

possession of eternall life. Thus we see that it is very certaine, that those which are elected to eternall life, are also predestinate to vs those means, by which as by certaine steps & staires, they climb into that heavenly dwelling place. And therefore that wee were predestinate to these means, namely, faith, iustificatio & good works, because we were elected to eternall life, according to the purpose and grace of God.

Wherefore by this means the doctrine also of the Pelagians is confuted as touching predestinatio to life, by our faith & works, which God foresaw we should doe. Whereas on the contrary, there God did predestinate vs to faith & good works, because he did choose vs to eternall life. For the Apostle faith not, I obtained mercie, because I was faithfull, or because I should be faithfull, *but that I might be faithfull*. Neither, faith he, that we are elected in Christ, because we should be holy and without blame, *but that we might be holy and without blame*. Neither, doth he say that we were created in Christ, because we did or should doe good works: but we were created to good works, which God prepared that we might walke in them. Lastly, he faith not, that the grace of Christ appeared, because we were to live soberly, iustly, and godly, but that it therefore appeared, that we denying all vngodlinesse, and the lusts of this world, might live soberly, iustly, and godly in this present world. We see therefore, that by this doctrine, that wicked opinion is ouerthrowne, which teacheth that we doe prevent the grace of God by our merits which God foresaw: and on the contrary, here we see, how fully the belly-gods of this world are deceived, which reason thus: if we be predestinate to eternall life, and our predestination be certaine and vnchangeable, what neede we endeavour our selues, beleue, or doe good works? for howsoeuer it fall out, and howsoeuer the elect do live, vndoubtedly they cannot perish, because they are predestinate to eternall life. Alas poore wretches, they see not, that they feare those things that are to be conioyned, namely, the end and the means of the end: and that they breake the chaine, which in no wise either can or must be loosed: whilft that they feare their calling and iustificatio: yea, and faith too and good works, from predestination and glorification. As though God did glorifie them whom he did predestinate, before he called and iustificed them: yea, and before they can beleue, and shew their quicke and lively faith by works. Contrariwise, let vs learne what our duty is. If any be elect to eternall life, they

also are predestinate to the means by which they come vnto it. And we beleue (as we are bound to doe) that we are predestinate to eternall life: and therefore we must also beleue, that wee haue beene elected to faith and good works, that by them, as by certaine steps, we might be brought to eternall life. And therefore so far must we be from neglecting faith, and the means of good works, and of a holy life; that contrariwise, it is rather our duty, to keepe faith in a good conscience, and to be conuerfant in good workes, which God hath prepared, that we might walke in them. And because we can neither attaine to the end, nor the means that bring vs therunto of our selues: therefore it is our part to craue them at Gods hands by prayer, that he would giue vs faith, and a care to doe good workes, and increase them in vs. Neither must wee onely aske them, but also certainly trust that wee shall obtaine them for Christ his cause. For if for all them which are predestinated to eternall life, God hath prepared faith, by which they may beleue, and good workes to walke in: therefore if we beleue (as by Gods commandement wee are bound) that wee are in Christ elected to eternall glory: we must also be perswaded, that before we depart hence, he will giue vs true repentance, increase true faith, inflame vs with loue: lastly, that he will minister vnto vs abundantly all things in Christ, to obtaine the end. Yea, this confidence also and prayer, it is one effect of predestination, by which we get the rest. Therefore this doctrine we must hold, that predestination to eternall life doth not take away the means of obtaining it, but rather establish them. And therefore both these principles are true, namely, that the elect to life cannot perish: and vnlesse a man beleue in Christ, and perseuere vnto the end in this faith working by loue, he shall perish. The reason is because in predestination, the means and the end of it are ioyned together, that the one cannot be seuered from the other. Wherefore whosoever holdeth not the means vnto the end (amongst which faith is one) it is manifest; that he was neuer predestinate, and therefore must needs perish: as on the contrary, he which holdeth faith, must needs be saued. So the truth of these propositions is euident. He which beleueth in the Sonne hath life eternall; contrariwise, he which beleueth not in the Sonne, the anger of God remaineth vpon him; because as a constant faith is a signe of election, so obstinate infidelitie is a token of reprobation.

F I N I S.

Bradford's answer to Careles.

Careles. *I am troubled with feare that my finnes are not pardoned.*

Bradford. They are, for God hath giuen thee a penitent and beleening heart: that is, an heart, which desireth to repent and beleue. For such an one is taken of him (hee accepting the will for the deede) for a penitent and beleening heart indeede.

Tibi vni Deo gloria.

A DIRECTION FOR THE GOVERNE- MENT OF THE TONGVE

according to Gods word.

To the Reader.



CH R I S T I A N Reader, lamentable and fearefull is the abuse of the tongue among all sorts and degrees of men euery where. Hence daily arise manifold finnes against God, innumerable scandals and grievances to our bretheren. It would make a mans heart to bleed, to heare and consider such Swearing, Blaphemy, Curfed speaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Contending, Teasing, Mocking, Flattering, Lying, Dissembling, Paine and idle talking ouerflow in all places, so as men which feare God had better be any where then in the company of most men. Well then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, lest for the abusing of thy tongue thou criest with Dives in hell. Send Lazarus that he may dip the tip of his finger in water and coole my tongue. And if thou be one which hast care to order thy selfe in speech and silence according to Gods word, oh, doe it more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and vngodly speech utterly deny the power thereof? And for thy better helpe herein, I haue penned these few lines following, concerning the Gouvernement of the Tongue. Use them for thy benefite, and finding profit thereby, giue glory to God. Clb. 13. XCII. December 12.

WILLIAM PERKINS.

OF THE GOVERNMENT OF THE TONGVE.

CHAP. I.

*Of the generall meanes of ruling
the Tongue.*



He gouernement of the Tongue is a vertue pertaining to the holy vsage of the Tongue according to GODS Word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled the streames that issue thence cannot be cleane.

And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne: first, how it must be made pure: and then how it is alwaies afterward to be kept pure.

The way to get a pure heart is this: First, thou must seriously examine thy life and thy conscience, for all thy finnes past: then with a heauy and bleeding heart confesse them to God, vterly condemning thy selfe. Thirdly, with deep sighes and groanes of spirit cry vnto heauen to God the Father, in the name of Christ for pardon, I say, for pardon of the same finnes, as it were for life and death, and that day and night, till the Lord send downe from heauen a sweet certificate into thy perplexed conscience by his holy spirit, that all thy sins are done away. Now at the same instant in which pardon shall be granted, God likewise will once againe stretch forth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renew a right spirit in thee, and to stablish thee by his free spirit. For whom he iustifieth, them also at the same time he sanctifieth.

The purified heart appears by these signes. I. If thou feele thy selfe to bee displeased at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily sicknesse. II. If thou begin to hate and to flee thine owne personall finnes. III. If thou feele a grieuance forrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be careful to auoide all occasions and entisements to euill. VI. If thou trauell and doe thine endeauiour in euery good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to keepe it so is the special worke of faith, which purifieth the heart.

