say over the whole Alphabet, before he put in execution his anger.

Secondly, we must depart from them with whom we are angry. For this affection is as a fire, take the matter away from fire, and it will cease to burne: so let a man depart, & employ himselfe (for the time) some other way, & he shall soone cease to be angry. Thus did *Iona* han depart out of his fathers presence, 1 Sam. 19.4. *Abraham* his anger withdrew him selfe from Lot, Genes. 13. *Jacob* in wrath departed from *Esaia*, Gen. 27.47.44.

Thirdly, wee must avoyd the occasions thereof, as contentions and contentious persons. *Doe nothing through contention*, Phil. 2.3. *Make no friendship with an angry man, neither goe with a furious man, lefft then learn his ways, and receyve destruction to thy soule*, Pro. 22.24. We must for this purpose be carefull to avoid all meaneas that may lervet to further the heat of the temperature of such a body, as is apt and disposed to this unryl passion.

Fourthly, we are to consider that wee sinne against God, not once or twice, but often, yes, everie day: and therefore the course of our anger must be turned against our owne selues for our sins. For this is one properte of true repentance, to worke in us a revenge upon our selues, in regard of our sines committed against God and our brethren, 2 Cor. 7.1.

Fifthly, we must accustome our selues to the daily exercyse of invocation of the name of God, for this end, that hee in mercie would mortifie all our earthly affections, especially this corrupt and violent affection of unjust wrath. And this must we doe, as at all times, so then especially when anger is creeping upon us.

It will bee said of some: Our anger is violent, and comes upon the sudden, and therfore their remedies will doe us no good. Ans. Such persons, when their mindes bee quiet, must often read and meditate of the forefaid remedies, and by this meaneas, they shall bee able to prevent hantacie.

But what if wee bee overtaken with anger, what must we then doe? Ans. If thou fail into it through infirmitie, yet remember thy selfe, letnot the Sun goe downe upon thy wrath, Eph. 4.26. Consider with thysse owne heare, that anger is as a poison: if a mandrakes poison, he must not suffer it to rest and flow into the bodie and veines, but with all speed must purge it out: and so must anger be dealt withall, whensoever we are overtaken with it.

CHAP. IV.

Of Questions concerning Temperance.

Temperance is a vertue that moderateth appetite or lust. And this moderation of appetite standeth in four things.

I. In

3. Booke.

3. Booke.

Cases of Conscience.

I. In the use of riches.

II. In the use of meat and drinke.

III. In the use of apparel.

IV. In the use of pleasures, wherein recreations are to be considered.

Sect. 2.

Concerning the moderation of appetite in the use of riches, there are two maine Questions.

I. Question.

How farre a man may, with good conscience, proceed in the desiring and seeking of riches?

The Answer of this Question is the rather to be considered, because this doctrine righteously conceived and understood, serves greatly for the direction of the whole course of our lives unto the end. Here therefore I will first set downe the ground of the Answer, and then the Answer it selfe:

The ground of the Answer I propound in five Rules.

I. Rule. *Wee must consider that riches and goods are of two sorts: some are necessarie, some are more than necessarie, which the Scripture calls abundance.*

Goods and riches are two wayes necessarie; necessarie to nature, or necessarie to the person of a man. Goods necessarie to nature, are those without which nature and life cannot bee well preserved; and these are most needfull. Necessarie in respect of a mans person, are those goods without which a mans state, condition, and dignitie wherein hee is, cannot be preserved.

Now riches more than necessarie, I terme those, without which both the life of man and his good estate may well bee preserued. For example: To the calling of a Student, meat, drinke, and clothe are necessarie in respect of nature; besides these, other things, as books, and such like, are also necessarie for him, in respect of his condition and place. And whatsoever is beside these is more than necessarie.

II. Rule. *Things and goods are to bee judged necessarie and sufficient, not by the affection of the covetous man which is unsatiable, but by two other things, the judgement of wise and godly men, and the example of sober and frugall persons.*

III. Rule. *We must not make one measure of sufficiencie of goods necessarie for all persons; for it varieath according to the divers conditions of persons, and according to time and place. More things are necessarie to a publicke man, than to a private; and more to him that hath a charge, than to a single man.*

IV. Rule. *That is to be judged necessarie, which in some short time to come may bee*

needfull, though it have no present use. For example: the dowrie that a father gives to his daughter at the day of marriage, though it bee not presently needfull, yet because it shalbe time it may be necessary, therefore it is to be repert amongst necessarie goods.

V. Rule. *Wee our selves doe often erre in judgement, in determining of things necessarie and sufficient for our selves: and therefore when men seeke thinges competente and necessarie, they shal always pray to God to give them that which hee knowes in his wisisme to bee meet and necessarie, not prescribing a measure unto him.*

I come now to the Answer of the Question, which is two-fold.

The first is this: *Man may with good conscience desire and seeke for goods necessarie, whether for nature, or for his person, according to the former rules: but he may not desire and seeke for goods more than necessarie, for if hee doth, hee sinneth. The reasons of this answer are these:*

*Fifth, Deut. 17.16.17, the commandement is given to the King, that he hath most need of abundance, that he shoulde not multiply his horses, or his flocks, or his gold. That which the King may not doe, the subjects ought much less to doe; and therefore they are not to multiply their goods. For this cause it is a great fault in subjects, trespassing (as they be) subjects, to seeke to attaine to the riches of Princes. Again, Paul saith, 1 Tim. 6.8. *Having food and rayment, let us therewith content. Befides that, in the petition, Give us this day, &c. wee crave but only bread for our sustenance, that is meet to preverve us for nature, in that calling wherein wee serve God day by day. The prayer of Agur is, that God would give him food convenient for him, or (as the words signifie) bread of his stature, that is, which God in his counsell had appointed and ordained for him, Prov. 30.8.**

Secondly, seeking of abundance is an hazard to the salvation of the soule, by reason of manscorruption. Therefore, Mat. 13. Riches are called *sharers*, that choke the word of God sownen in the heart. And 1 Tim. 6.9. *They that will, that is, desire to be rich, and content not themselves with things necessarie, fall into the snare of the Devil.*

Thirdly, seeking of abundance is a fruit of idlenesse in the providence of God. Now all fruits of unbeliefs must bee cut off; wee must not therefore desire more than necessarie.

In the next place, for the better clearing of this doctrine, the objections of covetous men are to be answered.

Object. I. *Good things are to bee sought for; but abundance is a good thing, and a blessing of God. Ans. Good things are of two sorts. Some are simply good, that is to say, good both in themselves and to us, as remission of sinnes, holynesse, righteousness, and*

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and life everlasting in the kingdom of heaven, and such like: these may wee desire and seek for. Some againe are good only in part, which though they bee good in themselves, yet are not always good to us. Of this kinde is abundance of riches and store of wealth, more than necessarye for nature and person. For which cause, riches in abundance are as the knife in the hand of a childe, likely to hurt if it bee not taken away, because they are (in long men) occasions of sinne, unless God in mercy prevent and hinder them. And for our selves, what know we whether God will keepe and preferre us from saine, when wee seeke and labour for abundance?

Object. II. It is the promise of God, that *riches and treasure shall be in the house of the just*, Psa. 112. 3.

The answer is two-fold. First, riches in Scripture sometimes doe signifie only things sufficient and competent, and of them is that place to be understood. To this purpose David layes, that *a multiplying*, that is, a competent and meane portion, though but verie little, is to the *just man better than great riches to the wicked and myrte*, Psa. 37. ver. 16. And whereas David in another place affirmeth, that *worlshall be wanting to them that fear God*, Psa. 149. And againe, *They which seeke the Lord shall want nothing that is good*: the places are to be understood with exception of the croffe and correction, in this sorte, that they shall have competence, unless the Lord intend to chasfe and correct them by want. Secondly, if by riches David then meane abundance, the words must bee understand with this condition, if they bee for their good. For so all promises of temporal things must bee limited with exception, partly of Gods glorie, kingdom, and will, and partly of our good and salvation.

Object. III. Wee must doe good to the poore, to the Church, to the Commonwealth, and we must also leave somwhat to posterite. I answer: wee may not doe evill that good may come thereof. Againe, everie man is accepted of God according to that he hath, and not according to that he hath not, if there be a ready minde, 2 Cor. 8.12. And the end of a mans calling is not to gather riches for himselfe, for his family, for the poore; but to serve God in serving of man, and in seeking the good of all men: and to this end men must apply their lives and labours.

Object. IV. We are called to imitate the Ant, Pro. 6.6 & 12. which gathers in one season for her releske in another. Answ. The Ant gathers in summer only things necessary, free doth not by the instinct of nature seeke sumptuous and more than necessarye.

This doctrine serveth direct and informe almost all the world, to beat downe the wicked practice of the Usurer, and to teach evill to one of us to moderate our care in things pertaining to this life.

A. The second part of the Answer is this: If God give abundance when we neither desire it nor seek it, we may take it, hold and use it, as Gods rewards. Abraham and Joseph of Arimathaea are commended for their riches, and yet they obtained them not by their owne seeking and moiling after the manner of the world, but walking in their callings, God in his providence blessed and multiplied their wealth. For further proofe of this answer, consider but one only place, Act. 5. 4. where Peter layes to Ananias, when it remained, aperteained it not unto thee? and when it was sold, was it not in thy power? These words import thus much, that if we have possessions and abundance, we may with good conscience enjoy them as blessings and gifts of God.

B. Against this doctrine it is alleged: First, that our Saviour sayes, *It is an hard thing for him that hath riches to enter into the kingdom of God*, Matth. 19. 23. Answ. The place is to be understood of them that trust in their riches, as it is expounded, Mark. 10. 24.

Secondly, it is objected, wee must forsake all, and become Christs disciples, by the commandment of Christ, Luke 14. verse 26. Answ. A man must forsake all, not simply, but in regard of the daily disposition and preparation of his minde; and so a man ought to forsake the things that are dearest unto him, because hee must have his minde resolved to forsake them. Againe, a man must bee content to part with all, not only in affection, but actually when it cometh to this point, that either hee must loose them, or renounce Christ.

Thirdly, it is alleged, that riches are called unrighteous, Luke 16. 9. *Make ye friends of unrighteous Mammon*: therefore it seemes we may not have them. Answ. Mammon is called Mammon of *iniquity*, not because it is so in it selfe, but because it is so in the common use, or rather abuse of wicked men, and that in sundrie respects. First, because it is commonly (though not always) unjustly gotten: for it is an hard thing to become rich without injustice. Secondly, it is made ordinarily among sinfull men, an instrument of many evils. Thirdly, evill gotten goods are unjustly possessed, and no man can bee truly termed rich, that unjustly possesseth riches.

II. Question.

How a man may with good conscience possess and use riches?

The Answer to this Question I propound in four Rules.

I. Rule. They which have riches are to consider, that God is not only *the souveraine Lord*, but the *Lord of their riches*, and that they themselves are but *the stewards of God*, to employ

employ and dispense them, according to his will. Yea further, that they are to give an account unto him, both for the having and using of those riches, which they have and use. This Rule is a confirmed truth. In the petition, when wee have bread in our houles and hands, yea which is more, in our mouthes; when we are in the use of the creature, even then are we taught to say, *Give us this day our daily bread*, to signifie that God is our souveraine and absolute Lord, and that when we have the creatures, we have no use of them, unlesse he give it unto us. Againe, the commandement, Luk. 6. 2. *Give an account of thy stewardship*, prescribes to all men that have riches, that they be but meat and bread.

II. Rule. We must use special moderation of minde, in the possessing and using of riches, and be content with our estate, so as wee set not the affection of our heart upon our riches, Psa. 62. 10. *Safes increase, set not your heart upon them*; that is, place not your love and confidence in them; be not puffed up with pride and ambition, because you are rich, Luk. 16. 14. *Woe be to you that are rich*, that is, put confidence in your riches, Matth. 5. 13. *Blessed are the poore in spirit*. Now poverty of spirit is, to bee poore with niceknese, patience, and obedience, as a cross imposed by God. And in this sense the rich man may be said to bee poore in spirit, if he beftoereth not his love and confidence upon his wealth, but in affection of heart is dispossid, as if hee were not rich, but poore. And this poverty is necessary even in the middest of wealth, because it wil refraine the fury of the untemed and untruly affection. Againe, Christ saith, Matth. 10. 39. *He that loseth his life for my sake shall finde it*. Losing there mentioned, is not an actual loosing, but (as before) a disposition or preparation of the heart to lose for Christs sake (if need be) the dearest thing we have, that is, our life. And againe, Luk. 14. 26. *If any man come to me, and hate not father and mother, -yea and his owne life also, he cannot be my Disciple*. That place is not spoken of actual, but of habituall hatred. And this stands in a readiness and inclination of the heart to hate (if need be,) father and mother, yea our owne life for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buy, must se as though they possessed not*, 1 Cor. 7. 10. that is, in respect of moderation of the affection, and the disposition of the heart. For other wise, it is the lawe of nature, that he that binne mult possesse.

Example of the moderation of the affection we have in Moses, who esteemed the rebuke of Christ greater riches then the treasures of Egypt, Heb. 11. 26. And in David who though he were a King and a Lord in the earth, yet fath of himselfe that he was but a *pilgryme and a sojourner* 1 Cor. 11. 12. as his fathers were, Psa. 9. 3. And he speakes this in respect of the affection of his heart, and moderation

thereof, because he did not fix the same upon abundance. And of Paul, who profesteth in this manner, *I have learned to be full, and to be hungry: in all things I am instructed*, * or entered in this high point of Christian practice, o^t be hungry and to be full, Phil. 4. 12. In which text, two things are set downe. First, that Christian moderation or contentement is a high mysterie, yea that it requires much skill and art to know how to be poore, and how to be rich. Secondly, that himselfe was a learner of this art, and that he had beene but entred and initiated into the knowledge thereof.

Now, that this moderation of minde may be learned and practised, we must remember that two speciall meanes are to be used. First, we must labour to be able to differene betweene things that differ, Phil. 1. 10. How is that? by judging aright betweene riches temporal, and the true riches, that will make a man rich before God. This gift of discerning was in Moses, who upon a right judgement in this point, accounted the rebuke of Christ greater riches than the treasures of Egypt, Heb. 11. 26. In David, who saith, *that the Lord was his portion*, when he was a King, and even in the middest of his riches, Psa. 119. 57. In Paul, who esteemed the best things that were, but base, yea droffe and dung, that he might win Christ, Phil. 3. 8. The second meane of moderation is, to consider that wee are in this world, as pilgrymes and strangers, 1 Per. 2. 11. that the best of us brought nothing into the world, neither shall (when we die) carry ought out of it.

III. Rule. We must, upon the calling of God, forsake our riches, and all that we have in this world, not only in disposition of minde, but in deed.

The word of God teacheth, that there bee three Cases, wherein a man is indeed to forsake all.

I. If he be extraordinarily and immediately called, to publish the Gospel to all nations. This was the case of the Apostles and Evangelists, who in regard of their calling, at least for use, forsooke all that they had, Mat. 19. 27.

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of them in the daies of triall. Thus when our Saviour faith, *Whosoever he bee that forsaketh not all that he hath*, Luke 14. 33. the words are spokē of all believērs, in the Case of confession, whenthey are called by God unto it; and therefore S. Matthew explains it thus, *Whosoever, &c. for my namesake, &c. shall receive, &c.* Matth. 19. 29.

III. When in the time of persecution, famine, or warre, the necessity is so great, that it requires present relief, which can no other way be had, but by giving and selling the goods that a man hath. In Psa. 11. 12. 9. the good man is said to *dispense to the poore*; this dispensing must not be understood of al times, but in case of extreme need. Againe, when Christ

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Christ saies, *Luke 12.33.* *sell all that thou hast;* this commandement must be limited: for a man is not bound to sell all at all times, but in the time of great and urgent necessity. Thus the Christians in the Primitive Church, in the daies of imminent persecutio[n], sold all their possessions, *Act. 2.45.* And so *Pau[lt]* acknowledge[n] that the Church of Corinth relieved the Church of Macedonia, even beyond their ability, in the daies of extremity that was in that Church; *2 Cor. 8.*

Here another Question may be moued; Whether a man may voluntarily, and of his owne accord, give away all his goods, live upon almes, & give himselfe to fasting & prayer?