Faith purifieth the heart by a particular ap-

plying of Christ crucified with all his merits. *Elisba when he went vp, & lay vpon the dead child, and put his mouth to his mouth, and his eyes vpon his eyes, and his hands vpon his hands, & stretched himselfe vpon him, then the flesh of the childe waxed warme: Afterward Elisba rose and spread himselfe vpon him the second time: then the childe needed seauen times and opened his eyes.* So must a man by faith euen spread himselfe vpon the crosse of Christ, applying hands and feet to his pierced hands and feet, and his wretched heart to Christs bleeding heart, and then feele himselfe warmed by the heate of Gods spirit, and sinne from day to day crucified with Christ, and his dead heart quickened and renewed. And this applying which faith maketh, is done by a kind of reasoning, which faith maketh thus: Hath God of his mercie giuen his owne Sonne to be my Saniour, to shed his blood for mee? and hath he of his mercie granted vnto mee the pardon of all my finnes? I will therefore endeauiour to keepe my heart and my life vblameable that I doe not offend him hereafter in word or deece, as I haue done heretofore.

The language of Canaan is, whereby a man endued with the spirit of adoption, vnfeinedly calleth vpon the name of God in Christ, and so consequently doth as it were, familiarly talke and speake with God. This language must needs be learned, that the tongue may be well grounded. For man must first be able to talke with God, before hee can be able wisely to talke with man. For this cause when men are to haue communication one with another, they are first of all to be careful that they often make their prayers to God that hee would guide and blese them in their speeches, as *Dauid did, Psal. 141. 3. Set a watch O Lord, before my mouth, and keepe the doore of my lips. And againe, Psal. 51. 15. O Lord open thou my lips and my mouth shall shew forth thy praise.* Where we may see, that the mouth is as it were locked vp from speaking any good thing, vntill the Lord open it. And *Paul* hauing the gift of ordering his tongue in wonderful measure, yet desired the Ephesians to pray for him, that utterance might be giuen him, and good reason, because *God rules the tongue.*

CHAP. II.

Of the matter of our speech.

The gouernement of the tongue containeth two parts: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these three, either God, our neighbour, or our selues.

As concerning God, this caueat must be remembered; that the honorable titles of his glorious Maiesty be neuer taken into our mouths,

vntill

vntill it be vpon a weightie and iust occasion, so as we may plainly see that glory will redound to him thereby: and for this cause the third commandment was giuen, that men might not take the name of God in vaine, *Exod. 20. 7.* that is, rashly and lightly.

And therefore lamentable and fearefull is the practise euery where. For it is a common thing with men to begin their speech, and to place titles of Gods most high maiestie in the fore-front almost of euery sentence, by saying, *O Lord! O God! O good God! O mercifull God! O Iesus! O Christ! &c.* If a man be to say any thing, he will not say, *Tea*, or *Nay*; but, *O Lord* yea: or, *O Lord* nay. If a man bee to reprove his inferiour, he will presently say, *O Lord haue mercie on vs, what a slow backe are thou? what a lie is this, &c.* An earthly Prince, if he should haue his name so tossed in our mouthes at euery word, would neuer beare it, and how shall the euer-living God suffer it? nay how can hee suffer it? I say no more, but theu with thy selfe thinke how: for in the third commandment the punishment is set downe, *That he will not hold him guiltlesse that taketh his name in vaine.* And the Angels in reuerence to Gods maiestie couer their faces, *Isa. 6. 2.*

Concerning our neighbour, we are to consider whether the thing which we are about to speake, be good or euill.

This being weighed, if it be good, and so commendable, then we are readily and cheerfully, & that vpon euery occasion to vter it, especially in his absence, whether he be friend or a foe: as *S. Iohn* writeth of *Demetrius*. *Demetrius* (saith he) *hath good report of all men, and of the truth is selfe: yea, and wee our selues beare record, and ye know that our testimonie is true.*

As for the euill which any shall know by his neighbour, he is in no wise to speake of it, whether it be an infirmite or a grosse sinne, vntill in his conscience he shall finde himselfe called of God to speake.

A man is called to speake in three cases: First, when he is called before a Magistrate, and is lawfully required to testifie the euill which he knoweth by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or danger that may arise of the euill is to be prevented in others. As a man may say to one well disposed, Take heed of such a mans company: for he is giuento such or such a vice.

To this end, they of the house of *Cloe* do certificate *Paul* of the disorders in *Corinth*. And *Ioseph* certified his father of his brethrens slaunder. In this case all treasons are to be reuealed as tending to the ruine of the whole commonwealth. Thus *Elisba* reuealed the secret of the king of *Syria*.

And if it shall bee thought conuenient to mention the euill which we know by any man, it must be done onely in generall manner: the person, and all circumstances which will defray the person, concealed.

Concerning things which are secret in our neighbour, we are not to be suspicious, but to suspend both speech and iudgement. *Lone* (saith he) *saith no euill. Iudge nothing* (saith *Paul*) *before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest.* *Augustine* hath a good and speciall rule to this purpose, that there be three things of which we must giue no iudgement: Gods predestination, the Scriptures, and the estate of men vncalled.

As touching a mans selfe, hee is neither to praise nor dispraise himselfe. As *Salomon* saith, *Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out that a man may vse an holy kinde of boasting, especially when the disgrace of the person is the disgrace also of the Gospell, and of religion, and of God himselfe: as *Paul* did. *But wherein* (saith he, *2 Cor. 11. 21.*) *any will vse boldnesse* (I speake foolishly) *I will vse boldnesse. They are Hebrewes, so am I, &c.*

CHAP. III.

Of the manner of our speech, and what must be done before we speake.

Thus much of the matter of our speech: Now followeth the manner. In the manner of our speaking three things are to be pondered: what must be done before we speake, what in speaking, what after we haue spoken.

Before we speake, consideration must be ended of the thing to be spoken, and of the end. *James* requires that men should be slow to speake, and swift to heare. *Salomon* saith, *He that answereth a matter before he heare it, is as folly or shame to him.* The minde is the guide of the tongue: therefore men must consider before they speake. The tongue is the messenger of the heart, and therefore as oft as we speake without meditation going before, so oft the messenger runs without his arrand. The tongue is placed in the middle of the mouth, and it is compassed in with lips and teeth as with a double trunche, to shew vs, how to vse heed and preconsideration before we speake: and therefore it is good aduise, to keepe the key of the mouth not in the mouth, but in the cupbord of the mouth. *Augustine* saith well, that as in eating and drinking men make choise of meates: so in manifold speeches we should make choise of talk.

Here are condemned idle words, that is, such words as are spoken to little or no end, or purpose. And they are not to be esteemed as little finnes, when as men are to giue account of euery idle word, *Matth. 12. 36.*

CHAP. IV.

What is to be done in speaking; and of wisdom.

When we are in speaking, two things are to be practised: first, care must be had of the speech, that it be gracious: se-

condly,

1 Cor. 13. 5.
1 Cor. 4. 5.
Aug. lib. 10. confess. 13.

Prou. 17. 2.

1am. 1. 19
Prou. 18. 13.

Chry. soft hom 2. ad pop. Antioch.

Lib. de nat. & grat.

Matth. 15. 19.

A2. 15. 9.

2 King. 4. 34.

vele 35.

Ifo. 19. 18.
Rom. 16. 6.

Ioh. 13.

Eph. 6. 19.
Prou. 16. 6.

1 Cor. 11. 37.
2 King. 6. 8.

person doth not: onely sin himselfe, but withall he endeauoureth to intangle God in the same sinne with himselfe.

Further, take heede lest thou doest either make or recite the iests which are contriued out of the phrases of Scripture: which are very many, and very viciuallie rehearsed in company. The oyle wherewith the tabernacle and the Arke of the Testament and the Priests were appointed, was holy: and therefore no man might put it to any other vse, as to anoint his owne flesh therewith, or to make the like vato it. (a) *Pilate* a poore Paynim when he heard the name of the Sonne of God, was afraid, and we much more ought to tremble at the word of God, not to make our selues merrie with it. And therefore the scoffing of *Julian* the Apostata is very fearefull, who was wont to reach Christians boxes on the eare, & withall, bid them turne the other, and obey their masters commandment. *Whosoever shall smite thee on the right cheek, turne to him the other also*, Mat. 5. 39. And he denied pay and like reward to his souldiers that were Christians, because he said he would make them fit for the kingdom of heauen, considering that Christ had said, *Mat. 5. 8. Blessed are the poore in spirit: for theirs is the kingdom of heauen.*

Here also men must learne to take heede of all manner of charmes and enchantments, which commonly are nothing else but the words of Scripture or such like, vsed for the curing of paines and diseases both in men and beasts. As for example, the first wordes of Saint *Johns* Gospel, *In the beginning was the Word, and the Word was with God, &c.* are vied to be written in a paper, and hung about mens neckes to cure agues. But the truth is, such kinde of practises are diuellish. Patrons of charmes hold, that in such words as are either diuine or barbarous; is much efficacie. But whence is this efficacie? from God? from men? or from the diuell? If it shall be said from God, wee must know that the word vsed in holy manner, is the instrument of God to conuey vnto vs spirital blessings, as faith, regeneration, repentance: but it doth not serue to bring vnto vs corporall health. Will then, belike words take vertue from the speaker, and are made powerfull by the strength of his imagination. Indee of this opinion are some phisicians, as *Aesculapius* and *Paracelsus*, who thinke that phantasie is like to the Sun, which worketh on all things to which his beames doe come, and the latter that by imagination miracles might be wrought. But this opinion is fond, & the reasons alleadged for it are without weight. For imaginations are nothing but shadowes of things. And as an image of a man in a glasse hath no power in it, but onely serues to relembe and represent the body of a man, so it is with the phantasie and conceit of the minde, and no otherwise.

And if imagination haue any force, it is onely within the spirits and humours of a mans

owe body: but to giue force to worke in the bodies of others it cannot; no more then the shadow of one bodie can ordinarily cure the body of another on which it lighteth.

Wherefore words vsed in the way of bidding, be they in themselves neuer so good, are no better then the diuels sacraments: and when they are vied to blinde people, hee it is, that comming vnder hand, worketh the cure, & by turning himselfe into an Angel of light, deludes them. But it were better for a man to die a thousand times the to vse such remedies, which in curing the body, destroy the soule.

Lastly, auoid all imprecations and curfings, either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignment of Christ, cryed, saying, *Mat. 27. 25. His blood be vpon vs, and vpon our children:* which imprecation is verified vpon them vnto this day.

At *Newburge* in *Germanie* a certaine mother cursed her sonne, saying, *Get thee away, I would thou mightst neuer come againe alive:* the very same day he went into the water, & was drowned. Again, a mother brought her childe to the Vniuersity of *Wittenberge*, by reason he was possessed with an vncleane spirit: being demanded how it came to passe, shee answered in the hearing of many, that in her anger shee said, *The diuell take thee*, and thereupon presently the childe was possessed. And in our country men often with the plague, the poxe, the peitilence to their children, their seruants, their cattell: and often it falls out accordingly.

In the daies of King *Edward*, certaine English souldiers (as I am certainly informed by a wittes then present) being by a tempest cast vpon the sands on the coast of *France*, gave themselves to prayer, and commended their soules to God, as in so great danger it was meet: but one among the rest, desperately minded, went apart & cryed out, saying, *O gallows I claime thy right, gallows I claime thy right.* Now the said party among the rest (as God would haue it) escaped safe to land; and afterward liuing some space of time in *France*, returned againe to *England*, where he was hanged for stealing of horses: and thus according to his desire the gallows claimed her right.

Reuerence to man is in 2. respects, either because he is created after the image of God, or because he is aboue vs in age, gifts, authority.

In the first consideration, men must haue care to giue such names to children as are proper and fit, viciuall, and knowne: the signification whereof may admonish them of the promises of God, of godlinesse, or of some good dutie. And there be foure allowed ends of giuing names. 1. To preserve the memory of some thing by the name giuen, as *Adam*, *Isaac*, *Isaac*. 1. To signify some thing to come, as *Enoch*, *Abraham*, *John*, *Peter*. 1. To preserve the name and memory of parents & kindred, which was vied in the birth of *John Bapt.* This

custome

custome may still be retained, if there be a good example in the ancients that the childe may follow. 1. The life and profession of good men may be reuiued in the renning of their names.

Here we must take heede, in no wise to giue to children, the proper names or titles of God; as *Iesus*, *Immanuel*, &c.

Neither are the professors of the Gospel to be intituled by the names of such as haue beene famous instruments in the Church, as to be called *Caluinists*, *Lutherans*, &c. Now this I say, that every one of you saith, I am *Pauls*, and I am *Apollus*, I am *Cephus*, and I am *Christs*: Is Christ denied? was *Paul* crucified for you? either were ye baptized in the name of *Paul*?

And it is a bold part of the pestilent generation of Papists, who take to themselves the name of *Iesuites*, whereas the like name of *Christian* was giuen to the disciples at *Antioch* not by the deuise of man, but by diuine oracle.

As the changing of the name giuen in Baptisme is not to be allowed; so the varying of it according to the varietie of language, (if neither hurt nor fraud to any bee intended thereby) is not vnlawfull. Vpon this ground *Saul* is called *Paul*: and Christ calls *Simon* his disciple otherwhiles *Cephas*, otherwhiles *Peter*. And very worthy Diuines in this age, that their writings might be read of the aduersaries, haue in like sort without offence varied their names. *Melancthon* calls himselfe *Didymus Eueristus*, and *Melangeau*: *Bucer* intitules himselfe *Arminius Felinus*: and *Theodore Beza* once writ himselfe *Nathaniel Nezechin*.

Reuerence to a man as he is superiour, is in viving titles of reuerence. *Sara* is commended in Scriptures for obeying her husband, and for calling him *Sir*. But exccesse must here be auoided, when titles of honour proper to God are giuen to men, as head of the *Catholike Church* to the Pope, *Lady* and *Queene* of heauen to the mother of Christ. This fault Christ reprooueth in the young man, saying, why callest thou me good? there is none good but God.

CHAP. VI.

Of Modesty and of Meekenesse.

Modestie in speech hath diuers canes? First, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: I know a man (saith *Paul*, speaking of himselfe) in Christ about fourteene yeeres agoe, &c. which was taken up into *Paradise*, and heard words which cannot be spoken. And *John* (saith of himselfe) When *Iesus* saw his mother, and the disciples whom he loved, standing by, &c. Here take heed of boasting, whereby men imitate the diuell who said, All this power will I giue thee, and the glory of those kingdoms: for that is deliuered vnto me, and to whomsoever I will I giue it.