A. He may. Popish conceit give him selfe in this sort to voluntary poverty, which he hold to be lawful, and (which is more) a state of perfection. We on the contrarie doe answere, that this practice is in no sort lawful, unless a man have special calling and warrant from God so to doe. For first, the law of nature sets downe and prescribeth distinction of possessions, and proprietie of lands and goods, and the Gospell doth not abolish the law of nature. Again, the same distinction and propriete is allowable by the written Law of God. *Salomon teacheth, Pro. 5.15.* that a man must keepe water flow out of his esterne, but he must keepe his fountaine to himselfe. And, *Prov. 16.22.* it is the blessing of God to be rich, and to addeth no fortunes to it. Men must not therefore voluntarily forsake their riches, and to bring sorrow to themselves. Besides that, *Agnes* prayes against poverty; *Givemes* (saith he) neither poverty nor riches, *Prov. 30.7.* David makes it a curse, *takē a beggar*, *Psal. 109.10.* and he never law the righteous mans neede begging their bread, *Psal. 37.25.* Our Saviour Christ biddes him that had two coats, not to give both away, but one, *Luke 5.31.* And *Paul* faile, *It is a more blisfull thing to give, than to receive,* *1 Cor. 10.35.* Therefore it biddes every man to labour with his owne hands, *that he may need nothing:* that is, that he may not need the reelefe and helpe of any man, or of any thing, *1 Thess. 4.11, 12.*

But it is allegd to the contrary, *Mat. 19.21.* *If thou wist be perfect, sell all.* *A.* The words are a personal and particular commandement. For this young Prince, whom Christ speakes unto, was called to become a Disciple of Christ, and to preach the Gospell, *Luke 9.59.* And the commandement is not given generally to all men, but particularly to him alone, and we cannot make a general rule of a special commandement or example. Again further, it was a commandement of special triall.

Secondly, they allege, *Math. 10.9.* *Possesse neither gold nor silver, nor money in your purses.* *A.* That commandement was temporal, and given to the Disciples but for the time of their first embassage into Iurie, as appears in the 5. v. where Christ bids them not to goe yet into the way of the Gentiles. And the

commandements of their first embassage were reversed afterward, *Luke 22.36.* Considering then that it belonged only to their first embassage, when they preached to the Jewes, it was not given them for all times.

IV. Rule. We must use and possess the goods we have, that the use and possession of them may tend to Gods glory, and the salvation of our soules. Rich men must be rich in good works, and together with their riches, lay up a good foundation in conscience, against the evill day. *1 Tim. 6.18.*

For the better practising of this rule, take these three cautions.

I. We must seeke to have Christ, and to be in him justified and sanctified: and being in him, then shall we in him and by him have the holy use of all that we have.

Some will say; Infidels have the use of riches. *A.* They have indeed, and they are to them the gifts of God: Yet they so enjoy them, as that before God they are but usurpers. They be gifts of God in regard of Gods giving, but they are abuses and thefts in regard of their receiving, because they receive them not as they ought. A father gives a gift unto his childe, upon condition that he shall thus and thus receive it; now the child steals the gift that is given him, and therefore hath it not in that manner that his father would he shold have it. In like manner do Infidels steal and usurpe the blessing of God, to which they have no just title, themselves being out of Christ; neither doe they use them in that manner which God requireth, sanctifying them by the word and prayer. *1 Tim. 4.5.*

II. Wee ought to pray to God, that hee would give us his grace, rightly to use our riches to his glory, and our owne salvation. For riches and other temporal blessings, to full men that have not the gift to use them well, are dangerous, even as a knife in the hand of a child. They are thornes, and cheake the grace of God, they keepe those that trull in them, from entrance into the Kingdome of heaven. Yea they are the devils snare, whereby he catcheth the wicked, and holdeth them in it at his will and pleasure.

III. Our riches must be employed to necessarie uses. These are first, the maintenance of our owne good estate and condition. Secondly, the good of others, specially those that are of our family or kindred, *1 Tim. 5.8.* *He that provideth not for his owne, and namely for them of his household, he denieth the faith, and is worse than an infidell.* Thirdly, the releefe of the poore, according to the state and condition of every man. Fourthly the maintenance of the Church of God, and true religion, *Prov. 3.9.* *Honor God with thy riches.* Fifthly, the maintenance of the common wealth: *Give tribute* (saith *Paul*) *to whom tribute belongeth,* *Rom. 13.7.* *And give unto God, faith Christ, the things that are Gods, and unto Caesar the things that are Caesars,* *Math. 22.21.* Thus

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Thus much touching the moderation of the appetite in the use of Riches.

Sect. 2.

In the second place follow those Questions, that concerne the moderation of our appetite in the use of Meat and Drinke. Concerning which there are principally two; the answer to the first whereof is the ground of the second.

I. Question.

whether there be any difference in the use of Meats and Drinke, now in the times of the New Testament?

Answer. There is a distinction and difference of Meats to be observed in sundry respects.

I. In respect of man, for healths sake. *Paul* counselleth *1 Timothy 5.23.* *Drinke no more water, drinke a little wine,* in which it is plaine, that there is a distinction of meats approved and commended for man, for every kinde of food fits not every body: meats therefore are to bee used with difference. Man was not made for meat, but meat for man.

II. In respect of scandall. Some are not to be used at some time, and some are at the same time to be used. Thus *Paul* protesteth, that rather than he would offend his brother, *he would easie flye while the world endureth,* *1 Cor. 8. 13.* And in *Rom. 14.* he disputes point at large, touching the distinction of meats, that is to bee observed in regard of offending them that are weak.

III. There is a distinction to be made, in respect of civil and politiske order; when for the common good of societie, certaine kinds of meats for certaine seasons of the yeare are forbidden. Thus in our common wealth, there are appointed daies of flesh, and daies of fish, notwithstanding of conscience, but in regard of order, for the common good of the countrey.

IV. There is a difference of meats, which ariseth upon the bond of conscience, so as it shall be honeste or not to use this or that meat.

Touching this difference; Before the flood, the Patriarches (in all likelihood) were not allowed flesh, but only herbs, and the fruit of the ground, *Gen. 1. verse 29.* After the flood, flesh was permitted, but blood forbidden, *Gen. 9. 3, 4.* From that time there was commanded a distinction of meats, whereof some were cleane, some uncleane: which distinction stood in force till the death of Christ; and that in conscience, by vertue of divine Law. But in the last daies, all difference of meats in respect of obligation of the conscience, is taken away; and a free use of all is given in that regard.

Thus the Scripture, eache[n] in many places, *1 Cor. 10. 15, 17* & other things that God hath prescribed direction not Peter in these words testi[n]ch, that all meat is in the new Testament in regard of use, were made cleane by God, and therefore that no man by refusall of any kinde of meats, should thinke, or make them uncleane. Again, *Rom. 14. 17.* *The kingdome of God is not meat or drinke, but righteouse[n]ce, peace, and joy in the holy Ghost.* For whosoever in these things serveth Christ, is acceptable to God and approved of him. Hence it appeareth, that in the Apostles judgement, meat and drinke doth not make any man unclean of God, whether he eateth it or not, but the worship of God is it that maketh men unclean of him. To the same purpose is it said, *1 Cor. 8. 8.* *Meat doth not commun[i]cate sin unto God.* Again, *Col. 2. ver. 15.* *Let no man contumelie you in meat and drinke,* *the rest to follow.* If ye be dead with Christ, why as if ye lived in the world are ye burdened with traditions, as *Touch not, Taste not, Handle not.* All these perishes with the thing. Here, *Paul* would not have the Colossians burdened with rites and traditions concerning meats, so as if they set them not, they should incurre the blame and condemnation of men: but he would have them to use them freely and indifferently. And his reason is double: First, because they were now freed in conscience from the bond of the ceremonial law touching meats: and therefore they were in conscience much more freed from mens laws. Secondly, because these traditions are not the rules and commandments of God, but the doctrine and precepts of men. Furthermore, *Paul* in *1 Tim. 4.3* foretells, that there should be many in the latter daies, that should command to abstaine from meats. To which place the Papists answer, that that was, beca[use] such persons taught that meats were unclean by nature. But the words are simply to be understood, of meats forbidden with obligation of the conscience, and the text is general, speaking of the doctrine, not of the persons of those men, nor in civil respects, but in regard of the bond of conscience. Lastly, it is a part of Christian liberty, to have freedome in conscience, as touching all chosing indifferent, and therefore in regard of meats.

To this doctrine, some thinges are opposed, by them of contrarie judgement.

Object. I. Princes doe make laws, and in the lawes doe forbide meats and drinke, and they must bee obeyed for conscience sake, *Rom. 13. 1.*

A. They doe so, but all these lawes are made with reservation of libertie of conscience, and of the use of that libertie to every person. But to what end then (will some say) are lawes made, if they be made with reservation? *A.* The scope of them is, not to take away, or to restraine libertie, or the use of libertie in conscience, but to moderate the overcommon

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common and superfluous outward use. As for the text, Rom. 13:5. It is to be understood for conscience sake, not of the law of the Magistrate, but of the law of God that bindes us to obey the Magistrate's law.

Object. I. There was bloud, and things strangled forbidden, in the counsell at Jerusalem, after Christ's ascension, Act. 15, verse 20. Answer. It was forbidden only in regard of offence, and for a time, so long as the weake Jew remained weake, not in regard of conscience. And therefore afterward Paul saies, that all things, even bloud it selfe was lawfull, though not expedient in regard of scandal, 1 Cor. 6:12. And to the purer, all things are pure. Tit. 1:15.

Object. II. Papists make laws, in which they forbid some meats, only to restraine concupiscence. Ans. Then they should forbid wine, as well as flesh; for wine, spices, and some kinds of fish, which they permit, are of greater force to stirs up lust, than the use of flesh. And hence it is, that Saint Paul exhorteth men not to be drunke with wine, wherein is excess, Eph. 5:18. Again, I answer that lust may bee restraingt by exhortation to temperance, without prohibitory lawes for the oblligation of the conscience, which are flat against Christian libertie.

Upon this answer a further Question may be made.

Whether a man may with good conscience eat such as times as are forbidden?

Ans. There are two kinds of eating; eating against the Law, and besides the Law.

Eating against the law is, when a man eats, and by eating hinders the end of the law, contemnes the authority of the law-maker, frustrates the law it selfe, and willfully, by his eating gives occasion to other to doe the same. This eating is a flat sin against the fifth commandment. For it is necessarie, that the Magistrates lawes shoule bee obeyed in all things lawfull. Heb. 13:17. The master and the paent must be obeyed in all lawfull things, much more the lawes of Magistrates.

Eating beside the law is, when a man eats that, which the law mentioneth and forbiddeth, but not hurting the law. And that a man may thus eat, sundry cautions are to be observed. I. This eating must be upon just cause in a man's owne selfe. II. It must be without contempte of the law-maker, and with a loyall minde. III. It must bee without giving offence to any, by his bad example. IV. When it doth not hinder the maine end of the law. V. When the eater doth subject himselfe to the penaltie, voluntarily and willingly. In this eating there is no breach in conscience, neither is it a sinne to eat that which the law forbiddeth. For man hath free libertie in conscience to eat that which he doth eat. Now if he use his liberty and hurt no law, observing these cautions, his eating is no sinne. For example. It was Gods law, that the priests only should

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A eat the shew-bread. Now David upon a just cause in himselfe, (all the former cautions observed) eats the shew-bread, and finnes not; because his conscience was free in these things, and therefore David's eating was not against the Law, but only beside the Law.

II. Question.

How wee may rightly use meats and drinckes, insuch sorte as our eating may be to Gods glory, and our owne comfort?

Ans. That we may so doe, some things are to be done before we eat, some in eating, and some after our eating.

Seal. 1.

The thing that is to be done before our eating is the consecration of the food, that is, the blessing of the meats which we are to eat, 1 Tim. 4:5. Every creature of God is sanctified by the word of God, and prayer. By sanctification there, is not meant, that whereby we are sanctified by the holy Ghost: neither that, whereby the bread and the wine is hallowed in the Sacrament of the supper. But it is this: when we are alured, that the creature is made to feed, and lawfull to us, in respect of our use, that we may eat it freely, and with good conscience. By the word of God, Paul means the word of creation, mentioned in Gen. 1:28, 29, and repeated, Genesis 9:3, as also the word of God touching the liberie of conscience, Namely, that to the creatures are pure. Tit. 1:15. It is further added, and prayes, that is, prays grounded upon the law word of creation, and the doctrine touching Christian libertie; whereby we pray for grace to God, that wee may use the creatures holily to his glorie.

The reasons, why this sanctification of our meat is to be used, are these. First, that in the use of it, we may lif up our hearts unto God, and by this meane, put a difference between our selves and the brutebeasts, which ruff up on the creatures, without sanctifying of them. Secondly, that we may be admonished thereby, touching the tide we have to the creatures; which being lost by the fall of Adam, is restored unto us again by Christ. Thirdly, that it may be an assured testimonie to our hearts, that we may use the creature with libertie of conscience, when we doe use it. Fourthly, that we may be sanctified to the use of the creature, as it is sanctified to us, to the end, that we may use it with temperance, and not abuse it. Fifthly, that when we use the creature, we may depend on God for the blessing of it, to make it our nourishment. For no creature can nourish us of it selfe, but by Gods commandement, who as David saith, Psalme 145:16. Openeth his hand, and fidelit all things living of his good pleasure. And in bread, we muſt

What is required before we eat.

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muſt not consider the substance only, but the staſte, which is the blessing of God upholding our bodies. Sixthly, that we may not grow to lecurty, for godlineſſe, and contempt of God, and so to prophanenes in the use of our meats and drinckes, as the Israelites did; which ſat downe to eat and drinke, and role up to play.

Now besides these Reasons, we have also the Examples of holy men. This blessing of the meat was ſo knowne a thing of ancient times, that the poore maidis of Romathæzepham could tell Saul, that the people would not eat their meat, before the Prophet came, and blessed the sacrifice, 1 Sam. 9:13. Christ in his owne family, would not eat of the five loaves and two fishes, till he had looked up to heaven and given thanks. Mark. 6: 41. Christ bread in the ship, and gave thanks in the preſence of all that were with him, Act. 27:35.

The ſeue of the firſt point is. I. By this doctrine, all perſons are taught, but ſpecially governors of others, as Masters of families, and Parents; never to ſe, either meats or drinckes or any other bleſſing, that they receive at the hands of God, but with praife and thankgiving. For this which is ſaid of meats and drinckes, muſt be enlarged alio to the uſe of any benefit, bleſſing, or ordinaunce, that we take in hand to uſe or enjoy. II. Though we do not ſimply condone, but allow of hallowing of creatures, yet we detell Popiſh conſecration of ſalt, creame, aſters, and ſuch like. First, becauſe Papiſts hallow them for wrong ends, to procure by them remifion of ſins, to drive away deviſ, &c. Secondly, becauſe they fanatiſe creatures without the word yea, though they do it by prayes, yet it is prayes without the word, which give no warrant thus to ſe the creatures, or to ſe them end; and therefore of the ſame nature with Magiſtac inchantments. Thirdly, if the creature muſt be sanctified for our ſe, before we can uſe it, then we our ſelves muſt be ſanctified both in ſoule and body, before we can be fit for the uſe and ſervice of God. Looke as the creature, by the hand and providence of God, is preſented before us to ſe us; ſo muſt we being ſtrengthened and nourished by the fame, give up our ſelves, ſoules and bodies, to ſerve and honour him. Yea our ſanctifying of the creature to our hoſt, ſhoule put us in minde of ſanctifying our ſelves to his glorie. So ſonne as the Prophet Eſay was ſanctified by God unto his office, then he addreſſed himſelfe, and not before, and ſaid, Lord, I am here, Eph. 6: 8. and ſo we our ſelves, before we can perorme any acceptable duty unto God, muſt be purged and cleaſed. The ſonnes of Aarōn would not doe this honour unto God, by ſanctifying his game before the people, and therefore God glorified himſelfe in their death, and temporall deſtruclion, Levit. 10: 2. And when Mofes the ſervant of God failed in the ſanctifica-

tion of his name, by the circumciſion of his ſonne; Gods hand was upon him to have deſtruclion him. This poine is due to be obſerved of all, but principally of ſuch as are appointed to any publike office; if they will ſerve God therin with comfort and incouragement, they muſt first labour to be ſanctified before him, both in their ſoules and bodies.

Seal. 2.

I comenow to the ſeconde thing, required for the right and lawfull uſe of meats and drinckes, namely, a Christian behaviour while we are in uſing them.

For the better understanding whereof, we are coſider two points. First, what we may doe; and then, what we muſt doe in uſing the creatures.

I. Touching the former. We may uſe the gifts of God, with Christian libertie; and how is that? not sparingly alone, and for mere neceſſity, to the ſatiſfying of our hunger; and quenching of our thirft, but also freely and liberally, for Christian delight and pleaſure. For this is that libertie, which God hath granted to all beleevers. Thus we reade, that Iepheth and his brethren with him, did eat and drinke together of the beefe, that is, liberally, Gen. 43:34. And to this purpoſe David ſaith, that God giveth wine, to make glad the heart of man, and oyle to make the face to ſhine, as well as bread to ſtrengthen the body. Psalme 104:15. And the Lord threatneth to bring a punishment upon his people, Agg. 1:6. in that he would give them his creatures indeed, but ſet a portion of them, as ſhould only ſupply their preſent neceſſities, and no more. Te ſhall eat (with he) but ye ſhall not have enough: ye shall drinke, but ye ſhall not be filled. Again, we reade that Lerv the Publican, made our Sauiour Christ a great ſeaſh in his owne house, Luk. 5:29. At the marriage in Cana a towne of Galile, where Christ was preſent, the queſts are ſaid, according to the manner of theſe countries, to have dranke liberally, Job. 2:10. And at an other place, in ſupper time, Marie is ſaid to have taken a boſe of pretious and costly ointment, and to have anointed his feet therewith, ſo as the whole houſe was diſſolved with the ſavour of the ointment. John 12: 3. Indas indeed thought that expence which ſhee had made, ſuperfluuous, but Christ approveth of her act, and commendeth her for it.

I add further, that by reaſon of this libertie purchased unto us by Christ, wee may uſe them and the like creatures of God, with joy and rejoicing. This is the profit that redoundeth unto man, in the uſe of them, that he eat and drinke, and delight his ſoule with the profit of his labours, Eccle. 2:24. The practice herof we haue in the Acts, c. a.v. 46, where they of the church that beleeved, are ſaid to eat their meat together with gladneſſe, and ſingleneſſe of heart. And yet this rejoicing in the creatures, muſt be limited with this claue; that it be, in the

the Lord, that is to say, a hurtlefe and harmef-
fes joy, reading the glorie of God, and the
good of our neighbour. This condemneth the
common practice of the world, who solace
and delight themſelves in the uſe of Gods
creatures, but ſo, as with their joy is joyned
the ordinary traducing of the Magistrate, Mi-
nifter, and thofe that feare God, and will not
runne with them to the ſame exēſe of riot,
1 Pet. 4.4.

11. The ſecond point is, what we muſt doe,
when we take the benefit of Gods creatures ;
a matter of great conuentient in the lives
of men. And it is this, that we ſe our liberty in
the Lord, and whether we eat, or eat not, we
muſt doe both to the Lord, *Rom. 14.6.* This is
done by labouring, both in eating, and in ab-
ſtinenſe, to approve the ſame unto God, unto
his Saints, and unto our owne conueniences.
Wherein appeareth a manifest diſference be-
tweene the wicked and the godly man. For
the one, when he eateth or drinkeþ, he doth
it in the Lord, and to the Lord ; the other
doth it not to the Lord, but to himſelfe, that is,
to the fatiſhment and conuenient of his
owne carnall delight and pleaſure.

That a man may eat to the Lord, there are
four things directly to be obſerved.

1. That in our eating we praſtie Juſtiſe.
Salomon faith, *The bread of deſtitute that is gotten
by unlawfull meaneſ, is sweet unto a man :
but afterward his mouth ſhall be filled with gravel,* *1.7.* And Paul gives a rule to the
Church of Theſſalonica, *that every man ſhould
eat his owne bread*, that is, the bread which is
produced and defreyed by his owne iuft and
honest labour, *2 Cor. 9.12.* This firſt thing
ſerves to cheke a number of men, that live in
the daily practice of iuſtice, by ſpending
their goods in good fellowship at Taverns
and tippling houſes, negleſting (in the meane
while) the mauntaineance of their own charge,
by following their honeſt labour, and by this
meaneſ, doe even rob their families of their
due and right.

11. That we may eat to the Lord, we muſt
praſtie Love and Charitie in our eating. How
is that?

First, we muſt give offence to no man what-
ever. It is godlaiſh Paul, neither to earfliſh,
nor to drinke wine, nor my thing, whereby thy
brother ſhameſth, is offendeth, or made weak-
Rom. 14.21.

Secondly, in our eating we muſt have re-
ſpect of the poore. Thus Nehemias exhorteth
the Jewes that were mourning for their times,
to cheerefull, to eat of the ſat, and drinke
the ſweet, and ſend part unto them for whom
none was prepared : that is, to them that were
poore, *Nehem. 8.10.* And the Prophet Amos
invigilateth againſt ſome of the Princes of I-
rael, who dranke wine in boles, and anointted
themselves with iephie ointment, and were
of ſeruice for the affliction of Iofeph : that is,
did not relievē the poore brethren that were

A led captive, and wanted food and main-
tinance, *Ames 6.6.*

111. We muſt ſe our meat in Sobriety.
Sobriety is a gift of God, whereby we keepe
a holy moderation in the uſe of our dyet.
*Trov. 13.1,2. When thou ſitteth to eat, Oe, con-
ſider diligently what is ſte before thee, and pu-
the knife to thy throat*, that is, be very carefull
and circumſpeck in taking thy food, bridle
thine appetite, take heed thou doest not ex-
ceed measure.

If it be asked, what Rule of moderation is
to be obſerved of all, whether they be men or
women, young or old ?

I anſwer : Firſt, one mans particular exam-
ple muſt not be a rule of direction to all. In
B the Eaſt countries, we reade, that men haue li-
ved, and do yet live a great time with a
little; for example, with parched corne and a
cake. Now this example of theirs, is no rule to
us that live in theſe parts. For their coun-
try is hotter than ours, and therefore leſſe
might ſerve them than us : we are hot within,
and ſo our appetite is the more ſtrong. Ag-
aine, in eating we may not judge or con-
demne him that eateth more or leſſe than we
ourſelves, because his eating is no rule to us in
this caſe.

Secondly, a mans owne appetite is not to
be made a rule of eating for others. For a man
muſt not eat ſo long as his homacke craves
meat, leſt he fall into the ſinne of gluttonie,
Rom. 13. 13. And this ſinne is noted by our
Saviour Christ, to haue beeene in the old
world, in the daies of Noah, *March. 24. 38.*
when they gaue themſelves to *eating and
drinking like the brute beſtſ* : for so the word
ſignifieth.

If then neither example nor appetite may
rule our eating, whar bee the right rules
of Christian moderation in this behalfe ?

Anſw. That we may not exceede meafe, we
muſt keepe our ſelves within their limits.

First, our food muſt not goe beyond the
condition, place, abilitie, and maintenance
that God hath given us. John the Baptift being
in the wildernes, contented himſelfe with
very mean fare, agreeable both to the manner
of that country, and to his owne calling, and
condition of life. *His meat was locuſt and wild
honeys*, *Math. 3.4.*

Secondly, it muſt be framed to the order
and diſference of time and place. Againſt this
Rule the rich glutton offended, who fareſ
deliciously every day, without any diſference
of time or place, *Luk. 16.* Salomon pronoun-
ceth a woe to the Land, *whofe Princeſſe eat in
the morning*, *Ecc. 10. 16.* Saint Paul notes it
as a fault in a Minifter to be *given to wine*,
1 Tim. 5.3. that is, to be a common tippler, and
one that loves to ſit by the wine moring and
evening, day by day.

Thirdly, every man muſt eat and drinke ſo
much as may ſerve to manuaine the strength
of his nature, of his bodie and minde, yeſo
much

much, as may ſerve to uphold the strength
of grace in him. Salomon the King of Israel,
would have all Princeſſe to eat in time, for
ſtrength, and not for drunkeſſe, *Ecc. 10.17.*
Eſay notes it as a judgement of God upon
men, when they uſe feaſting and mirth, and
have not grace to conſider the works of God,
Eſa. 5.12. Our Saviour would have all men to
eat and drinke, that they may bee the ſhether
to mirth and pray, *Luk. 21. 34,5.* And the Apoſtolic Paul exhorteth men to be *drink with
wine, whereon is excess*, but ſo be drunke in the
holy Ghost, *Eph. 5.18.* His meaning is, that men
ought ſo to eat and drinke, that their bodies,
minde, and ſenſes, may not be made the hevy
more hevy, but rather moſt lightſome and
able to performe their dutiess to God and man.
For if by immoderate ſeeling they be hindred
in this behalfe ; they are guilty of exēſe
and riot, which is greatly displeaſing to God,
and offensive to men. This rule ſerveth to ad-
moniſh ſome perſons, who (as the Proverbiſ
is good for oþre men, but had afteroþtomen
because in the morning they bee ſobres,
but for the moſt part overcome with drink
after dinner.

IV. Every man muſt eat his meat in *mod-
eration*. This is indeed to eat unto the Lord,
and it may be done by obſervation of these rules.

Firſt, by taking heed of the abuse of any
creature appoynted for food, by intemper-
tance. This abuse houſt ſuſpected in thy
fonnes, while they were a feaſting, and ther-
fore a ſaint day by day, and ſanctified them,
and offered up ourne offering unto God, ac-
cording to the number of them all, *Job. 1.5.*

Secondly, by receiving the creatures, as
from the hand of God himſelf. For this very
end did God by exprefſe word, give unto Ad-
am every bird bearing ſeed, which was upon
the earth, and every tree wherein was the fruit
of a tree bearing ſeed for his meat, hee might
receive it as God had given it unto him, ſince
his owne hand, *Gen. 1.29.* Thus Moſe laid
unto the Israelites touching *Manna*: *This is
the bread which the Lord doth give you to eat*,
Exod. 16.13. This David acknowledgeth laſ-
ting, that giueſt them, and therby gather eth
openſt thy hand, and they are ſilled, *Pſ. 104.28.
and 143.5.* The Lord upbraideſt Iſrael, with
this fault, by the Prophet Hophia. *She did not
acknowledge that I gave her corn, and wine, and
oil, and multipliſhed her ſilver and gold*, *Hoph. 13.*
Yea, it is noted as an argument of Gods loue
to Iſrael, by the Prophet Joel, that he ſent them
corn, wine, and oil, that they might be ſupplied
therewiþ, *Joel. 2.19.*

By thiſtud, are iugly to bee reproved the
careleſe and godleſe behaviours of ſundry perſons, who (with the ſwine) ſeupon the
creatures of God, but never lift up their eyes
or hands unto him, of whom and from whom
they doe receyve them. The very bruit heaſt
can eaſch them a better leſon. For (as David
faith), *the Lions roaring after their prey, do ſeek*

their meat from God, *Pſ. 10.4,5.* Yeſe the bea-
utes, and the earth, and all that are in them do
alwaies depend upon his prouidence, and are
altogether guided and directed by him, *Job
38.38.* And ſhall not man much more haue an
eie unto his Creator, and wholly depend upon
him, for all blessings, from whom he receueth
life and breath, and all things ?

Thirdly, wee muſt receive the creatures
from God our Father, *as men of our regnall
age, to þe in Christ*. Sprinkled S. Paul, Giveng
the ſpikenature for al things, *for God giveth Fa-
ther, and the name of our Lord is Jesus Christ*, *Ep. 5.10.*
Thus wee hold and receive, God's bleſſings,
and hee that holds and receyves them
otherwife, is an iutepes, and not a right and
lawfull poſſessor of them.

Fourthly, wee muſt leare to be a ſaint
with, that portion of God affiſhing to us,
be it new, or ſmall, and withall laboures to ſee
the goodneſſe of God, even in the meanest
thing that may be. Our table is (as it were) a
lively Sermon to us, of Gods ſpeciall pro-
vidence over our bodies. For firſt, in reaſon
dead flesh, ſhould rather kill us, than give us
nourishment, and yet by his bleſſing and pro-
vidence, it continueth life and ſtrength. A-
gaime, both we and our meat be purifying;
and therefore when wee feed thereon, it may
ſerve to ſtire us up, to ſeke for the food of
the foule, that nourith to life euerlaſting,
John 6.37. Furthermore, looke as every crea-
ture ſerueth for our ſue, even loſe I ſhoule ſee
my ſelfe conſecrate our ſelves unto God, ac-
cording to the number of them all, *Job. 1.5.*

St. 3.

The third and laſt point is, what we are to
doe; and how to behauour our ſelves after our
meal. This Moſe teacheſt the Israelites,
*Exod. 18.10. When thou auſt eat and fulled thy
ſelfe, then ſhall bleſſe the Lord thy God.* This pra-
ying or bleſſing of God haſt in two thinges:

Firſt, in a holy remembrance, that God hath
giveneſt our food. For being once ſilled, we
muſt take heed we forget God, who hath
opened his hand, and plenteouſly reſhelched
our bodies with his creatures, *Dem. 8.1.*

Secondly, we muſt make conuenience lieu-
re of thankfullnes to God, to employ the ſtrength
of our bodies in ſeeking his glory, and wal-
king according to all his lawes and Command-
ments. Whether ye eat or drink or whatſoever
ye doe, due all to the glory of God, *1 Cor. 10.31.*
Wee may not live idly, and give our ſelves
to riot, and gaming, but labour to ſerve God
and our country, in some profitable courſe
of life, leſt he be laid of us, as was once of the
old leſion, that he ſet downe to eat and drink,
and riſe up to play.

To thiſtud add one thing further, that when
we haue eaten to our conuenient, and loue-
thing ſtomes, care muſt be had to reſet
the ſtomes.

What is re-
quired after
our meat.

Cases of Conscience.

3. Booke.

it, and not to call it away. For this purpose we have the example of Christ, who commandeth to gather up the broken meat that remains, than nothing be lost, Joh. 6. 12. The reason is, because these reliques and fragments are parts of the creatures; yes, they are well God's good creatures as the rest were, and must be preserved to the same use.

Now if these may not bee abused, or lost, much less ought the gifts of the minde, which are greater, and farre more precious, be suffered to mischayre, but rather to bee preferred and increased. A good lesson for such as have received any speciall gifts of nature, or grace from God; that they mis-spend them not, nor suffer them to perish, but carefully maintaine them to the glory of God, and the good of others.

To conclude this Question, wee are all to be exhorted to make conscience of this dutie; to use the good blessings of God in such sort, as they may alwaies tend to the honour of the giver, avoiding all excesse and riot.

Reason to move us hereunto, may bee these: 1. Excesse destroyes the body, and kils even the very naturall strength and life thereof. 2. It brings great hurt to the soule of man, in that it annoyeth the spirits, it dullereth the sens, it corrupteth the naturall heat, and good temper of the body. Now these things being the helpe, and next instruments of the soule, if they be once corrupted and decayed, the soule it selfe will at length bee brought to the same pate. 3. Let this bee considered, that a Woe belongs unto them that eue and dranke immoderately, Esa. 5. 12. And for this very fume, the Lord led his owne people into captivity, ver. 13. Yeat the drunkard and the glutton shall become poore, Pro. 23. 21. And both shall equally with their pompe and excesse descend into hell, Lsa. 5. 14, IV. Wee shoule be willing to part from all for Christs sake, much more from our excesse, and shall wee think it possible for a man to forsake all, even his owne life, that will not forake excesse and intemperance, in the use of Gods creatures?