Again, when a man shall haue occasion to speake of his owne faults and corruptions, let him speake the vttermost against himselfe, as

Paul called himselfe the first of all sinners. But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the exccesse as *Paul* saith, I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

Secondly, in mentioning of things which moue blushing, we are to vse as seemly words as may be chosen. *Gen. 4. 1. Afterward Adam knew Eua his wife, which conceived and bare Cain.* *1 Sam. 24. 4. And why he came to the sheep-coats by the way where there was a cave, Saul went in to couer his feet, that is, to doe his easement.*

Meekenesse also is required in communication, which is, when a man vseth courteous and faire speech. Put them in remembrance, &c. that they be courteous, shewing all meekenesse to all men, for we our selues also were in times past vniuersally disobedient, &c.

Meekenesse and gentlenesse theweth selfe in Salutations, Answers, and Reproofs.

For the first, daily experience theweth that it maketh much for the maintaining of loue, to call men by their proper names or surnames. And this was a signe of speciall fauour that God called *Moses* by his proper name. Yet more conuenient it is to salute our betters by names of honour or office. Thus the disciples call our Saviour Christ *Rabbi*: and it was the viciuall manner among the Iewes, to call their betters *Adon*, that is Lord, or *Sir*.

The formes of salutations are to be after the order practised in Scripture. An angell saluted *Gideon* thus; The Lord be with thee thou valiant man. And *Boaz* came to *Bethlehem*, and said to the reapers, The Lords be with you: and they answered, The Lord bless thee. And the Angel said, *Mary, Haile freely beloued, the Lord is with thee, &c.* Christ comming among his disciples, said, Peace be among you: and he taught them comming to any house to say, Peace be to this house. By this it appeareth, that our common formes of salutations are commendable; which are of diuers fortis; as when one meetes another: God saue you: when one goes away, God be with you: in the morning, God giue you a good morning: after noone, God giue you a good evening: when one is going on his journey; God speede your journey: when one is working, God speede you: in eating, Much good doe it you: when one hath a new office, God giue you joy of your office: when one is sicke, God comfort you, &c.

And when children salute their father and mother after this maner: I pray you father blisse me: I pray you mother blisse me: it is a seemly thing. For God hath made parents to be the instruments of blessing to their children, in nurturing them & praying for them: as the fifth commandment saith, Honour thy father & thy mother that they may prolong thy daies. Now they prolong the childrens daies by praying to God for blessings on them, and by such like duties.

It is anywile in all places, whe a man needeth to salute him by saying, Christ helpe you: But there

is no cause why the words should then be vied more than at another time. The reasons are. I. it is an old custome fetched from the Gentiles before Christ, and hath no ground at all: for they vsed with the like words to wish men health; because they thought needing to be a sacred and holy thing: and because some take it to be a signe of vnhappie and euill success; which indeed is otherwise. II. If there be any danger in the brain before needing, when a man hath needed the danger is past, as learned Physicians teach: therefore there is no cause of the vsing such words then, more than at coughing.

Against the practise of saluting each other, some things may be objected. 1. Ioh. epist. 2. ver. 10. *If there come any vnto you, and bring not this doctrine, receive him not to house, neither bid him, God speede.* Ans. This place doth not forbid common ciuility and courtesie of man to man: but only familiarity & acquaintance with hereticks; yea such acquaintance & familiaritie as may seeme to giue approbation & applause to their bad proceedings. I. I. *Elisha* sending *Gehazi* his seruant to lay his staffe on the dead child of the Shunamite, bad him if he met any, not to salute them, & if they spake to him, not to answer them. 2. King. 4. 29. And when our Saviour Christ sent his Disciples to preach in *Iudea*, he bad them not to salute no man by the way, *Luke* the 10. 4. Ans. The intent of these two places is not to forbid men to salute others, but rather to enioyne *Gehazi* and the disciples of Christ only to omit for that time the practise of the duties of common courtesie, so farre forth as they might hinder or delay the performance of weightie affaires.

Our auisers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grievous words stirre up anger.* *Nabal* by chudlish language prouoked *David* to wrath, but *Abigail* by the contrary appeased him. *Godson* spake gently to the men of *Epbraim*, when they were angry against him, and appeased them. For the text saith, *when he had thus spoken, then their spirits abated towards him.* Therefore *Salomon* saith well, *A ioy cometh to a man by the answer of his mouth, but how good is a word in due season.*

Now if any shall raile on vs, our dutie is not to raile again. *Blesse them that persecute you, blesse I say, and curse not.* Be courteous, not rendering euill for euill, neither reuenge for reuenge, but contrariwise blesse, knowing that ye be thereunto called, that you should be heires of blessing. This thing was notably practised by *Daniel*, *Psal.* 109. 4. For my friendship they were my aduersaries, but I gave my selfe to prayer. And therefore in this case, either silence is to be vsed, or at the most, only a iust and manifest defence of our innocencie to be made. *Ezechias* commanded the people to be silent, and not to say any thing to the speech of *Rabshasch*, now flattering, now threatening. When *Elis* spake hardly of *Anna*, and bad her put away her drunkenness, these answered, *Nay my Lord, I am a woman troubled in spirit,*

I have neither drunke wine nor strong drinke, but have poured out my soule before the Lord. Thus *Ioseph* clears himselfe, saying, *I have done nothing wherefore they should put me in the dungeon.* And *Daniel* to *Nabucodonosor*, *Vnto thee, O King, haue I done no hurt.* And our Saviour Christ when the Iewes said vnto him, *Say we not true, that thou art a Samaritane, and hast a diuell?* he answered, *I haue not a diuell, but I honour my Father, and ye haue dishonoured me.* And *Paul* being to make an Apologie for himselfe, begins thus: *Men and brethren, I haue in all good conscience serued God vnto this day.*

Now when a man hath thus cleared himselfe, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, and bring it to light: as *Dauid* did, *Iudge me O God*, (saith he), *for I haue walked in mine innocencie: and againe, The wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leave him in his hand, nor condemn him when he is iudged.*

Meekenesse in reproofe is: when any shall admonish his brother of any fault for his amendment, with the like moderation that Chirurgions vse, who being to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shall skant feele when the bone fals in againe: This counsell *Paul* giueth, *Brethren, if any man be fallen by occasion into any fault, ye which are spiritual, restore such a one (or set him in ioynt againe), with the spirit of meeknesse.* This was practised by *Abraham* towards *Lot*, when their heard-men were at variance, saying, *Let there be, I pray thee, no strife betweene thee and mee; neither betweene mine heard-men and thine: for we are brethren.*

And this is done four waies. First, when we reprove a man generally, as *Nathan* did *Dauid* by a parable. Secondly, when in the roome of a reproofe, we put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke. I shal not need alwaies to say, *Ye do verie ill to sweare, & so to dishonour God: but I will lap it vp in the forme of an exhortation, as pills are lapt in sugar, by saying, Ye a and may say, and may shal serue among vs. Reuenge not an elder, but exhort him as a father and young men as brethren, saith *Paul* to *Timothie*. Thirdly, when the reproofe is propounded in a mans owne person, as though he were faulty which reproveth. *Paul* practised this: *Now these things, brethren* (saith he) *I haue figuratiuely applied to mine owne selfe, and a poller for your sakes, that ye might learn by vs, that no man presume above that which is writte: fourthly, when the fault is directly reproofed, but partly with prefaces, that we doe it of loue, that we with well to the party, that we speake as considering our selues, that we also are in danger of the same fault: & partly by framing the reproofe out of the word of God, that the party may see himselfe, rather to be reprobued by God, then by vs: after this manner the inferior**

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may

may admonish his superiour especially when there is no other way of redresse, and he is to listen, yielding himselfe tractable. *Naaman* is aduised by his seruants, who said, *Father if the Prophet had commanded thee a great thing, wouldst thou not haue done it? how much rather then, when he saith to thee Wash and be cleansed? Then went he downe and washed himselfe seven times in Iordan.*

When any shall in this manner be admonished of a fault; they are to yeeld themselves tractable and thankful, and be heartily glad of so good a friend. Notable is the speech of the psalmist; *Let the righteous smite me, it is a benefit: and let them reprove me, it is the chiefe ornament, let it not be wanting to my head.* And *Salomon* saith, *A reproofe encreaseth more into him that hath understanding, then an hundred stripes into a foole.* And, *open rebuke is better then secret lone.*

CHAP. VII.