It will be said of some, we are not drunken, though we drinke much. Ans. It is a policy of the Devil, to delude men withal, when he perwiles them, that much drinking is not amisse, if a man bee not overtaken therewith. For it is a sin to live and fit daily by the wine, to be always bibbing and sipping. We know not when or where we shall die, and we are commanded to watch over our hearts, that we be not overcome with surfeiting and drunkennesse. What a madnesse then is it, to give over our selves to such immoderate excesse, whereby wee are utterly dilated from thence and all other dutie of godlinesse?

Gloss. 3.

In the third place: we come to those Que-

sions that concern the moderation of our appetite in the use of Apparell. And of this kinde there be two principal Questions; the former of them being nothing else but an introduction to the latter.

I. Question.

whether ornaments of gold, silver, precious stones, silkes and velvets, &c. may not lawfully be used?

Ans. There is a lawfull use of these things, yet not in all, but only in them to whom they belong. Reasons of the Answer are these:

1. Gold and silver, &c. are the gifts of God, and serve not only for necessity, but for ornament and comeliness.

2. Wee have the examples of sundry persons in Scripture, which doe warrant the use of these creatures and blessings of God. Abraham by his steward sends unto Rebbecca a golden bracelet, a wreath-ring of haire, a scull weight, and two bracelets of ten puckles weight of gold, Genesis 24. vers. 22. And it is said, that when shee received it, there ware the jewel of gold in her forehead, and the bracelets upon her hands, ver. 42. Joseph being advanced in Pharaohs Court, had the signes of Pharaoh put upon his hand, and a chance of gold about his necke, and was arrayed in fine linen: all which were the ornaments of Princes in those countreys, Genesis 41. vers. 42. Againe, all the Israelites did wear earings of gold, which afterward they tooke off from their ears, and gave them to Aaron, to make therof the golden calfe, Exod. 32. 3. And theye arctoh blamed for wearing them, but because they put them to Idolatrious uses. So it is said of King Solomon, that he had silver in such abundance, that according to his state, he gave it in Ierusalem as flowers, 2Chron. 9. 27. And Christ speakest of the royalty of Solomon, as of a rare and excellent thing, which himselfe approved, howsover hee prefers the glory of the Lillies of the field before it, Mat. 6. verse 29. The daughter of Pharaoh is said to bee brought unto Solomon, in vesture of gold & Ophir, that is, in a garment of the finest beaten gold, Psalme 45. verse 10. All these examples doe shew thus much, that there is a lawfull use of these things in them to whom they appertaine.

Against this doctrine some things are objected.

Objec. I. In some places of Scripture, women are forbiddent to wear costly apparel, and gold. For Paul willeth Timothy, that the women array themselves in comely attire, not with broidered batte, or gold, or pearls, or costly apparel, 1 Tim. 2. 9. And to the same purpose Peter speakest, 1 Pet. 3. 3.

Ans. First, these ornaments are not by

Paul

3. Booke.

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Paul and Peter simply forbidden, but the abuse of them in riot and excesse. For persons that were in those times called, were of meaner estate; and the Churches in the dayes of the Apostles consisted (for the greater part) of poore, base, and meane men and women. Cor. 1. 28. These things therefore are forbidden them, because the use of gold and precious ornaments is nothing else but mere riot, in that they are but of a mean condition. Secondly I answer, that the Apostles in the places alleged, doe reprove a great fault, which was common and ordinary in those dayes. For men and women defiled and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which consisted of gold, pearl, and costly apparel, to be the principal; whereas indeed the chiefe ornaments of a Christian, should be the vertues of Modestie and Humilitie, seated in the minde, and testified in the outward carriage.

Objec. II. The Prophet Esay condemneth these things in particular. For it seemes, that he had viewed the wardrobes of the Ladies of the court in Ierusalem, Cap. 3. 18. &c. where he makes a Catalogue of their speciall attires and ornaments, and pronounceth the judgements of God against them all.

Ans. Some of the ornaments which the Prophet there mentioneth, are indeed mere vanities, that were of no moment, and served to no necessary or convenient use or end at al. Againe, othes of them were in themselves things lawfull, and the Prophet doth not condemne them at all, as they have meet and convenient use: but hee condemnes them in this regard, because they were made the instruments and signes, of the pride, wantonnesse, vantie, and lightnesse of those women. The truth of this answere will appear, if we consider the 16. verse of that Chapter, where the prophet shewes what his drift was in speaking of those things; not to condemne all ornaments, but the pride of the daughters of Ierusalem, and their haninges and wantonnesse, testified by divers particular behaviours there mentioned. Againe, some of the things there named, were like, if not of the same kinde, with those which Abraham sent to Rebbecca, and which shee did ware, Gen. 24. 22. And therefore we may not think that the Prophet intends to condemn all things ther specified, but only the abuse of them, as they were then misapplyed to wrong ends, and served to proclaim to the world, the pride and wantonnesse of the hearts of that people.

III. Question.

what is the right, lawfull, and holy use of apparel?

Ans. In the use of Apparell, two things are to bee considered: the preparation of it,

when it is to be worn; and the wearing, when it is prepared.

Sect. 1.

In the right preparation of our apparell, two Rules are propounded in Scripture for our direction.

I. Rule. Our care for apparell, and the ornaments of our bodies, must bee very moderate. This our Saviour Christ teacheth at large, Mat. 6. from the 28 to the 31. v. Where, commanding men to take no thought for apparel, he forbids not all care, but the curious and immoderate care. The reason is added, because they which walke in their carriage, and doe the duties thereto with diligence, shall have, by Gods blessing, all things needfull provided and prepared for them. Hee that dwells in borrowed houle, wil not fal a trimming of it, and suffer his owne swerd by to become riuinous. In like manner, our bodie is the houle of our soule, borrowed of God, and by him lent unto us for a time; and wee are but his Tenants at will: for wee must depart out of it at his Commandement. And therefore our greatest care must bee employed upon our soules; and the other which concerneth the adorning of our bodie, must bee but moderate. Againe, God in his providence, cloatheth the very herbs of the field, therfore much more is hee carefull for a man. And Paul saith, If we have food and rayment, we must therwith be content. 1 Tim. 6. 8. that is, if we have food and rayment necessary for us and ours, wee oughte to quiet our hearts, and have no further care for our apparell.

It will be said, How shall we know what is necessary?

Ans. A thing is necessary two wayes; first, in respect of nature, for the preservation of life and health: secondly, in respect of place, calling, and condition, for the upholding and maintenance thereof. Now we call that necessary rayment, which is necessary both these wayes: for example: That apparell is necessary for the scholler, the tradesmen, the country man, the Gentleman; which serveth not only to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

If he be asked who shall determine and judge, what is necessary to these persons and purposes? I answer. Vaine and curious persons are not to bee competent judges hereof; but in these things we must regard the judgment and example of modest, grave, and frugall persons in every order and estate: who upon experience and knowledge, are best able to determine what is necessary, and what is not. Againe, though wee mutt not seeke for more than necessary apparell; yet if God of his goodness, give us ability to have and maintaine more, we must thankfully receive it, and use it well to the good example of others.

But some will say; It feareth us that we ought not to have much, though God give ability, because

because wee may not have above one coat. For John gives this rule, Luke 3.11. *Lerhim that hath no coates, give to him that hath none.* *Aftr. John's* meaning must needs be this; He that hath not only necessary raiment, but more than necessary, hee must give of his abundance to them that want. For other wife, his rule shoulde not agree with Christ's owne practice, who had himselfe two coats, an inner and an upper garment, which he kept and wore: nor with Saint Pauls, who had both a cloake and a coat.

This Rule diuiscers the common sinfull practice of many men in the world. The greater sort of men exceeding carefull, by all meane and wayes, to follow the fashion, and to take up every new fangled attire, whensoever it comes abroad. A course flat contrary to Christ's doctrine, which commandeth an honest care only for necessary ornaments, and condemneth the contrary, and that upon special reason, because this inordinate and affected care is commonly a great pick-purse. It filleth mens heads and hearts with vaine and foolish thoughts: it makes them wastifull to abuse the blessings of God given unto them, whereby they are disabled from helping others that are in need. Whereas the first and principall care ought to bee for the adorning of the soule with grace, and putting on the Lord Iesus; and this is it which will yeld more comfort to the minde and conscience, than any exterrnal formalitie to the outward state of man.

II. Rule. All apparell must bee fited to the body, in a comely and decent manner, such as becommeth holinesse, Tit. 2.3.

If bee here demanded, how wee should thus frame and fashion our attire? The answere is, By obseruing the rules of decencie and comeliness, which are in number seven.

Fiftly, mens attire is to be framed and prepared, according to the ancient and received custome of the countrey, whereinthey are brought up and dwelle.

Touching this rule, it is demanded, whether if a man ike a fashon used in other countries, he may not take it up here, and use it?

Aftr. HEE may not. For God hath threatened to visit all such, as are clothed with frange apparell, Zeph. 1.9. And Paul taxeth it as a great disorder in the Church of Corinth, and even against nature, that men went in long haire, and women went uncovered, 1 Cor. 11.13,14. And if this be so, then what disorder is that, when men of one countrey frame themselves to the fashions and attires both of men and women of other nations? This our sinne is so common among us, that it hath branded our English people with the blacke marke of the vaineſt and most new-fangled people under heaven. If a stranger commeth into our land, hee keepeſ his ancient and customary attire, without varying or alteration. Wee on the contrary, can ſee no fashon used, either by the French, Italian, or

A common proverbe is ſ�hape oure coate according to our cloth, that ſowee may not bee in want, but have ſufficient wherewith to mainaine our families, and to relieve the poore. Which alſo ſerveth to condemne the ſinne of many perſons, wholay upon their backes whatſoever they can ſcrape and gather together; in the meane while neglecting the honest maintenance of their own estates for time to come, and the neceſſary releafe of them that are in diſtreſſe and want.

Fourthly, it muſt bee anſwerable to our eſteem and dignite, for diſtincion of order and degree in the ſocietys of men. This ſue of attire stands by the very ordinaunce of God; who, as he hath not forſet all men to all places, ſo hee will have men to fit themſelves and their attire to the quality of their proper places, to put a diſference between themſelves and others. Thus we reade, that Iſeph being by Pharaoh ſet over all the land of Egypt, was arrayed with garments of fine linnen, and a golden chaine put upon his necke, to put a diſference between him and the inferior princes of Pharaoh, Genſ. 41.42. Thus in ancient times, the capaines and cheife of the armies did weare fine garments of divers colours of needle work, to diſtinguiſh them from others, Indeſ. 30. Thus in kings courts, they went in loft raiment, and the poorer people in baſer and rougher attire, Mat. 23.8. By which it appeares, that many in these dayes doe greatly offend. For men keepe not themſelves with in their owne order: but the Artificer comonly goes clad like the Yeman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confuſion, and utterly overturneth the order which God hath ſet in the ſtares and conditions of men.

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or Spanish, but we take it up, and uſe it as our owne.

Sixtly, the garments that we make to cover our bodies, muſt bee ſuch as may exprefſe the vertues of our mindes; ſpecially the vertues of modesty, frugality, cheafeſtneſſe. They ſhould be a booke written with text letters, wher in at the firſt, any man may reade the graces that be in the heart. Thus Paul exhorteth women that they array themſelves with comely apparell, in cheafeſtneſſe and modesty, not with brouched haire, &c. but becometh women that do profeffe the feare of God, with good works, 1 Tim. 2.9,10. And our Saviour commandeth that the light of our conueracion, even in outward things, ſhould ſhine unto men, that they ſeeing our good works, may gloriſh the Father which is in heaven, Mar. 5.16.

Sevently, it muſt bee framed to the example, not of the lighter and vainer sort, but of the graveſt, and the moſt sober of our order and place, both of men and women. Wee have no exprefſe rule in Scripture, touching the meaſure and manner of our apparell; and therefore the wife and grave preſidents of good and godly men, that are of the lame, or like degree with our ſelves, ought to ſtand for a rule of direction in this behalfe. To which purpose Paul exhorteth, *Whaſever things are pure, banſh, of good report, if heere be any verue, &c. thinke of iheſe things, which yee have bath learned, and receaved, and heard, and ſeen in me, iheſe things do, Phil. 4. 9.* Examples hereof, we have many in the word of God. Of John the Baptiſt, who had his garments of Camels haire, Mat. 3. 4. Of Eliſa, who is ſaid to be a hairy man, in reſpect of his attire, and to be girded (as John was) with a girdle of leather about his loynes, 2 King. 1. 8. For these rough garments were the principal raiments of Prophets in thole times and places, as wee reade, Zach. 13.4. And it was the ordinary fashion of the Jewiſh nation, to ſue goats haire, not only for making of their apparell, but even of the curtaines, that were made for the uſe of the ſanctuary, Exod. 36. 14. If this rule were praclized, it would ſerve to cut off many ſcandalous behaviours in the conueracions of men. For now adies, men doe ſtrive who ſhall go before another, in the bravelt and coullest attire: having little or no reſpect at all, to the examples of godly and sober perſons of their degrees and places. And this their exceilē pride and vanity is ordinarilie maintained, by unijnt dealing, in lying and deceit, by covetouſneſſe, and unmercifulneſſe to the poore: ſins which are ſo greatly diſhonourable unto God, that the very earth wherupon men doe live, can hardly endure the fame. Wherefore thoſe that fear God, and have a care to ſerve him in holinesſ and righteouſneſſe, ought to hate and detest theſe courſes, renouncing the ſcandalous vanitieſ of the world, and ſetirg the graces and vertues of their mindes unto men, even by their grave and sober gestures and

A habits of their bodies.

Seſſ. 2.

The ſecond thing to bee conſidered in the right uſe of apparell is the meaſuring and putting of it on. Touching which, two ſpeciall Rules are to be obſerved.

I. Rule. That wee weare and put on our apparel, for thole propoſes, for which God hath ordained the same. The Ends of apparell are ſpecially three:

First, for *Necessitie*: that is, for the deſending of the body from the extremitie of parching heat, and pinching cold, and conſequently the preſerving of life and health.

This was the end for which garments were first made after the fall. And the reaſon of it is this: Whileſt man was yet in the ſtate of Innocency, before his fall, there was a perfect temperaure of the ayre, in reſpect of mans body, and to there was no need of garments: and nakedneſſe then was no shame unto man, but a glorious conuenience. Now after that Adam, and in him all mankinde had ſinned, vanity came upon all the creatures; and among the reſt, upon the ayre a maruellous diſtemperaure in reſpect of heat and cold. For the remedy whereof, it was ordained that Adam ſhould weare apparell, which he had ever ſince blaſphemed in his own ordinance, as daily expeſſe ſhewes. For our attire, which is void of heat and life, doth notwithstanding preſerue mans body in heat and life; which it could not doe, if there were no ſpeciall providence of God attending upon it.

The ſecond End of apparell is *Honorie*. For to this end doe wee put on, and wear it, for the covering and hidynge of that deformitie of our naked bodies, which immediately followed upon the transgression of our firſt parents: and in this reſpect alio, were garments (after the fall) appointed by God, for the ſame of man.

It is obſerved, that Eſay prophelyed naked and bare foot, Eſay 20. 2, and to did Sam. 1 Sam. 19. 24. In anſwer, firſt, that which the Prophet did, was done by Commandement, as may appear in the 22. ver. of that Chapter. For the Lord gave him Commandement, ſo to doe. Againie, hee is ſaid to be naked, becauſe hee put off his upper roſet, which was fack-cloſh, or ſome other rough garment that Prophets uſed to weare; but it cannot bee proved, that hee put off that garment which was next his flesh and ſkin.