Of Sobriety, Urbanity, Fidelitie, and care of others goodname.

Sobriety in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as he can, by saying as little as may be, as if the things be euill, or by interpreting all in better part, if the speech or action be doubtfull. Therefore doe thus: despise not thy neighbour, but thinke thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may be good: or if the deede be euill, thinke it was done of ignorance; if thou canst no way excuse him, thinke some great temptation befell him, and that thou shouldst be worse, if the like temptation befell thee: and giue God thanks that the like as yet hath not befallen thee. Despise not a man being a sinner, for though he be euill to day, he may turne to morrow.

Here is condemned all headie and rash iudgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part. Thus the diuill dealt with *Iob*, saying, *Doth Iob feare God for naught? &c.* but stretch out thine hand now and touch all that he hath, so see if he will not blasphem thee to thy face. Such was the dealing of *Doeg* with *Dauid* *I saw the son of Ishaai* (saith he) *when he came to Achimelech the sonne of Abiath, who asked counsell of the Lord for him, and gave him vi. loaves, and he gave him also the sword of Goliath the Philistin.* Here the back-biter concealeth the necessarie circumstances, whereby *Achimelech* might haue beene excused, as that *Dauid* asked bread being hungry, and that hee told not *Achimelech* that hee was out of *Sauls* fauour: but he tenneth all his speech to this end, to bring the Priest into suspicion with *Saul*.

Thus the Pharisees dealt. *Iohn* came nei-

ther eating nor drinking, and they say, hee hath a diuell. The sonne of man came eating and drinking, and they say, Behold a glutton, and a drinker of wine, and a friend of Publicanes and sinners.

Contrarie to this Sobriety is Flatterie, whereby for hope either of fauour or gaine, men, and especially such as are of dignity and place, are footed vp in their sinnes, and extolled above measure, euen to their faces. As when *Herod* arraigned in royall apparell, sat on the iudgement seat, and made an oration, the people gaue a shout, saying, *The voice of God, and not of man.* But marke what *Salomon* saith, *Hee that praiseth his friend with a loud voice rising early in the morning, it shall bee counted to him a curse.* One being asked which was the worst of all beasts: answered, Of wilde beasts, the tyrant: of tame beasts, the flatterer. And another said, that flatterers were worse then crookes: for they cate only dead carrion, these feede on liuing men.

And of all kindes of Flatterie, that is the worst, when a man shall speake faire to his neighbours face and please him; but behind his backe speake his pleasure, and euen cut his throat. *Dauid* complained of his familiar friend, that the words of his mouth were softer then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were swords. The Pharisees behind Christs backe tooke counsell how they might intangle him in talke; but before his face they say, *Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.*

Urbanity, is a grace of speech, whereby men in seemely manner vse pleasantnesse in talke for recreation, or for such delight as is ioyned with profit to themselves and others. The Preacher saith, *There is a time to laugh, and a time to weepe. When the Lord brought againe the captivity of Sion, wee were like them that dreamt. Then was our mouth filled with laughter, and our tongue with ioy.*

Now this mirth must be ioynd with the feare of God, otherwise *Salomon* saith well, *I haue said to laughter, thou art madde: and of ioy, what is that thou dost? And Christ* saith, *Woe to you that now laugh, for ye shall weepe.* Secondly, with compassion and sorrow for Gods people in affliction and miserie. They drinke wine in bowels, and annoint themselves with chiefe ointments, but no man is sorrow for the affliction of *Ioseph*. Thirdly, it must be sparing and moderate. *Paul* condemneth such as are lovers of pleasures, more then of G O D. Fourthly, it must be void of the practise of sinne. *Moses* is commended that hee refused the pleasures of sinne.

The vsuall time of mirth is at meates. And here *Samsons* practise may be followed, who at his marriage feast: propounded a riddle or

Artist. de
lib. ani-
mal. l. 1.
cap. 10. &
Probl.
sect. 3.
Plin. l.
18. c. 1.

Pro. 15.
1.
1 Sam.
25. 10.
26.
Judg. 8.
3.
Prou. 15.
23.

Rom. 12.
14.
1 Pet. 3.
9.

1 King.
18. 6.

1 Sam. 1.
15.

Gen. 49.
15.
Dan. 6.
22.
Ioh. 8.
48. 49.

Ag. 13.
1.

Psal. 143.
5.
Prou. 17.
10.
Prou. 17. 5.

Gal. 6. 1.

Gen. 13.
8. 9.

2 Sam. 12.

1 Tim. 5. 10.

1 Cor. 4. 6.

Gal. 6. 1.

1. Kim. 9.
13. 14.

Psal. 143.
5.

Prou. 17.
10.

Prou. 17. 5.

Gal. 6. 1.

Gen. 13.
8. 9.

2 Sam. 12.

1 Tim. 5. 10.

1 Cor. 4. 6.

Gal. 6. 1.

Math. 11. 18. 19.

Ag. 12.
12.

Prou. 27.
14.

Psal. 55.
21.

Mat. 22.
6.

Eccl. 3. 4.

Psal. 126.
12.

Eccl. 2. 2.

Luke. 5.
26.

Amos. 6.
6.

1 Tim. 3.
4.

Heb. 17.
12.

Iud. 14. 12.

hard

hard question to his friends. And Ambrose thinketh that he did thus to stop the mouths of talkers, and to occupie their wits.

Withall, it must bee remembered to bee a Christian dutie, euen at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Sauour Christ: though many vpon little ground thinke otherwise. *Terrillian* recordeth of the Christians of his time, that they vsed in their loue feastes to talke together, as considering with themselves that they had God himselfe as an care witness to them. *Chrysostome* of this point faith well: *I would to God* (faith he) *that in tavernes and feastes, and at bathes, men would take and dispute of hell: for the remembering of hell, would hinder a man from falling to hell.* And it was the manner of the primitive Church at dinner and supper, to vse the reading of the Scriptures. *When ye come to the table* (saith *Augustine*) *heare that which is read according to custome, without any strife or striving: that your mouths may not only receive the meate, but your cares may hunger after the word of God.* And this ancient custome is to this day retained in the Colleges of the Vniuersitie of Cambridge.

And this holy reioicing at meates, is specially to be vsed with such as are godly. For *Salomon* faith, that he which eateth at the conuious mans table, shall vomit his meate, and shall loose his sweeter words. The faithfull at Ierusalem did breake bread together, with gladnesse and singlenesse of heart.

Quest. Whether iesting be tolerable in any sort or not?

Ans. That iesting which standeth in quippes, taunts, and girds, which serueth only for the offence of some, with the delight of others, is not tolerable; because all speech must edifie, and minister grace to the hearers: neither doth it agree with Christian gravity and modestie. But two kinds of iesting are tolerable, the one moderate and sparing mirth, in the vse of things indifferent, in season convenient, without the least scandall of any man, and with profit to the hearers. The second is, that which the Prophets vsed, when they iested against wicked persons, yet so, as withall they sharply reprobated their finnes. At *noone Eliah* mocked them, and said, *Crie aloud, for he is a God: either hee talketh, or periueth his enemies, or is in his journey, or it may be hee sleepeth and must be awaked.*

As for laughter, it may be vsed: otherwise God would neuer haue giuen that power and facultie vnto man: but the vse of it must bee both moderate and feldome, as sorrow for our finnes is to be plentifull and often. This we may learne in Christs example, of whom we reade that he wept three times, at the destruction of Ierusalem, at the raising of *Lazarus*, and in his agonie: but we neuer reade that he laughed. And specially remember the saying of *Chrysostome*: *Sirius in Ecclesia, diaboli opus est*; that is, To moue laughter in the Church, is the worke of the diuill.

Fidelitie is constancie in all our lawfull sayings and promises.

A promise is to be made with this condition (if God will) and then if a man be prevented by death, or by anylike meanes hee is not to be blamed: otherwise a mans lawfull word and promise bindeth him according to the will and pleasure of him to whom it is made.

Now if afterward it be hurtfull to him that made it, he may craue to be free from his promise: and libertie being granted, take it. But a promise bound with an oath is to be kept, though priuate hinderance follow, yet so as the Magistrate may order the matter, and proceede in equitie, that the damage may be the lesse.

The last grace which is to be vsed in speech, is care of our neighbours good name, which is farre better to him than great riches.

Here is condemned the tale-bearing, which of an euill mind telleth a thing of another, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of diuers sort: One is, when men whisper abroad secretly the fault of another, whereas they should rather admonish the party, as *Dauid* when he had scene his fathers nakednesse, ran straight and told his brethren. The second, when they adde to, or change the thing said or done, as it serueth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple which is made with hands, and in three daies build another without hands.* Where first they change his meaning; for Christ spake of the temple of his bodie. Secondly, they adde to the words: for Christ said not, *I will destroy this temple*; but *destroye this temple.* Therefore the holy Ghost noteth them with the name of false witnesses bearers. The third, when men surmise, and tell that which was neuer done. When *Jeremy* was going out of Ierusalem to the land of *Beniamin*, and was in the gate of *Beniamin*, *Jruiab* tooke him and said, *Thou fliest to the Chaldeans.* Then said *Jeremie*, that is false; I flic not to the Chaldeans, but he would not heare him. The fourth, is the coloured tale-bearing, when one speaketh euill of another with fine prefaces and preambles, faining that he is very sorry that his neighbor hath done such or such a thing: that hee speaketh not of malice, but of a good mind: that hee is constrained to speake; that hee speaketh not all hee could speake; that the partie to whom the tale is told must keepe it secret. *Luther* writeth of this fault verie well: *This vice* (saith he) *whereby we tell abroad the things which we heare of others, and take them in worse part, is very rife, and of great force to sowe discord: ite rather, because it often shewes it selfe vnder the pretence and name of counsell and good advice. And it is a notable vice for a tale bearer to transforme himselfe into an angel of light, and*

Iam. 4. 15. 1. Chro. 13. 2. Chr. 27. 23.

Confel. 1. 5.

Pfal. 154.

Pro. 21.

It. 10. 14.

Rom. 1. 30. Gen. 9. 22.

Math. 26. 60. 61.

Math. 7. 1.

Gal. 3. 8.

Math. 3. 7.

Jer. 37. 13.

Vpon Psa. 15. 3.

Mat. 5. 37.

under zeale for Gods glorie to back-bite and accuse his neighbour of heresie, error, and wicked life.

Therefore the Prophets meaning is, that wee should conceale the euils that be in our neighbour, and not speake them to others, though he be an enemy, and deserue it at our hands, and onely speake of those good things in him which seeme to preface concord: for this we would that men should doe vnto vs. Yea, and let vs take heed that we iudge not or condemne any mans saying or doing rashly. *Augustine* faith, that this was the care which his mother had toward her enemies. To doe this is a notable point of iust dealing, but indeede there is no man utterly without this fault in this life: such is our wretched state in this world. For though some are of this minde that they desire not to haue other mens wrongs sold them, and will not take all in worse part, yet if they be told and taken in worse part of others, they can willingly heare them, neither will they checke the teller, but suffer bad surmises to take place with them. But *Gedaliah* the sonne of *Achibam* excelled in the contrary vertue, who chose rather to hazard his life, then to suspect euill by *Ismael*.

This tale-bearing is the common table talke in England: and it is wonderfull to see, how those who are otherwise godly are ouertaken with it: but men must learne to stand more in awe of Gods commandement, and also to consider that the same thing a man speaketh of another, cometh home again by his owne doore. Such as vse tale-bearing and back-biting, are by Gods iust iudgement paid home in the same kind: and hereupon Christ faith, *Iudge not that ye be not iudged; for without iudgement ye iudge, yet shall be iudged.* Wherefore when men shall enter into an euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember that when gouernours and Magistrates shall vse hard words, not in the way of defamation, but for the reproofing of a vice, it is not to slander: as *O foolish Galathians*, *O generation of vipers*; and Christ teareth *Herod*, *Faxe*.

CHAP. VIII.

Of the bonds of Truth.

Thus much of grace in speech. Now followeth bonds of truth, whereby the truth of our talke is testified and confirmed.

There are three: a simple assertion, an asseueration, an oath.

A simple assertion, is either a simple affirmation, as *yea*, *yea*; or a simple negation, as *may*, *may*. And they are to be vsed onely in our familiar and common talke: *Let your communication be yea, yea: nay, nay: and what soeuer is more, cometh of euill.*

If the truth which we affirme or deny bee doubtfull or contingent, then such clauses as these: *It is so, or it is not so, as I thinke, as I remem-*

ber, as I take it] are to be added. If one shall say, *It is so*, and afterwards it prouoe otherwise, hee receiueth discredit, because hee speaketh an vntruth. But if he shall say, *I thinke it is so*, though it fall out otherwise, yet hee faueth his credit, because hee deeliueth not, but onely is decciued.

An asseueration is a forme of speech, whereby one doth vehemently affirme or deny any thing as when a man shall say; *Verily, in truth, in very truth, without all doubt, &c.* These and such like are not to be vsed at euery word; but then onely when a truth of great importance is to be confirmed. When the false Prophets among the Iewes and the Priests would not beleue that *Jeremie* was sent of God: what faith he? not simply, *The Lord hath sent me*; but *in truth the Lord hath sent mee*. Our Sauour Christ, when he vsed to speake any weightie matter, vsed to say, *Amen, Amen, Verily, Verily*, which is a plaine asseueration: for *Amen* is more then a simple affirmation, and it is lesse then an oath, as the very sense of the word doth import: which is no more, but *truly, certainly*.