Concerning Sam., there bee two anſwers given. One, that hee put off his upper garment, as Eſay did. For wee are not to imagine that hee prophelyed naked, it being ſo unſeemely a thing, and even againſt the Law of nature ſince the fall. The other anſwer, and that according to the true meaning of the text is; that Sam., before the ſpirit of prophecy came upon him, had put on and worn his warrelle attire, wherewith hee weare our

to take David. But when the Spirit came upon him, then hee putt off his military habit, and went in another attire, after the manner and fashion of a Prophet, and so prophesied. And therefore, wheresoe he is said to *go naked*, the meaning is, that hee sheweth himselfe of his armour, which both himselfe and his messengers used, in purfling after David.

Now touching the Covering of the bodie with apperell, else things are to be remembred. First, that it must bee covered in decent and seemly sort. Thus, Joseph wrapped Christs body that was dead, in a cleane linnen cloth, together with the steeles, *Matt. 27. 59.* Secondly, the whole body must be covered, some only parts excepted, (which for necessarie sake) are left open and bare, as the hands and face; because there is an ignominious shame, not only in some parts, but over the whole body. And here comes to bee reproved, the affected nakednesse of sundry persons, who are wont to have their garments made of such a fashion, as that their neck and breasts may be left for a great part uncovered. A practice full of vanitie, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole body bee overspread with shame by sin, why shoulde any man by such practice, (as much as in his lies) uncover his shame to the view of the world? The end of nature is to hide the shamefull nakednesse of the body from the sight of men. But such persons as these are, doe hereby expresse the vanity and lightnesse of their minds, by leaving some part of their bodies open and uncovered. Wherein, what do they else, but vaine display and manifest unto men and Angels, their owne shame and ignominie? Nay, what doe they else, but glory in that which is (by the just judgement of God) reproachfull unto them? Let all those that feare God, and are humbled in the consideration of their sinnes, which are the matter of the shame of mankind, bee otherwise affected.

A third end of apperell is the honouring of the body. To this purpose saith *Paul*, *Gal. 1 Cor. 12. 2.* *Spende no members of thy body which we i'lk must use, but for we o're the greater honor,* & *v. 24. God hat temp rest deale body together, and generall e more honor, ratif a part whil belge.* And in *1 Cor. 4. 4.* *It is not will of God, Oe, that every one of you should k. own how to posesse his vise in habite and honour.* These words are spokene of challice, but they are generally to bee use. Rond of any other vertue belonging to the body. Now the reason of this end is plaine. The body of every believer is the Temple of the holy Ghost, and a member of Christ, in the kind and place, as well as the soule. Therefore it ought to bee both holily and honourably used.

For the honouring of the body with outward ornaments, we must remember this distinction. Some ornaments are inward, and some are borrowed. Inward, are the graces and

gifts of God; these are our owne. Borrowed are gold, silver, pearls, and precious stones, and these are outward. And of the two, more speciall care ought to bee had of the inward, than of the outward and borrowed. For these are indeed faire and honourable, in the opinion and estimation of men; but the other are farre more honourable in the sight of God. And therefore *S. Peter exhorteth women*, that *their apparel be not outward, as with broidered haire, and gold set about, or in sumptuous garments, but that the hidden man of the heart bee uncorrupt, with a meek and quiet spirit, which is before God a thing precious,* *1 Pet. 3. 3, 4.*

Now that we may use our apperell to the Ends before rehearsed, wee are yet further to obserue some speciall Rules: which may serve for our direction in the right adorning of the body.

First, every one must be content with their owne natural favour and complexion, that God hath given them; and account of it as a preciousshing, be it better, or be it worse. For the outward forme and favour that man hath, is the worke of God himselfe, fitted and proportioned unto him, in his conception, by his speciall providence. Being then the Lords owne worke and his will, thus to frame it, rather than otherwaise; great reasone there is, that man should rest contented with the same.

Here comes to bee justly reproved, the strange practice and behaviour of some in these dayes, who being not contented with that forme and fashion which God hath fittered unto them, doe devise artificiall formes and favouris, to let upon their bodies and faces, by painting and colouring; thereby making themselves seeme that which indeed they are not. This practice is most abominable in the very lighte of nature, and much more by the light of Gods words, wherein we have but one oucye example thereof, and that is of wicked *Iezabel*, *2 King. 9. 30.* who is noted by this marke of a notorious harlot, *that her painted her face.* For what is this, but to finde fault with Gods owne workmanship? and to seeke to correct the same, by a counterfeite worke of our owne devising, which cannot but bee highly displeasing unto him?

A cunning painter, when hee hath once finished his worke, if any man shall go about to correct the same, he is greatly offended. Much more then may God, the most wise and absolute Former, and Creator of his worke, bee highly offended with all those that cannot content themselves with the favour and feature they have received from him, but will needs be calling his worke into question, and refining it according to their owne humours and fancies. *Tertullian in his booke de habitu mulierum, calls such persons, and that deridively, the devils handmaids.*

But may some say, if there be any deformities in the body, may wee not labour to cover it? *Answr.* Yes: but we may nor see any new forme

forme on the face, or habit on the body. Dissembling is condemned, as well in deed, as in word, and such is this.

Secondly, we must place the principall ornament of our soules and bodies, in vertue and good works, and now in any outward thing. So would *Paul have women to array themselves in comely apparel, with shamefistesse and modestie,* *1 Tim. 2. 9.*

Thirdly, in using of ornaments before named, we must be very sparing, and keepe our selves within the meane.

It will bee here demanded, What is then the measure that must bee used? *Answr.* The Scripture gives no rule for our direction in this point, but the example and judgement of the largest and soberest persons in every order, age, and condition; and as they doe and judge, so must wee. As for example: whether a man should weare a ruffe, foygle, or double, or tripled, &c. the Scripture in particular gives no direction: only we must looke upon the example of the soberest and discreetest persons of our order and age, and that ought to bee our presidient for imitation.

Fourthly, ornaments must be used not alwaies alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went *every day in costly apparel,* *1. 16. 19.* In the dayes of rejoicing, we may put on more outward ornaments: and so they used of ancient times at marriages, to put on wedding garments, *Matt. 22.* But in the daies of mourning, boser and courser attiere is to be used, as fittest for the time.

Fifthly, we must adorne our bodies to a right end to wit, that thereby we may honour them, and in them honour God. Against this Rule doe offend those that adorne their bodies to be praised, to bee counted rich and great persons, and to purchase and procure unto themselves the love of strangers. This is the harlots practice, described by *Salomon at large,* *Prov. 6. 25.* and *7. 10. 16.* These are the ends, for which we must attire our selves.

And so much of the first maine Rule to bee obserued, in the wearing and putting on of apparel.

The second maine Rule followeth. Wee must make a spirituall use of the apparel which we weare. How may that be done?

Answr. First, we must take occasion therby to humble our selves, and that in this manner. When we see the plaister upon the sore, we know there is a wound: and so the cover of our bodies, must put us in minde of our shame and nakednesse, in regard of grace and Gods favour, by reason of original sinne. And wee are to know that it is a dangerous practice for any man, to puffe up himselfe in pride upon the sight and use of his apparel. For this is to bee proud of his owne shame. Nay, it is as much as if a theefe should bee proud of his bolts, and of the halter about his necke; garments being nothing else but

the cover of shame, and the signes of our sinnes.

Secondly, by the putting on of our garments, wee must bee admonished to put on Christ, *Rom. 13. 14. Quicq. How shall we doe that?* *Answr.* Thus: We must conceive Christs obedience active and passive, as a covering, and therefore by prayer we are to come unto God in his name, and intreat him to accept this his obedience for us: yea that Christ may bee made unto us wisdom, righteousness, sanctification, and redemption. And wee on the other side make conformatio[n] to him in life and death in all moral duties. Lastly, that we may have the same minde, affection, and conversation that he had.

Thirdly, when we putt off our cloathes we then are admonished of putting off the old man; that is, the masse and body of sinfull corruption. And we then puttyn off, when we can by grace hate sin, and carrie a resolute purpose out of our hearts of notwithstanding.

Fourthly, when we cloath our selues, and truse our attiere to our bodies, this should teach us a further thing, that it behoveth us to gird up our loynes, to have our lights burning, to prepare our selves to meet Christ, whether by death, or by the last judgement. If we make not these uses of our attiere, we doe not rightly use, but rather abuse the same.

In a word, to shew up this point wee are all to be exhorted to make conscience of the practice of these Rules, and to take heed of pride in these outward things. And in way of motivation hereto; consider first, how great and heinous a finnre Pride is. The greatestnesse of it may be discerned by fourte things.

First, in it and the fruit thereof, superfluity of apperell; there is an abuse of our wealth to needless and superfluous uses, which ought to be employed to uses more necessary; as to the good of the Church, common-wealth, and familiie, and especially for the releife of the poore.

Secondly, in this sinne there is an abuse of time. For they that give themselves to pride, spend so much time in the adorning of their bodies, that they have no leasure for the adoring and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idlenesse, wantonnesse, and many other enormities.

Thirdly, in this sin there is an abuse of the attiere it selfe: in that it is made a signe of the vanity of the minde, and wantonnesse of the heart, which shoulde be the signe of a heart religiouly disposed.

Fourthly, in it there is a confisian of order in the clifties and societies of men. For whereas one order of men should goe thus arayed, and another after another manner; by this it comes to passe, that equall and superiour are cloathed both alike, and that which shoulde be an occasion to humble us, is made an occasion to puffe us up.

Fifthly,

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Fisly, there is a great judgement threatned against this sin, *Ezay 2. ver. 11. 12. Zeph. 3. ver. 1.*

The greatnessse of this vice, we are to endeavour by all meane possible to redresse in our selves. For which purpose, we must be carefull to see and feele, and withdraw to bewite the spirituall nakednesse of our foules; which is a depravation of the image of God, wherein wee are created according to him in holiness and righteousness, the want whereof makes us ugly and deformed in the eyes of God. And the true seale and experiance of this wil turne our mindes and thoughts from the trimming of the body, and make us especially to labour for the righeousnesse of Christ impured, as the only covering which will keepe us warme and safe from the stormes and tempests of the wrath of God.

Sect. 4.

In this fourth place, we come to the handling of those Questions that concerne the Moderation of our appetite in the Use of Pleasures and Recreations. And these are speacially three.

I. Question.

whether Recreation be lawfull for a Christian man?

Answ. Yea, and that for two causes.

Fist, Rest from labour, with the refreshing of body and minde is necessarie; because mans nature is like the bow, which being alway bent and stred, is soone broken in pieces. Now that which is necessarie, is lawfull. And if rest be lawfull, then is recreation also lawfull.

Secondly, by Christian libertie, we are allowed to use the creatures of God, not onely for our necessarie, but also for meece and convenient delight. This is a confess'd truth; and therefore to them which shall condemne fit and convenient recreation (as some of the ancient Fathers have done, by name Chrysostome and Ambrose) it may be said, *Benoit soveraignement, be not so wise*, *Ecccl. 7. 16.*

II. Question.

what kinds of Recreations and sports are lawfull and convenient, and what unlawfull and unconuenient?

Answ. I will first lay downe this ground, that all lawfull recreation is onely in the use of things indifferent, which are in themselves neither commanded nor forbidden. For by Christian liberty, the use of such things for lawfull delight and pleasure, is permitted unto us. Therefore mee and fit recreations doe

stand in the use of things indifferent, and not in things either commanded or forbidden. Hence I derive thre conclusions, that may serve for the better answere of the Question.

I. *Recreation may not bee in the use of holy things;* that is, in the use of Word, Sacraments, Prayer, or any act of religion. For the thinges are sacred and divine, they doe stand by Gods expresse commandement, and may not be applied to any common or vulgar use. For this cause it is well provided, that the Pageants which have beene used in sundry cities of this land, are put downe; because they were nothing else, but either the whole, or part of the historie of the Bible turned into a Play. And therefore the leste to be allowed, considering that the more holy the matter is which they represent, the more unholie are the playes themselves. Againe, all such jests as are framed out of the phrasnes and sentences of the Scripture, are abusives of holy thinges, and therefore carefully to be avoided. The common saying may teach us thus much, *It is no safe course to play with holy thinges.* Lastly, upon the former conclusion, we are taught that it is not meet, convenient, or laudable, for men to move occasion of laughter in Sermons.

The second conclusion, *Recreation may not bee made of the sinnes or offences of men.* They ought to be unto us the matter of sorrow and mourning. *David* fad rivers of teares, because men brake the commandments of God, *Psalm. 113. 13.* *The righteous heart of Lot was vexed, with hearing and seeing the abominations of Sodom,* *2 Pet. 2. ver. 8.*

Upon this it followeth first, that common playes which are in use in the world are to bee reproved, as being not meet and convenient matter of recreation. For they are nothing else but representation of the vices and misdemeanours of men in the world. Now such representations are not to bee approved. *Paul* saith, *Fornication, covetousnesse, let them not be named among you, as becommeth Saints, Ephesians 5. ver. 3.* And if vices of men may not bee named, unleesse the naming of them tend to the reproofing and further condemning of them, much lesse may they bee represented for the causing of mirth and pastime. For naming is farre leſſe than representing, which is the reall acting of the vice. Indeed Magistrates and Ministers may name them, but their naming must be to punish and reforme them, not otherwise.

Againe, it is unfeely, that a man shoulde put on the person, behaviour, and habit of a woman; as it is also for a woman to put on the person, behaviour, and habit of a man, though it bee but for an houre. The law of God forbids both, *Dewt. 22. 3.* And that law, for equity, is not merely judiciall, but morall. Nay it is the law of nature and common honestie.

Here

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Here alio, the dancing used in these daies is to bee reproved, namely, the mixed dancing of men and women, in number and measure, (especially after solemne feasts) with many lascivious gestures accompanying the same; which cannot, nor ought to be justified, but condemned. For it is no better than the very bellowes of lust and uncleanness, yea the cause of much evil. It is condemned in the daughter of *Herodias*, dancing before *Herod*, *Mark. 6. 22.* And inche strokes, that fad down to eat and drinke, and rose to play, that is godlyme. We read indeed of a kinde of dancing commended in Scripture, that *Aloes, Aaron and Miriam* used at the red sea, *Exodus 15. 20.* And David used before *Saul*, *1 Sam. 6. 14.* And the daughters of Israel, when *David* got the victory of *Goliath*, *1 Samuel 18. 7. 8.* But this dancing was of another kinde. For it was not mixt, but singl, men together, and women apart by themselves. They used not in their dancing wanton gestures, and amorous songes, but the Psalmes of praise and thanksgiving. The cause of their dancing was spirituall joy, and the end of it was praise and thanksgiving.

It may be alleaged, that Ecclesiastes saith, *There is a time of mourning, and a time of dancing, Eccl. 3. 4.* And *David* saith, *Thou hast turned my ioy into dancing, Psal. 30. 11.* And the Lord saith to *Ieremie*, *O daughter of Sion thou shalt goe forth with the dances that rejoice, Ierem. 31. 14.* I answer: first, these places speake of the sacred dancing before named, and now of the dancing of our times. Secondly, It lay, that these places speake not of dancing properly, but of rejoicing signified by dancing, that is to say, a heireticall jyicing, or merrie-making. Besidesthat, the Prophet *Ieremie* speaks by the way of comparison, as if he shold say: Then shal the vrgn rejoice, *women are wro to do in the dace.* And it is sometimes the use of the Scripture, to expell things lawfull by a comparison drawne from things unlawfull: as in the Parables of the unrighteous Judge, the unjust Steward, and the cheeke in the night.

The third Conclusion, *It is my not make recreations of Gods judgements, or of the punishments of sin.* The Law of God forbids us to lay a stumbling block before the blind, to cast him to fall, though it be not done iustly, but in sport, *Lev. 19. 14.* Upon the same ground, we are not to spot our selves with the folly of the naturall fool. For (hat is the blidness of his minde, and the judgement of God upon him. I know it hath bee the use of great men, to keepe fooles in their houses. And I dare not condeme the fact: For they may doe it, to set before their eyes a daily spectacle of Gods judgement, and to consider how God in like sorte might have dealt with them. And this use is Christian. Nevertheless to place a spiritual recreation in the folly of such persons, and to keepe them only for this end, it is not laud-

able. When *David* inted his selfe to be mad before *Achish* the King of Gath, make what the heathen king could say, *Hast I need of madmen, that receive bring this fellow to play the mad man in thy presence? Shall he come into my house?* *1 Sam. 21. 13.*

Againe, the baiting of the Beate; and Cocke fights, are nother recreations. The baiting of the Bull hath his use, and therefore it is commanded by civil authority; and soe have not these. And the unparable and crueltie which one beast sheweth to another, is the fruit of our rebellion against God, and shoud rather move us to mourne, than to rejoice.

The second answere to the former Question is this.

Games may bee divided into three sortes: Games of wit or industrie, Games of hazard, and a mixture of both.

Games of wit or industrie are such as are ordered by the skill and industrie of man. Of this sorteare Shooting in the long bow, Shooing in the Caleever, Running, Wrastling, Fencing, Musike, the games of *Cheele*, and Draughts, the Philosophers game, and such like. Theft, and all of this kinde, wherein the industrie of the minde and body hath the chiefest stroke, are very commendable, and not to be disliked.

Games of hazard are those, in which hazard onely bears the way, and orders the game, and not wit; wherein also there is (as we say) chance, yea, mere chance in regard of it. Of this kinde is Dicing, and sundry games at the Tables and Cards. No games that are of mere hazard, by the content of godly Divines, are unlawfull. The reasons are these:

Fift, games of mere hazard are iudged lots; and the use of a lot is an act of eqution, in which we referre unto God the determination of things of moment, that can no other way bee determined. For in the use of a lot there be four things. The fist is, a casting a lot; done by us, as the casting of the Die. The secound is, the applying of this act to the determination of some particular controverſie, the ending whereof mainaines peace, order and love among men. The third is confession, that God is a sovereigne Judge, to end and determine things that can no other way bee determined. The fourth is supplication, that God would by the disposition of the lot wherein it cast, determine the event. All these actions are infolded in the use of a lot, and they are expressed, *Ab. 1. 27. 4. 15. 6.* Now then, seeing the use of a lot is a solemn act of religion, it may not bee applied to sportinge, as I have shewed in the first conclusion. Secondly, such games are not recreations, but rather matter of stirring up troublous insurrections, as feare, sorrow, &c. and to stirre up the body and minde. Thirdly, games rouleſſe is commonly the ground of them all. Whereupon icis, that men usually play

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for money. And for these causes, such plays by the consent of learned Divines, are unlawful.

The third kinde of plays are mixt, which stand partly of hazard, and partly of wit; and in which hazard begins the game, and skill gets the victorie: and that which is defective by reason of hazard, is corrected by wit.

To this kinde are referred some games at the cards and tables. Now the common opinion of learned Divines is, that as they are not to be commended, so they are not simply to be condemned, and if they be used, they must be used very sparingly.

Yet there be others that hold these mixt games to be unlawful, and judge the very dealing of the cards to be a lot, because it is a mere casual action. But as I take it) the bare dealing of the cards is no more a lot, than the dealing of an almes, when the Prince Almiser puts his hand into his pocket, and gives, for example, to one man six pence, to another twelve pence, to another two pence, what comes forth without any choice. Now this casual distribution is not a lot, but only a casual action. And in a lot there must be two things. The first is, a casual act: the second, the applying of the foefold act, to the determination of some particular and uncertaine event. Now the dealing of the cards is a casual act; but the determination of the uncertaine victory is not from the dealing of the cards in mixed games, but from the wit and skill, at least from the will of the players. But in things that are of the nature of a lot, the wit and will of man hath not stroke at all. Nevertheless, though the dealing of the cards and mixed games be no lots; yet it is farre safer and better to abstaine from them, than to use them, and where they are abolished, they are not to be restored again, because in common experience, many abusus and inconveniences attend upon them: and things unnescessarie, when they are much abused, because they are abused, they must not be used, but rather removed, as the brazen serpent was, 2 King. 18.4.

III. Question.

How are we to use Recreation?

For answer whereof, we must remember these four speciall rules.

I. Rule. Wee are to make choice of recreations that are of least offence, and of the best report, Phil.4.8. Wheresoever things are of good report, think of them. The reaon is, because in all recreations we must take heed of occasions of sinne, both in our selves and others. And this moved Job, while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them all, because he thought, It may be my sons have sinned, and blasphemed God in their hearts, Job 1.5. And

A not only that, but I adde further, wee must take heed of occasions of offence in others. Upon this ground, Paul saies, that rather than his eating halfe of his brother, he would eat no meat while the world endur'd, 1 Cor. 8. 13. In this regard it were to be wished, that games of hazard should be used only, and not games of hazard, because they are more scandalous than the other. Lastly, in things that are lawfull in themselves, we are to remember Pauls rule, All things are lawfull, but all things are not expedient, 1 Cor. 6. 12.

II. Rule. Our Recreations must be profitable to our selves and others; and they must tend also to the glory of God. Our Saviour Christ saies, that of every idle word that men shall speake, they shall give an account at the day of judgement, Matth. 12. vers. 36. Where by idle words, here meaneth such, as bring no profit to men, nor honour to God. And if for idle words, then also for idle recreations, must wee bee accountable to him. Againe, S. Paul teacheth, that wherke wee eat or drinke, or whatsoever wee doe, we must doe all to the glorie of God, 1 Corinthians 10. vers. 31. Therefore the scope and end of all recreations is, that God may be honoured in and by them.

III. Rule. The end of our recreation must bee, to refresh our bodies and mindes. It is then an abuse of Recreation, when it is used to win other mens money. The gaine that comes that way is worse than vury, yes it is flat theft. For by the law, we may recover things stolne, but there is no law to recover things won. And yet if play bee for a small matter, the losse whereof is no hurt to him that loseth it, and if it be applied to a common good, it is lawfull; otherwise not.

IV. Rule. Recreation must be moderate and sparing, even as the use of meat and drink, and rest. Whence it followeth, that they which spend their whole life in gaming, as Players doe, have much to answer for. And the like is to be said of them that haue lands and possessions, and spend their time in pleasures and sports, as is the fashion of many gentlemen in these daies.

D Now Recreations must bee sparing two waies.

First, in regard of time. For wee must redeeme the time, that is, take time while time lasteth, for the procuring of life everlasting, Eph. 5. 16. This condemneth the wicked practise of many men that follow this game, and that, to drive away time, whereas they should employ all the time that they can, to doe Gods will. And indeed it is all too little, to do that which we are commanded: and therefore while it is called to day, let us make all the haste we can, to repente and be reconciled unto God.

Secondly, Recreation must bee sparing, in regard of our affection. For we may not let our hearts

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A hearts upon sports, but our affection must be tempered and alliaed with the feare of God. Thus Solomon saies, that laughter is madnesse, Ecc. 12.2. so farreforth as he hath not the feare and reverence of the name of God to restraine it. This was the sinne of the Jewes reproved by the Prophet, that they gave themselves to all manner of pleasures, and did not consider the works of the Lord, that is, his judgements and corrections, Es. 5.12. And thus it Sports and Recreations be not ordered and guided according to this and the other Rules, wee shall make them all not only unprofitable unto us, but utterly unlawfull. And so much of the vertue of Temperance,

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Of Liberality.

B H *itherto we have treated of the first fort of Virtues that are seated in the will, which doe respect a mans owne selfe, namely, Clemencie, which standeth in the moderation of the minde in respect of anger; and Temperance, which consisteth in the moderation of our appetite, in respect of riches, apparel, meat and drinke, pleasures and recreations.*

C Now we come to the second fort, which respect others beside our selves. And these belong to the practice either of Courteisie and kindnesse, or Equitie and right. Of the first kind is Liberality: of the second is Justice, in shewing or giving Equitie, or Fortitude in maintaining the same. Of these in order.

Liberality is a vertue seated in the will, whereby we shew or practise courteisie & kindnesse to others. The principall Questions touching this vertue, may be referred to that text of Scripture which is written, Luk. 11.41. Therefore give almes of those things which you have, & behold all things shall be cleane unto you.

The words are a rule or counsell, delivered by Christ to the Pharisies: and the true and proper sense of them is this: You Pharisies give your selves to the practice of injuries and oppresion, and thereby you defile your selves and all your actions. For redresse hereof I propound you this Rule; Practise Charity in giving of your almes, let your outward good actions proceed from the inward sincere affection of your hearts toward your brethren; and then shall you attaine to a holy and pure use of your goods. The counsell of Daniel to King Nebuchadrezzar, Dan. 4.24. To break off his sins by the practice of justice, and his iniquities by mercie to be afflictions, may be a good Commentary to this Text.

In the words I consider two thinges: A remedie, Therefore give almes of those things you have; and the fruit that follows upon the reme die, and behold all things shall be cleane unto you.

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Sect. 1.

The Remedie is the vertue of Christian Liberalite, consisting principally in the practice of love and mercie, in giving of Almes.

For the better understanding whereof, five Questions are briefly to be propounded and resolved.

I. Question:

who, or what persons must give almes?

B Answ. There be two sortes of men that are and ought to be givers of Almes.

The first sort are Rich men, who besides things necessary, have superfluite and abundance, yes, much more than thing necessary. These are such as have the worlds good, as Saint John saith, whereby they are able to give and beflowe releefe upon others, out of their abundance. Thus Saint Paul saith, that the abundance of the Cerimonies supplye the want of other Churches, 2 Cor. 8. 14. Many other profites might be brought, but these be sufficient in a knowne consecreat truthe.

C A second sort are men of the poorer sort, that have but things necessary, and sometime want them too. These must sometimes and in some cases give releefe. And because this point is not so easily graunted, therefore I will prove it by the Scriptures.

The man that lives by his worke, is commanded to labour in his calling, that he may have something to give to them that want, Eph. 4.28. The poore widow that cast into the Lords treasurie (of her penury) but two mites, that is, the eighth part of a penny, is commended; and Christ preferred her almes before the great gifts of the richer sort, Luk. 12. 2. The Church of Macedonia, being poore and in extreme necessarie, doth yet send releefe to other Churches, and is commanded for it by Paul, 2 Cor. 8. 2. Their povertie excused them not from liberality, but they were liberal, not only according to, but even beyond their abilite. Our Saviour Christ himself lived of almes: for Joanne the wife of Chusa Herods steward, and Susanna ministered unto him of their substance, Luk. 8. 3. Where by the way we note, that he did notlie by begging, as the Papists affirme, but by the voluntary ministracion and contribution of some, to whom he preached. Now though he was so poore himselfe, yet he used to give almes of that he had, Job 1.12. The oblations of the old Testament, for the maintenance of the Altar, were a matter of great cost and charge in sacrifices and such like ceremonies: and yet all were charged with them, the poore as well as the rich. Now in the new Testament, the materiall Altar is taken away, and yet we have something in the room thereof, namely, those that are poore and destitute, which all men

1 Cor. 9.17.

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are bound in conscience to relieve and maintaine, as once they were to maintaine the Alter. Saint Iohannes commands unto us Charite, not that which confieth in words only, but which sheweth it selfe in actions, 1 Joh. 3. 18. teaching that the one is no way sufficient without the other. Lastly, all mankind is distinguished into these two sorts: some are givers, some are receivers of Almes; there is not a third kinde to bee found in the Scripture.

Yet here an exception must bee added, that this doctrine bee not mistaken. There are some persons exempted from this dutie, and they bee such as are in subjection to others, and are not at their owne disposition. Of this sort are children under the government of their Parents, and servants subject to the authority and dominion of their masters. For the goods which they have, are not their owne, neither may they dispose of them as lieth in them; they therefore must not bee givers.

It may bee asked, whether the wife may give Almes without the content of her husband, considering that shee is in subjection to another, and therefore all that shee hath is anothers and not her owne. *Answ.* The wife may give Almes of some things, but with their cautions: assit, shee may give of those goods that shee hath excepted from marriage. Secondly, shee may give of those things which are common to them both, provided it bee with her husbands consent, at least general and implicit. Thirdly, shee may not give without or against the content of her husband. And the reason is, because both the law of nature, and the word of God, command her obedience to her husband in all things.

It is bee alledged, that *Ioanna* the wife of *Chus* Herods steward, witho her did minister to Christ of their goods, Luke 8. 3. *I answer:* it is to be presumed, that it was not done without all content.

Again, it is bee said that *Abigail* brought a present to *David*, for releefe of him and his young men, whereof hee made not *Nabal* her husband acquainted, 1 Sam. 25. 19. *I answer,* it is true, but marke the reason. *Nabal* was generally of a churlish and unmerciful disposition, whereupon hee was altogether unwilling to yeld releefe to any, in how great necessitie soever; whence it was, that hee rayled on the young men, that came to him, and drove them away, vers. 14. Again, hee was a foolish man, and given to drunkeynesse, so as hee was not fit to governe his houle, or to dispense his Almes. Besideth that, *Abigail* was a woman of great wildeone in all her actions, and that which shee now did was to save *Nabal* and her owne life, yea, the lives of his whole family: for the case was desperate, and all that they had, were in present hazard. That example therefore is no warrant for

A any woman to give almes, unless it be in the like case.

II. Question.

To whom must almes be given?

Answ. To them that are in need, Eph. 4. 18. For the better conceiving of this answer, wee must remember that there bee three degrees of need. The first is *extreme necessitie*, when a man is utterly destitute of the meanes of preservation of life. The second is *great need*, when a man hath very little to maintaine himselfe and his. The third is *common necessitie*, when he hath something, but yet not sufficient or competent.

Now those that are in the first and second degree of need, ioy be the persons that must be succoured and relieved. For profeere of consider these places, Matth. 25. 35. 36. *I was hungry, and ye gave me meat, I thirsted, and ye gave me drinke, I was naked, and ye clothed me, I was sicke, and ye vsed me, I was in prison, and ye came unto me.* Where observe what persons Christ commende unto us to be relieved, the hungry, thirsty, naked, sicke, haboureesse, and the captive or prisone, Rom. 12. 20. If *thine enimie hunger, feed him; if hee thirst, give him drinke.* Wee must not only supply the need of our friends, but also our enemies, 1 Tim. 5. 16. *If any believeng man or woman have widowes, let him minister unto them, &c.* that there may be sufficient for them that are widowes indeed. Here widowes that are defolate, without friends and goods, are commended to the liberality of the Church, Lev. 25. 35. *If thy brother be impoverisched, and habb the trembling hand, then shalst relieve him as a stranger or sojourner, so shall hee live with thee.* By the trembling hand, is meant the man that worketh hard for his living, and yet cannot by his labour gett things necessary, but must needs stretch out his hand to others that are in better stafe for helpe.

Her two Questions may further be made. First, whether we must give almes to beggers? I meane such as goe from door to doore: for they come under the degrees of needy persons.

Answ. Beggers are of two sorte: either such as are strong, able to labour and doe somewhat for their living; or such as are weake and impotent, unable to take panes for the maintenance of themselves, or those that belong unto them.

The first sorte are not to bee relieved. For touching them, the Apostle hath given this rule, *Hee that will not labour, must not eat,* 2 Thess. 3. 10. 12. Every man must live by the labour of his owne hands, and feed upon his owne bread. Again, such beggers are thieves and robbers, because they steale their labour from the Church and Common-wealth, which is as profitable as land and treasures.

In

Booke. 3.

Cases of Conscience.

In the old Law, if two men strived together, and the one had wounded the other; the offender was imployed, not only to pay for the healing, but for the losse of his time also, Ex. 21. 19. And in like manner ought such persons to bear their punishment, both of their theft, and of the losse of their labour. And the truth is, they that give them in this their loose life, doe mainaine them in wickednesse.

Yer here one Caution is to bee remembered: that if such a man bee in extreme need, hee must be helped, rather than he should perish. And the Magistrate is to punish him for his idlenesse, and to compell him to labour. The Magistrate, I say, for private persons have no authority to inflict punishment in this case.

For the other sorte, that are unable to worke, they are not allowed by the word of God, to gather their almes themselves by beggeryng from doore to doore, but to be relieved at home in their houses, Deut. 15. 4. *there shall not be a begger in thy land, which the Lord thy God driveth thee; thou shalt not harden thy heart, and shew thinke hand from him.* And thence being relieved, wee may in the next place afford our helpe to others. Thus did the good Samaritan in case of necessity, practise his charite upon a stranger, Luke 10. 33. and is therefore commendable by our Saviour Christ.