The third is an oath, which must not bee made by anything in heauen or in earth, but onely by the name of God alone.

It must be vsed as the last refuge and remedie of all. For when any truth of great importance is to be confirmed, and all signes, euidences, proofes, witnessies, faile among men on earth: then we may lawfully fetch the Lord as a witness from heauen, who is the knower of all truth.

And in this case an oath may be taken, either publicly before a Magistrate, or priuately among priuate persons: if it bee done with reuerence and consideration, as it was betwene *Iacob* and *Laban*.

CHAP. IX.

What is to be done when wee haue spoken.

After a man hath spoken his minde, very few words more are to be added: Hee that hath knowledge spareth his words. In many words there cannot want iniquitie: but hee that restraineth his lippes, is wise.

He that speaketh many words, speaketh either false things or superfluous, or both: as when a river ouerflows, the water gathereth much slime: so, many words, many faults. When a vessell being smitten makes a great noise, it is a token that it is empty: and so the sound of many words shewes a vaine heart. The Gentiles haue said, that God gaue a man one tongue & two cares, that he might heare more and speake lesse. *Valerius Maximus* reporteth of *Xenocrates*, that being in the company of some that vsed railing speeches, he held his tongue, and being asked why hee did so, answered, *That it had repented him that hee had*

Ter. 26. 15.

Gen. 31. 53.

Prou. 10. 27.

spoken

spoken, but it never repented him that he had held his peace. And the proverbe is, *Hee that will speake what he will, shall heare what he would not.* To the framing of our speech, *Ambrose* requireth three things: a yoke, a ballance, & a metwand; a yoke to keepe it in stayed grauitie; a ballance to giue it weight of reason; a metwand, to keepe it in measure and moderation.

This rule must be practised carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention.* *Pil. 2.3.* Let students and schollers learne to practise this; for what shall another mans opinion hurt thee, though in reasoning he be not of thy mind in euery point?

Here take heed of the spirit of contradiction, whereby fome by thwarting and contradicting euery man, at length procure either obdurate hereticke, or lewd Atheists, and make no bones to contradict the holy Ghost, and to call the Scriptures in question, and dispute that there is no God.

Now if a man speake necessarie things, though he continue his speech till midnight, as *Paul* did, it cannot be called immoderate or superfluous talke.

CHAP. X. Of writing.

ALL this which is set downe concerning speech must as well be practised in writing as in speaking. Whereby are condemned ballads, bookes of loue, all idle discourses and histories, being nothing else but enticements and baits vnto manifold finnes, fitter for *Sodom* and *Gommorrah*, then for Gods Church. And it must be followed as well in speaking of Latine or any good tongue, as English, which students haue not marked; for whereas they will not sweare in English, yet in Latine they make no bones of it, saying, *Mehercule, medius fidius, adipol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exercises they speake of *Impiter*, and of the *immortal Gods*, after the manner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either be ashamed, or not vnto speake as a Christian, but as Atheists do? If thou haue many tongues, and knowest not how to vse them well, he which hath but his mother tongue, ordering it aright, is a better linguist than thou.

CHAP. XI. Of silence.

VVhile and godly silence is as excellent a vertue as holy speech; for he knoweth not how to speake which knoweth not how to hold his tongue: the rule of our silence must be the law of God. By means of which, wise consideration must be had, whether the thing which wee haue in minde be for Gods glory, and our neighbours goods: which done, wee are auerably to speake or to be silent.

Here must be considered the things of which silence may be used, and the persons before

whom. The things are many. First, if any truth be to the hinderance of Gods glory, or of the good of our neighbour, it must be concealed.

The concealing of truth is either in whole, or in part. In whole, when the speaking of the least word is hurtfull. As for example, the father and the sonne are both sicke at once; the sonne dieth first, the father asketh whether his sonne be dead or not; if it be said, no, an vntruth is told; if yea, then the fathers griefe is increased, and his death hastened: therefore silence is the best. In the daies of persecutio holy Martyrs haue chosen rather to suffer death, then to reueale their brethren, that haue bin of their priuate assemblies with them.

The concealing of a thing in part is, when a man speaketh a litle of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tend to the glorie of God. When *Samuel* is sent to anoint *David*, he answereth the Lord and faith, *How can I goe? for if Saul heare of it, he will kill me.* Then the Lord answered, *Take an heifer with thee and say, I am come to doe sacrifice to the Lord: and call for Ihu to sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto mee him whom I shall name vnto thee.* When *Jeremie* had shewed him *Zedechiah* how hee might escape death, then the king said vnto him, *Let no man know of these words, &c. but if the Governor vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs what the king hath said vnto thee, &c. then shalt thou say vnto them, I humbly besought the king that he would not cause mee to retorne to Iehonathans house to die there. And afterward he to answered, and the matter was not perceived. The like was practised by *Paul*, *Act. 23.6.**

Secondly, thou art to conceale thine owne secrets. *Samson* reuealing his owne secret, *Jud. 14.* overthrew himselfe. If thou desire ease by reuealing them, tell them but to few, and to such as are faithfull.

That which thou wouldst not haue known tell no man: for how shall another keepe thy counsell, when thou canst not do it? Keepe thy friends secret likewise, if it be not hurtfull and let Ministers conceale the sins and wants that trouble the conscience of such as are dying. Let Magistrates conceale things done in the Senate, especially concerning warre, lest they be reuealed to the enemy.

If God bring any strange thing to passe, speake not boldly of it, but rather in silence wonder. *Job* at the consideration of Gods maiestie in his works, faith, *Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth. Nabal and Abiath* for offering incense with strange fire, before the Lord, were both destroyed with fire, which beeing done, *Moses* told *Aaron* that God would be sanctified in them that come neere him, and be glorified before all the people; and then the text faith,

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1 Cor. 13.11
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but

but *Aaron* held his peace, *Leuit. 10.3.* When *Peter* had taught the Gentiles, and after returned to Hierusalem, they of the circumcision contended with him: he then rendereth a reason of his fact, which being made, they were silent. For so the text is, *Act. 11.18.* When they heard these things, they held their peace, and glorified God. When Gods iudgements befall men among vs, if we speake any thing, we must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the day of trouble.* *Psal. 14.1.*

Thirdly, the infirmities & sins of our neighbours are alwayes to be concealed, vntill it be in the case before named, that wee finde our selues called of God to speake. He that concealeth a transgression, seeketh blame, *Prov. 17.9.* If God in mercy couer his finnes, why shouldst thou reueale them? *Salomon* faith, *Prov. 19.11.* It is the glorie of a man to passe by an infirmity.

Fourthly, all vnseemly matters, all things vnknown, things which concerne vs not, things about our reach are in silence to be buried.

The persons before whom silence must be used, are these: I. Malitious enemies of religion: *Give not that which is holy vnto dogs: neither cast your pearls before swine.* This was among the rest one cause of the silence of Christ before *Caiphas* and *Pilate*. II. Before Magistrats in their open courts: where such as come before them are not to speake till they be bidden. Then *Paul*, after that the governor had beckoned vnto him that he should speake, answered,

III. In the presence of our elders and betters, who must haue leave & liberty to speake first, and must of others be heard with silence. The practise of this was in *Elisim* to *Elihu* & *Bilhad*. A company of men (as some say) is like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wife, expert: halfe vowels, are young men and women, who are the only to speake when they are asked: mutes are the same parties, who being not occasioned, are in silence to heare their betters. And here all seruants & children must remember when they are iustly reproofed to be silent, and not to answer any thing againe. IV. Fooles and praters are not to be answered, vntill it be to let them see their folly.