III. Question.

How much releefe must every man give

Answ. We must put a difference betweene the almes of private men, and of incorporations or Churches. Touching private mens almes, the Scripture hath not determined how much must be given, but hath left it to the discrete consideration of every Christian. And yet it must be remembered, which the Apostle saith, 2 Cor. 9. 6. 7, that hee that soweth sparingly, shall reap sparingly. And again, *Let every man give, as he hath determin'd in his own hart.* Lastly, he gives a Commandement touching the quantity of giving, that every first day of the week, every one lay aside by himselfe, and lay up as God hath prospered him; that is, according to the ability, wherewith God hath blessed him, a Cor. 16. 2.

But two cautions are propounded in the word, touching this quantity.

First, that wee must not give almes, that others bee eas'd, and we our selves grieved, a Cor. 8. 13. It is not Gods will, that we should give all that wee have in almes, and keepe nothing for our selves, but that wee keepe a due proportion in giving; and doe that good to others, whereby we may not our selves bee hindred or oppressed. Our fountains and rivers, must runne, to serve the necessitie of the stranger, in sof., Pro. 5. 16. 17. But yet theright must remain our own, we may not give away fountain and water, and all. Lnk. 3. 11. *Hee that hath*

contrary to this sorte are strangers, to whom we must not give in this case. For to neglect a mans owne, and to bestow it upon foreigners, unless there bee just and necessary cause so to do, is a sinne against the law of nature.

A second difference of men is this. Some are of the household of faith, some are other wife. S. Pauls rule is this, that we prefer them before the other, Galat. 6. 10. *Do good unto all men, but specially to them that are of the bondes of affliction.*

A third difference. Some are our owne poore, of our towne, land, and country, and some bee strangers in the same respects. Now howsoever wee are debtors to all that we can doe good to; yet those that are nearer to us in habitation or neighbourhood, are to bee respected and relieved before others. This the Lord commandeth, Deuter. 15. 7. *If one of thy brethren with thy poore, within any of thy gates in thy land, which the Lord thy God driveth thee; thou shalt not harden thy heart, and shew thinke hand from him.* And thence being relieved, wee may in the next place afford our helpe to others. Thus did the good Samaritan in case of necessity, practise his charite upon a stranger, Luke 10. 33. and is therefore commended by our Saviour Christ.

hath two coats. In him part with him that hath none, that is, hee that hath things necessary, and in abundance, let him give freely, yet so as hee reserve one coat unto himselfe.

Here the Papist is justly to bee blamed, what holdeth a state of perfection to give away all, and to live by begging. For this cause bee, seeing it is against Gods Commandement, who will have some given, and not all, one coat, nor both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreme necessity (and not otherwise) wee must bee ready, and willing, to give almes, though it bee by the selling of our poffessions. *Luke 12:33.* *Seith ye have not yet given almes.* Saviours meaning is, in the case of extreme necessity, when there is no other way to relieve them that are to be relieved. David notes it as a property of a mercifull man, that he differeth abroad, and giveth to the poore. *Psalme 112:9.* It was practised by the primitive Church, in the time of perfection, in the like case, *Act 4:34,* *35.* And the Church of Macedonia, though they were in want themselves, yet supplied the extreme want of other Churches, *2 Corin. 8:1,2.*

Now touching the almes of whole bodies, and Churches, this is the Rule; that they shoulde maintaine the poore with things necessary, fit, and convenient, as meat, drinke, and cloathing, *1 Tim 5:16.* And this serveth to confute a gross error, maintained by learned Papists; who hold, that whatsoever a man hath, above that which is necessary to nature and estate, he shoulde give it in almes. But the truth is other wife: for a man may and ought to give almes more liberally, when he hath abundance, yet so as hee is not bound to give all, but may revere even part of his superfluity, for the publike use of Church and Commonwealth. And to this purpose is that which our Saviour saith, *Luke 1:31.* *He that hath two coats, that is, things necessary and superfluous, must give both, and in the case of the greatest necessity; measuring thereby, that all superfluity must in the case aforsaid of extreme want.*

IV. Question.

How many myres is it to give almes?

Answer. Three ways: first, by free giuing to the poore. Secondly, by free lending: for this is oftentimes as beneficiall to a man, as giving. For this end therer was a law given, *Dan. 5:5.* *When thou hast lopt thy hand unto the poore brother, & lend him suffis for his need; when hee hath, Lut. 6:35.* Lend, looking for nothing again, *Ezra 7:25.* It is to lend money to the poore with thee, thou shalt not be an usurfer unto

him, thou shalt not oppresse him with usury. Thirdly, by remitting due debt in case of mens decay and extreme poverty. *Ex. 22:26.* If thou take thy neigbor's garment to pledge, how shall he restore it unto his? *Ex. 22:27.* *For that is by covering only, and this is his garment for his backe;* whereupon shall hee sleep at thys fire when hee crieth unto me (for cold had necessitie) I will hearre him: for I am mercifull. According to this law, Nehemiah exhorteth the Rulers, and Princes of the Jewes, that had oppрessed their poore countreymen, saying, *Remit unto them the hundredth part of this silver, and of the corne, of the wine, and of the oil, that ye exact of them for love.* *Nehemiah 5:11.*

V. Question.

How should almes bee given, that they may bee good workers, and pleasing unto God?

Answer. For the right manner of giving, sundry thinges are required, but specially these six.

First, a man must consecrate himselfe, and all the gifts that he hath and enjoys, to God and his honour. This duty is commended in the Church of Macedonia, that *they gave their own selues first to the Lord, and afterworne them that were in need by the hand of God.* *2 Cor. 8:5.* And thus the Prophet Esay fore-telleth, that the City Tyrus being converted, should consecrate her selfe and her goods to the Lord. *Esa. 23:18.* *Let her occupying and her wages, be halfe unto the Lord;* *that shee keeleth up her kept in flore, but her merchandis, be that for them that dwel before the Lord, to eat sufficiently, and to have durable cloathing.*

Secondly, we must give almes in faith. How is that? first, we must be persuaded, that we are reconciled to God in Christ, and stand in his favour: and then our almes shall be accepted. For no worke of the person can please God, before the person himselfe be approved of him. Secondly, wee must depend upon God by faith, for the good success of our almes. Saint Paul comparis the poore to a field well tilled, and almes to the sowing of seed, which hath a most plentiful harvest of blessing following it. *2 Cor. 9:6.* Now as the husbandman, calling his seed into the earth, waiteth upon God for the fruit thereof, *1 Tim. 5:7;* so must the good man that gives almes, depend upon God for the event thereof. *Solomon saies, He that hath mercy upon the poore, lendeth to the Lord, and the Lord will recompence him that he hath given.* *Pro. 19:17.* Upon these grounds must our faith rest, when we doe good to the poore.

Thirdly, wee must give in simplicity. *Rom. 12:9.* *Hee that distributeth, let him do it with simplicity;* that is, of mere pity and compassion, and not for any finner respect, pleasure, or praise of men. *Matto. 6:3.* *When thou doest thine*

thine almes, let not thy left hand know what thy right hand doeth.

Fourthly, we must give in love, *2 Cor. 13:3.* *Though I feed the poore with all my goods, &c.* and loues, & care, & professe not nothing.

Fifthly, iustice. For we must not give other mens goods, but our owne truly gotten. *Efa. 16:15.* *Take true felting, it is a breaking ones bread to be hungry, to bring the poore that wander, into the same house, &c.*

Sixtly, with a bountiful and chearefull minde, *2 Cor. 9:7.* As every man wisheth in his heart, so let hym give, not grudgingly, of necessity: for Godrever a chearefull gaver. Our aims must not bee extorted, but frank and free. And hence it followeth, that there ought to be no begging stony doore to doore, in a Christian Commonwealth. For that sheweth, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedy.

Sext. 2.

In the next place followeth the fruit of the Remedy, in these words, *And all thing, shall be cleane unto you.*

Hence full I will speake of the faile, and then of the true and right fruit of Liberality.

The faile fruit is this, that giving of almes doth merit, forgiuenesse of sinne, and satisfie the justice of God, for the temporall punishment thereof. That wee may the better fee the error of this doctrine, I will answere the argumets alleged in the defence thereof.

Object. I. The first is framed out of this text, that giving of almes maketh althings cleane unto us, *Luke 1:41.*

Answ. Wee must understand the text thus: If we returne to God, believe in Christ, and leavell all our sinnes, then are we cleane, and all our actions, and consequently our almes, giving shall bee cleane unto us: for to the pure all things are pure. Now almes and other chings are then said to be cleane unto man, when hee being himselfe pure, makeith and hath a pure use of them.

Object. II. *Dan. 4:34.* *Redeme thy sinnes by giving of almes.*

Anf. This place maketh against the Papists; for by sinnes the Prophete understandeth both the guilt, and also the punishment. Whereas they affirme, that the guilt of sinne cannot bee redeemed, but by Christ alone, and man onely is to satisfie the temporall punishment of sinne. Secondly, the word which they translate *redeeme,* doth properly signifie (as it is in the Childe paraphrase) to breake off. As if the Prophete should haue said, Thou art, O King, a mighty Monarch, and thou haueid much injustice and cruelty: therefore now repent thy selfe, and breake off the course of thy sinnes, and tellis thy repentence, by doing justice, and giving almes to the poore, whom thou haft oppressed. Thirdly, the word in the ancient Latine translations, signifieth to amend; and then beare this sentence; Amend

thy selfe, and the course of thy life, and let thy inijustice be turned into justice, thy cruelty into mercy.

Object. III. *Make you friends with the riches of iniquity, that wheresoever shall want, they may receive you into everlasting habitation.* *Luke 16:9.*

Answ. Receiving here mentioned, is not in regard of merit, as though a man could deserve it by giving almes, but either by way of hearty prayars made by the poore, that they may bee received, or else because their almes shall bee unto them a pledge and earnest of their receiving into Gods kingdom.

Object. IV. *Prov. 16:6.* *By mercy and truth,* integrity is redemeed.

Answ. 1. Solomons meaning is, that by Gods goodness, and paue ours, iniquity is perdoned. 2. If by mercy, i. impauere, mansmodity, then are wee to understand it thus: that mercy and truth are evident figures unto us that our sinnes are forgiven, and not the working causes of remission.

Object. V. *Luke 14:14.* *And then (which giveth release) salt be blessed, because they cannot recompence it: therefore almes doe merit.*

Answ. When God propneth reward to the giving of almes, shewponit is nos modic to the worke, but to the worker, and that not for the merit of his person, or worke, but only for Christ his sake in whose he is, bywhiche means he standes reconciled unto God. And to men that practise charity, giving of almes, are rewarded with bleſſednes, not for their almes, but according to the mercy of God in Christ.

Now followeth the right fruit of almes: giving: and it stands in four things.

Fift, they are the way, in which we must walke to life everlasting. I say the way, not the cause either of life, or any other good thing, that God hath promised.

Secondly, they are effects and fruits of our faith, yea the lignes and seales of Gods mercy to us in Christ. To this purpose S. Paul witteth *Timothy 1:17, 18, 19.* to charge them that bee rich in this world, that they doe good, & be rich in good works, and be ready to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life. Now where is this foundation to bee laid up? not in heaven, for it is impossible for us, and it is laid up for us there already by Christ; but in our owne conſciences, and that is our assurance of Gods favour in this world, and life everlasting in the world to come: of which assurance, this and other good workes are lignes and seales unto us.

Thirdly, sinnes comes in the way of restitution of those goods that have beene gotten fraudulently, thought from whence wee know not. Thus Zaccarias at his conversion, for wrong that hee had done, hee knew neita whom, gave halfe his goods to the poore, and proclaimed restitution to those that could come forth and challenge him.

Lastly, alms are a notable remedy against covetousnesse. For he that hath a mercifull heart, to bestow upon the poore, shall easilly be content with that hee hath, and avoyd that faine whereby otherwise hee falle into temptation and snare of the devil, 1 Tim.6.9.

CHAP. VI.

Of Justice.

Psal.15.2. He that walketh uprightly, and worketh righteousness.

THE substance of the whole Psalme is a Question, and an Answer. The Question is, Who are the members of Gods Church upon earth, that shall come to life eternall in heaven? ver. 1. The answer is made in the rest of the Psalme. And in this answer is contained a description of the parties, by their properties and markes. The first markes, *walking uprightly*, that is, in truth and sincerity of religion, which standeth in the sincerity of faith and a good conscience. The second note is the practice of righteousness.

Now Righteousnesse, or Justice, is twofold: the justice of the Gospell, and the justice of the law.

Evangelicall justice is that which the Gospell revealeth, and not the Law, to wit, the obedience of Christ in his sufferings, and fulfilling of the Law, imputed to them that believe, for their iustification; and this is not here meant.

Legall justice is that which the Law revealeth, and withall requireth: and it is either universall, or particular.

Universall justice is the practice of all vertues, or that whereby a man observes all the Commandementes of the Law. Of this *Paul* speakeith, Rom.10.5; in which place hee opposeth it to the righteouness which is by faith. And *Zachary* and *Elizabeth* are said to be just before God, Luk.1.6, namely, by this universal justice; because they walked in all the commandements and ordinances of the Lord, endeavouring in all things to please him.

Particular justice is that, whereby we give to every man his right or due: and of this *David* hee speaketh. The reason is, because if it were not so, then this second markes shoulde comprehend under it all the rest: and so there would bee no good distinction of these properties one from another.

Particular justice is two-fold: in distribution, or in exchange and contrall. Justice in distribution is that which keeps a proportion in giving to every man the honour, dignity, reverence, reward, or punishment, that is due unto him.

Of this there are moved principally two Questions.

1

I. Question.

What is that judgement, which men are to give and hold, one to another?

Answ. Judgement is of two sorts: publicke, and private.

Publike, which is given and administered by a publike person, in a publike place. Such is the judgement of the Magistrate, when hee acquitteth men, or according to their deserts condemneth them to temporal punishment. Of which we may reade, 2 Chron.19.6. Psal.58.1. Such also is the judgement of the Prophet or Minister, whereby hee doth openly pronounce to men that believe and repente, that their sinnes are remitted, or retained, 1 Cor.14.24 or that, whereby obstinate sinners are delivered up unto Satan, by the censure of Excommunication, 1 Corinth.5. 3, 4, 5, or Suspension.

Private judgement is that, whereby one man giveth judgement privately of another: touching it, wee are to consider two points: First, of what things judgement must be given: secondly, how we are to give judgement.

For the first: wee must give judgement of three sorts of things: of mens factes, of their doctrines, and of their persons. Touching factes: the Apostle *Paul* would not have us to have fellowship with the unfruitful works of darkness, Ephesians 5.11, but rather to reprove them, because they are subject to our judgement: and being reproved by us, they are judged of us. And our Saviour doth therefore command us, when our brother trespasseth against us, to goe and reprove him, Matth.18. ver. 15, because his actions are lyable to our censure.

Secondly, the doctrines of men are to bee judged by us. Try the spirits whether they are of God or no, 1 Jnsh.4.1. The spiritual man judgeth all things, that is, all doctrines, 1 Cor.3.22, ver. 15.

And our Saviour faith, *Thou shall know them by their frutes*, that is, partly by their doctrine, and partly by their lives, being judged according to the rule of Gods word, Matthew 7. ver. 20.

Thirdly, wee may judge of the persons of men. Now men are of two sorts: either in the Church, or out of the Church. The members of the Church must bee judged by the judgement of charity, not of infallibility. They that are out of the Church, wee must suspend our judgements concerning them, and leave them to God. For what have I to doe (saith the Apostle) to judge those that are without? 1 Corin.5.12. We may try and examine the person, but wee must referre the judgement of condemnation to God alone.

The second point is, How wee are to judge one of another.

Answ. The right manner of judging according

ding to the word of God, I will lay downe in six Rules.

The first is, If we know any good thing by any man, whether vertue, oracion, wee are willing to speake of it, to commend it, and gloriifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of *India*, when they heard the word which hee preached, glorified God for him alone, Gal.1.23.

The second Rule, If we know any evill, wrong, vice, or offence by any man, then it is a time when we may, and a time when we may not speake of it, and that with good conscience. For the better keeping of this Rule, four cautions are to be remembred.

Fifth, hee that will give sentence of another man, must in the first place purge and reforme himselfe. To this purpose Christ commandeth, first to plucke the beam out of our awne eye, and then shal we see clearly to cast ouer the mote out of our brothers eye, Mat.3.7, 5.

The fifth Rule. Against an Elder, receive not an accusation under two or three witnessess, 1 Tim.5.19. By an Elder, understand Ministers, civil Governors, and all Superiours.

And if we must not receive, then much lesse may wee frame an accusation against them. This may be a lesson for all iusticiaco leynes, who take libertie to themselves, to speake what will they pleafe of their Government.

The sixth Rule is concerning Ministers. The Spirte of the Prophets is subject to the Prophets, and not to private persons, 1 Cor.14.32. Indeed, private persons have power to examine & trie their doctrine and ministrie: but they must goe no further for they have no power to give judgement, either of their Ministers doctrine or persons. The doctrine and manners of teachers are subject to the censure of Prophets only. For example: A private man sayes that he may excommunicate at his pleasure those that sinne, if hee proceas according to the three degrees mentioned, Mat.18. But this is in him a fault, for hee must not judge in this case at his owne pleasure, but his judgement must follow the judgement of the Church: and when the Church hath given censure, then may the private man proceede to censure, and not before. So let our Saviour Christ, Mat.18.3, 4, 7. If ye hear not the Church, after the Church hath judged him, let him be unto thee as an heathen and a publican.

Fourthly, hee that speaks the evill hee knowes by his neighbour, must have the testimony of his own conscience, to affirme him that he hath a calling to doe it.

Now man is judged by God in three cases. First, when hee is commanded by the Magistrate, or tellis what hee knoweth. Secondly, when an evill that is in his neighbour is to be redresseled by admonition. Thirdly, when an evill is to bee prevented, that it spread not abroad to the infection of others.

Their caveates obserued, wee may speake the evill wee know by others truly, and with an upright conscience. But if they may bee concealed, rather than a man should blaze abroad the faults of others, whereunto hee is privie, he ought to bee silent: remembryng always the saying of *Solomon*, that it is the glorie of a man to passe by an inuitee, and not to take notice of refusall by loue to cover a multitude of sinnes, Prover.19.11.

The third Rule. When a mans speech or action is doubtful, and may bee taken either well or ill, we must alwayes interpret it in the better part. Whence Christ was brought before *Caiaphas* the High Priest, there came two witnessess against him, who affirmed somethong of him whiche hee had spoke: but because they changed and misconfirmed his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perpetuall shame and reproach, *falsewitnesses*, Matth.26.60. Again, the Apostle saith, that *Leprosynnes is evill*, 1 Cor.13.5: therefore love makes every speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour, we must suspend our judgement of them. The reason is, because love always hopes the best, and thinkes no evill, 1 Cor.13.5. And our Saviours rule is, If thy brother trespass against thee, first reprove him privately betweene thee and him, and goe no further if thy selfe will prevale, Matth.28.15.

The fifth Rule. Against an Elder, receive

dispraise, to excuse or accuse and condemn him self before others : and grace must teach him much, not vainly to command or boast of his owne gifts and actions; but rather to bury them in silence, and referre them to the judgement of others.

Now to conclude this point: The doctrine delivered is most necessary for these times. For the fashion of most men is given rash and sinfull judgement of others, but themselves they will commend, and that highly. If any thing be evill said or done, all men must have notice of it. If a thing be doubtfull, it is always construed in the worser part. If a thing be done of weaknesse and infirmitie, wee aggravate it, and make it a double sinne. Wee are curious in searching and inquiring into the lives of others, that we may have somethong to carpe and finde fault with. But let this be remembred, that as wee judge, so wee shall be judged ; first, of God by condemnation, and then by hard and unequall judgement from others. Againe, what is it that makes men to be open-mouthed in declaring and censuring our fault, but this, that wee open our mouths to the disgrace and defamation of others ? Wherefore, if we would have other men to judge of us and our actions in love, wee must also make conscience to give charitable judgement of them.

II. Question.

How one man shalld honour another?

Answ. That we may rightly honour men, we must first know the causes for which men ate to be honoured. And that the causes of honour may be conceived, I will lay downe this Ground: *Honour is in the first place principally and properly to be given unto God: 1 Tim. 1.17. To God only, wise, be honour and glory.* The reason hereof is rendered in the Lords prayer; because his *Kingdome, power, and glory.* Againe, God is godnesse it selfe: his godnesse and his essence are one and the same : therefore honour is due unto him in the first place. Now every creature as it comes neare unto God, so is it honourable; and the more honourable, by how much nearer it commeth unto him. But men especially, by how much nearer hee commeth to God in divine things, by so much more is he to bee honoured in respect of other creatures. From this ground doe follow these conclusions :

* First, that man is first of all to be honoured for vertues sake : because therein principally stands the internal Image of God. *Rome 2. 10. To every man that doth good, shall be honour, glory, & peace: to the Jew first, &c.* Now where as the question might be, Who is the Jew, to whom this honour must be yeelded ? *Paul answers, ver. 29. that he is not a Jew, who is one outwardly, but he is a Jew, who is one with-*

A in: and the circumcision is of the heart. And *Salomon saith, that Hewont is unseemly for a fool, Prov. 26.1.* And the Holy Ghost to the Hebrewes saith, that by *faith our Elders were well reported of, Hebrewes 11.1.* The Heathen man, *Marcus Marcellus, a Roman, did dedicate a Temple to the goddesse of Honour, and the way to that Temple was by the houle of Vertue.*

The second Conclusion is, That man is to be honoured, not only for vertue, but also for divine representations of other good things; in a word, because one man before another, bears the image of something that is in God. As first, of his *Majestie.* Thus the King is honoured, because in his Majestie and state hee carrieth a resemblance of the power and glory of God ; so as that which is said of God, may be also spoken of him. Hence it was, that *Daniel said to Nebuchadnezzar, O King, thou art a King of Kings: and why? for the God of heaven hath given thee kingdom, power, strength, and glory.* Secondly, of his *Dominion.* Thus the husband is to bee honoured of the wife, because he bareth before the woman the image of the glory of God ; yea, of his providence, wisdom, Lordship, and government, 1 Cor. 1.17. Thirdly, of his *Paternitie:* and so the father is honoured of the sonne, because he bareth in his person the Image of Gods paternitie or fatherhood. Fourthly, of his *Eternitie:* and hence it is, that honour is given to the aged, before the young man, because he bareth the image thereof. Thus we see, that divine representations doe imprint a kind of excellencie in some persons, and consequently doe bring forth honour.

The third Conclusion is, That men are to be honoured, even for the vertues of others, to whom they stand in relation. Thus the sonnes of Princes are called by the honourable name of Princes. The children of Nobles are esteemed by birth noble. Thus dignities doe run in descent, and the posterity is honoured in the name of the ancestors, but principally for the vertues of the ancestors.

The fourth Conclusion is, Men are to be honoured for their riches. I mean not for riches simply, but for the right use of riches; namely, as they are made instruments to uphold and maintaine Vertue.

If it be said, that to honour rich men, is to have the faith of the Lord Iesus Christ in respect of persons, *Iam. 2.1.* I answ. In that place wee are not forbidden to honour rich men: but the Apollfes meaning is, to reprove a fault of another kinde, when men preferre riches before pietie ; when rich men are honoured being ungodly ; and when godly poore men are despised and rejected, because they are poore.

Now having premised the ground, wee come to give answere to the question before propounded. A man therefore is to honour every one in his place, whether hee bee his superior,

Dan. 3.37.

superior, equal, or inferior. Yes, there is a kinde of honour to be performed to a mans owne selfe. The truth of this answer we shall see in the particulars that follow.

Sext. 1.

Touching the honouring of Superiours, the Rules are to be observed.

Fifth : All Superiours must have reverence done unto them, whether they be Superiours in age, in gifts, in authoritie, or howsoevver, and that because they are Superiours.

The actions of reverence due to all Superiours, are principally six. The first is, to rise up before the Superior, *Exod. 19.31.* Then *salutare superius before hee heare head, and honorare the person of the old man.*

The second, when they are coming towards us, to goe and meet them. Thus, when *Abraham* saw the three Angels coming toward him, hee ranne to meet them from the tent doore, *Gen. 18.2.* And King *Salomon*, when his mother *Bathsheba* came toward him to speake unto him for *Adonias*, the exhalteth, *he rose up to meet her, 1 King. 2.19.* The third, to bowe the knee before the superior. Thus wee reade in the Gospell, that a certaine man comming to Christ, as he was going on the way, knelled unto him, *Mar. 10.17.* Thus *Abraham* came to meet the three Angels, and bowed himselfe to the ground, *Gen. 18.2.* And the same *Abraham*, etc. where, bo wed himselfe before the people of the land of the Hittites, *Gen. 23.7.* The fourth, to give them the first and highest seat or place. Thus our Saviour Christ meaneath in the parable, wherein hee willeth those who are invited to a banquet, to yeld the chiefest place to them that are more honourable than themselves, *Luke 14.7.* And it is set downe as a commendation of *Tobies* bretheren, that they sat before him in order, the eldest according to his age, and the youngest according to his youth, *Geneth 4.23.* Here we must remember, that altho in common practice among men, the right hand is a note of superiorty, yet in Scripture the practice is contrary. For in the article of our creed, *Sitting at the right hand*, signifieth the inferiority of the Mediator, in respect of the Father; though it be a token of his superiorty, in regard of the Church. And so must the place be under flood, *1 King. 2.19.* where it is said, that *Bathsheba* late at the right hand of *Salomon*, namely, that it was an argument of superiortie, whereunto Iesse preferred her before the people; but it shewed her inferiortie in regard of *Salomon* himselfe. And this custome is frequent, both in the Scriptures, and in humane writers. The fift, to give libertie of speaking in the first place. This was the practice of *Ethan*, one of the friends of *Job*, who being the youngest in years, daid not to shew his opinion, till *Job* and others, who were his ancients, had spaken. But when they had eit of their talk, then hee is said to have answere in his tyme, *Job 32.6,7,17.* The

sixth, to give the titles of reverence to all inferiours. *Sara* according to this rule, called *Abraham* Lord, *1 Pe. 3.9.* The man in the Gospel comming to leare something of Christ, calleth him by this name, *Good Master, Mark 10.17.* and *Anan* rebuked by *Eli*, answere him with reverence, and said, *nay, my Lord, 1 Sam. 1.15.*

The second Rule touching honour due to superiours, is more speciall, touching superiours in authoritie; namely, that they also must be honoured. And this honour shewes it selfe in four things.

The first, *speciall reverence*, which stands in the performance of two duties. The former is, to stand when our superiours doe sit. For thus *Abraham* after hee had received the Angels into his tent, and prepared meat for them, served himselfe by them under the tree giving attendance, while they did eat, *Gen. 18.8.* In like manner, when *Moses* sat in judgement, the people are said to have stood about him, from morning until evening, *Exod. 18.13.* The latter is, nooco speake, but by leave. A duty alwaies to be observed, but specially in the cours of Magistrates. Example whereof we have in *Paul*, who being called before *Felix* the governour, did not speake a word, untill the governour had beckened unto him, and given him leave, *All. 24.10.*

The second thing is, *obedience*; which is nothing else but an inferiorty, whereby we doe (as it were) suspend our wils and resolns, and withall cause them to depend (in things lawfull and honest) upon the will of the superior. This subjection is yelde to the authoritie of the superior, and is larger than obedi-

C ence. The third is *obedience*; whereby we keepe and performe the expresse commandement of our superiour, in all things lawfull and honest. It standeth in sundry particulars, as first, it must be in the Lord, and as to the Lord himselfe, *whatsoever ye doe* (saith the Apolle) *doe it heartily, as to the Lord, and not unto men, Col. 3.23.* Againe, obedience must be performed even to superiours that are evill. Thus *Peter* exhorts servants to bee subject to their Masters, nall feare, not only to the good and courteous, but also to the froward, *1 Peter 2.18.* Thirdly, it must be done to Rulers, in whom we see weaknesses. For their infirmities ought not to hinder or stop our duty of obedience, considering that the commandement of honouring the father and mother is general without exception. Fourthly, it is to bee performed to them that are Deputies to Rulers, yea, which are deputies of deputies. *Submit your selves* (saith *Peter*) *unto manner or- dinance of man for the Lords sake, whether it bee unto the King, as unto the superiour, or unto governors, as unto them who are sent of him, &c. 1 Pe. 2.13, 14.* Fiftly, though punishment bee wrongfully and moit unjustly imposed by Rulers, yet it must bee borne without refusance.

stance, till we can have our remedie. For it is a shankwurthe, if a man for confeience toward God, endure cresse suffering wrongfully. 1 Pet. 2. 19. The practice of this we may see in *Hagar*, the hand-maid of *Sara*, who is commanded by the Angell to retorne againe to her dame, and humble her selfe before her, though she had dealt very roughly with her, Gen. 16. 9.

The fourth thing due to Superiours in authoritie, is *Thanksgivings* in praising God for their paines, authoritie, and gifts principally. Thus *Paul exhorteth, that prayers, intercessions; and thank sayings, be made for Kings, and all that be in authoritie*, Timo. 2. 1. The reasoun is, because being over us in authoritie, we have the benefit of their gifts and authoritie, Gen. 45. 9.

Sect. 2.

In the second place commeth to be confidered our honour due unto our Equals. Concerning which, there be two Rules.

I. Rule. Equals must esteem better of others than of themselves. Thus *Paul exhorteth all men in meeknesse of minde, without contention or vain-glorie, to esteem others better than themselves*, Phil 2. 2.

II. Rule. Equals, in giving honour, must give one before another, Rom. 12. 10 where the Apostle saith not, *in taking honour*, because the dutie by him prescribed concerneth not all persons, but those alone who are of a like or equal condition.

Sect. 3.

A third sort, to whom honour isto be yeelded, are inferiours. And the honour due unto them is, without all contempt, in meeknesse of spirit, to respect them as brethren. This dutie the Lord commands expely to the King; *That his heart bee not lifted up above his brethren*, Deut. 17. 20. The same was the practice of *Job*, who saith of himselfe, that he did not contemne the judgement of his seruants, or of

his maid, when they did contend with him, Job. 31. 21. *Naaman* the Syrian thought it no disgrace, to be advised and ordered by the counsell of his servants, a King, 5. 13. And true it is, that all superiours ought, to keepe their state and place; yet so, as they have respect also to such as are inferiour to them, without scorne or contempt.

Sect. 4.

Lastly, there is a kind of honour to be performed to a mans owne selfe, which dutie the Apostle exhorteth unto, Phil. 4. 8. where hee saith; *If there be any vertue, if there be any praise, think on these things*. By which he would teach us, not only to tender the honour of our superiours, equals, and inferiours, but even of our selves, in seeking after vertue, and praise that followeth after it.

But how shoud a man in a right manner honour himselfe?

Answ. By observing two rules.

I. Rule. We must preserve our selves in body and soule; specially, we must keepe the body, that it be not made an instrument of sin. For when wee doe use our bodies as instruments of uncleanness, then doe we bring a shame upon them. And it is the will of God, *that every man shoud know how to possess his wifel in holynesse and honour*; 1 Thess. 4. 4. And that which is said of the body, is to be understood of the hand, the heart, the tongue, and all the parts and members thereof.

C II. Rule. If wee would truly honour our selves, we must honour God in all our waies. For God will honour them who honour him. 1 Sam. 2. 30. Now to honour God, is to honour him according to his will and word, in the duties of good confeience and good life. On the contrarie, they that dishonour God, God will dishonour them before all the world. And this must teach us, even to dedicate our selves to God and his glorie, in the whole course of our callings, whether in the Church or Common-wealth.

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