CHAP. XII.

An exhortation to keepe the Tongue.

THus haue I in part set downe how the tongue is to be gouerned: & I heartily desire, that all Christians would put these rules in practise. Reasons. I. If a man seeme to be religious, and refraine not his tongue, he deceiue himselfe, and his religion is in vaine. II. The man of an euill tongue, is a beast in the forme of a man; for his tongue is the tongue of a serpent, vnder which lieth nothing but venom and poison: nay he is worse then a serpent: for it cannot hurt, vntill it be preface to see a man, or to bite him, or to strike him with his taile: but

he which hath not the rule of his tongue, hurteth men as well absent as present: neither sea, nor land, nor any thing can hinder him. And againe, his throat is like a graue that hath a vent in some part, and therefore sendeth forth nothing but stinke and corruption. III. As the holy men of God, when they preached, had their tongues as it were, touched with a coale from the altar of God: and as godly men when they speake graciously, haue their tongues inflamed with the fire of Gods spirit: so contrariwise, when thou speakest euill, thy tongue is kindled by the fire of hell: & Satan comes from thence with a coale to touch thy lips, and to set them on fire to all manner of mischief.

Chrysostome faith, that when men speake good things, their tongue is the tongue of Christ: but all manner of vngodly and cursed speaking is the diuels language. IV. The moderating of the tongue is a matter of great difficulty. *S. James* faith, *The whole nature of beasts and of birds, & of creeping things, &c. is tame and bath bin tamed of the nature of man: but the tongue can no man tame: it is an vnruly euill. Pandion*, one without learning, came to a certaine man to be taught a *Psalme*: who when he had heard the first verse of the 39 *Psalme*, I said, *I will keepe my waies, that I offend not in my tongue*: would not suffer the next verse to be read, saying, *This verse is enough, if I could practise it.* And when his teacher blamed him, because he saw him not in fixe months after: hee answered that he had not yet done the verse. And one that knew him, many yeeres after asked him whether hee had yet learned the verse. I am fortie yeeres old (saith he) and haue not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to be had therein.

V. The strange iudgements of God for the abuse of the tongue, especially in blasphemies and periuries, are many and fearful. Three men conspired together against *Verocissus* Bishop of Ierusalem, a man that led a godly and blamelesse life, and they charged him with a most heinous crime: all three confirm their accusation by oath. The first witheth if it were not so, that he were burnt. The second, that he might die of the iauindie. The third, that he might lose his eyes. Afterward in processe of time, the first had his house set on fire in the night: & he with all his family were burnt. The second had the iauindie from the head to the sole of the foot, & died thereof. The third seeing what was befallen these twaine, repented and confessed the confpiracie against *Verocissus*, and yet for all that he lost his eyes.

Again, in the daies of *Q. Maryas* *James Abbes* was led by the Sheriffe to execution, diuers poore people stood in the way, and asked their almes: he then not hauing any money to giue them, did put off all his apparell, saue his shirt, and gaue it vnto them, to some one thing, to some another: in the giuing whereof hee exhorted them to be strong in the Lord, and to stand stedfast in the truth of the Gospel. While

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he was thus instructing the people, a servant of the Sheriffs going by, cried out aloud, and blasphemously said: Beleene him not good people, hee is an hereticke, and a madde man out of this witt: beleene him not, for it is heresie that he faith. And as the other continued in his godly admonitions, so did this wicked wretch blow forth his blasphemous exclamations: until they came vnto the stake where he should suffer. But immediately after this Martyr was bound to the stake, & fire put to him, such was the fearfull stroke of Gods iustice vpon this blasphemous rayler, that hee was there presently in the sight of all the people stricken with a frenzie, wherewith he had before railing charged that good martyr of God: who in his furious rage and madnesse, casting off his shoes & the rest of his cloaths, cried out vnto the people, and said, thus did *James Abbes* the true servant of God, who is fained, but I am damned: and thus ranne hee about the powne of *Burie*, still crying, that *James Abbes* was a good man and fained, but I am damned.

Againe, children sitting in companie together, fell into communication of God, and to reason what God was. And some said one thing, some another: among the rest, one said, He is a good old father: to which another, named *Dennis Benfield*, replied with a most outrageous blasphemie: What? hee (said hee) is an old dotting foole. But shortly after this young girl was so stricken, that all the one side of her was blacke, and shee became speechlesse and died.

Againe, one *Leauer* a plough man, rayling, said that he saw the euill fauoured knaue *Latimer* when he was burned: and also in despite said, that he had teeth like an horse. At which time and houre, as neere as could bee gathered, the fonne of the said *Leauer* most wickedly hanged himselfe.

Againe, in the time of King Edward, a young Gentleman of Cornwall being in companie with other mee gentlemen together with their seruants, being about the number of twenty horsemen, among whom this lustie younker entred into talke, and began withall to sweare, and vse ribald speech: being gently reprooued, the young gentleman tooke sauffe and said to the reproouer, Why takest thou

thought for mee? take thou thought for thy winding sheete: well, quoth the other, merrid, for death giueth no warning: for as soone cometh a lambes skinne to the market as an old sheeps skinne. Gods wounds (said he) care not thou for me: raging still on this manner worfe and worfe in words, till at length passing on there iourney, they came riding ouer a great bridge, standing ouer a peece of an arme of the sea, vpon which bridge this gentleman-swearer spurred his horse in such sort, as hee sprang cleane ouer with the man on his backe, who as hee was going, cried, saying, Horse and man and all to the diuell.

Againe, there was a seruing man in Lincolnshire, who had still in his mouth an vse to sweare *Gods precious blood*, and that for very trifles: being often warned by his friends to leaue the taking the Lords blood in vaine, did notwithstanding still persist in his wickednes, vntill at the last it pleased God to cite him first with sicknes, and then with death: during which time of the Lords visitation, no perswasion could moue him to repent his foresaid blaspheming, but hearing the bell to toll, did most hardly in the very anguish of his death, start vp in his bed, and sware by *Gods blood*, this bell tolled for me. Whereupon immediately the blood abundantly from all the ioynts of his bodie, as it were in streames, did issue out most fearefully from mouth, nose, wrists, knees, heeles, and toes, with all other ioynts, not one left free, and so died.

These and such like iudgements must be as warnings from heauen to admonish vs, and to make vs afraid of the abuse of the tongue: especially when it tender to the dishonour of God. And wee are to imitate the example of *Polycarpe* the Martyr, who when he was bid-den to take his oath, and curse Christ, answered, Fourescore and sixe yeeres haue I bin his seruant, yet in all this time hath he not so much as once hurt me: how then may I speake euill of my King and soueraigne Lord, which hath thus preserved me? V I. Lastly, God hath honoured thy tongue with the gift of speech and vterance: and the great excellency of this gift thou shouldst perceiue, if thou wert stricken dumbe for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

Peter
Stubbs
booke
printed
1581.

TWO TREATISES:

1. Of the nature and practise of Repentance.
2. Of the combate of the flesh and spirit.

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